

SOUVENIR NOTES

BIBLE STUDENTS' CONVENTIONS



1918



INTERNATIONAL
1913
BIBLE STUDENTS
SOUVENIR
CONVENTION
REPORT

F. C. GORDON



ROCK OF AGES
ON WHICH FOUNDATION CAN NO MAN LAY
A RANSOM FOR ALL

To the King of Kings and Lord of Lords

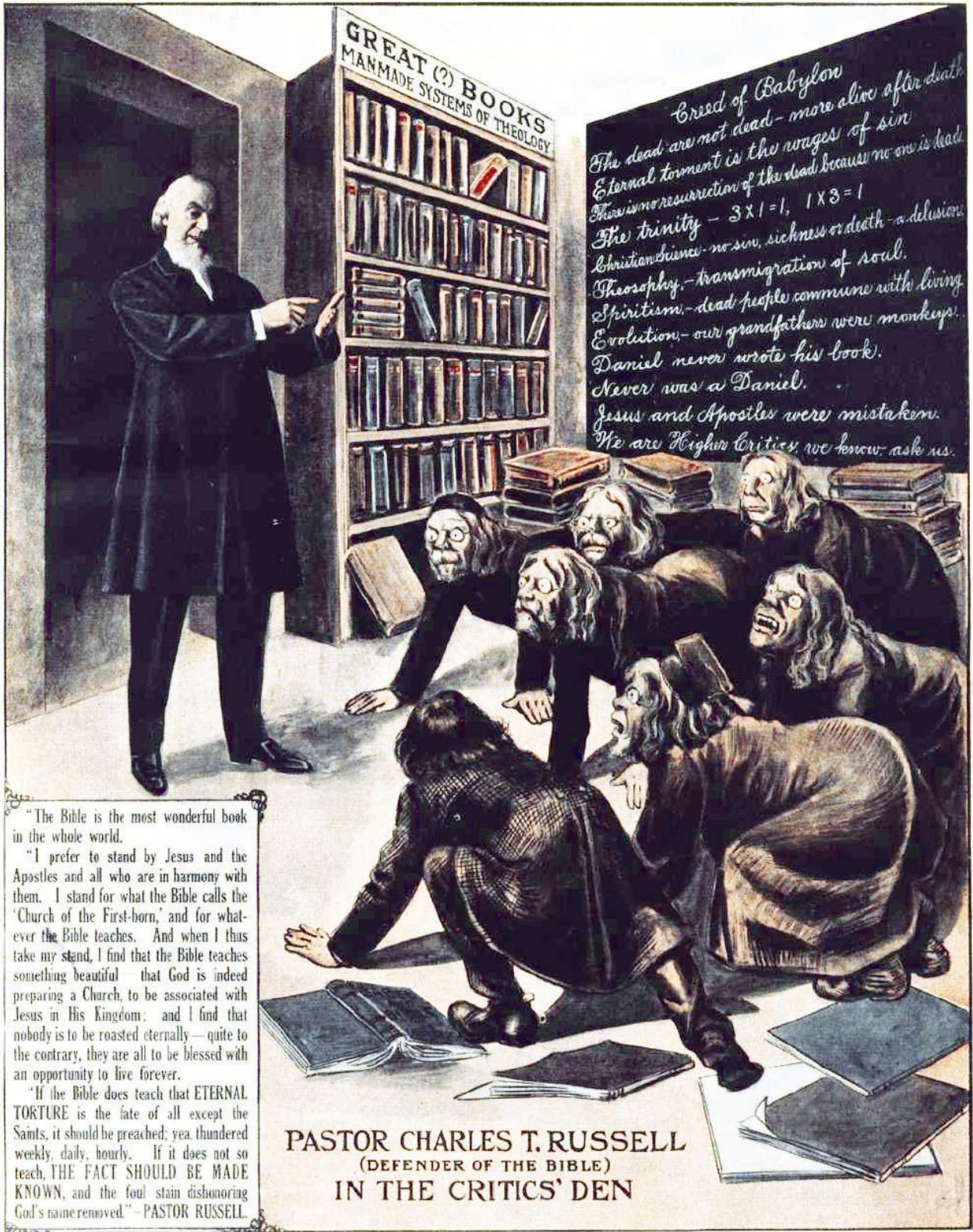
IN THE INTEREST OF

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.



GREAT (?) BOOKS
MANMADE SYSTEMS OF THEOLOGY

Creed of Babylon
The dead are not dead - more alive after death.
Eternal torment is the wages of sin.
There is no resurrection of the dead because no one is dead.
The trinity - 3 x 1 = 1, 1 x 3 = 1
Christian science - no sin, sickness or death - a delusion.
Theosophy - transmigration of soul.
Spiritism - dead people commune with living.
Evolution - our grandfathers were monkeys.
Daniel never wrote his book.
Never was a Daniel.
Jesus and Apostles were mistaken.
We are Higher Critics, we know, ask us.

"The Bible is the most wonderful book in the whole world.
 "I prefer to stand by Jesus and the Apostles and all who are in harmony with them. I stand for what the Bible calls the 'Church of the First-born,' and for whatever the Bible teaches. And when I thus take my stand, I find that the Bible teaches something beautiful - that God is indeed preparing a Church, to be associated with Jesus in His Kingdom; and I find that nobody is to be roasted eternally - quite to the contrary, they are all to be blessed with an opportunity to live forever.
 "If the Bible does teach that ETERNAL TORTURE is the fate of all except the Saints, it should be preached; yea thundered weekly, daily, hourly. If it does not so teach, THE FACT SHOULD BE MADE KNOWN, and the foul stain dishonoring God's name removed." - PASTOR RUSSELL.

PASTOR CHARLES T. RUSSELL
 (DEFENDER OF THE BIBLE)
 IN THE CRITICS' DEN

(TEXT FOUND ON PREVIOUS PAGE.)

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A decorative border of grapevines with leaves and clusters of grapes surrounds the entire page. At the top center, there is a large, ornate oval frame containing the title.

Introduction

DEAR FRIENDS: As the years roll past and the time draws nigh for our "glorification" and for the consummation of the work of the Gospel Age, preparatory to the great work of blessing all families of earth during the Millennial Age, we wonder each year that we prepare one of these Souvenir Reports of the I. B. S. A. Conventions if it will be the last time we will be privileged to serve the friends in this capacity -- just as we wonder at each convention we attend if it will be the last time we will meet the friends in convention's session this side the veil.

However, it seems the Lord's will that we should send out this, the THIRTEENTH SOUVENIR REPORT of notes from the International Bible Students' Conventions, and we do so with a prayer that it may be a real blessing, as we have abundant evidence that the others have been. We have received many letters from those who, for various reasons, are unable to attend these grand convention feasts -- some because they are too poor financially, others who are too aged, others who are invalids, some who are too deaf, and others because of inharmony in their homes and whose family affairs interfere -- all of which have seemed to us to be indications from the Lord that we who are permitted to attend these conventions, which we believe the Lord himself is arranging, through his servant and channel, should gather as many crumbs as possible and take or send to the dear "stay-at-homes."

We wish to urge, however, that none remain at home, thinking they will get it all in the Convention Report. While we do all we can to gather crumbs upon which to feast our minds, it is impossible to bring to you the blessings of fellowship, which come only to those who can attend in person. These are real experiences and all we can do is to tell you about them, but cannot experience them for you. You must "taste and see."

We are unable to visit you in person to tell you individually of all the good things we have heard, the bright eyes and glad faces we saw, and the hearty hand-shakes we experienced, but we are glad to use the printing press, the railway trains, mail and express systems, etc., which the Lord has provided for the harvest period in which we are now living. This we are endeavoring to do to his glory and to the edification and blessing of his people.

We feel that Brother Russell expressed our sentiments exactly, when he said, in a Farewell Address:

A decorative border of grapevines with leaves and clusters of grapes surrounds the text. At the top center, there is a large, ornate oval frame containing the title.

Introduction

"I will trust then, dear friends, that you have made progress, and as you go from here 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 hearts' 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, among 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 who were 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, that you go to your homes and try to unfold to others some of the blessings that 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 the 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, may his blessings 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 for those who are near."

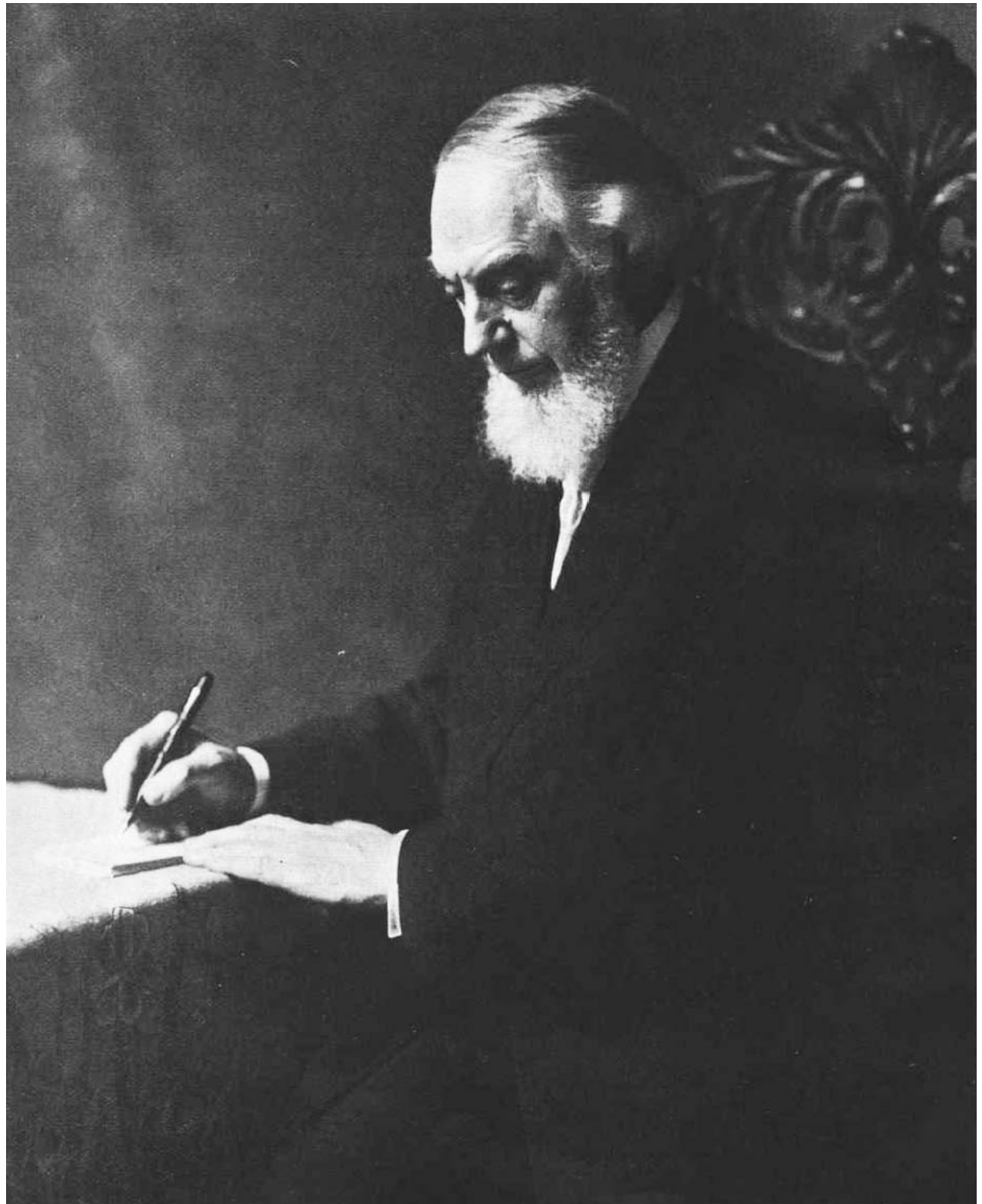
This Report is in no sense of the word a publication or write-up of our own sayings, but it is a report of the utterances of "that servant," and his "fellow servants" to the "household of faith." Therefore, as this Report goes forth, it is with the prayer that it may be blessed of the Lord, without whom no work shall progress.

Other conventions have been held this year than those reported herein, but we were unable to be present at them all. We had some hopes of securing notes through others of those conventions, but our hopes were not realized. While we realize that this work is far from perfect, yet we trust it is sufficiently full to enable us to keep these things before our minds.

We wish to express our thanks and appreciation of the services of any who have assisted in making this report possible, especially George M. Huntsinger and E. F. Crist

Finally, we trust it may be used of the Lord to stimulate its readers to a more careful and faithful reading of the Bible. Dawns and Towers, more frequent attendance at class meetings, and conventions. "assembling together;" and that all may be encouraged to greater activity and zeal in this glorious "harvest work." Yours In HIS service,

Dr. L. W. JONES,
3003 Walnut Street, Chicago, Ill., U. S. A





Foreword

MANY small conventions have been held (during the year 1913, but we were not permitted to attend all, and as interest especially centers around those in connection with the "Transcontinental Tour," and the General Conventions at Madison, Wis.; Springfield, Mass.; Asheville, N.C.; Toronto, Can.; London, Eng., and Glasgow, Scotland, we therefore make a partial, yet quite extensive, report of only those conventions.

We regret that we could not report every discourse, symposium, etc., that took place at those conventions, but many things combined to prevent doing so, such as lack of space, absence from some of the conventions, for there were usually two or more going on at the same time, and it is extremely difficult to find stenographers who understand this particular work. However, we have been able to report at least one discourse from nearly all of the regular pilgrims, and some from some of the others -- all together they will show to the future generations that the "I. B. S. A." did not do things "in a corner."

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 would be the principal speaker at those 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 invited him to 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 pleased to travel with the party, especially as the drawing-room which we proposed placing at his service would not only be conducive to rest at night, but additionally, would greatly facilitate his literary work, which he would of necessity be compelled to do en route, during his absence from the Home Office at Brooklyn, for a month. Arrangements were accordingly made for such a trip, which is now a matter of history, the succeeding pages being a report of interesting incidents, and the special sermons of admonition to the friends by Pastor Russell.

Some people might be inclined to inquire as to why any such desire to accompany Pastor Russell more than some other man on such a trip? Our reason is, because 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-nine years, and that HE has placed Pastor Russell in charge of that work this side of the wail. We are glad, therefore, to recognize him. Pastor Russell, as "that servant," spoken of by our Lord: glad to recognize that the work he is doing is the work the Lord has anointed for 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 make one of those convention tours with the Apostle Paul! Well this was considered an opportunity of traveling with "a Paul" -- the one

who is doing a work in the end of this Gospel Age, similar to the work the Apostle Paul did at the beginning of this 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 an entire month, and also the privilege and pleasure of fellowship with friends alone, the way, giving and receiving blessings. It was considered that the fellowship would be a rich inheritance for all the coming years.

There was still another reason: Such a large company, traveling on a specially chartered train, for such a long distance, and not as paid delegates, gave a wonderful opportunity to witness through the public press the grand "harvest" message.

USE OF MODERN CONVENIENCES

Some of the dear friends, because of not taking a sufficiently comprehensive view of the matter, and possibly not having had much experience in meeting the ways of the world, with which those who are out in the forefront of the battle must contend -- some have been inclined to criticize others for making use of the conveniences and appliances which the Lord has caused to be prepared for this very "harvest work." We therefore reprint herewith the reply of Pastor Russell to one such criticism, as follows:

"It is true that there were no fine hotels in our Lord's day, true that there were no railroads, and that His locomotion was accomplished partly by little ships, partly on foot and partly on an ass. Were we to follow the Master's footsteps literally, the possibilities of the present Harvest work would be much decreased. It is our thought that the Harvest of the Jewish Age was merely confined to the little country of Palestine; whereas the Harvest of this Age, worldwide, is to be accomplished in a similar length of time -- forty years.

"We believe that the wonderful conveniences of our day are preparations for the Millennium, and that the Lord is not displeased with us for using these in connection with His service. Quite to the contrary, it is rather our thought that God is providing these wonderful conveniences for the very purpose of facilitating the Harvest work.

"In this connection, we remember the Apostle's words which assure us that all things were given unto us richly to enjoy -- to use, but not to abuse. We have an illustration of this in conjunction with our visit to India. The chief interest there appears to be in the western part, which has almost no railroad facilities. We were debating how we could procure some kind of conveyance to permit such a visit as we thought would be in the interests of the Lord's cause and not require too much time. Our queries were answered when we learned that just about ten days before our arrival, an automobile omnibus line had been established instead of a railroad.

"As respects hotels: In the present instance I had no real need for a hotel because I could have stopped quite comfortably on the train, but the newspaper people handling my sermons are interested in making these somewhat of a spectacle, so that they can draw that much more attention to the sermons which they publish. In the world's estimation, a public man who is great or well thought of would be treated to the best that his friends possessed. From their standpoint, a very

humble entertainment would be a low appreciation; and if his friends have a low estimation of him, the newspapers, representing the public, would size him up proportionately small, and his sermons would not be published.

"The newspaper people surely deserve some consideration from me. It is estimated that my sermons weekly, through 2,000 papers, reach 15,000,000 readers. To accomplish these results by advertising would cost millions of dollars yearly. For the privilege of preaching the glorious Gospel of the Love of God in Christ, I am not only willing to please the newspapers by going to good hotels and by long journeys to Panama, around the world, etc., but I am willing, also, to endure slanders and misrepresentations of jealous ministers who seek to prevent the publication of my sermons and the gathering of large audiences by slanderous misrepresentations of my character. Looking beyond the present, I am hoping and I am waiting for the Master's approval -- "Well done, good and faithful servant, enter into the joys of thy Lord; thou hast been faithful over a few things."

"We see no wrong in thus allowing the newspaper interest to have a say in respect to our earthly conditions when principle is not compromised. If they demanded that we should violate our conscience in respect to the publishing of the sermons, the case would be different. Conscience is not to be sold at any price, but when they arrange to give us additional comforts, we see no sin connected therewith. Rather, we remember that our Lord did not hesitate to wear a 'seamless robe' in a time when such a garment was considered extravagant, far beyond the means of the common people with whom he usually companied.

"We remember, also, that while Jesus had no definite home of His own, one of His disciples, St. John, did have a home. So did St. Peter. We remember, also, that our Lord had a home whenever convenient at Bethany with Lazarus, Martha and Mary. We remember that they honored Him with a sumptuous feast and with an alabaster box of ointment, very costly. We remember that when Judas found fault with the extravagance, our Lord released him and justified Mary. We remember that our Lord, on one occasion, at least, attended a wedding, and on another occasion was the guest of a rich Pharisee in one of the best homes of that time.

"Respecting the luxurious train, with cooks, or chefs, attending to the food supplies: It is customary for newspaper people to use considerable latitude of language in their descriptions. It is not "wrong that they call the cooks by the French name 'chef,' and if anybody gets the thought that these cooks get fabulous sums for their services, as we hear that the chefs of the Vanderbilts, Goulds, etc., receive, he would be mistaken. The chefs, or cooks, on this train were brethren who availed themselves of the opportunity of a month's vacation, a convention tour, and meanwhile of the opportunity of serving the brethren on the train.

"The train was described by the newspaper artist as 'deluxe,' and yet it was just such a train as everybody uses when traveling. Some of the cars were of the ordinary standard Pullman, and some of them Tourist, or cheaper sleeping cars. Of course, as your letter suggests, these friends might have gotten the use of a common box car cheaper, or they could have traveled by foot still cheaper. If they had gotten box cars and fitted them up for their use ever so crudely, with plain, wooden hunks and straw, the expense would have been nearly as great, if not quite as great, and the inconvenience much greater.

"However, dear sister, I had nothing whatever to do with the making up of the train. I arranged for visits to the Bible Students of the Far West, whom I rarely have opportunity to see. My visit was in response to requests that I would come and hold public meetings. It was my intention to take the usual train service; but Brother Dr. Jones, learning of the tour, asked whether I would like to have company. I assured him that I would be glad of this.

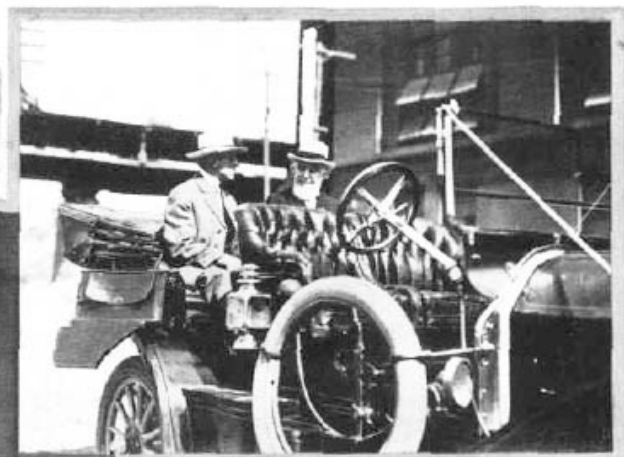
"Brother Dr. Jones then got into communication with the brethren, with the result that a train-load of friends journeyed with me. Some of them took the opportunity of meeting friends on the Western coast. All had the opportunity of fellowship with each other on the train, and at the various meetings served. They participated in the work, too. Two of them served as stenographers; Prof. Read freely gave of his professional ability in connection with the singing; and others served as ushers; while all did their best to cheer and encourage the local Bible Students in the various cities visited. Additionally, considerable volunteering with free literature was done.

"We are in danger, dear sister, of getting a wrong view of what is meant by suffering with Christ. If we merely think of the Master's sufferings as those of weariness of the flesh, wearing sandals instead of shoes, and walking instead of riding, we shall be gradually led up to the same extremes of error which prevailed during the Dark Ages, and which to some extent still prevail amongst our Catholic brethren. Some of these attempt to have greater sufferings than Jesus had by going barefooted, or by whipping themselves torturously and then wearing hair-cloth jackets to increase the pain, as the hair jags the sore flesh, causing it to fester. These, they think, are sufferings of Christ.

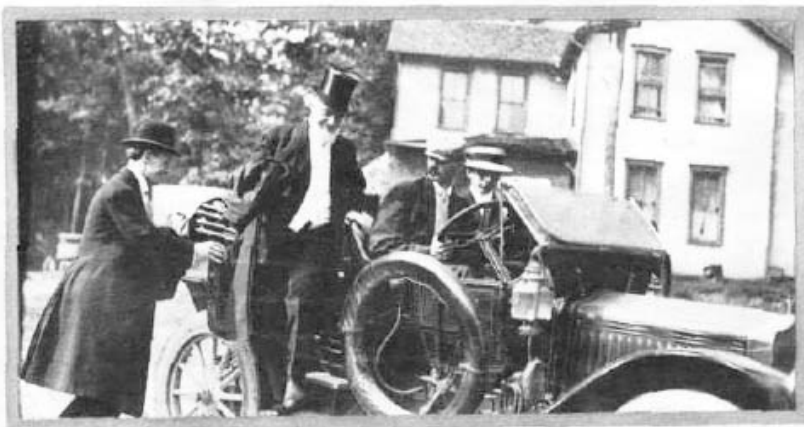
"Gradually both Catholics and Protestants are seeing to the contrary. Jesus used the best roads and the best means of His time. His sufferings were especially through the opposition of His foes in that He was despised and rejected of men. He was slandered, and 'when He was reviled, reviled not again.' He endured these things patiently for the Truth's sake, and thus set us an example to walk in His steps, similarly enduring worldly contradictions, oppositions, slanders, for the sake of the brethren.

"I trust, dear sister, that you will not stumble over the means which the Lord is using in this Harvest time to promulgate the Message of the hour, one to awaken His people and to guide them to better methods of Bible study, but even if you cannot see eye to eye with us, do not stumble yourself, but remember that to his own Master each servant stands or falls. Take all the blessings from our ministry that you can get, and leave the remainder of the matters which you cannot understand to God. In other words, let us more and more realize that God Himself is guiding His own work; and that whatever blessing we may obtain we should be thankful to Him for the same."

The thought of being a blessing, as well as receiving a blessing, seemed to be uppermost in the minds of all who were permitted to enjoy either or both the Transcontinental Tour or the General Conventions for the year.



PASTOR RUSSELL
REDEEMING TIME *by*
THE USE OF
THE AUTOMOBILE



I. B. S. A.

THIS Report will doubtless find its way into the hands of some to whom these things appear new and strange, and they will be inclined to ask:

What is the International Bible Students' Association?

This Association sprang up spontaneously and gradually during the past thirty years, but particularly during the past ten years. It is composed of thinking Christian people of various ages who are studying the Bible reverently and profitably. There are no limitations as to membership, except such as could be properly applied to any true Christian: (1) Faith in God as the great Creator and Heavenly Father; (2) Faith in the Lord Jesus Christ as the world's Redeemer; (3) Faith in the Bible -- that it is the inspired I Message of God, respecting His will and purposes in connection with mankind; (4) A clean and honorable life.

Our Association finds this platform broad enough for all true Christians, regardless of all denominational lines, quirks and frills. We have no bondage, and anyone is as free to leave the classes as to enter them. Indeed, following the example of the early Church in this, as well as in other matters, we avoid any special enrollment, or any special commitment as to faith and practice other than the broad principles already mentioned.

The International Bible Students' Association has classes in nearly every city in many countries, and you may also desire to know about these and their relationship to each other and to the Association.

Each class of the International Bible Students' Association is independent, manages its own affairs, conducts its own meetings, and provides its own expenses. The Association provides public instructors and ministers to lecture on the Bible, and to give suggestions as to the methods of the primitive Church, and as to the best means of conducting Berean Bible Classes. No class is obliged to have these lectures, nor to have the literature which the Association publishes for their assistance. They all do, however, find it very convenient to avail themselves of these helps to Bible study; and when requested, the Association provides the assistance to the extent of their ability subject to the limitations and the accessibility of the classes, and the condition of its treasury funds.

As for the personnel of the classes, they are from all walks of life -- laborers and physicians, pupils and teachers, housewives and society people. They are mostly thoughtful, but have been dissatisfied for years, and have been feeling after God, and seeking to satisfy their hungry souls. They are from all denominations -- Baptists, Presbyterians, Catholics, Episcopalians, Jews; and a large percentage were once agnostics. These include all nationalities, also: English, Scotch, Irish, French, Italians, Chinese, Japanese, etc. Indeed, we find that all over the world there is an intelligent class who hunger after God, righteousness and Truth, and who have nothing satisfactory in any of the creeds, but are now finding a soul-satisfying portion in the Bible itself.

Here, as elsewhere, we are asked if these classes are confined to America. We say, "No, indeed!"

Throughout Great Britain, France, Germany, Ireland, Italy, Greece, Norway, Sweden, Denmark, India, China, Japan, Australia, South Africa, these classes are to be found, as well as in Canada and the United States. Indeed, the original charter of the Association was a British one, the office being in London. The international character of the work is the reason for that feature of the Association's name.

It is well understood that many of these Bible students were unsatisfied when they studied the Bible from various denominational standpoints, and that they are now satisfied, and we are asked how we account for this. Do we use the same Bible? or how comes it that Presbyterians, Baptists, Methodists, etc., can gain a clearer light in the International Bible Students' Association studies than in their own denominational lines and classes?

There is a difference. Each denomination seeks to uphold its own traditions of the past, some of which are true and some false, but in our methods all denominational predilections are ignored. We pause not to inquire what Brother Calvin or Brother Wesley taught, nor what others taught before them or since. We go back to the teachings of Christ and the Apostles and Prophets, and ignore every other teaching. True, all denominations claim more or less to do this, but they are more or less handicapped by their traditions and creeds. We ignore all these, and strive to view the Words of Inspiration in the light of the context only, or in the reflected light from other passages of Scripture.

There is another reason why our position is blessed of God -- the time mentioned in the Scriptures when the wise ones of God's people are to understand is here. The Scriptures show what all people are beginning to realize clearly -- that we are in the dawn of the new dispensation. All the wonderful inventions of the last eighty years corroborate the testimony that these are the foregleams of a New Dispensation; and that now, when these earthly blessings are increasing, is the time when God promised that He would give special enlightenment respecting His Word and Plan, which He declares He purposely kept under a veil, a partial mystery. The Mystery of God is to be finished, completed, and the full Plan of God is to be revealed in this New Dispensation already dawning.

We are also asked. "Is the International Bible Students' Association affiliated with any of the regular organizations or creeds?"

It is not. We purposely avoid all such trammels of thought. Nevertheless, we are sympathetic with all Christian people of every creed. We are realizing that the various denominations were organized, not for the purpose of dividing and distracting the Lord's Flock, but each with an endeavor to find the light and Truth. We urge Christians to ignore all sectarian fetters and fancies, and point out that there is but one Church and that there is but one Head of the Church.

Our public meetings are preferably held in large auditoriums, opera houses, etc., for these prove to be common meeting places for people of all faiths, and those without any denominational bias -- all who are Truth seekers, not satisfied with the husks upon which they have been endeavoring for some time to feed.

We are often told that considerable interest and comment attaches to the fact that our Association uniformly advertises its meetings with "Seats free and no collections." This has become quite a trademark with our Association, because it is so different from the usual practice; and an explanation was requested as to the object of this, and as to how we get along without money, or how money is raised to meet the expenses, which are often quite large.

As thinking people, we have for years noticed that the money question has been the burning question in nearly all religious meetings. The Church members are usually assessed up to the extent of their willingness, or more, and the public collections are specially taken to "milk the goats" -- to get money from the worldly. We do not find this method to have Scriptural sanction, and we are seeking to follow the teachings and example of Jesus and the Apostles.

The work started along the lines of these examples thirty years ago seems to commend itself to all Bible students. They received help freely; they are glad to extend assistance to others without money, without price, without collections. Nor are collections found to be necessary. The Association receives whatever contributions are sent to it for the carrying on of the work. Such moneys are not put up as Foundation Funds, nor consumed in expensive buildings, but are used promptly, freely, in the dissemination of free literature and in providing free public buildings. The Association is content to spend what the Lord thus sends to it, and does not go into debt, nor make appeals for more money.

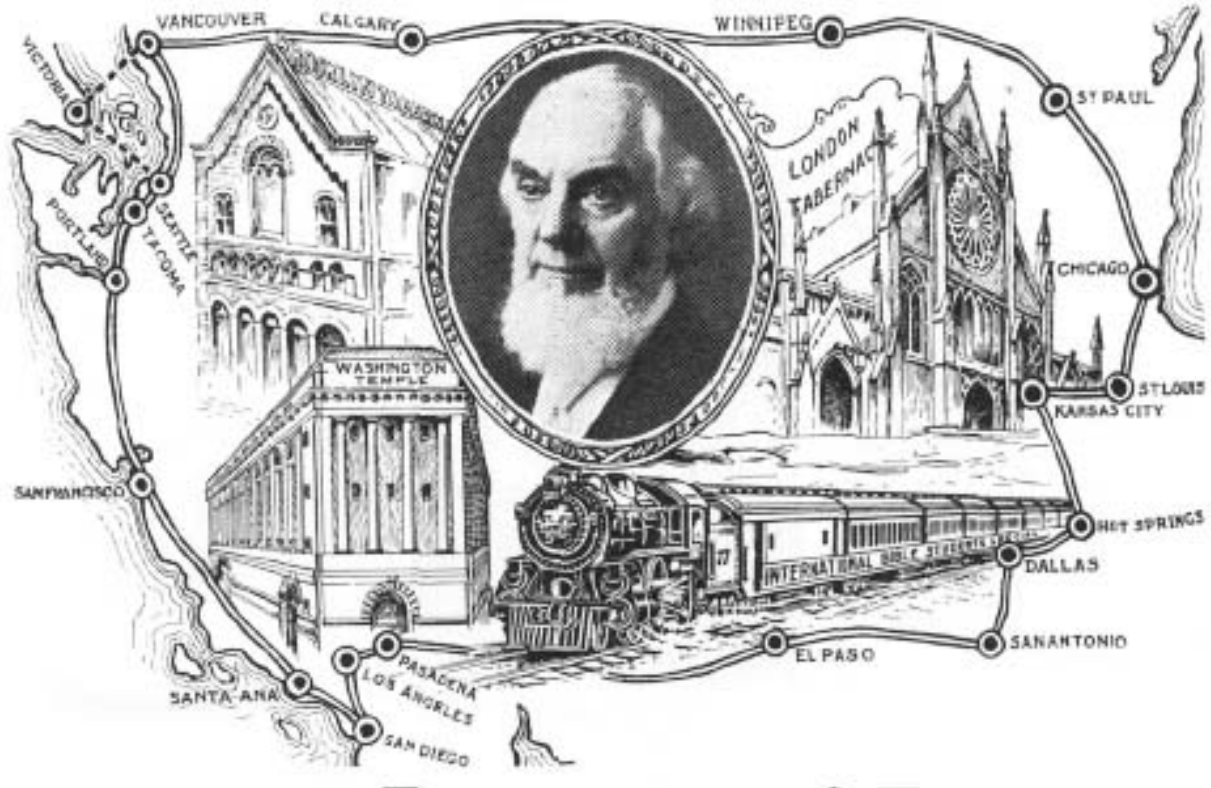
Each local class, in arranging for public meetings, follow the same course. Nevertheless, in the case of the new classes, or those financially weak, the general Association helps with the expenses. All meetings conducted by the Association's representative speakers, and under its auspices, are strictly free.

"Since you are not gathering people into different denominations and since your International Bible Students' Association has no creed but the Bible, what would you say that your Association aims to gather the people into, and what reply would you make if one should charge you with trying to build up a new denomination at the expense of others?"

Our Association endeavors to bring all Christian people into relationship with the Lord Jesus Christ, as His members. We recognize that the different denominations contain true people of God, and we are in full sympathy with such, and are glad to cooperate with them in any manner, for the furtherance of the Lord's work in harmony with the Scriptures. Our only opposition to sectarianism is that it attempts to divide God's people, insists upon the theories of the Dark Ages, and refuses to recognize the Bible as paramount in authority. We urge Christian people to stand for the Divine Character, Plan and Word, even though this should mean opposition and persecution from those of the sectarian spirit.

The International Bible Students' Association labors specially for Christian unity, on the Bible basis, in harmony with the words of the Apostle, that "By one Spirit we are all baptized into one Body."





1913 Transcontinental Tour
OF
PASTOR RUSSELL
AND
SPECIAL TRAIN OF INTERNATIONAL BIBLE STUDENTS

DR. L. W. JONES, Conductor in Charge
JUNE 2 - JULY 2, 1913

NEVER in the history of the world has anything taken place similar to the wonderful Trans-Continental Tour of 1913 by Pastor Russell and over two hundred International Bible Students. While in 1911 a tour was made covering some of the same territory, yet in many respects the 1913 tour eclipsed all others, and it is now a matter of history. Having gathered together many interesting facts connected therewith, as well as reporting numerous sermons, we will endeavor to lay the same, by means of this Convention's Report, before those interested.

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 over two hundred 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 -- physicians, lawyers, mechanics, clerks, farmers, etc., and from various parts of the United States and Canada, and one from England. Neither did they travel as paid delegates, nor were their expenses paid by any society.

THE TOUR.

The tour, so far as Pastor Russell was concerned, began when he left New York, making one day stops at Kalamazoo, Mich.; Toledo, Ohio; Jackson, Mich.; Kansas City, Mo.; Oklahoma City, Okla., and Pertle Springs, Mo, joining the touring party at Hot Springs. The larger part of the party, however, joined the movement at Chicago, where the special train was made up. Others joined us at St. Louis, Mo.; Hot Springs, Ark.; Dallas, Texas, and San Antonio, Texas, by which time the party was practically complete, although a few others joined the company at various points en route for a portion of the journey.



COMPARATIVE VIEW OF THE UNITED STATES AND THE OLD TESTAMENT WORLD.
OUR LORD'S PERSONAL WORK. WAS CONFINED TO THE SMALL COUNTRY OF PALESTINE.
BROTHER RUSSEL'S PARISH IS THE WHOLE WORLD

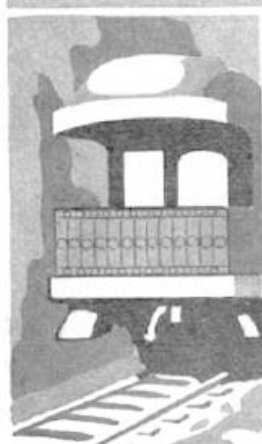
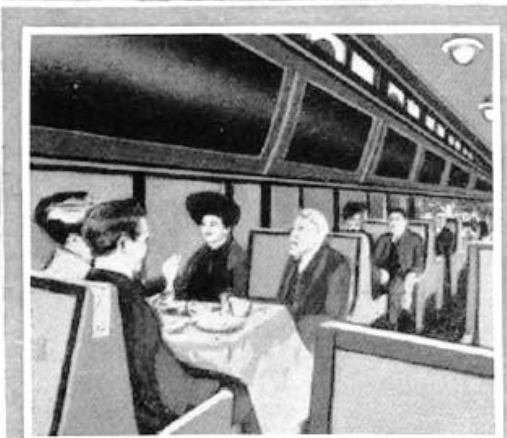
A PALACE ON WHEELS.

As many will be interested to know something of the details of such an arrangement, whereby over two hundred people could live -- travel, eat and sleep -- on a moving train for thirty days, we give herewith a brief description and some of the details. Experience in connection with previous tours was of much assistance in handling this large movement.

Arrangements were made to charter an entire vestibuled train for a period of thirty days. The entire train was therefore ours for the entire trip and the cars at our disposal at all times for eating and sleeping. When the trip was brought to the attention of the friends, many thought they would not be able to stand it; they thought 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, which was doubtless due to the modern comforts of travel, plenty of good wholesome food and freedom from ordinary cares of life.



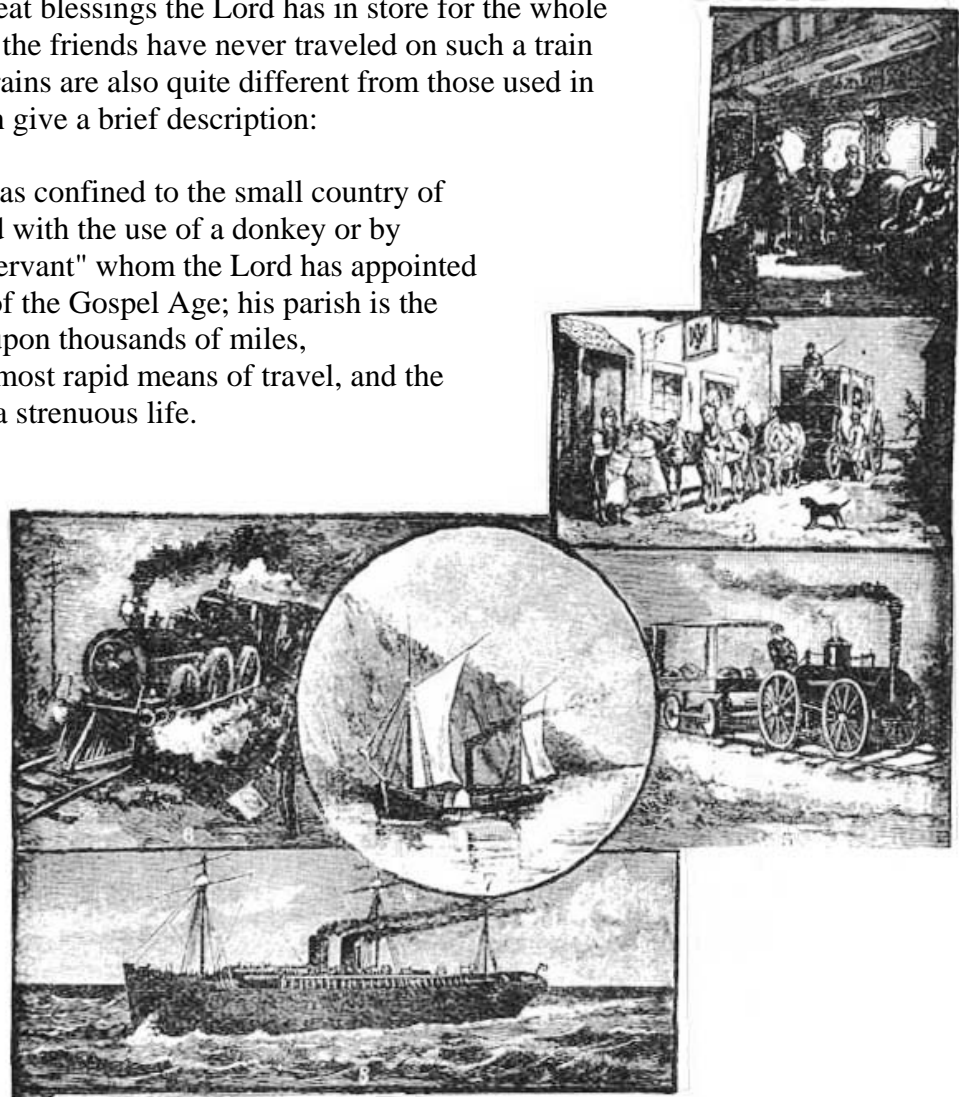
EQUIPMENT OF THE SPECIAL



We are living in a wonderful day and age, the many conveniences of which are but foregleams of the great blessings the Lord has in store for the whole world of mankind. Many of the friends have never traveled on such a train in this country, and as our trains are also quite different from those used in other countries, we herewith give a brief description:

Our Lord's personal work was confined to the small country of Palestine, which He covered with the use of a donkey or by walking. Not so with the "Servant" whom the Lord has appointed for the work in the harvest of the Gospel Age; his parish is the world, covering thousands upon thousands of miles, necessitating the use of the most rapid means of travel, and the comforts necessary to such a strenuous life.

It is because of the magnitude and scope of the work now being done, in this "harvest" period, that the Lord has permitted men's minds to be illuminated and enlightened to invent and manufacture the wonderful contrivances of our day which limit space -- railway trains, ocean steamships, the telephone, telegraph, wireless, mail, express



PROGRESS OF INVENTION.

3. An Old Stage-Coach. 4. A Parlor Car. 5. First Locomotive.
6. Modern Locomotive. 7. Fulton's Steamboat. 8. Ocean Steamship.

and freight systems, etc. There is much work to be done, vast territories to be covered and all within a comparatively short space of time -- forty years from 1874 -- therefore the inventions, etc., of our time.

THE EQUIPMENT.

THE equipment consisted of: One compartment parlor observation car, two other compartment cars, two standard Pullman sleeping cars, three tourist Pullman sleeping cars, one kitchen car, one commissary car and one baggage car, making a total of eleven cars, all vestibuled, electric lighted and provided with electric fans.

Our cars are different from those used in other countries, in that the cars in this country are entered from either end -- no entrances along the sides of the cars. The train was therefore like a long house, one room after another, and with the doors all open between. Thus the friends could pass forward and backward from one end of the train to the other, which made fellowshiping and communication with one another very easy, and the friends were not slow to avail themselves of the privilege, for in every part of the train one might go there would be seen groups discussing some Scripture questions, or singing hymns, or listening to a discourse, either from a chart or otherwise. Thus the fellowship and love enkindled from the very start grew to a flame of love by the time we were obliged to part from one another, and as they parted, many a tear was shed. We will describe the train, beginning with the rear car and going forward toward the engine:

Observation, Parlor and Compartment 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 has also in it a double seat, same as the 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 so 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.

Compartment Cars: There were three of these cars, having compartments, as per the description above, but without any parlor, each car being composed entirely of private rooms, usually nine or ten rooms to a car, some cars having larger rooms than others.

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.

Standard Pullman Sleeping Cars: These are the kind of cars used on most trains for first-class travel, and are so well known that little description is necessary. While in some respects being similar to the tourist cars, yet they differ materially in other respects, being heavier built and much more elaborately finished. The upholstery 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 the 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.

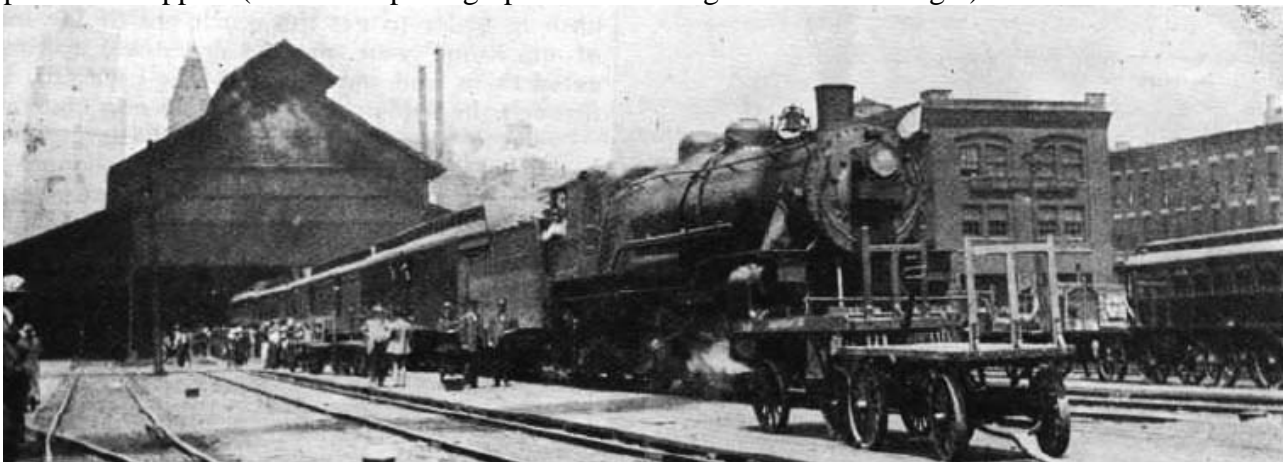
The Pullman Company's rates for these cars are double their rates for tourist cars. However, by chartering these cars for the trip, we were enabled to make rates to the friends considerably lower than what double the tourist rate would be.

Tourist Sleeping Cars: These cars are what would be termed in other countries "second-class." They are Pullman sixteen section cars (each section containing a lower and upper berth for sleeping purposes at night), having two seats facing for use during the day. These are very comfortable, of the latest pattern and very suitable for tourists who desire to make long trips at moderate rates.

They are wide vestibuled and mounted on Pullman standard four-wheeled trucks, and are lighted with electric lights and provided with electric fans. 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 tip the berths at night, and this linen is the same as that provided for the same purpose on the standard sleepers. Each car is provided with an adjustable table for each section, which can be used for various purposes, reading, writing, and from which meals may be eaten. The cars are comfortably upholstered, the seats and backs being of rattan supported by easy springs. Mattresses are provided for each berth; sections are properly curtained, assuring the strictest privacy at night, and in addition the car is provided with all necessary toilet facilities. It should be remembered that two people can occupy a double berth, when such an arrangement is desired, as the berths are ample in size, especially the lower berths.

Kitchen Car: This is a Pullman tourist car, with two sections removed, and having installed in their place a fully equipped kitchen, with range, kitchen appliance, dishes, etc. The kitchen was in charge of an experienced dining-car chef, and an assistant cook, whose business it was to prepare the meals for this large company, and they proved themselves to be men of ability, for only such could have properly handled such a proposition

Commissary Car: This was a large sixty-five-foot baggage car, specially fitted up for our purposes. In it were refrigerators sufficiently large to hold a large quantity of fresh meats, butter, milk, cream, etc. There were also large racks for the various kinds of china and crockery dishes for the tables, lockers to hold fresh fruit and many other supplies, and long tables on which to work. One of these tables, twelve feet long, was covered with galvanized tin and equipped with three sinks, in which to wash and rinse the dishes. It was surely a busy time around those sinks. Underneath the tables were stored quantities of potatoes, cases of tinned or canned goods and many other supplies. We laid in a large supply of goods before we left Chicago, but of course replenished the stock at nearly every place we stopped. (See actual photograph while loading the car in Chicago.)



From Actual Photograph

Dining Cars: For dining cars we used the kitchen car and one of the tourist cars. By putting a little table in each section we could seat four people in the section (see picture in "Equipment"), and with the two cars could serve at one sitting 104 people. When you realize that the large dining cars can seat only thirty people at a time, you will readily see that to serve one of our sittings of 104 was no small task, especially when the train was going fast, rounding the curves, etc. The friends who served, however, learned to be quite acrobatic as they carried the coffee and other hot dishes. With the waiters, train crew, porters, etc., it was necessary to have about two and a half sittings at each meal, requiring about two hours to serve a meal.

To prepare for a meal meant to spread twenty-eight tables with linen, glasses plates, cups, saucers, side dishes, butter plates, knives, forks, spoons, peppers, salts, sugars, etc. Then when a sitting was through and the people had passed out into the other cars, it was necessary to carry out to the commissary car all the dirty dishes left by those 104 people who had just eaten, and wash the dishes, reset the tables and put back the dishes as quickly as possible so as to take care of the rest of the hungry ones who were waiting, not having been able to be accommodated at the first sitting.

The Meals: The meals served, while not elaborate, were wholesome, in abundance and served in family style -- that is, all were served alike. We endeavored to vary the menu as much as possible. For breakfast we served first some fruit, then a breakfast food, then meat, potato, and sometimes eggs, bread, hot biscuits and hot corn bread and coffee. For dinner we would serve some kind of roast meat, potatoes, some side dish, pickles and olives, bread, tea or coffee, and pudding. For supper, some cold meat, potatoes, bread or biscuits, pickles, tea, sauce, cake. Thus you see we did not starve.

For a meal it would require half a bushel of potatoes, eight pounds of coffee, the same of butter, five gallons of milk, two of cream, for a side dish of spinach about thirty-eight cans; of meat, about one hundred pounds of beef, a whole calf or two sheep, etc.; and of ice water, about half a barrel.

Sleeping Cars: The same cars used during the daytime are converted into sleeping cars at night. This is done by making a lower berth of the two seats facing each other, and the upper berth is made by letting down a certain portion of the car above the seats. Both berths are fitted with springs and mattresses and the beds are made up of nice clean linen. In front of the berths are hung heavy curtains, and between each section is a solid board partition, thus making each berth strictly private.

Where one or two people use a section, if they desired they could use only the lower berth, leaving the upper closed up, thus making it almost like a little room and giving more space and permitting of more air and better ventilation. Such an arrangement is possible only when chartering the cars, because on the regular trains the upper berth is let down at night, even if no one has rented it. Take it altogether, we were very comfortable. After about the first night we could go to bed and pay no attention to the moving of the train or the noise of other trains passing. In fact, our "house on wheels" came to be very much like home to us.

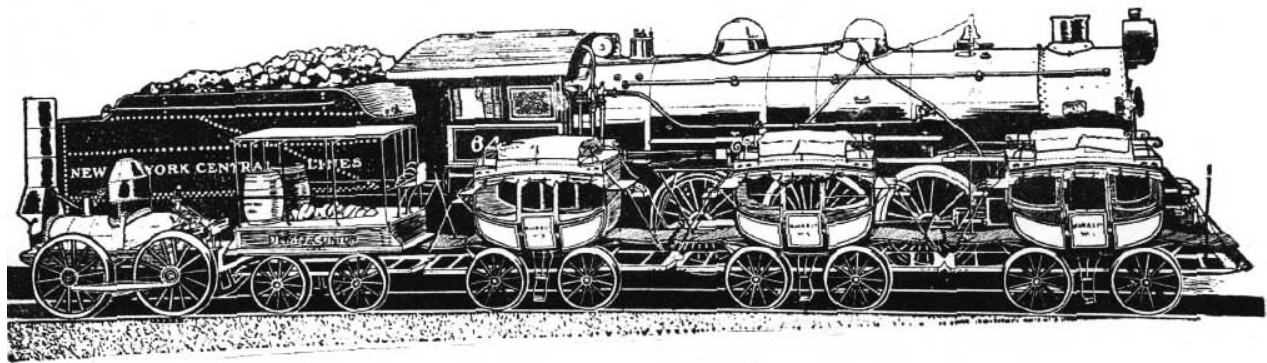
PROPHECY FULFILLED

"But thou, O Daniel, shut up the wards and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be greatly increased." (Daniel, 12:1)

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

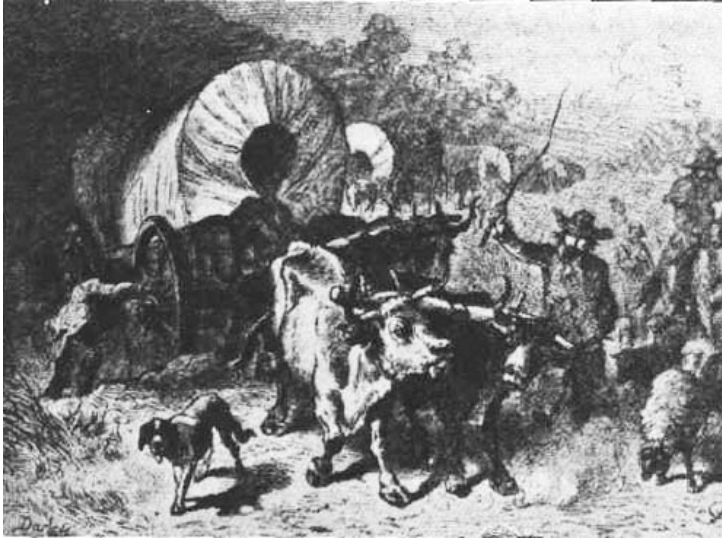
Now, however, in the dawn of the twentieth century, night has been changed into day, and a large amount of travel is done at night. The ox-trail has been transformed into two twin ribbons of steel; slowly plodding oxen have given place to hundred-ton locomotives, the ox-goad has been hammered into the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

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 takes to link the sister cities of the West.



The above picture graphically illustrates the great advances that have been made in railway motive power within the memory of people now living. The De Witt Clinton, the first locomotive run in the State of New York, with its three primitive coaches, made its first trip between Albany and Schenectady on what is now a part of the New York Central & Hudson River Railroad, August 9, 1831, is here compared with one of the Pacific Type passenger locomotives now in service. It will be observed that the entire length of the first haul just equals that of one of the present locomotives. The Clinton attained a maximum speed of fifteen miles an hour.

The Pacific Type is the most powerful high-speed locomotive ever built and will haul at a sustained speed of sixty miles an hour a train of ten to fourteen heavy Pull-man cars.

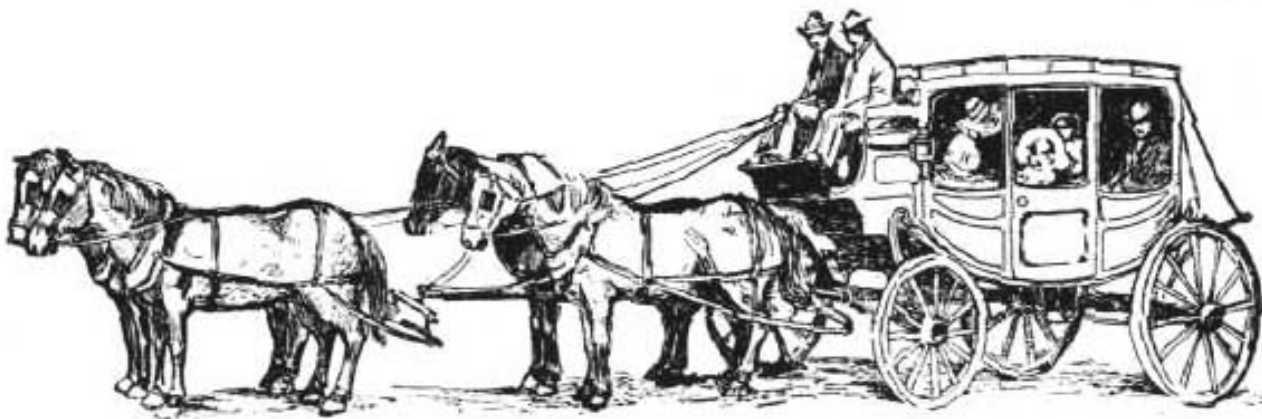


Behind the ox-team on the old trail came the lumbering prairie schooner, guarded before and behind, and on both sides by riflemen: hearing beneath its curtains the precious freight of wives and children who followed the hardy pioneers to the West.

PRAIRIE SCHOONER

Next came the old stage coach.

Before the railroad came into use in 1830, the stage-coach was the principle means of land travel. This coach was a clumsy, heavy and uncomfortable box-like affair. It had no glass windows, but was supplied with leather curtains to be drawn in stormy weather. These rude coaches, drawn by bony horses, in harness made of rope, lumbered along at the rate of forty miles a day in summer and twenty-five in winter.



TRAVELING IN THE DAYS OF THE STAGE-COACH

The day, however, began at three o'clock in the morning and lasted until ten o'clock at night.

In many cases the passengers were obliged to get out and push in order to get the coach out of the mud. Miry spots of quicksand were marked by stakes to warn travelers to avoid them, and sometimes it was necessary to take a circuit through the fields over an entirely new course.

There were no bridges over the large rivers. The stage-coach crossed on the ice in winter and on rude ferry-boats or rafts in summer. When the ice was breaking up in the spring, and when it was thin in the early winter, the crossing of the rivers was often a very dangerous undertaking. Taking it all in all, land travel in the United States before the building of railroads was an exceedingly tiresome and expensive process.



INDIANS ATTACKING PIONEERS.

Today, 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 else on earth.

An air of quiet luxury pervades every over-land 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 the world rides behind these same steel racers, and thinks it has all come about because of their own special enlightenment, we recognize that it is all because God's due time has come for those to travel who are to carry the message of the Kingdom, as the Prophet says in Isaiah 52:7.

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

THE START

THIS memorable tour was scheduled to leave about noon Monday, June 2, 1913, from the Dearborn Station, Chicago, via the Wabash Railroad. This railroad was the initial line of about ten railroads over which we were to travel. Through them all the details had been worked out and when this date arrived everything was in readiness. The long train was backed into the train shed, but it was so long that it extended way out beyond the long train shed. One of the Wabash's largest engines was attached, and altogether made a sight not soon forgotten. To get an idea of how long an eleven-car train with a large engine is, just count the cars on some passing trains, and you will see many that you will think are long trains yet do not have eleven Pullman cars.

Well, by ten o'clock the friends began to assemble at the station to receive their tickets and assignments on the train and to put their baggage on board. It was a happy and exciting time. With some it was an occasion of reunion, because of having met before: whereas, with others it was a time for making fresh acquaintances. It did not take long to realize that we were of one family, one faith, one baptism that we had the one Savior and the one God, notwithstanding they came from all directions and from all walks of life.

When the great train pulled out of the station, it was a glad, sad time -- glad because so many could start on the tour, but sad because we had to leave any behind -- yet amidst the waving of handkerchiefs, umbrellas and hats, and to the sound of "God be with you till we meet again," and "Blest be the tie that binds our hearts in Christian love," we were soon lost to the view of those at the station, and as the train rounded a curve they were lost from our sight; they to return to their duties at home -- "remaining with the stuff," yet ever bearing us to the Throne of Grace in their prayers; while we went forth to the unknown duties before us, yet remembering them in our prayers.

After a ride of about six hours through the beautiful farming district of Illinois we arrived at St. Louis, Mo. While there was no Convention at this point, we remained for about an hour to take on a number of the friends who were to join the touring party at this point. They came from Kansas, Oklahoma, Missouri, Arkansas, Illinois and Indiana. We left St. Louis about eight o'clock for a night's ride through Missouri and Arkansas, arriving about ten o'clock the next morning at Hot Springs, Ark.

Pastor Russell had not yet joined the touring party, having preceded us and going on to Kansas City for the Sunday One-Day Convention. At three o'clock in the afternoon he addressed a gathering of the public of about twelve hundred, delivering his famous discourse on "Beyond the Grave." The morning service was for the interested, which we report as follows:

KANSAS CITY, MO.

Discourse by Pastor Russell

Subject: "GOD'S OBJECT IN CALLING THE CHURCH."

I AM very glad to be with you today. I recognize many of your faces; some seem to be new, and we are glad for the old faces and also for the new ones. More and more we are realizing that there is only one family of God, and that all of God's saintly ones belong to that one family.

I am reminded of the statement made respecting Gideon and his band. You remember the story of Gideon, of course, and that Gideon and his brethren were very loyal to God, and how the Lord used them in overthrowing the enemy. But the item that comes to my mind declares that Gideon, and all the members of the family of Gideon, all his brethren, had faces as though they were the sons of a King. It seems to me that is true of the Lord Jesus Christ, the greater Gideon, and all His brethren, that they necessarily all have faces of a King. So I look into your faces this morning and see them happy and rejoicing, and I know the reason -- "Ye shall know the Truth, and the Truth shall make you free." "Sanctify them through Thy Truth; Thy Word is Truth." This explains to us the blessing that has come to all our hearts as we more and more come to know God and to know His wonderful plan. "Still increasing light, and still increasing joy," is what the Lord promised to those who are faithful. As we continue to walk in the narrow way, the path continues to shine more and more as we near the Eternal City.

I do not know to what extent your hearts are rejoicing in the Truth, except as I see it in your faces, and your being here implies that you have an interest in the things that belong to the glorious Kingdom of the Father. It seems to me as though the whole plan of God continues to grow brighter and clearer every day we live. Every increased ray of light seems to bring an increase of harmony, and so I am glad to meet the friends here in Kansas City -- and I presume some are from surrounding places -- and to know that your hearts are swelling with joy and loyalty to God.

I was thinking of the motive and object that God has in dealing with us. I am not hoping to say anything especially new on this subject, for I always tell you about everything I know in the Watch Tower and Scripture Studies. I can not tell you anything more than I have already -- it will merely come in a little different phraseology. But I was thinking of the object of God in calling us to be His children, heirs with His Son. He is thinking that thus He might show forth His own praises -- not in any selfish way, for our Heavenly Father has plenty of glory and honor entirely aside from you and I, or anything we could do for him; He has the honor of all the Angelic Hosts and He has the perfection of Himself, and there is no reason that He should need you or me to show forth His praises. But there are features of the Divine character that never were known before. God had these qualities of character, but He never had the opportunity of showing them, because there never was an occasion. The permission of sin, and the need to do something to eradicate sin, gives an opportunity for God to develop His great plan which you and I are sharers in. Without the permission of sin everything might have been going on in glory and harmony. If Satan had had a rebellious thought God could have promptly either destroyed him or in some other way preserved the harmony of the glorious condition before Satan was permitted to bring in the trouble and sin.

God did not, however, exercise His power to restrain Satan, but allowed him to take his course, because He saw the glorious end to be accomplished eventually.

And then God did not stop our first parents from committing sin, but allowed them to take their own way, because He knew how He would work it out in the end.

Then He allowed the children of Adam and Eve to be born into the world in an imperfect and sinful condition -- not because He could not have hindered it, but because He saw how eventually He could in that way make it all work out for still more glorious purposes than by hindering it. And it is in connection with this that you and I come in. God could have used Jesus, or could have associated with Jesus some of the Angelic Hosts, and Jesus and the angels could have blessed mankind during the thousand years. But this other feature came in. God said, I will select from among mankind some to be the associates with My Son and sharers with Him in the great work of blessing the world and uplifting them out of sin and degradation and death. And that is the reason this Gospel Age came in, you see. That is the reason a call went forth for a church class, for those who would separate themselves from the world, take up their cross and follow Jesus. Why follow Jesus?

Well, says one, follow Him in order to be saved.

Oh, no! God has provided a salvation for the world in the next age. But this call of the Gospel Age is something unique, separate and distinct. God said, I will gather out of the world some of those who have a hearing of faith and a response of heart, and they shall be my peculiar treasure: that is, like jewels. If you had some diamonds and rubies and sapphires, etc., you would say, Would you like to see some of these peculiar treasures I have. I will show you my jewel box; these are my peculiar treasures. You have other things, of course, but these are your peculiar treasures. So the Lord says that the Church is His peculiar treasure. You remember our Manna text about two weeks ago, which said that the Church shall be a Royal Diadem in the hand of thy God -- not a diadem that He is going to wear on His head, as though he needed any glory to be added to Him, but it is a diadem that he is going to have in His hand, and represents power you see -- in His power He will show the Church forth; and by showing forth the character of the Church and what He has been able to do with the Church, it will be a glorious thing for those who will be the jewels and reflect the glory on the one who designed this great diadem and all of this great plan in which we will be associated.

So then, dear friends, God purposes that He shall have this special class, this peculiar treasure, a peculiar people, different from all the rest of the world.

Well, Brother Russell, do they look so peculiar as that?

It is not in the outward looks merely that they are going to be peculiar, and it is not by wearing some peculiar kind of clothing that they will be peculiar, nor by talking in some peculiar sort of way that they will be peculiar. They will be peculiar, as God says, "Zealous of good works."

Well, you say, Brother Russell, that does not take in just the consecrated saints of God, because there are a whole lot of people that are zealous of good works; we have a "Good Works"

Committee, and we have all kinds of institutions in our city here, and many of them do good and great works; some of them arrange for hospitals and serving in hospitals; some are building orphan asylums, etc. -- all kinds of good works, and it is not merely the Church; in fact, I do not know that the consecrated have so much to do with the hospitals and asylums as some others; they seem to have something else to keep them busy.

Well, my dear brother, we are not saying those are not good works; they are very good works, indeed, building hospitals, and asylums, and schools, and colleges, and we are very glad and rejoice with the world that they have the inclination to do these things. We rejoice with the world in every thing that makes for righteousness of any kind.

But why don't you do more of it? I haven't heard of you having anything to do with the building of a college, or an orphan asylum, or a hospital.

No, my dear brother, I have not. Cities build hospitals, and counties build hospitals, and the states support many of the hospitals, and if I need them there is no doubt I would get my share. The whole people are very properly taxed for hospitals and schools, so that you and I in proportion as we have property that can be taxed pay our share toward these things.

Well, then, what kind of works are these you think the Lord's people are specially to be engaged in?

The same kind of good works the Lord Himself was engaged in. Did our Lord Jesus build any hospitals? No. And we are not saying anything against hospitals. Did He build any orphan asylums? No, and we are not saying anything against that good work. But Jesus had a still higher work. We are not throwing any cold water on any good work; we love all good work and all good workers, but, as, for ourselves, we have a special call.

Who do you mean by "we"?

I mean all who hear the Lord's voice; all who become His consecrated children. He does not speak with one voice to Methodists, and with another to the Presbyterians, etc., but He has just one voice that comes to all the Lord's people and that advises us -- what? That we should do good unto all men as we have opportunity, and that would include hospitals and asylums and everything of the kind, but especially to the Household of Faith.

Now I see, Brother Russell; you mean it is still a higher work to serve the Household of Faith than to build hospitals, asylums, etc.

It is not I, but the Scriptures that say it is a higher work. It is the Household of Faith that Jesus served; it is the Household of Faith the apostles served. What can we do for the Household of Faith? There is a great deal to be done. In the Household of Faith we include the Presbyterians and Methodists and Catholics -- all classes -- and do good to them.

Well, what good can we do?

You know what you needed to have done to you, and you know what I needed to have done to me. You know what blessings came to your heart through the Truth; could you do anything better for your neighbors and friends and the Household of Faith than to tell them about the good tidings of great joy which shall be unto all people? No, that is the best you could tell them. Could you tell them anything better than the message of God's grace that has come into your heart, not only speaking peace to you, but inspiring you with this glorious hope of joint heirship with Christ. You could not tell them anything better --

*"I love to tell the story,
It did so much for me,
And that is just the reason
I tell it now to thee."*

But, Brother Russell they won't all like it so well; they would rather we should build a hospital.

We cannot help that. They might think more of us if we would build a hospital than if we would do something else. They might have thought more of Jesus if he had built hospitals, and if he had gone around building hospitals, asylums for the blind, etc., I suppose He would never have been crucified at all. It was because He did not do those things, but did something else, that he was not so well pleasing to some. But the way we are to judge in the matter is that it will be pleasing to the Heavenly Father. The Father shows us His plan. Before we got the Father's plan we might be working at cross-purposes here and there and doing various things, and, as the Apostle says, Verily thinking we are doing God a service. Paul says he was going about persecuting the Church of Christ, thinking he was doing God a service. It was not because his heart was wrong, but because his head was not right. That is the way you and I were at one time. We were working at cross-purposes because we didn't know the will of God. Now, since God has graciously opened before us the Plan of the Ages, and since we have begun to see what God is doing we say, Lord, can we be co-workers with you? And the Lord says, yes, that is just what I want you to do. If you want to be co-workers with me, that is what I am pleased to have you do. If you see what my work is, and if you want to join in with me, come right along; in proportion as I see you zealous, I will give you a little more and more part in the work I am doing.

But didn't you say God was saving the world?

Oh, no; that is just what I did not say. Some one else said that. The Bible says God will save the world; that all in their graves shall come forth that they may reach a knowledge of the Truth, because God wills to have all men recovered, saved, and to come to a knowledge of the Truth.

Well, should we not be trying to bring them to a knowledge of the Truth now?

Certainly; that is what you are trying to do -- to bring everybody to a knowledge that you can.

But you can not bring very many.

No, you have not been successful in bringing very many to a knowledge of the Truth.

Well, why is it?

God says that His work now is to bring to a knowledge of the Truth those who have an ear to hear, and He says, "He that hath an ear to hear, let him hear." He says there are not many of those now.

Well, if they have no ear to hear, who is to blame? Is God to blame?

Oh, no; God did not blind their eyes or stop their ears.

The Bible tells us that the God of this world hath blinded the minds of all those who believe not.

Then why doesn't God open them?

Because it is not the time for that. The Bible tells us the time is coming when all blinded eyes will be opened and all deaf ears will be unstopped. In the meantime God is working a wonderful work. He is gathering here and there the saintly ones -- those that have an ear to hear. "Blessed are your ears, for they hear." "Blessed are your eyes, for they see." But your eyes did not get open all at once; it was a gradual work. And many who have come into Christ have their eyes still partly shut, you know -- just like a kitten is several days old before it can see. Its eyes are wide open and it looks like it could see something, but you will find it can not. It takes quite a little time to get the focus. So it is with us. After we became Christians we could see a little, but we didn't get the focus clearly, and we stared around and did not see much of anything. And I am sorry to say that some stay in that "kitten" condition too long. We are doing everything we can to get the focus of our understanding. I remind you of what the Apostle says, "I pray God for you" --

What! Praying for the Christians?

Yes, praying for the Christians.

Well, I supposed He would pray for the outsiders who were blind.

No, St. Paul realized that many Christians were not seeing very clearly, so he says that he prayed God that the eyes of their understanding might be enlightened, that they might know what is the hope of their calling and the riches of the glory of His inheritance in the saints.

Has it not been so? Yes, St. Paul's prayer is being fulfilled in you and will be fulfilled in all of those who are earnest and honest at heart.

Now then, God has been working this way for 1,800 years and always gathering the same class of people, from various nations, peoples and tongues. The Lord knoweth them that are His and He is giving needed assistance to each one who is sincere in heart and earnestly seeking to know the Lord, feeling after him, and earnestly desiring and praying from the heart "Send out Thy light and Truth, O Lord! Let them our leaders be." All such true prayers are being answered, and such people are being led into the light and truth and being blessed of the Lord day by day.

Well now, Brother Russell, that won't do. It does not seem reasonable. If this company here gathered in Kansas City was a very high-class company -- if there were some congressmen here and some judges, and some of the most noted people in the city, the rich, the wise, the learned, the professors, etc. -- then we might think that what you were saying was true. But you would not think that God would especially pick out a nondescript class such as we are here this morning. (Laughter.)

We can only go by the Scriptures, dear brethren. If not Bible is unreliable, then count me out of it, because I do not know anything on the subject except what the Bible says. And I do not reason outside of the Bible; I reason inside of the Bible. I believe in reasoning -- "Come, let us reason together" -- but I am not going to go outside of what God has said to reason. God tells us what he is doing. He tells us He is gathering a special class and He is looking at the heart; others may look at the outward appearance, but He looks at the heart.

Now, Brother Russell, you are judging these other people. Do you mean to say that because there are no judges or congressmen here their hearts are not right.

I am not judging their hearts a bit. I am merely quoting the Scriptures. God is gathering the class whose hearts are right, for the Lord knoweth them that are His. He does not mean to do what we used to think, that everybody who was not a saint of His is going to be thrown to the devils and roast through all eternity. What a change it brings over the whole aspect of things to know that God is not premeditating evil even against those who may be His enemies through wicked words, but is premeditating good for them, is going to bless them, and is now merely calling out a class He can use in doing that work of blessing.

You remember, then, the Scripture, "Not many great." Does that fit this company? "Not many wise." "Not many rich." "Not many learned." I guess the Lord took the measure centuries ago of just what we are like. We are very thankful, nevertheless, that God would do such a thing -- that He would accept what He tells us are the mean things of this world. That is the way it says -- God hath chosen the mean things of this world.

Do you call us mean, Brother Russell?

No, my dear brother; that is not it. The thought behind that expression is that which the world would consider mean. And there may be some real mean Christians come into the Truth. I think there are some very mean Christians. I do not think that Christianity was the cause of their being mean, but they were naturally mean.

Why does not Christianity appeal to the great minds of the world, and the rich and the educated?

The Bible tells us that the rich have plenty to satisfy their hearts anyway; they are not feeling any great need; therefore Jesus did not think it worth while to say, Come unto me all ye that are rich, but He said, Come unto me all ye poor and heavy laden. The Apostle does not say there were no rich, or learned, or wise that are called, but he said not many rich, not many wise, not many great, but chiefly the poor of this world.

Now it is the same way with the intellectual. They rather look down on the average human being. They say the poor people don't know any better, they are believing that story of the fall, and all of those other stories of the Bible. So in what they think is wisdom they are ignoring the Word of God and all the plan of God that is connected up with this story of Adam and Eve, and the Fall and the Redemption. Because the story of the Bible fits and dove-tails together, and whoever leaves out a part is losing his connecting link, and can not get the plan of God. Therefore the wise, according to the course of this world, can not understand the plan of God.

How about the ignoble? Surely the saints should be noble, anyway.

No, the Bible says, "Not many noble." How can that be? Some people are poor and uneducated and yet may have very noble minds, and they rather feel, Well, now, I am above the average people; I know I am. These persons with that kind of feeling of self-satisfaction say, Well, you know I am not going to get down to the same conditions those other people do and confess that I am a sinner, for I am not a sinner; I am one of the best people in the world. They feel kind o' "upie-upish," and that no matter how poor they are, if God is going to make any show by and by He will need to have them; and whoever may be saved, they know they are naturally better and nobler than some of these, and therefore because they have this thought they are not so ready to see that every human being needs a savior.

We do not mean that you should exaggerate your sins and say, Lord, I am one of the worst sinners that ever lived. St. Paul said that, but he told the reason. He says, Because I persecuted the Church of Christ. But God was merciful to him and forgave his sin when he turned about and changed his course. So, in one of his epistles, after telling about some of the Gentiles who were murderers, and thieves, and covetous, etc., he says, Such were some of you, but ye are washed, ye are sanctified. That is it! Now, that makes a great change. After you have been washed, after God has accepted you and forgiven your sins, you are no longer under that sentence of former sin. You might have some weaknesses of the flesh, and you are striving against these, but you might never be as successful as some other person that was naturally better born. But God looketh at the heart and not at the outward appearance merely. He knows to what extent you are striving against sin, seeking to put down the old man and his works. Others may not know; others might misjudge you; but the Lord knows all about it. We can come to Him acknowledging that we are sinners, and give ourselves wholly to Him, and then He will work in us. "Ye are God's workmanship."

Oh, some one says, I thought we were working in ourselves?

Well, you have a lot to do with it; you must co-operate; God will stop at once unless you do; but God is doing a work in you and He is the one who is inciting you to do good work. The Apostle says, It is God that works in you to will and to do His good pleasure. But how? Why, He has given us exceeding great and precious promises that by these (these promises working in you, inspiring you, inciting you, and showing you the course and what the result will be) ye might become (gradually attain to) partakers of the Divine nature. The consummation is the Divine nature, and that comes to us by Divine power -- changed in a moment, in the twinkling of an eye. And whether you and I will be in that glorious change and be made partakers of the Divine nature, depends on the zeal with which we love righteousness and hate iniquity and seek to do the will of God now in ourselves and toward others.

What are those good works you can do? One of the good works is that as ambassadors for God and Christ you can make known the terms and conditions of His Kingdom to whoever may have an ear to hear it. What about the Church? Well, you are to build one another up in the most holy faith, to be sympathetic and helpful, not to stumble each other, not confounding one another, but helping one another.

And so it is expressed in other language -- The bride made herself ready. You have your share to do, and I as a member of the Bride Class prospectively have my share to do. No matter how mean they have been according to nature, the transforming work goes on in their hearts and they become noble characters; they may never be able to control the flesh so they will seem as noble as some of the world, but if the nobility is in the heart that is what God is looking for; and if He sees that true nobility in your heart, that loyalty to Him, to righteousness, to truth, to the brethren, then you have the evidence that you are His, and His providences will work in you for your good.

Will these providences always make us happy? Oh, no; when the Lord works in you it will be in the same way that the lapidary works on a jewel. The lapidary will not pick up any cobble stone or ordinary quartz rocks and put them on the wheel to polish. They lie around in abundance everywhere. It is when he gets a real jewel that he puts it on. And if the cutting process goes on it is because the Lord loves you. It is because you are His jewels that He deals with you. And all the trials and difficulties He sees best to bring upon you are intended to fit and prepare you to be jewels mounted in that glorious diadem. You know an unmounted jewel would not show forth much. To begin with, we are only jewels in the rough, and we need the polishing and cutting. We need the skill of the great Master Workman in order to be properly shaped and prepared to show forth the glory -- just as we would see that a diamond properly cut will radiate the glories of the sunlight in a wonderful way. So God is cutting and polishing His jewels so they will show forth His praises. It is not sufficient that they be all properly cut and polished: He lays them aside until He is ready to mount them. The mounting time is the resurrection time. They are going to be mounted in gold and gold is the symbol of the Divine nature. And all of those jewels are going to be members in the glorious diadem in the hand of our God. Is that worth while, do you think? And will God be glorified in that, do you think? Yes, He surely will be glorified in His Church. And these experiences, then, are all working out for us a far more exceeding and eternal weight of glory says the Apostle. Take, then, thankfully and gladly and joyfully whatever God's providence may bring to you. God knows better than I what I need, and He has promised me His grace will be sufficient for me. I will not be tempted above that I am able to bear, but with every temptation He will provide a way of escape, and I am trusting Him for this, and I am resting in joy, and peace, and satisfaction, whatever may betide of an earthly nature.

This is the message, then, we would like to leave with you today: that we are in the Lord's hands, and He is working out this glorious Church as a Royal Diadem in the hand of our God. Who is He going to show it to? Well, He will show it to the angels, and it is going to be one of the greatest lessons the angels ever had. They never knew any sin in the sense of experiencing it themselves. They have always been holy, happy, obedient to God. The redemption manifests His love, and His being willing to accept those of mankind who are obedient to Him will always be a lesson to the angels, and they will say, "See there how God deals! We have learned lessons through seeing the dealings of God with that Church Class." They will glorify God in that day when they shall see how

the Lord's blessing eventually will bring the Church to glory. The angels of God will all rejoice, even though the Church is to be on a higher plane still than the angels -- far above angels and joint heirs with the Lord. The angels will rejoice because they are fully in harmony with God and will be ready to sing praises as the Scriptures represent -- unto Christ every knee shall bow and every tongue confess. When the Bride shall be glorified with the Bridegroom, all the angelic hosts shall also bow the knee, because the Church will be on the highest plane associated with the Lord, and whoever of all the angelic hosts are loyal to the Father and loyal to the Lord Jesus Christ will also be loyal to a class exalted to be the Bride, the Lamb's Wife, in that glorious Kingdom.

Then the Lord is going to show this diadem to the world. Do you think the world will know who gets into that elect class? Oh, yes; the Bible clearly indicates that God intends to make known to the world just who all have made their calling and election sure. They will say, Why, I knew that man; he was not such a wonderful man, either. He lived in our town; I used to see him every day; I did not think he was such a wonderful man, and God made him all of that?

Then it will be explained to him and he will say, Oh, I understand now. I thought the man was kind of peculiar in some ways -- or woman, as the case may be -- yes, she was a little peculiar.

Where does it say they are going to know about this? It says, you remember, "It shall be said of this one and of that one that he was born in Zion." Zion represents the Kingdom in glory -- the Church in a glorified condition will be Zion, and we are going to be born into Zion.

Are we not born now? We have been born according to the flesh, then begotten again, but we have not been born again. This second birth, the spirit birth is the resurrection. We have the begetting of the spirit, but it has not yet been completed; when it is we will be born in Zion. Then it will be told, the record will be made, this one and that one was born in Zion. They will begin to look up and say, I wonder if I knew any of these? They will look up the list and find your name if you are one of the faithful, and they will say, Why, I knew these people; you know I thought they were honest, but I could not understand them. They will get the explanation, how these were blinded like the rest of the world, but got their eyes a little more open, and they were loyal to what God showed them, and they have been blest, and see what they have attained to! Now, there is a blessing for you, too, in this lesson, for if God would do this to these, He is willing to bless you -- not the same blessing, but you will get a blessing -- God has blessing for everybody that comes into harmony with Him. The same gracious Father that rewarded these and took them to the Heavenly plane is dealing with us now through them, and Messiah's glorious Kingdom, and He will give us the blessings He has promised to us, namely: Restitution to human perfection.

Thank God for such a good God and such a glorious plan!

Note the following by the editor of a large weekly newspaper. It is quite in contrast to the spirit of envy, jealousy, hatred and malice manifested by the "Scribes and Pharisees" of our day:

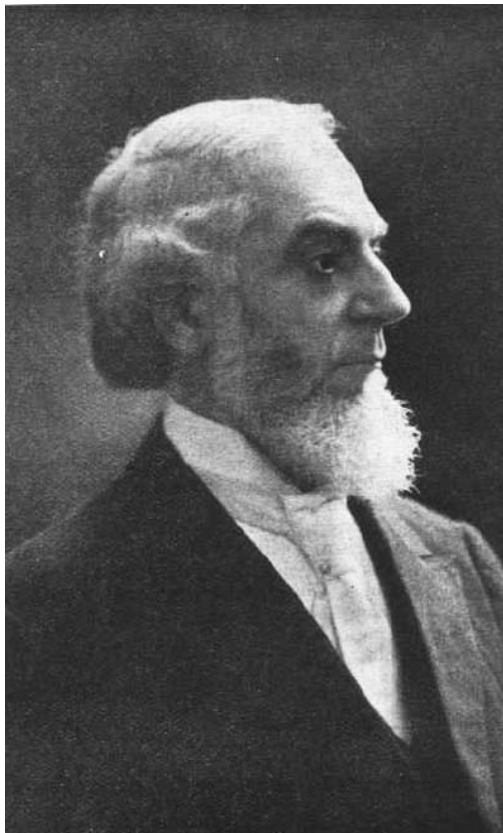
President of Association Thought
Well of by Prominent Editor
LESLIE EARL CLAYPOOL WRITES HIS OPINION

*"So many Gods; so many creeds;
So many paths that wind and wind,
When just the art of being kind
Is all this sad world needs."*

PASTOR RUSSELL is a kindly, creedless shepherd, who goes about the world doing good and minding his flocks -- and incidentally his own business.

This good shepherd was in Kansas City Sunday ministering to the soul wants of thousands here. In a short time he will go to London, the metropolis of the world, to minister to the needs of his flocks in the British Isles. A short time ago he was in China, where the little yellow men loved him and followed him about the streets. And it makes no difference where Pastor Russell goes, it's all the same. He says that men seeking the truth and the light are all alike, regardless of their color, their race or their language.

I have heard of Pastor Russell, of Brooklyn Tabernacle, many times, and I have read his sermons; but I have always thought of him just as an ordinary, good, well-groomed minister. It had never occurred to me he was any different from thousands of other preachers who wore frock coats and white ties. This was because I had never seen him or heard him talk.



Last Sunday morning I walked into the Hotel Baltimore, in Kansas City, and talked with Pastor Russell for an hour. It is my custom when entering a large hotel to inquire for a guest to go at once to the room clerk, but this was not necessary this time, for men were standing in groups in the lobby, looking in one direction. I heard such remarks as: "Isn't he a fine-looking gentleman!" One man said: "I ain't much on religion, but I'll bet that is one preacher I would like."

So I walked right over to Pastor Russell and introduced myself. Although I do not hobnob with the clergy, I did not feel ill at ease for a moment. Here was a man who had no creed. He belonged to no denomination. He said he had nothing against any church and wished them all well, but that he preferred to belong to the same church that Jesus of Nazareth belonged to. Asked what church that was, he said: "None of the denominations that exist today."

We talked about life, Pastor Russell and I. And it is a good

subject. Here was a teacher, a prophet of God, whose books have reached a circulation of 8,000,000, and have been printed in nineteen different languages, including Chinese, and whose parish is the world, who held the same views of life that I, a man of the world, did. It was a revelation.

Here is what Pastor Russell believes, in substance. There is a God, father of all, who is Love. Religions, creeds, denominations are interpretations of God's will. All of them have much good and some bad in them.

The Bible is the world's greatest book, and true. The world can't do without it, and it will help everybody who studies it. Our civilization is founded upon it, and let its enemies construct a better civilization than we have if they can.

It is the business and privilege of all who believe in the Bible to work together, to deal justly, and, above all, to be kind.

It is the belief of Pastor Russell, and the thousands of members of the International Bible Students' Association, of which he is president, that some day all creeds will unite in one band for the purpose of making the world better. And making the world better ought to be the desire of every honest man.

You might look the world over and not find so good a man as Pastor Russell for the position he holds. He is 61 years old. Young enough to see the joy in life, and old enough to have sound judgment. His face radiates with kindness and proves his life has been well spent. There are no traces of dissipation. His soft white flowing beard is not the beard of a charlatan, of which we see so many, but the beard of a patriarch, a father. It gives you confidence. There is not a man who does not believe Pastor Russell is sincere.

And so he goes about the world making people glad. He did not ask me what church I belonged to. He did not care, and he is the same with everybody. And I left the hotel feeling that if the Scriptures did nothing else they were worth while just because they produced this good shepherd from Brooklyn. As I left him he gripped my hand warmly, and, slapping me on the back, said: "God bless you, young man; be fair and kind and give the Lord a square deal, and you won't have much trouble."

At the Auditorium, where Pastor Russell spoke Sunday afternoon, there was no ranting, and no collection was taken. Neither Pastor Russell nor his flock are out after money. If it is your good fortune ever to meet with this good man from Long Island, you will decide, as I did, that the man who thinks all the good men are dead has something wrong with him.

K. C. Weekly Post

From Kansas City Brother Russell went on to Pertle Springs, Mo., where there was an eight-day General Convention in session. He was there but for only a portion of that Convention, and as none of us could be there throughout the entire series of meetings, we can give but a partial report of the proceedings, which we do as follows:

P International Bible **S** Students Association
AT **PERTLE** **SPRINGS** **MO.**

PERTLE SPRINGS CONVENTION

JUNE 1-8, 1913



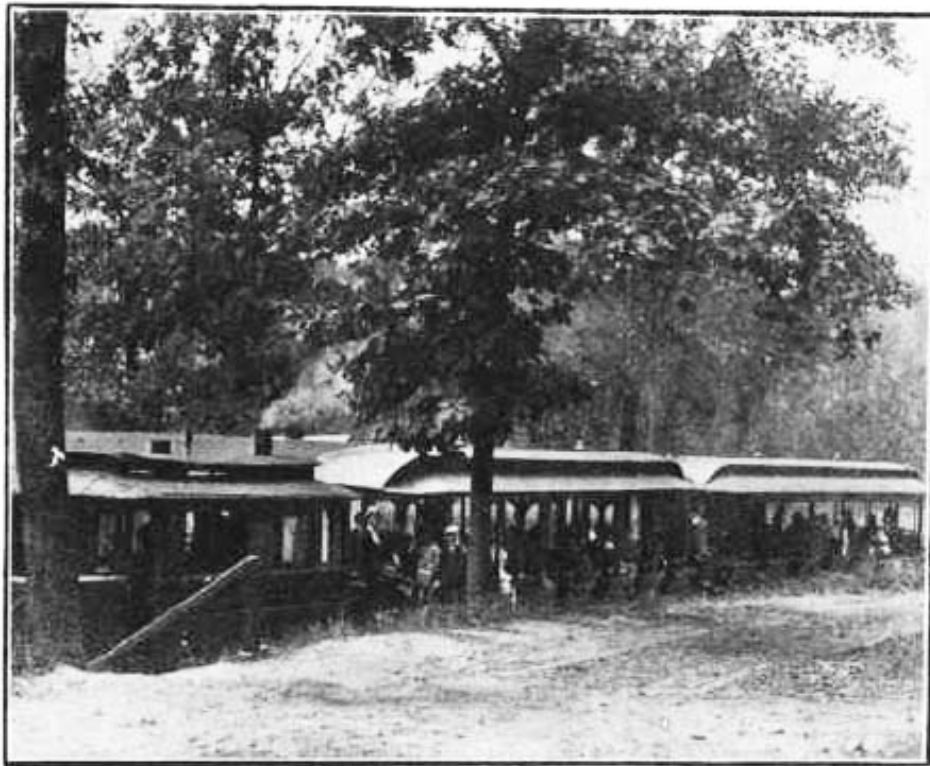
SCENE OF BAPTISM.

THIS was the first of a series of Eight-Day Conventions of the International Bible Students for the year 1913. On account of having a number of Conventions this year, and several going on simultaneously, there was no overcrowding at any, and as a result greater fellowship was enjoyed, and the Conventions all seemed more spiritual.

Pertle Springs is an ideal place for a Convention. The grounds are located about a mile and a half from the city of Warrensburg, Mo., near enough to be accessible, but far enough away to be free from the noise and confusion of city life. The grounds themselves are most beautiful, being

composed of a number of small hills covered with rich green grass and studded with grand old oak and elm trees. About the grounds are numerous seats and benches, swings, etc., for rest and recreation. Near by is also a beautiful little lake, in which the Immersion Service took place, fifty-four symbolizing by a water burial their consecration of heart and will to the Lord. Many of the friends found lodgings and meals on the grounds, at the hotel and cottages. The others were cared for at the homes between Pertle Springs and Warrensburg and at Warrensburg.

The grounds are located something like we read about the City of Jerusalem, set on two hills, for the hotel is on one hill and the auditorium on the other, with quite a ravine between, which is spanned by a long bridge. In the little valley is the spring from which the place derives its name. The grounds are reached from Warrensburg by means of a little "dummy" railroad, which winds its way in and out among some little lakes, making a delightful ride.



OUR FAITHFUL DUMMY TRAIN.

The Convention opened on Sunday, June 2, and the Convention was a season delightfully refreshing throughout. We report some of the discourses, as follows:

Pastor Russell Interviewed

YESTERDAY afternoon a representative of the Star-Journal called on Pastor Russell at Pertle Springs and asked him many questions concerning the faith or the interpretation which the International Bible Students' Association as a class place upon the Scriptures. In opening his remarks, the Pastor said:

"Whilst Catholics are returning to the Bible and the present Pope has directed that their people be encouraged in Bible Study, Protestants are drifting rapidly into infidelity under the modern designations, "Higher Criticism and Evolution," said the Pastor. "Our fathers during the Dark Ages got away from the Bible by supposing an 'Apostolic succession.' Gradually decrees got the Bible's place under the supposition that they agree. Now, having outgrown those creeds, in rejecting them, many are rejecting the Bible also. This is a mistake! The Bible is the only rallying ground for human brotherhood and Christian brotherhood. The world otherwise is facing anarchy. A lost religion will soon mean a lost God and a lost future hope and a selfish strife for the present life only. The hell torturing theory is nauseating people. They are rejecting the Bible because they erroneously think that it teaches it."

Did man actually fall from perfection?

"Let us not mourn our errors of the past unduly, but at once, now, get right with God and His Book! Its presentation is logical from Genesis to Revelation. It tells of the perfections of our first parents, of the test of their loyalty, of their failure and its penalty, death -- not eternal torture. It tells that all of present imperfection, mental, moral and physical, is incidental to the death penalty. Twenty billions have been born dying and soon toppled over into the tomb. They are not being tortured in hell or purgatory, but according to the Bible are unconscious until their resurrection."

Is God's mercy man's only hope?

"God's mercy cannot forever allow sinners to live in sinful pleasure to injure themselves and others and mar creation; nor could it permit sinners to live in torture to blaspheme the Holy Name. But one thing could be done under the Plan arranged. Man could be redeemed by a Savior's dying, 'The just for the unjust to square the demands of Justice against the race through Adam's disobedience.' God purposed this remedy for all the race 'before the foundation of the world.' 'In due time Christ died for the ungodly' -- 'He tasted death for every man' -- not eternal torture."

Will the prisoners be set free?

"The Bible alone teaches that men die when they seem to die; yet it calls this a sleep, because there is to be an awakening, 'a resurrection of the dead, both of the just and unjust.' The Prophets and Apostles all 'fall asleep,' as well as all others of Adam's race. They are sleeping in a great prison house, the tomb, unconscious until it shall be opened and they shall be called forth. This shown by many Scriptures. The Bible hell is the tomb."

What do you understand by the Deliverer, the Ransomer?

"It was not sufficient that Jesus came and died for man's sin. Such satisfaction of Justice is preliminary to their recovery from the prison and from the hereditary weaknesses which led them to the prison house, the tomb. Hence the Redeemer is also to be the Restorer and life-giver. The time for all that deliverance or 'Restitution' is still future, but near. It will begin at Jesus' second advent, says St. Peter. -- Acts 3:19-23."

Is not Messiah's Millennial Kingdom an exploded theory?

"Some good people ask. It was Jesus Himself who told of His future reign of a thousand years, when His Bride Church, the 'elect' will be associated with Him in His kingdom work; and when Satan shall be bound.' Revelation 20:1-5.

"The loss of this hope by our forefathers led on to all the grievous errors from which we are now seeking to escape. Do we not still pray, 'Thy Kingdom come, Thy will be done on earth even as it is done in heaven?' The Messiah's coming Kingdom is the key to the world's blessing by Restitution back to human perfection in a world-wide Eden."

What do you understand by the high calling of the Bride?

"While waiting for His 'due time' to come for the blessing of mankind, God is not idle. He made one election during the Jewish Age, from amongst that people, of a very saintly few for His future work. And during this Christian Age God has been making another election -- the Church, 'the Bride, the Lamb's Wife.'

"These elections do not spell torture to the non-elect of mankind, but the reverse, blessing. Through these 'elect' saints, God's favors and mercies will be poured out upon Adam's race for a thousand years -- for a full uplift to all that was lost in Eden and redeemed at Calvary."

Will every sinner be punished?

"This does not mean that there shall be no punishment for sin. Quite to the contrary -- every wrong act, word or thought has its degrading influence and will bring its 'stripes.' It does mean that none now are in torture. All are asleep in Sheol, Hades, the tomb, and all will be blest and reasonably dealt with by the Redeemer. Therefore, every good endeavor now will bring proportionate uplift of character and tell on the future favorably -- even in those not of the saintly, elect class. The parables and dark sayings of Jesus and the Revelation are now in 'due time' being understood, and are in full harmony with Divine Justice and Love."

Discourse by Brother Frank Draper.

Subject: "THANKFULNESS"

THANKFULNESS is the general theme for today and our study therefore will be in keeping with it. I will read Psalm 100.

"Make a joyful noise unto the Lord, all ye lands.

"Serve the Lord with gladness come before His presence with singing.

"Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people and the sheep of His pasture.

"Enter into His gates with thanksgiving and into His courts with praise; be thankful unto Him and bless His name.

"For the Lord is good; His mercy is everlasting, and His truth endureth to all generations."



Also the first verse of Psalm 106:

"Praise ye the Lord. O give thanks unto the Lord, for He is good; for his mercy endureth forever."

Our subject is certainly a very extensive one. We could enumerate hundreds of reasons we have for thankfulness to our dear Heavenly Father and to our dear Redeemer, but I will not attempt to enumerate hundreds, or one hundred, or even a dozen. I have in mind perhaps four or five particular causes for thankfulness to our dear Heavenly Father and also to our dear Redeemer, for remember it is the Father's good pleasure that we should honor His Son even as we honor Him. We have many good earthly, temporal blessings to be thankful for -- food, shelter, raiment and many other blessings of this class, all coming from our Father's bountiful hand; for every good gift comes from above, from the Father of Lights. Some of these good gifts come to us directly; others indirectly, through natural channels. We feel this morning very thankful to our dear Heavenly Father for them.

We do not think of asking Him for such favors or blessings. We really have no occasion to ask Him for favors of this kind. I do not suppose we ever think of doing so, any more than to the extent and in the manner our dear Lord taught us, saying, Pray after this manner, Give us this day our daily bread. And that apparently is more in the way of acknowledging that we are pensioners upon God's favor and goodness.

I was thinking this morning of the advice our dear Master gave to His immediate disciples, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Strive to enter in through the straight and narrow gate into the spiritual Kingdom, give special attention to this matter now, and God will add to you all the temporal blessings and good things you need. Do not worry about temporal matters at all, wherewithal ye shall be clothed, and what ye

shall eat, for the Gentiles seek after those things -- those who are not the Lord's consecrated people, those who are not disciples of Jesus -- but don't you worry about those things at all. Do the best you can in the Lord's service and feel assured that He will not let you lack for clothing and food while you are fighting the good fight of faith; He won't let you starve to death, because it is necessary you should have sufficient time to make your calling and election sure; so, without giving any anxious thought to the temporal things, seek first, chiefly, the Kingdom of God and His righteousness.

In the 33rd chapter of Isaiah it is said of a certain class: "Bread shall be given them; their water shall be sure." I am quite sure that reference is not made in this text to literal bread and literal water to sustain our physical bodies. The context shows it means the bread of truth and the water of truth, given to a certain class, a consecrated class, those who at the present time are standing the fiery test, the severe trials God's people are being subjected to. The other text quoted awhile ago plainly shows that the Lord will furnish us with natural bread and water while we continue in His service, but seek first, chiefly, the Kingdom of God and His righteousness and all these things shall be added to you.

Oh, we have so many temporal favors to thank God for today, dear brethren. Of all the people in the world the Lord's people have cause to be most thankful. I trust we are the most thankful of all God's human creatures. How thankful we ought to be for the pleasant surroundings we are in here, being permitted to come aside from the world for a week of fellowship with the brethren and fellowship with the Lord through prayer and praise, and the study of the Word! Truly we ought to call upon all that is within us to laud and magnify God's holy name, and we should strive constantly to be joyful rather than to be sad-visaged. We should be cheerful. I said striving; it will not be necessary to do much striving if we have the oil of gladness in our hearts, the spirit of God, the spirit of love for God and for Christ and for the brethren.

Then, secondly, we should be very thankful for the Lord's discipline. Remember that whom the Lord loves, He chastens, and scourges, disciplines, every son whom He receives. Had you ever noticed this particularly -- "Whom the Lord loveth he chasteneth"? He is chastising His people at the present time because He has a special love for them. Why has He a special love for them? Because they have a special love for Him. Every person who becomes a disciple of Christ must exercise the love that the Holy. Angels do not exercise, do not have opportunity to exercise, and that man-kind will not have an opportunity to exercise in the Millennial Age, and therefore the kind of love the dear Master expressed when He said to His disciples, "A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." What kind of love? The kind the dear Master exercised toward His disciples -- sacrificing love, self-denying love. Now, to love God with all one's heart, soul, mind and strength in the present time, it is necessary to cultivate and exercise that kind of love, that self-denying and sacrificing love, and notice that those who do that God has a special love for. He had such love for the whole human race that He gave Christ to die for them while they were all sinners, but when a person has so much love for God, and truth, and righteousness, duty love of the kind our dear brother spoke about awhile ago, that he consecrates himself fully to God, feeling it is the right thing to do, is a reasonable service, doing that when it costs self-denial, God has a special love for that person. That person is as dear to Him as the apple of His eye. The arch-enemy, Satan, will not touch that person to his spiritual injury. Underneath that person are the everlasting arms. He has already made a covenant with God by the sacrifice of

himself; he loved God so much that he surrendered his will fully to Him when it meant baptism into Christ's death. And because he made that covenant with God now by sacrificing himself, God has a love for him of the kind He never had for the holy angels or for mankind generally -- a very particular love -- and He is seeing to it now that all things work together for good to this class because they love God and are called according to His purpose.

Did you ever notice specially the order of this proposition? It is not said they are called according to God's purpose, and love God. It is the other way. They love God and are called according to His purpose. No one will ever be called according to God's purpose for this High Calling of God in Christ Jesus who does not love God enough to make a toll consecration of himself in this present evil world when it means self-denial and sacrifice even unto death. Those who love God enough to do that are called according to His purpose. And the light afflictions, which are but for a moment, are working out for them a far more exceeding and eternal weight of glory. That is a marvelous statement. Probably the Apostle Paul could not have used a stronger expression than this to signify the glory that Jesus' faithful disciples will attain and share with Him. The holy angels have great glory, restored humanity will have great glory, but this is a far more exceeding and eternal weight of glory. It is a comparative term, you see; it is greater than these other glories -- the Divine glory, and it is to last forever. God is letting Jesus' disciples suffer. What we mean by this is, they do not deserve to suffer, and it would be wrongful from every other standpoint than this, that God has arranged that they can share Christ's sufferings so they may share His glory. It is something justice does not demand. Sacrifice unto death the Divine law does not require of anyone, but when a person loves God so much he makes that covenant now before God's time comes to make the New Covenant with the Israelites directly, and eventually for the blessing of as many as will become submissive to the righteous Law of Jehovah, Jesus' disciples who have made a covenant with Him by sacrifice of themselves, stand now in God's estimation where perfect human beings will stand in the Millennial Age -- the sheep of this fold stand now in God's estimation where the sheep of the other fold will stand in the Millennial Age. What standing is that? They are in full covenant relationship with God, entitled to live now, but God lets them suffer now, not because justice demands it, but to get them ready for joint heirship with His dear Son; and their sufferings are laying up treasures in Heaven for them all the time.

Then, thirdly, another cause of thankfulness to God -- and of course we thank God always through our dear Redeemer -- is fellowship with the Lord's dear people. What a precious boon that is. I am glad to tell you I appreciate that more now than I used to. I see they have weaknesses as formerly, they are still making mistakes, they sometimes speak a little sharply, or commit an act that might hurt the feelings of others, but I feel more disposed than ever to overlook faults and mistakes in the brethren, I have so many of my own, and I thank God I have a little more love for the brethren than I had a few years ago. And, Oh, I take such pleasure in their fellowship'. Not very long ago I spent a night at a hotel, when conditions made it necessary, and I really wanted a little time to myself. Many times the Pilgrims get tired mentally and physically also, and like to have an hoer or two to themselves to think, read, meditate and rest their minds, etc., but I will tell you that night I really felt lonely. Here is a night passing, and I was not meeting the Lord's people, was not having fellowship. Really, in that big hotel I felt rather lonely and was glad when I got back to the Lord's people. I do love the brethren, and I tell them I love them. From time to time I let our dear Pastor know that I love him; I tell him I do; I am sure it encourages him. As our dear Brother Johnson said a while ago, God's great heart is delighted when His creatures love Him. You could not give

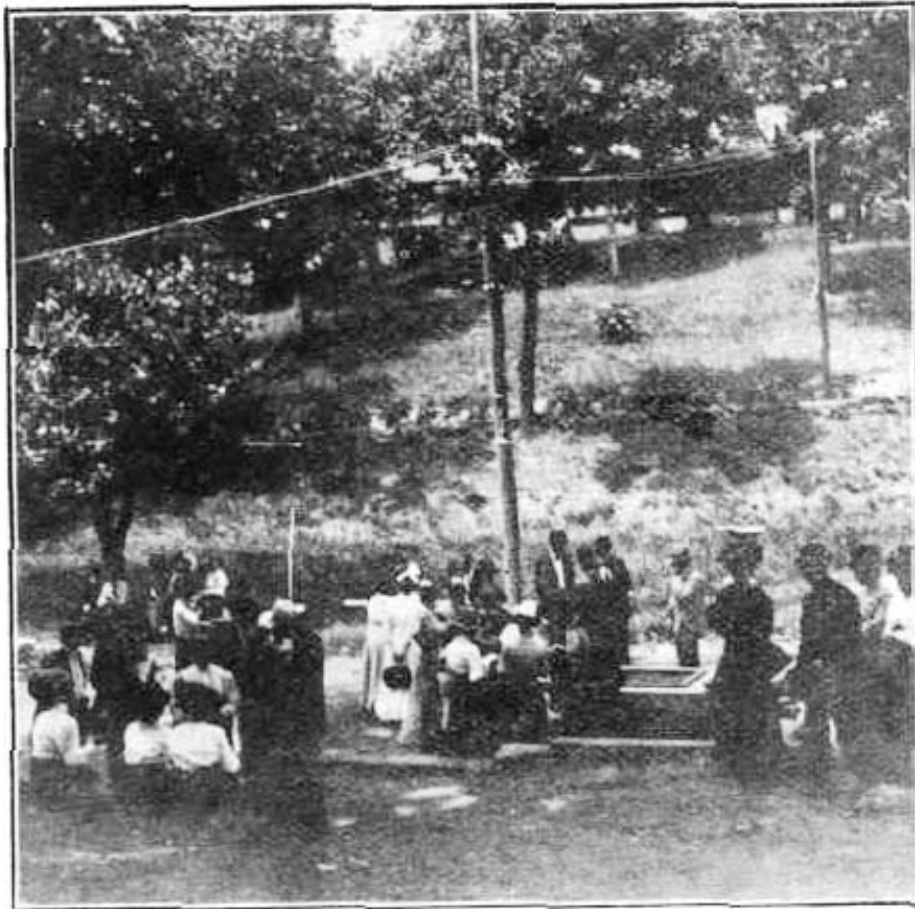
anything to God that He would be more pleased with than your love. How thankful we are that those who are now fellowshiping each other, and loving each other and laying down their lives for one another, may spend eternity together. How thankful we are for the love and fellowship of the brethren. "How good and how pleasant it is for brethren to dwell together in unity."

Then the privilege of service. Of serving whom? Oh, our God, and our dear Master. Is not that something to be intensely thankful for, that we are permitted to engage in such blessed service as preaching the glorious gospel? Every time you hand out a piece of the Society's literature you are preaching a sermon -- not only one, but perhaps two or three -- and reaching persons that our dear Pastor himself could not address orally. It is a grand privilege, especially now, to proclaim and disseminate the Present Truth, the glorious Glad Tidings soon to be made known to all people. I hat great angel is going through the midst of Heaven -- not where God dwells but the heathen Heaven, and the Roman Catholic Heaven, and all other ecclesiastical Heavens, with the everlasting Gospel to preach to every kindred, tongue, people, nation, the glorious restitution Gospel. And this is strong corroborative proof that we are just at the end of the Gentile times, that the Gospel of the Kingdom has just about accomplished its purpose of taking out from mankind a people for the Lord's name, the Kingdom Class. Just think that for more than eighteen centuries the restitution feature was kept concealed from even the Church, but now the restitution time has begun and the work will begin shortly in the real sense, so the Lord is not only letting the Church know about it but also the world. Is not that glorious and grand? And to think we are permitted to disseminate such a blessed and glorious message, such glad tidings! I am sure the angels would be delighted to improve such an opportunity of service. Peter tells us in the first epistle, first chapter, that the angels desire to look into certain things relative to the sufferings of Christ and the glory to follow. He did not refer to the sufferings and glory of Jesus Christ alone, because Jesus had been glorified, but the sufferings of The Christ. "If we suffer with Him, we shall also reign with Him." So let us be thankful to God for the privilege of service we have, of being associated with our dear Lord in such service, for you remember Paul wrote about being co-workers with God. Think of co-laboring with God and with Christ, and with God's dear people! I was much pleased with the advice the editor of the Watch Tower gave us in a recent issue to this effect, that instead of theorizing and speculating about what may take place this coming fall or next spring and so on, we should go right in and do with our might what our hands find to do in the Lord's service. Have you any idea how much longer this harvest is going on? Yes, I have. Will you tell us? Yes, I can approximate it -- probably right up to the end of the harvest time, for that is what the harvest time is for, harvest work. So pitch in and do all you can to help along this grand and glorious work and be very thankful to God for the privilege.

Then another cause for thankfulness is God's great gift in the bestowment of His Son to die for us, and thus make possible the attainment of eternal life by fallen beings. We could not think of any of God's gifts as great as this. I imagine one inquiring, Would it not be as great a thing if the Lord makes us partakers of the Divine Nature and associates with His Son in the work of blessing mankind, and associates forever? No, no, the greatest gift God ever gave His creatures He gave nearly nineteen centuries ago when He sent His Son to earth to die for us. "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 listen to what Paul wrote: "If God spared not His only begotten Son but offered Him for us all, will He not freely give us all things?" There is the greatest of all His gifts to

us, and all the other things together that are not so great. Yes, we thank God for that more than for everything else, that Christ died for our sins according to the Scriptures. Praise the Lord for that!

Praise God for such a glorious, magnificent and beneficent plan for the blessing of all His creatures! Amen.



AT THE SPRINGS

Question Meeting

Conducted by Brother Russell

Question 1 -- In regard to those who were justified but do not go on to consecration, will it be better or worse for them in the restitution? If worse, how?

Answer -- There are none justified who do not go on to consecration. There are those who take steps looking toward justification; that is, they come into a justified attitude, they are drawing near to God, but they do not reach the place where they are counted as having been pardoned and reconciled to God through the death of His Son until they come to that place where they make the full surrender. As, for instance, the entire call of this Gospel Age is for the Royal Priesthood. Ye are all called in one hope of your calling. It is not that some are called to justification, and then some others called to sanctification, but the one invitation that goes out is, God has caused the way to be opened up and whosoever will may draw nigh to God since Jesus has died and redemption has been arranged for. Whosoever will may now approach if he has an ear to hear and understand.

Look at the Tabernacle as being God's picture of this matter. We see that those who approached the Tabernacle might be at a distance, and they are drawing nearer and nearer. When they come to the door, the gate, there they see first of all the gate itself, which is an embroidered gate, and which tells in a figurative way certain lessons about the necessity for the forgiveness of sins, symbolically; and they look past the gate and see the altar of sacrifice standing right in front of them. That means they cannot make any further progress unless they believe in the sacrifice of Christ which that altar represents, and if they are of good courage to still go on they go past the altar, being more nearly justified -- not completely justified, you see, but being more nearly justified. That is, they are approaching more and more closely to the justified condition. Then they go on a little farther and they see the laver filled with water put there for the washing away of the wilderness filth -- the filth of the flesh. They say, I would like to be cleaner than I am, and that means putting away of some of the filth of the flesh; it means they are striving to be more nearly in harmony with the laws of divine righteousness which they come to see more and more clearly. Then finally they come right up to the door of the Tabernacle, and there according to the picture, if they are the Lord's they are tied -- tied to the gate. In other words, the goat was brought and tied at the door of the Tabernacle -- not at the outside door, the gateway, but tied at the door of the tabernacle proper; and that means the presentation of your body as a living sacrifice. The goat was not dead, but was a living goat when it was tied there, and that represents how you, as one of the goats by nature, was tied up, or consecrated, or bound to the Lord, presented your body a living sacrifice. Now nothing more could be done except what the High Priest would do. The next step was for the High Priest to come and accept that goat in sacrifice by killing it, and that meant that your consecration to the Lord was accepted of Him through the High Priest; you do not directly kill your own goat, but you bring yourself to the Lord and present yourself to the Lord, and if it is acceptable to the Father at all it will be because He accepts that goat as being a part of Himself, and a part of His sacrifice. Then because it is His sacrifice, justified by the merit of His atonement, therefore it is acceptable with the Father. All of His sacrifices are accepted, and thus we are accepted in the Beloved, and from the moment of the acceptance of our sacrifice we are in Christ, members of that High Priest, no longer of the goat, but now counted in as part of the High Priest who is officiating in all the work. So we are members of the Body of Christ, and this Christ of which you are members was typified by that

Great High Priest, and the anointing oil came on the head representing the Holy Spirit that came on Jesus, and subsequently ran down clear to the skirts of the garment, thus covering, or acknowledging, or begetting of the spirit all of those whom He accepts as members of His Body. This, then, is the completion of our justification. It is a very fortunate arrangement when we think of it, because if we were accepted of God at the time of our first coming to Him before we had really made a consecration, and if He would impute His merit to us then, there would be no more for us to have in the future, for when once the merit of Christ is imputed there is no more to be imputed. In other words, when Christ died for our sins there was one share for you and one share for me, and one share for each member of the race. When you get your share you will never have it duplicated. If you misuse that share after you get it that is your responsibility, you are not to get a second share. Christ dies no more, death will have no more dominion over Him, and He makes an imputation of His merit only once on behalf of the human family; you get your share, and each other member gets his share. The thought then, is, you see, that if God would accept us and justify us and thus give us the merit of Christ, and we do not go on to make our sacrifice, then we would lose all the privileges of the future: there would be no hope for such a person in the future life that he might get it under Christ's Kingdom because he has had it now. Therefore, God kindly arranges the matter that we may approach and may speak of ourselves as being in a justified attitude, and our families as being in a justified attitude, in the sense that they are drawing nearer to God and feeling sympathetic with His arrangements, and thinking more and more about whether they will take the great step and complete the great transaction which God has offered: namely, present your bodies a living sacrifice, holy, acceptable. If you do present it, and in time, then it is acceptable to the Father, and the moment it is accepted is the moment of your begetting; then you are a New Creature. So there is just one moment between; there must be the instantaneous moment when you will be justified according to the flesh, and it is just the same consecutive moment that you are accepted, because all that God is waiting for to accept any of us is that our sins should be forgiven and Christ should present us; and He does that the moment you are ready. So He says, If any man will be My disciple I am ready to be his advocate. If you want to be My disciple take up your cross and follow Me.

Question 2 -- Whom do the first-borns of Egypt typify?

Answer -- The first-borns of Egypt Represent the Church of the First Born, as the Apostle calls our attention to the matter -- the Church of The Firstborn whose names are written in Heaven. Now the Church of the Firstborn includes two classes, the Little Flock class, the Bride class and the Great Company class -- the virgins, her companions. How could they all be in the Church of the Firstborn? Because this Firstborn Church is the first fruits unto God of His creatures; it represents all of those begotten of the Holy Spirit during this present time. Everyone now begotten is the first fruit as compared to the world, because the world is to be regenerated by and during Messiah's Kingdom, and all of those who now believe and accept God's terms and receive the begetting of the Holy Spirit, their birth must take place before the world's work can begin. So we are all the little flock and the great company: namely, all of those who come unto the Father through Christ. all who were accepted. all who are begotten of the spirit belong to this one Church of the Firstborn. Then there are the two classes, some more than conquerors, and some merely cow-rectors, but they are all the one church. Just so in the type. the firstborns of Israel were represented by the whole tribe of Levi: the whole tribe was consecrated to God, but out of that tribe was selected the. Royal,

priestly company, that they should especially minister and have special nearness to God special service to God, but the whole tribe was a holy tribe, they were all dedicated, and the whole tribe, of Levi typified the Church of the Firstborns.

Question 3 -- Did the Levites have access to the court on the Day of Atonement? Are the Levites represented in the camp or court?

Answer -- I do not remember anything particularly stated about the Levites being in the court on the Day of Atonement. I should think quite probably they were. I do not remember any prohibition of their being in the court. The Levites we see represent two pictures. We are keeping a Levitical attitude toward God when approaching Him and willing to do any kind of service, and we say, Yes, if you have something to do I would like to have a share. Are you consecrated, brother? No, not consecrated, this brother might say, but I am sympathetic with what you are doing. Well, in a figurative way he stands related to those who are consecrated and who are sacrificing. He is not one of those necessarily who will ultimately be of the Levite class. Those ultimately of the Levite class, have the future advantage also, such as have made a covenant with the Lord and they have failed to fully keep it, but in the present time all of those who will make the covenant at all are called priests. There is no Levite class recognized in this distinction at the present time, and anybody who is sympathetic with the Lord's work and comes in and does a kind of sympathetic work, tentatively or temporarily, occupies the place of the Levites. So in this sense of the word we may be said to be in the position of Levites up to the time that we accept the Lord's arrangement and make our full consecration.

Question 4 -- "Together with Him without the camp" -- does this mean to go out in the second camp, or are there two camps?

Answer -- The Apostle says. Let us go to Him without the camp. In the English of today we would say. Let us go to Him outside the camp. We do not use the word "without" the camp in that same way today. Let us go to Him outside the camp -- what does that mean? Well the camp would represent that condition of things which claimed to be in harmony with God. Look back in Jesus' day: Jesus went outside the camp. Was it the Gentile camp? No. What was the camp with Him? The camp in Jesus' time was composed of all those who professed to be God's people, holy people - - all the Jewish people who professed to be in harmony with the Lord. What would it mean that He went outside the camp? He was pledged in his faithfulness and loyalty to God to take His stand which took Him outside of the sympathy and fellowship of those who were not fully Israelites indeed -- all the Jews that were Israelites indeed in whom was no guile could appreciate it, and they, like the disciples, were in the attitude of the Levites that were approaching the Holy and drawing near to the Lord, and were, like the Levites, ministering in the Court. This would represent the attitude of all believers inside of that white curtain, but those who constituted the camp at that time were nominal professors who did not appreciate fully, and Jesus in order to be faithful to God and His message was obliged to stand for the truth, for that which is right, and that brought Him out of sympathy and out of accord with the great nominal mass of the Jewish people. Now the Apostle says, Let us go to Him outside the camp. What does this mean? It meant to the Apostles' of old that they should also take the same stand toward the law that Jesus took toward the law; the same stand

toward the pharisees and scribes and the doctors of the law that Jesus took. Then to those afterwards who became associated with the Gentiles, as, for instance, Paul, Silas and Barnabas, who ministered to the Gentiles, we think outside the camp meant outside the synagogue of the Jews and all of those who professed to be in harmony with God that were living in Rome, or wherever they might be -- whoever stood for and claimed to be God's people constituted the camp. What does it mean today? The camp today means all of Christendom, all the dear people who claim that they are spiritual Israelites, that is God's camp. It is found principally in the United States and Europe. And all of God's people who are sincerely following in the footsteps of Jesus will find that they will not be appreciated by the general camp. In other words, the nominal church will not generally appreciate the spirit of the Lord and the teachings of the Lord, and therefore all who would be faithful to Jesus and walk in His steps will find themselves today just as much out of accord with the camp of today as Jesus and the Apostles found themselves out of accord with the camp of their day. To go to Him without the camp today means that we will take up our cross, whatever sacrifice it might mean to you and me, the breaking of tender ties with dear fellow Christians who are Methodists, or Presbyterians, etc., willing to go to the Lord and be faithful and loyal to Him at any cost, no matter how others may view it. And as a matter of fact it was those of the camp that persecuted Jesus and the Apostles: and it is those of the camp who have persecuted the Church which is the Body of Christ from that day to this.

Question 5 -- Does the Bible teach there are blessings which we may not receive except through the prayers of others?

Answer -- The Lord has many blessings at His disposal, and from certain Scriptures we might infer that He is pleased to grant some blessings in response to prayer. Therefore the Apostle said to some in his day, "Brethren, pray for us." He did not mean he could not pray for himself: he did not mean that the other Apostles could not pray for themselves: he did not mean they could not pray for each other: he did not mean he had lost fellowship with the Father and the Father would not hear him. He said, Brethren, pray for us that a door may be opened unto us whereby we may have opportunity of spreading the Gospel of Christ. Do you suppose the Apostle meant that merely as a formality and he thought it did not make a particle of difference, but just said, Pray for us, Pray for us, as meaning nothing but merely a form? No, we prefer not to suppose that the Apostle was merely using a form: we would rather prefer to suppose he is teaching a certain lesson, that a certain blessing would come through remembering the Apostles in prayer. I presume that God who is rich in mercy, and has plenty of blessings to give, is pleased to encourage His people to pray, is pleased to have us pray. Why would God be pleased to have you pray? Is He just sitting there watching to see whether little you or little I kneel down to pray or not? Is that God's way? And would He feel sore distressed if we did not pray, and feel very happy if we did pray? Oh, no, that is not the thought at all! But God sees it will do you a great deal of good if you will exercise faith in the matter of prayer, and it will do me a good deal of good if I will exercise faith in prayer. Therefore He arranges as part of the means by which He would bless you and me that He will be inquired of concerning these things that He desires to do for us. He would thus encourage us to pray. As, for instance when St. Peter was in prison and the Angel of the Lord came to him and waked him up, he was not praying. The Angel smote off the shackles from his hands and led him out, the doors opening before them, and the keepers being asleep, then the Angel sent him on his way rejoicing, and Peter, hardly realizing whether it was a dream or what it might be, walked down the street; he knew the street very well,

and presently he came to the door where there was a meeting being held: it was late at night but the meeting was going on: they were praying for Peter, and saying, Oh, Lord, the Apostle James is slain and now the authorities are threatening our beloved brother Peter. What will we do if all the Apostles are taken from us? They were having an all-night prayer meeting. And when St. Peter got to the door and knocked and the little maid came and looked out and saw St. Peter there. She did not know whether she had seen a ghost or not. Of course she had heard about ghosts and she ran back to say that St. Peter was at the door. Why, nonsense! Peter is in prison! Their prayers had been answered. Do you not think that God gave them a great blessing in answer to their prayer? Do you think if they had not prayed they would have had as much blessing? The Lord might have set St. Peter free just the same, I believe St. Peter would have gone free, but when in answer to prayer it meant such a blessing to those dear disciples, such a strengthening of their faith, and such joy and blessing. So whoever falls in line with the Lord's arrangements and prays and remembers the Lord's work in various places is getting a blessing in his own heart, and the Lord intimates indirectly that this will have some effect. I cannot understand the philosophy of it at all. I do not pretend to, but somehow we are given to understand that God will be pleased to not change His plan for your prayers and mine -- no, no. God is not going to change the Universe around to suit us: we are not wise enough to tell Him in our prayers what He should do, but He is so wise He can hear our prayers and give us blessings. So He has arranged in proportion in which we have loyalty, faith, etc., we are to have prayer. The Lord's people who have not learned the power of prayer are weak Christians So the Scriptures everywhere encourage the Lord's people to pray always: to be in the spirit, the attitude, of prayer at all times, and full of thanksgiving to God.

And I think while I am right at this point I must take the opportunity of saying that any home that has no prayer regularly offered in it is not a proper home -- is not the one that should be your home or my home. Wherever you live, wherever I live, wherever any of the Lord's consecrated people live, there the family altar should be reared and should be regularly served -- just as regularly as the breakfast is served. This does not mean that you shall force your grown children to participate in worship which they do not appreciate: or if your husband or wife is out of sympathy and unwilling to participate that you should insist on it, and raise a row in order to have the worship there, for God would not be pleased with such conditions, but the child God should have that attitude of prayer that would be inclining his heart always to have the prayer anyway, and then at a proper time the wife might be quietly inquired of if she would like to join in the prayer service. It might be put in as nice a way as possible. Or, on the other hand, it might be the husband who was not in sympathy, and the wife might approach him and say. "Husband, wouldn't you think it would be very nice if we might have a prayer altar in our home and honor our Creator and our Savior?" And many a worldly man would say, "Why, yes. I guess it is all right." And if the Christian wife did not make some such suggestion the worldly husband would probably say, "Well, I don't know, if I professed to be a Christian like my wife does, I think I would want to have prayer at home." Likewise, the wife, if her husband didn't say anything about it, would quite likely say, "If I were in my husband's place and claiming to be a Christian. I would like to have prayer at home." The wife would not like to say that. The husband would not like to say that. Therefore the one that does appreciate the matter should take the initiative, and in a quiet way and not at an inopportune time, but at a time when there is a good opportunity -- not when there is something of haste going on and there is not time to consider it, just going away or something -- but when there is time. Seek wisdom as to how we shall present the matter to husband or wife or to children. Do it in the wisest way -- be wise as serpents. On every occasion use wisdom, and pray to God as to how you shall

take any important step in respect to your life or your home. Ask God if you may have the altar in your home before you ask husband or wife for cooperation. Then suppose she refuse and say, "No, I don't want any altar to the Lord in this house." Not many are disposed to put it that way. And in mentioning the matter there is a nice way to do it. You can say, "Wife, I know you do not look at matters exactly as I do, but for all of that you believe also as I do in the great Creator, and that it is proper for every creature to worship the Creator, and I would suggest that it would be very nice for us, especially when we have children, that we should set an example of reverencing God, and having our home a model home. What do you say, wife? Shall we make that start? Say we take three minutes at least of every morning to approach the Lord, or if possible have it five minutes or more, or without limitation, and perhaps have a hymn of praise before the prayer is offered." But if it is a case where any objection is made, say, "Would you object to our having just three minutes? Would you co-operate with that?" I would not say, "Would you object;" I would infer he would not object. I would say, "Would you be willing to co-operate to the extent of joining in if we should establish such a little altar of prayer to the Lord in this home? I believe it would be a blessing to us both, and the children. I believe our hearts would thus be drawn to God better, and we would have more of His blessing on our home." I think that would work well. I know there are some who feel, Oh, there is no use asking my husband, or my wife, they are bitter against it. Perhaps the bitterness sometimes comes in our not being wise enough in the way of presenting it. There are very few people who are really bitter against God. As a rule, people usually respect the Creator, and especially in proportion as we seek to be ourselves kind, gentle and loving; and as they can see we are trying to be considerate of their Interests and their rights, and to deal justly with the family, in that same proportion they will have respect to our religion, and respect to our God, and respect to our worship, but suppose they would object and say, No, I would not have anything to do with it at all." "You won't, of course, object to my having such an arrangement and I will just ask the children. I thought I would mention it to you first. Maybe you will think differently of it, and perhaps you will join with us; it would be so much nicer." And then go ahead. Do not consider there is a prohibition, or do not put it in that form as though there would be. We have a right to take for granted that all reasonable people would be willing that we should exercise our consciences and our rights. That would not mean that your husband should get up and have to make his own breakfast while you stopped and prayed; that would not be the right attitude at all; that would bring disgrace on religion; but while careful to attend to all the duties and proprieties in your case, as husband or wife, if you pray do it wisely.

And then as to the children: if they are grown children they should be differently approached. Many parents, I think, make the great mistake of forgetting that their children do grow. They always think that it is "little Annie" and little Annie gets taller, and taller, and taller, but still she is "little Annie" until she gets up so big. And so it is "little Harry." And they always think back somehow to the time in which they talked as children. No child enjoys being treated as a child. Every child that is properly balanced in mind would rather be treated as a little man or a little lady, and the parent can do that, and not by flattery, but in a very proper way. They can say, "Now, Barry" or Mary, "I want you to be a very model little gentleman, or lady. No matter how rude the other boys and girls may be I want you to be a regular little gentleman, or lady." The child will like that; they may affect that they don't like it, but way down deep they do.

"I want to play with the other boys."

"But my dear son, how rudely some of those boys act; you would not like me to think of you in that way -- you see how rudely they play. You see some girls romp like that -- you wouldn't enjoy that. You can cultivate good manners and grow up nice in a polished way and become a little gentleman or little lady, or you can grow up and always be rude. If you do not grow up in refinement you will not be fit for good society. Now I would like to see you the most polished boy or girl in this neighborhood, so that wherever you go they will say, 'Notice that little boy! Notice that little girl!' Now, my child, I want you to pattern after this. I am not trying to fill you full of pride, so you would strut around. A proud boy and a proud girl will bring upon them the odium of their little playmates. You are not to be proud but simply be kind, and gentle, and cleanly and tidy; no matter how poor your clothes are they can always be kept tidy, and whenever you go see that you do not get them covered with mud and dirt. Be ashamed if anyone says you are proud, or look proud, but make sure you always look like a little lady or gentleman." The children will like that, and if the parents would only get next to their children and have them feel that the ones most interested in them is father and mother, they will remember that when they grow up. Train up a child in the way it should go, and when old it will not depart from that way. It will have more influence than most people seem to realize. What we see in the world in respect to children is nearly a shame. They seem so uncouth, it looks as though they had no parental training at all. Any-body in the truth should know better than to have their children that way. I think of a time when I was in Pennsylvania and took dinner with a brother there. He was a Pennsylvania German, as we say, and after dinner he said to me as we went in the parlor before going to meeting: "Brother Russell, you met my boys and girls at the table."

"Yes, and they seemed to be very nice, respectful and quiet; nothing rude about them; I was pleased to know that."

He says, "I am proud of my sons and my daughters, Brother Russell; I do feel they are above the average, but they are not what would have been if I had had the sixth volume when they were little, but as you say, after the tree is grown you can twist it all out of shape and get kinks out, and I have straightened them up all I can, but I cannot, without having trouble, do any more, and I know that would not be wise, and we are to act wisely. So they are pretty nice, but not as nice as they would have been if I had known how to train them as you say from the cradle, or before they were born."

Do not forget the training that comes in before they are born, the most important of all training, but the next is to begin when they are babies and keep up the training. Never laugh at your children. Many parents injure their influence by laughing at a child. The child is sensitive. "If my father makes fun of me when I tell him something I won't tell him anything any more." You want to keep the confidence of your son and daughter so that when they come to the age when they are having beaux, etc., they will still want to come to father and mother and say, "I have a beau." They do not generally want to do that, but it ought to be that way. Your influence with them should be such they would love you and could not keep it back, and would say, "I have a beau, what do you think of him?" They would want your opinion of him. And they would not think of marrying anybody except one the father and mother would say is a suitable companion, for they would have such confidence in your judgment, but in order to have that influence you must be wise as a serpent and follow the directions of the Lord's word. I tell you if we had our lives to live over again, or if we had lived all the way down, when we were 100 years old we would know something; but we must be thankful for the light and knowledge that comes and make the best use of it when it does come,

and if you have made mistakes, do the best you can. If before you knew the Lord yourself and understand His Word you had children and they grew up like wild weeds, you have every reason to be sorry, but you cannot help it. Be kind and patient, be generous, be as helpful as possible, be a real father and mother, and remember they have their feelings that you helped to give to them, and be that much more sympathetic with those failings in the sense of giving much more time and assistance to overcome their weaknesses.

Question 6 -- Will restitution, physical perfection, in any way be helped by medical and surgical discoveries, or will restitution be wholly brought about by the power of Jesus to the willing and obedient?

Answer -- I can tell you about that, I hope, in about two years. I could not more than guess now, and I would always want a difference between what is written and what is guess work. Some people put their guesses and Bible so much together you cannot tell when they are guessing and when they are telling about what the Bible says. Whenever it is a pure guess I want to say that it is. Now I guess that the Lord will allow certain things to come about partly by surgery and medicine at the beginning; I should not wonder at all if there would not be some wonderful discoveries. It would seem as though they are leading on to better things, and yet everything might in another way be viewed from a different standpoint. Jesus did not use any medicine when He healed the sick, and those things Jesus did were illustrations of coming blessings of the Millennial day. So the result of it is, I don't know.

Question 7 -- Is there any intimation in the Scriptures that Lucifer was given the oversight or made the overseer of God's earthly creation or Kingdom at Creation?

Answer -- We know of nothing in the Scriptures to indicate that Satan was given jurisdiction or authority respecting humanity or the earth.

Question 8 -- In what respect was Moses a type of God?

Answer -- God said that Moses should be His mouthpiece, or His representative, and that Aaron should be Moses' mouthpiece or representative. "I have made thee a God unto Aaron." That is, Moses was to be like God unto Aaron, that he would tell Aaron what he should say and do. in that sense of the word Moses is like God as he said he would be.

Question 9 -- Has the due time come in God's great plan when the consecrated may pray for the removal of mental or physical defects in children?

Answer -- I do not think restitution blessings are due to the world yet. I understand that restitution is God's provision to be inaugurated after the second coming of Christ and the establishment of His Kingdom. What Jesus did in the way of restitution at the first advent, and what the Apostles also did at that time, we are not to consider against God's plan, and it the Lord could and did do miracles

there in advance or the restitution it would show that it was no violation of God's law, and hence it God should grant some restitution blessings now there would be no law to hinder it, as there was no law to hinder Jesus and the Apostles from performing restitution blessings, but the time for them is future. So, then, if I were to think of or pray for such, and in connection with their infirmities, my thought would be like this: I know that God has made full provision for the restitution of my children and other children, and for the whole human family by and by; I am not sure that God is ready now to give any special manifestations along this line; if I would pray at all on this subject I would pray with a certain limitation in my mind as well as in my expression, and I would say, "Lord, notwithstanding though I ask this, Thy will be done, not my will." I would see no harm in making such a prayer under such conditions, saying, "Lord, I know not whether the time has come that you will be pleased to grant some measure of restitution to my child, therefore I leave the matter in your hands. I pray, if it is in harmony with your will that such blessings may come to it. Father, I ask nothing of restitution rights for myself, because all of these earthly and restitution rights I have sacrificed and therefore I ask nothing for myself." My petition would merely be to, this child, this one who is the subject of prayer.

Question 10 -- To the General Assembly and Church of the Firstborn which are written in Heaven -- does the church of this text include the Great Company and when does the text apply?

Answer -- This question we had earlier in our service. It does include, as we then showed, the Great Company class, and it applies at the present time. That is to say, the Apostle is telling about the gathering of the Church. The General Assembly, we believe, is going on now; just the same as this convention has been going on now for two days; some came on Saturday morning, some in the evening, and some have just come in. I saw some coming in with their valises just now. So there is a gathering here and it has been coming together gradually. Just so God is gathering in the first resurrection the Church of the Firstborns. The Firstborn of the Church, Jesus the head, went to glory 1,800 years ago, but the gathering of the Church which is His Body we understand takes place during this harvest time. Those who sleep in Jesus will be the first to be changed, then we which are alive and remain are to be changed gradually each one in his own order, until all of the church will have experienced the change. And this same process of gathering the Church of the Firstborn will include the Great Company class, and all of those will come in as part of the gathering together of the General Assembly of the Church of the Firstborn whose names are written in Heaven. Their names are not all written in the Lamb's Book of Life, because those whose names are written are the special class, the Bride class. Their names are written from the time they first made their consecration, and the Lord said He would not blot out their names unless they would prove renegade -- unless they would turn against Him and His arrangements. So we see that the Lord is dealing very graciously and even will bring some through great tribulation.

Question 11 -- Is there any Great Company class on this side of the vail and is there any separation between the Little Flock and the Great Company on this side?

Answer -- We tried to say last evening there is no separation, no two classes at the present time, and it would be quite improper for you or I or any others of God's people to try to say, This one belongs to the Great Company and that one to the Little Flock. No one decides that but the Lord

Himself, and that apparently is left to the very close, therefore we think it would be quite improper to speak of two classes in the Church. "All ye are brethren." All come under one name. Seek to make your calling and election sure. No man can know nor say how well you are running in the race. Only God and you know how loyal you are, and the Apostle intimates that we might ourselves be fully confident as to how well we are doing. You remember he says, It is a light thing that I should be judged of you or any man. Yea, I judge not mine own self. I might pass a wrong judgment on myself and say, You do not belong to the Little Flock, or say, Surely you do belong to the Little Flock. So it would be a small thing that we should be judged of each other or by our own selves. There is one that judgeth, even God, and He will decide the matter. No one else is competent to do so. We do well to avoid any such judging. Help one another, encourage one another, point out the conditions and terms and all that, but do not judge one another.

Question 12 -- How does "Rejoice in the Lord alway" (Philippians 4:4) manifest itself? Are we to expect a condition where we will not have times of sadness and sorrow?

Answer -- When we think of any matters like this, we properly look back to the case of our Lord. We see that during three and a half years of His ministry He did indeed delight to do the Father's will, and yet we find that in the very close of His earthly career He had the dark Gethsemane hour. And if the Master might have such a dark hour of sorrow and uncertainty for a moment until He had some assurance from the Father, so you and I might surely have. Therefore it would not be safe to say our rejoicing in the Lord could be such a rejoicing as would never know a tear, or sigh, or sorrow, or a fear, but we are to rejoice more and more as we see the experience and as we have the evidences that God is for us and all things are working for our good. "Rejoice in the Lord alway, and again I say rejoice." If you have some hour of sorrow come in, and then have the victory over it, rejoice again.

Question 13 -- Did Divine justice demand a sacrifice for father Adam?

Answer -- Divine justice did not need to demand anything; Divine justice took Adam without waiting to demand anything -- Adam you die. Justice does not wait at all. Justice has not been waiting for these 6,000 years, but when God's love got ready to move it had to reckon with justice and God's love said, Here is this human family and my purpose is to bring them a blessing; I believe the lessons they have learned, the sorrows, the tears, the sighing and crying, might be made profitable to many of them if now they will be brought to a clear knowledge and opportunity of returning. And God's purpose is to give them an opportunity to return, but when God would carry out that loving purpose it became necessary, according to His own arrangements, to observe the sentence of His own justice and to meet the sentence of His own justice and provide a substitute. It was not that justice demanded anything. Here I have this handkerchief: I am not demanding it, I have it already. So justice was not demanding a substitute for Adam; justice says, I have Adam, but when Love said, I would like to take Adam out of your hands and give him a further opportunity to come to everlasting life justice said, If you take Adam out of my hand, put something else in it. So God made the requirement and provided the ransom price for all, Jesus Christ the Righteous.

Question 14 -- Where one does not seem to be competent to fill the qualifications of an elder, would you advise not electing elders and electing Pastor Russell as elder?

Answer -- Such questions are rather delicate ones to discuss, and it is hard to know just what is best to advise. My advice in general is that the friends act as wisely and discreetly as possible. I think one difficulty has been and perhaps still is that the Lord's people do not realize fully the will of the Lord in such a matter. They get the impression that the Apostle in laying down the qualifications of an elder in writing to Timothy and Titus is laying down hard and fast rules, and that every elder must come up to the very highest notch in all of those requirements. Now such would be a perfect man, a very good elder surely, no doubt about that. And so would all other Christians if they could come up to all the Apostle writes there. You say, Why did the Apostle make such definite statements if he really did not mean to be understood in the absolute essence of all that? We answer He was stating the matter just the same as Jesus did on another occasion when He said to all the church, Be ye like unto your Father which is in Heaven. Now, are you like your Father in Heaven? Well, you say, I am trying to be. Very well, my dear brother, that is right. Well, are you like your Father? You are in some respects -- you are in your mind. Well, are you in all the words and actions and thoughts? No I am not like the Father in everything, but I am trying to get more and more of the character-likeness of God. Good. Now just so the Apostle here holds up before the church the standard of an elder; that is what an elder should be. When you are thinking of elders, look at that, and have that in mind when you are measuring the brethren that are available, and those who do not to some extent have these qualifications would not be fit at all, and then select to the best of your ability. If we wait until we get perfect elders we will never have any elders at all. So I would not say either that Brother Russell would make a perfect elder, nor any other person. But I believe there might be cases in which the conditions would be such that it might be better not to elect anybody for a time to be elder. There are such cases, but I think they ought to be very rare. I would hope so. It is one of those cases that are very difficult to advise in. There are so many things that bear on the subject, and each little class and each member of the class must be as wise as possible, as thoughtful and considerate as possible, loyal to God and the principles of righteousness as much as possible, and pray and seek to follow the Divine leading. And then if a whole class, or a goodly majority of the class, decide on a certain course, do not feel as though the class might vote, but your will must be done, but say, "Well, all right, the class has voted, and it was fairly stated; I stated my opinion, and they do not think the same as I, and I am not the one to coerce the class; I am in the minority and I will be subject to the others in the class, and I will co-operate with them, not work against them to show that what I said was the right way, and if it did not go my way it would be all wrong. No, I must be in harmony with God and must do to the best of my ability now with whatever the class has decided on, co-operating to the best of my ability to permit peace and righteousness and forward the cause of the truth, and be a peacemaker." Do not forget that. All of God's people want to learn that Jesus said, "Blessed are the peacemakers; for they shall be called the children of God." And remember that necessarily all of the Lord's people in order to be overcomers will have more or less of the combative disposition; you could not be an overcomer without a little of it. You will have to be combative enough to overcome the world, and peacemaker enough not to fight with the brethren. Do not fight with the brethren any more than you can help, but be just as kind, sympathetic and helpful to them as you can be.

Question 15 -- What is the meaning of the number 666?

Answer – See the seventh volume. Any of you who have not received it may write for it next year, or the year after.

Question 16 -- Are we morally bound to correct trivial mistakes and errors which are unimportant in themselves'

Answer -- It depends on the character of the mistake and error. There are some very trivial errors that ought to be corrected; there are some things that seem to be trivial, and yet might mean a great deal to some brother or sister if not corrected. Therefore I would rather incline in a general way to correct everything, and rather go to the extreme and say, "Did I offend you? Upon my word, brother, I hadn't any thought of offending you at all, not a bit." Make it positive. Be sure you make it plain. No matter how trivial the matter is, we want to keep all the stumbling blocks out of the way. On the other hand there have been cases brought to me in which sometimes the matter has been a very grievous one -- no slight thing at all. I think, for instance, of a sister who wrote me about a matter that was very grievous in her own conception, a very grievous thing in itself, and she said, "Now, Brother Russell, what shall I do? Shall I tell my husband about that?" And I told her no, do not tell your husband about that. It would be doing him a great deal of harm to know what you have written me; it would not do him good. If it were something it would be to his advantage to know, then I would advise you to tell him; but in this case my advice is that you do not tell your husband a thing about that matter, because it would be to his injury and might be to your own unhappiness the remainder of life. I said, Now you may keep this letter and seal it up, and if ever the time comes when he should say, You didn't tell me about that matter, you can say you wrote me, and tell him I advised you, and let him read the letter. So I am just mentioning that. It does not mean that you should simply tell all you know. To give you an illustration: I think of a brother who came to the meeting one time: I knew he was coming: I knew he had been a prisoner in the penitentiary in Ohio: there have been quite a number who have been prisoners in the penitentiary who have come out and been grand characters for God: this was one of them; He got the Truth in the penitentiary. I knew to expect him, but never thought for a minute he would tell anybody he had been a prisoner. By the time I got to the meeting there were half a dozen who had met him, and he told them, "I am just out of the penitentiary." I said to him at once. "Why, brother, that is wrong; do not say another word about that," and then sent someone else around to tell the others not to mention that about the brother. Why? So far as he was concerned, it was quite honorable in him to make a free statement about himself, and to say, I was in error, I was a sinner; but knowing human nature as I do, I knew that more than half the people would never have confidence in that brother again; they couldn't help it. There is a streak of that kind that runs through people, but would not be true with me. I trust that brother just as much as any New Creature in Christ, notwithstanding his having been in the penitentiary. He is the elder of a class now, a very honorable, fine brother; there is nothing against him at all: but it would have been against him somehow, not for any real reason, but because of people's crooked heads which they cannot help.

Question 17 -- What is the difference between meekness and humility?

Answer -- To be meek is to be teachable. To be humble is to be not proud. Now a man might be a great teacher, might be learned, might be very meek, so that any person might be able to come to him and say, Here is a matter I have, look at this, and if he is sufficiently meek he would say, I would be pleased to look at it, and if he was not he would say, The idea of you coming to me. I am Professor So and So. You have met such people sometimes, noble characters, that were very meek and teachable, ready to learn, always after the truth: they say, I don't know everything, and I may learn from a child. Any wise man may learn something from a child, but anyone who is not meek finds it difficult to learn anywhere. Therefore, Blessed are the meek; they will have more of God's blessings; they are not too proud to learn. Now to be humble is to take your honors, or your knowledge, or whatever it may be, and to wear these in a humble manner, not boastful, not parading in some way, not strutting about like a peacock, showing all your bright feathers. A turkey gobbler is not humble; he is proud.

Question 18 -- In appointing an elder to lead a certain class study, is it proper after the nomination of one to move that the nominations be closed without giving time for further nominations? This, of course applying to a class where three or more brethren are serving as elders?

Answer -- There are what are termed parliamentary rules. That is to say, rules such as apply to the action of a body like the House of Parliament; and these rules are used in connection with Congress and also little meetings and large meetings. They are very good rules, not to be objected to in a general way. They are generally very wise and considerate rules for fairness in a general way. At the same time the Lord's people, as they are to go beyond mere justice and administer according to love, and to know that love is the fulfilling of the law, and more than merely the right and justice of the matter, in this matter of election and rules for meetings should not hold each other too strictly to merely the letter of the law which might apply in a public assembly of another kind. Their sympathetic bond of love should be such that they would like to please all. Suppose this were a meeting and we were going to elect some elders here. Suppose I knew some here had a great deal of esteem for Brother A, and some for Brother B, and some for Brother C, and some for Brother D, and for my own preference I would say, Now out of all these I believe I prefer Brothers A and C; I do not think so much of Brothers B and D. I might say, I will nominate Brothers A and C, and move the nominations close. So some of those who are more timid would not have a chance to vote. Would that be loving? No. Love is our rule, and love gets in ahead of all the parliamentary rules in the world. Love says, I want that brother over there, and that sister over there, and all the brothers and sisters, to have a good and fair show and to have their voice in this matter. I do not want to take from them rights that belong to them under the Lord's arrangement. I might be of sharper practice, more experience, and twist them all up, but that would not be a proper elder brother's place on my part, to get the younger brethren all mixed up so their will would not be done, and they would vote for something and they didn't know they were doing it that way, and then be dissatisfied afterwards and say, If I had understood that matter right I would have done differently. That is not a satisfactory meeting at all. The kind of meeting for election of elders of a class would be a meeting in which everything would be done so openly and fairly that everybody's rights would be considered and everybody would feel happy and contented with the results. Well, we all had our chance, and if the thing was not done as I thought was the preferable way, it was done in a good

way anyhow, because everybody had a fair part -- not an effort to tear each other to pieces. I do not think that is what we should do. If you do not know him, and nobody vouches for him that you do know, you had better not vote at all. If there is somebody present that you have great confidence in and he vouches for this brother, and says, I nominate that brother, then you should say, The fact that Brother Russell nominated Brother "W" means that he knows him or he would not have nominated him. I do not know Brother "W," but the fact that Brother Russell nominated him and Brother Hirsh seconded it, and I know them, therefore I know that Brother "W" is all right. We have a right, you see to lean to a certain extent upon our knowledge that is indirect. We might not be well acquainted with Brother "NW" and know all about his affairs well enough to vote for him unless there is something to indicate for us. But if someone would vouch for him, it would be the same as in a bank. If you go in a bank and your name is Smith, they would say, "We do not know you, Mr. Smith, at this bank; and we are not to pay any checks unless we know the parties. Do you know Mr. Hirsh?"

"Yes, he will vouch for me." "Mr. Hirsh, do you vouch for Mr. Smith?" "Oh, yes, that is Mr. Smith, I will vouch for him; I will guarantee that is all straight." The bank then says, "All right, Mr. Smith, Mr. Hirsh says he knows you and so we are acquainted." The same way in a class. Somebody vouches for Brother Smith, and then you say, I know persons who will vouch for him. That means you ought never to nominate a person you do not know; never nominate merely because somebody says Smith. Do not be silly and say Smith or Brown just because somebody else says so. Know what you are doing or do not do it.

Another thing: When we have such an election of elders suppose I say, "I like Brother A and Brother C and to my mind these two brethren are very much superior to the other brethren, and I would really think the class would be better served if we only had Brothers A and C, and if we do not have Brothers B and D at all." I might try to force that, I might take advantage and wheedle them out of their vote. But that would not be right. On the contrary I should say, "Now I know quite a good many like Brother B very well, and some others like Brother D very well, I do not think either of these brethren have as good qualifications as Brothers A and C, but some others do like them and claim they get profit from them and I do not know anything against their characters, and since others get a blessing from their service, I am glad they should serve." I would be pleased to nominate any and all of them knowing them to be men of good, reputable character. It would not prove I thought them better ones, but I would rather nominate the ones I preferred, and if the others were nominated and there is any lack of someone to second the nomination I would say, "I will second Brothers B and D also." Why? They are not your preference. No, but I know they are the preference of some of the other brethren, and I want all the class to be served. I would not want them merely to have the ones I thought better, but some of the ones they thought better. I ought to have love enough for all the brethren that I would want them all to be pleased, and not merely to please myself. That is the spirit that ought to be in every church and in every election, and I think there would be less confusion.

Suppose there are some others who would like to have someone else. Suppose some were nominated that I thought quite unsuitable; I would feel afraid some might vote for them. I would say, "Now, dear friends there is Brother 'W' that is nominated. I do not wish to have a word to say against him, or pose as an enemy of his, but in my judgment I thought it better we should not have him as one of the elders. Therefore I will state while the motion is under discussion that I am not

going to vote for him. Now, Brother W', I am not opposing you in any way except as I ought to oppose you when I think you would be better not serving as an elder." I would be perfectly frank with him and would not say a word against him, and say, "I oppose him because he owes several bills downtown, and they know him all over town as a man that runs bills, and he is a disgrace to our class." I do not need to talk about Brother "W" at all. I would just say, "I cannot vote for Brother W' as an elder, and I would like to not see him an elder; I believe the Lord's cause would be better served otherwise." We do not need to tear one another to pieces. It might or might not be true about Brother "W" owing bills all over town. Perhaps if we would ask him, he might be able to give some good excuse.

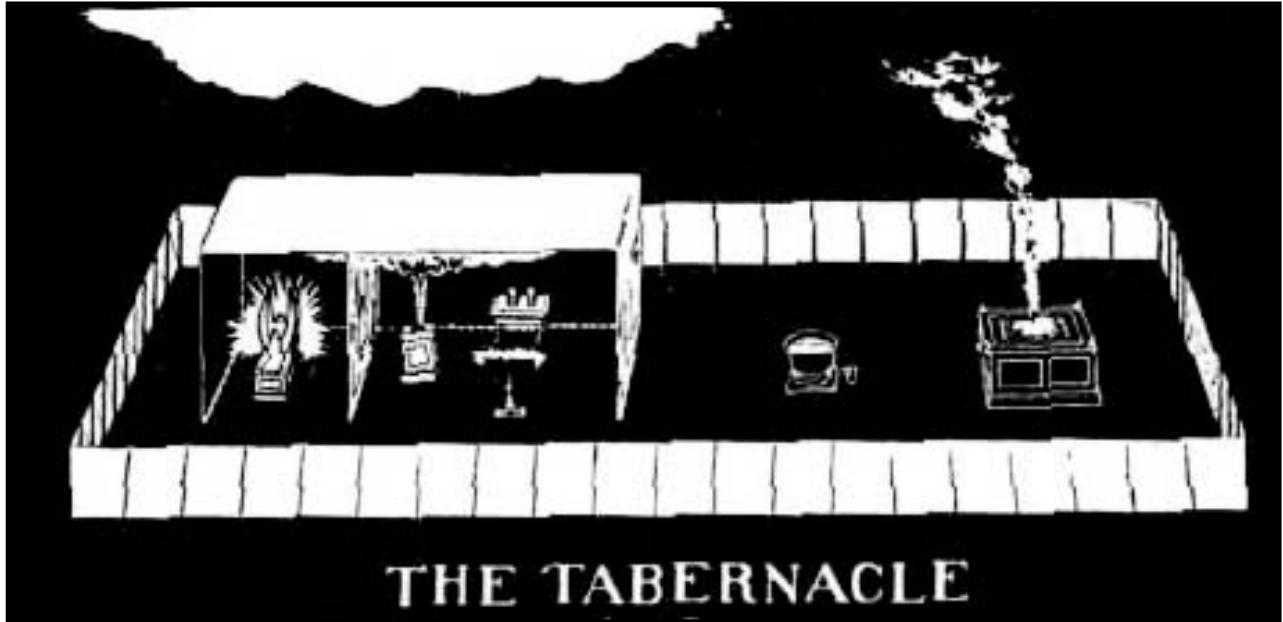
Question 19 -- What do you think about a class leader who never attends a weekday afternoon meeting, nor all the night meetings, even when a pilgrim brother is present?

Answer -- I would think perhaps he could not get out to the afternoon meeting because he had work of some kind. I would think, though, that a brother who had been elected elder who would only come to a meeting where he was to speak had better he left out until he would come to the meeting all the time. If he did not come to the meeting extent when he was going to sneak I would think that would indicate he was not qualified for eldership: it would indicate to my mind that he did not wish to be taught, did not wish to hear anyone else, but merely wished to hear himself talk, and thought he was above the rest of the class. "All ye are brethren." Whenever one gets to thinking he is not one of the brethren, that he ought to come only when he is to speak, then I am afraid for that brother. For his own sake I think it better not to elect him. We would not want to help a brother do something that would keep him out of the Kingdom. We are to consider the brother, and his interests, as well as the class and its interests.

Discourse by Brother J. P. MacPherson.

Subject: "THE TABERNACLE AND ITS TEACHINGS."

Text -- "A minister of the sanctuary and of the true tabernacle which the Lord pitched and not man." (Hebrews 5:2)



WE DID NOT expect to see so many of the friends in attendance this morning it having become cold, but nevertheless we are glad to see you here and know of your interest in the study of the Tabernacle. The Lord's people are manifesting deep interest in this study and the result is very gratifying. It deepens our understanding of the whole Divine Plan. In some respects the Tabernacle is a very difficult study, but nevertheless, a grand one. Our Adventist friends study hard on it, but they get things very much mixed up, as they reason from the standpoint of the type, ignoring the reality in the anti-type. In other words, they do not see "The Mystery," and, therefore, they cannot make a proper application of the types. I am sure we all realize that if we would see the value of the Tabernacle Teachings we must reason by analogy, from anti-type to type and from type to anti-type, otherwise we might better leave them alone as they would only be confusing instead of helpful to us.

In Revelation 12:1 we have a beautiful picture brought to our attention -- that of a woman clothed with the sun and having the moon tunder her feet and crowned with the twelve stars. This is a picture of the early church having the Law or moon dispensation under her feet and illuminated with the light of the Gospel Sun and the twelve Apostles as the mouthpieces of the church. We

will observe that the moon was not upon her head, but rather the sun, showing that we must have the illuminating light of the Gospel (Sun) before we can see the true import of the shadows (Moon), and this Gospel light is brought to our attention by the Apostles, particularly the Apostle Paul, whose wonderful expositions in the book of Hebrews are the means by which we can see the clear sunlight. Thus with the true anti-typical teachings of the Divine Plan in our minds we can see the real teaching of the shadows.

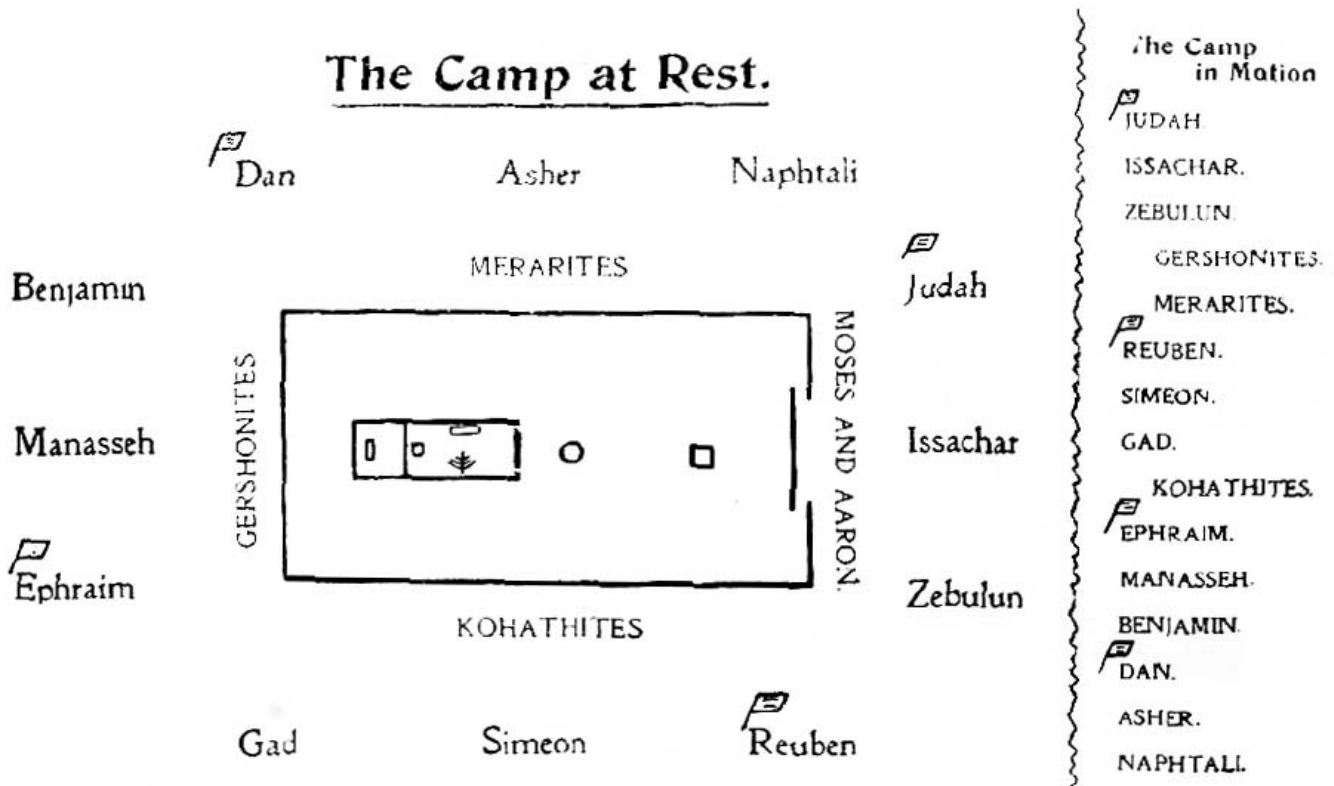
We all know that moonlight is borrowed sunlight; and, therefore, all the light of the Law Dispensation was borrowed from the Gospel Dispensation. Suppose an individual enjoying the moonlight, having never beheld the sun, would say, Oh, it is wonderful! With the morning comes the sun which claims the light of the moon, and the individual refusing to look at the sun cannot any longer enjoy the moonlight. If he persists in looking at the moon it will shine again after the sun has set. So we find the Jews enjoyed the light of the moon dispensation, but our Lord introduced the clear sunlight, and the Jews refusing to look thereon, are still examining the moon and wondering why they have not the Priesthood, Tabernacle, etc. By and h the Gospel Age will end and then, under the New Covenant, the Israelitish nation will receive the blessings of that New Law arrangement. It is important, then, in our Tabernacle study, to seek first for the reality, and then to glance back to the shadow.

This morning we desire to consider "The Tabernacle and its Teachings," and to this end we would ask you to lay aside the sacrificial features of the Tabernacle, as represented in the various sacrifices offered, and consider the Tabernacle proper -- its furnishings, etc. Thus we will consider particularly this morning the. Camp. Court. Holy and Most Holy I am persuaded that the trouble with many of us in our study of the Tabernacle is that we have pictures, as Brother Russell says, "all separated together." If we have a Chinese puzzle, it looks like a conglomeration, and we could never straighten it out unless we had the pattern before our eyes, then we pick up the pieces and put them together and it is all plain. We would also remind you that each picture teaches its own lessons. For instance, we have the Paschal lamb, the passing over of the first-borns and the subsequent deliverance of the Israelites and their final deliverance at the Red Sea. After the Red Sea the First-borns were exchanged for the Tribe of Levi and the picture changes -- there being no anti-type of the exchanging of the first-borns. Then we have the Consecration Service of Leviticus. eighth chapter, the sacrifices of Leviticus ninth and then the sixteenth of Leviticus, all separate and distinct pictures, and they must not be confused. Many people in confusing the pictures cannot understand the types at all and resort to manufacturing types which, when manufactured and compared with the Bible types, compare like light and darkness.

One thought comes to our mind, and we would like to suggest it before commencing upon our subject proper. Some are claiming that the Levites did not enter the Court on the Day of Atonement. We believe that the following Scriptures taken into consideration will prove beyond all doubt that they did. We refer you to Leviticus 16:32 and Numbers 8:19, which read: "And the Priest whom he shall anoint and whom he shall consecrate in the Priest's office in his father's stead shall make the atonement." "And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel when they come nigh unto the sanctuary." The children of Israel came nigh unto the sanctuary on the Day of Atonement when the High Priest would make an atonement for

their sins, and the thought is that the Levites on this day assisted the Priest in the atonement work, and therefore had access to the Court. The Priest would do the sacrificing, but the Levites would assist with the animals after they were slain. Thus they made (assisted in making) atonement for Israel, as Numbers 8:19 declares.

Coming now to the Tabernacle, we remember the Tabernacle proper (the Holy and Most Holy) was surrounded by a curtain 150 feet long, 75 feet wide and 7 feet high, made of linen. Wooden posts were placed in sockets of copper, capped with silver, and the curtain was upheld by silver hooks fastened to the caps, thus holding the curtain in an upright position. To steady the curtain, two cords were fastened to copper pins, one on either side of the curtain. The Nation of Israel had their position surrounding the Tabernacle, while in closer proximity to the Court the Tribe of Levi had their position divided into four families, each family had its respective position. The family of Amram (Moses and Aaron) to the east or front; the families of Merari and Kohath on the two respective sides and the family of Gershon in the rear or west side. This picture of the Levites is a separate picture teaching its own lesson, and represents the four classes who will eventually have life when the Divine Plan will be complete. The family of Amram represents The Christ. Merari represents the Great Company. Kohath represents the Ancient Worthies. Gershon represents the saved world of mankind. Israel, in its position to the Tabernacle, being another picture of the world needing atonement.



Our Lord was born in the Court condition, and remained in that condition until at the age of thirty when He passed beyond the First Vail, into the Holy condition. Some claim that our Lord did not enter the Court until he was thirty years of age, and then immediately passed into the Holy, but this

is unquestionably wrong, and is nothing more or less than a subtle denial of the Ransom. For, if Jesus was not in the Court condition until thirty years of age, then He was in the Camp condition and a member of the sinful race, and it would have been impossible for Him to give Himself a ransom. Paul states that "He was holy, harmless, undefiled and separate from sinners;" that is, separate from the Camp, and thus in the Court, until at the age of thirty He entered into the Holy condition. Now our Lord is in the anti-typical Most Holy, and has opened the "gate" into the Court, the "door" into the Holy and the "vail" into the Most Holy (John 14:6), and thus we can follow in His footsteps.

Placing ourselves in the Camp, let us picture an individual leaving the same and passing on toward the Tabernacle condition and watch the picture as it progresses step by step to its completion. Before doing so, we would offer a suggestion which we believe will aid us materially in our study of the Tabernacle, and that is: In the type we had post Lions called Camp, Court, Holy and Most Holy, while in the anti-type these are conditions -- not positions.

Out in the Camp we became dissatisfied with the conditions existing there, and we started for the Tabernacle, and thus turning our backs on the Camp we commenced to seek the Lord. Coming to the "gate" which represents Christ, we enter -- we accept Christ as our personal Savior. We then see the Altar representing our Lord's ransom sacrifice and we believe that Jesus died for our sins. We pass on to the Laver -- the Lord's Word -- and there we cleanse ourselves of some of the filthiness of the flesh -- then we pass on toward the "first vail" -- and all this time the Curtain represents a wall of faith to us in contradistinction to a wall of unbelief on the outside. We desire to enter the Holy, but are restrained from so doing, unless we will bow -- humble ourselves. We "sit down, count the cost," and decide not to pay it, but think we will know the contents of the Holy without passing under the vail in consecration. We listen! We hear those in the Holy conditions conversing upon spiritual themes, and we get a fairly good knowledge of the same, and our friends may think we are consecrated, but we are not, having merely an intellectual knowledge -- no appreciation thereof. We reason and say, It is all right for Mr. So and So, but it is not for me. So many come to this vail getting an intellectual knowledge of things spiritual, but manifest they have no heart appreciation thereof, because they do not apply the knowledge acquired, nor act thereupon. By and by they grow weary listening, and say: It's the same old thing, we want something new: and, leaving the "vail," they start on the backward course toward the Camp; soon they lose their confidence and faith and take their position in the world and will share with the world in its trial.

Others enter the Court on their way to the Holy, passing the Altar and the Laver, and then sit down and "count the cost." To them it is reasonable and they bow down in submission to the Divine will and enter the Holy. As they pass under the "first vail" the Lord imputes His merit, forming a "robe." and as they are in the Holy condition their minds are illuminated with the Holy Spirit. Having lost their individuality, their lives are hid with God in the Anointed One, and there they go on trial as to whether or not they will be members of the High Priest in glory. However, not all who enter the Holy will enter the Most Holy -- only those will enter there who maintain the true spirit of self-sacrifice, faithful unto death. Thus all the Little Flock will eventually pass beyond the "second vail" -- the death of the human body -- entering into the Most Holy. How beautifully the true, faithful members of the elect Church are pictured in both the Holy and Most Holy. In the Holy the candlestick represented the Church, the oil represented the Holy Spirit, the wicks represented the mortal bodies through which the oil or Holy Spirit operates. The oil, passing through the wick,

produced the illumination. So the Holy Spirit, operating through these mortal bodies, or wicks, produces the holy illumination, by virtue of which we can see and appreciate the deep spiritual truths. As the High Priest trimmed the wick that it might produce a better light, so the Lord continually trims us by permitting us to have humiliating experiences, and by and by the wick will be entirely trimmed and our course will be finished. The Table of Shewbread and the Altar likewise represent the Church. Then in the Most Holy we see the body of the Ark proper, representing the faithful Church and their life represented by the incorruptible manna in the Golden Pot, hidden in the Ark. All, then, who enter the Holy Condition, and maintain their stand in the High Priest's body, faithful unto death, will eventually be in Body in glory. "Take heed that no man take thy crown." Dearly beloved, let us strive to enter into that glorious rest awaiting the faithful.



I. B. S. A. BOOK STALL.

Some, however, who leave the Camp, entering the Court, and also having "counted the cost," pass into the Holy, fail to maintain their stand in the High Priest's body; and, as there is no individual standing in the Holy, they drop back into the Court, thus becoming a member of the Great Company class.

Now I can imagine I can hear someone saying, Are not the Great Company in the Holy? We answer, No. They never were in the Holy as the Great Company. Nevertheless, all those individuals

who will eventually make up the Great Company were at one time in the Holy, but not as the Great Company, but as prospective priests. Failing to maintain their priestly standing they drop back into the Court condition, thus becoming Levites -- maintaining their justification, but failing to maintain the spirit of self-sacrifice by virtue of which they were acceptable as a prospective member of the Priesthood.

Well, does the Court represent spirit-begetting? We answer, No. How then could the Great Company as spirit-begotten New Creatures be in the Court? The answer is: They were not begotten of the Spirit in the Court, nor yet as the Great Company, but they were begotten individually when entering the Holy and became prospective priests. Losing the priestly status by lack of zeal, and being relegated to the Court, thus becoming Levites, these individuals retain their spirit-begetting, but they were not begotten in the Court. You will remember that the Levites in the last analysis represent the Great Company. But, someone would ask, How could this be when the Levites did not enter the Holy? We believe the answer is clear, namely, The Great Company never entered the Holy; they did not become the Great Company until they, as individuals, left the Holy, losing their priestly standing, then they were represented by the Levites, and they could no more enter the Holy condition subsequent thereto than could the Levites enter the typical Holy.

As there is nothing in the Holy to picture the death of the Great Company (they never pass beyond the second veil; only Jesus and the Church His body pass thereunder) the logical conclusion would be that the individuals who will eventually make up the Great Company class, must leave the Holy condition some time prior to their death. The scapegoat being sent into the wilderness condition pictures the death of the humanity of the Great Company both as individuals and as a company. Thus seen, the Great Company is formed by individuals leaving the Holy and forming in the Court; and, as the Levites in the type served the Aaronic Priesthood, so the Great Company, the antitypical Levites, will serve the Royal Priesthood in the antitype.

Others will leave the Camp, passing through the Court will enter the Holy condition and then denying the Lord, taking off the wedding garment, they will be relegated to the Camp condition, which to them will mean the second death. Thus, in the picture of progression, we see individuals leaving the Camp, entering the Court and Holy, leaving the Holy, dropping back into the Court, and some even going into the Camp, as above stated. In the picture of completion there will be no one in the Most Holy except The Christ; no one in the Court but the Great Company; and all who fail to consecrate after entering the Court will have gone back into the Camp. There are these two separate and distinct pictures or viewpoints -- angles of vision -- in the Tabernacle arrangements, and these must be observed and kept in mind, i.e., the picture of progression and the picture of completion.

As the work progresses all down through this Gospel Age there are prospective Levites and prospective Priests. A hen the work of the Gospel Age shall have been completed there will be actual Levites and actual Priests, all of whom will have no inheritance in the land -- their inheritance being of a spiritual and Divine order respectively.

In conclusion we would refer briefly to the curtains, the posts, sockets of copper, cap of silver which held up the curtain or wall surrounding the Tabernacle. Some ask us the question, If no one in the Court (prior to entering the Holy, thus prior to consecration) has the robe of Christ's righteousness, then how could these "posts" represent justified believers covered with the robe of

Christ's righteousness? We believe Brother Russell has answered the question in a masterly way in "Tabernacle Shadows," under the caption, "Other Significant Types." The "posts" represent "justified believers," with a standing in copper (in Christ) capped with the truth, holding up to the world the robe of Christ's righteousness. When we thus consider these "posts" and "curtains," we must remember they are separate pictures, teaching their own lessons, and must not be confused with the other view-point of the "curtain" used in connection with the Court. In other words, when one is passing on toward the Holy, the "curtain" represents a "wall of faith," but the "posts" do not figure in this picture. When we consider the "posts" in connection with the "curtain," we leave out the Court, and the "curtain" changes in its significance and represents the robe of Christ's righteousness. So then, the "posts" would represent "justified believers," capped with the truth, with a standing in Christ, holding forth the "robe" of Christ's righteousness. By keeping this picture of "posts," "curtain," etc., separate, each teaching its own lesson, as is clearly shown in Tabernacle Shadows, the whole matter is clear

With the close of the Gospel Age there will be no more Holy -- no more spirit-begetting or sacrificing, the Priests being in the Most Holy and the Great Company in the Court.. The Divine Plan having reached its completion, the Tabernacle in reality will give place to the Temple, and the blessing of the race will be in order.

How thankful we should be as we see the Divine Plan in type, so clear, so convincing, so soul-satisfying with our different angles of vision! What joy comes to our hearts! Let us prove our faithfulness even unto death and thus be granted the privilege of entering into the antitypical Most Holy as Kings and Priests unto God.

Discourse by Brother F. A. Hall.

Subject: "A RIFT IN THE CLOUD OF REVELATION"

Text: John in Revelation 1:3, says, "Blessed is he that readeth and they that hear the words of this prophesy, and keep those things which are written therein; for the time is at hand." So we have much to praise our Lord for.

In my boyhood I used to read in Revelation and wonder. Somehow it gave me more reverence for God. I was blessed, but I was twice blessed later on in life when I could take up the Lord's Studies in the Scriptures and understand many of the mysterious pictures John saw, and later on realize a three fold blessing in finding myself as one who was fulfilling or keeping those things that were written therein. What a precious thought this has been to me that John saw me as he gazed down the stream of time; even though my bark has been a frail one! He saw me, too, keeping the things of the picture, numbered among the favored few of the sacrificing priests. We can all rejoice in this same thought.

While Revelation presents the Church as a sacrificing Priesthood, yet it recounts as well its victories over the world, the flesh and the devil. To get a better view of these symbols we should note that John, the revelator, was used as a type of the Church. Jesus told Peter, "If I will that John tarry till I come, what is that to thee? Follow thou me." This was after the Lord's resurrection and the disciples thought that Jesus meant that John should never die. Yet he did not say he would not die, but, "If I will that he tarry till I come, what is that to thee?" We see John to be a fitting representative of the Church. Was he not the disciple whom Jesus loved? It would be a little difficult to understand who the angel was whom John himself wanted to worship as he fell at his feet (Revelation 19:10-22; 8:9), as he was a fellow servant. Yet a spirit angel might also be a fellow servant. If we see the Church as a John class, we may not wonder so much if we feel inclined to specially reverence the angel, the servant of the Lord who shows unto us the mysteries of Revelation, especially in these last (lays, but he is only a "fellow servant" with us. Still, whoever heard of such a weight of honor bestowed on any man-angel before? If this is the Lord's work, could the glory of Gideon, Joshua, Moses, Noah, Abraham, Paul or any other man's work compare with it? I wot not -- that is an expressive word of Peter's; I like it, and it means all it says.

What John saw in vision we see in reality, and the Church's mission has been to act out the scenes, to fulfill the vision. We could not understand this unless the Lord showed it unto us by "his angel." in order to cover the mystery of the selection of the Church from human eyes, the Gospel Age has been divided into seven periods of time, seven being the symbol of completeness, and thus the seven divisions represent the whole age. In like manner we have the seven churches, yet there is but



one Church; also seven plagues, seven trumpets, seven spirits, seven seals, etc., etc. During the Gospel Age the invisible, divine, spirit, Jesus Christ has been offering up his fleshly body represented in the type by Aaron; the spirit Jesus Christ, and the bullock, the fleshly body of the Christ.

In this larger picture we are to think of the Gospel Age as one day, the atonement day, when the better sacrifices than those of bulls and goats are offered. The picture is not intended to present all the details of the age, but the sacrifice as a whole. There is a great mystery here in Jesus being the ransom and the Church the sin offering, yet given to us as one great offering. Your lamps need to be trimmed and burning and full of oil in order to see well and distinguish all of the fine lines in the puzzle picture.

"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death?" His death occurred on Calvary, on the Cross, so by straining our eyes we can see the undertone of the complete Christ crucified. Yes, the apostle says we are "crucified with him," yet who can see this? Not many, but blessed are your eyes and your ears if you can see and hear these things. This picture is connected up for us in the ram that was brought into the court and offered, his head cut off and placed on the altar, the body cut up in pieces, and after each piece was washed in water (as the body members of the Christ are "washed by water through the word") they were placed on the altar to the head. The head was not washed; it did not need it; it represented Jesus. Then all was burned as a sweet savor to the Lord; yet some say the Church has no part in the sacrifice. Jesus the ransom, the Church the sin offering, yet all one sacrifice. It's foolishness! No doubt it looks that way to some.

If they could only see that Jesus did a work for us in the Gospel Age! This loaf is my own individual body broken for you, my disciples (1 Corinthians 11:24), but when all the wheat is gathered, ground and made into the larger Christ loaf I will break that for the world (1 Corinthians 10:15-17).

This sacrificing of the body of the Christ is what John saw going on throughout the Gospel Age, the antitypical Atonement Day, and the High Priest Jesus coming down through the seven divisions of time clad in the garb of a sacrificing priest. How wonderfully interwoven with mystery are these seven divisions of time! While we have the picture of the sacrificing priest working during the seven periods of time, we are told of "seven churches." Really, there is but one Church, all baptized by one spirit unto one body -- the body of Christ (1 Corinthians 12:13). God placing the various members in the body as it hath pleased Him (verse 18).

When the John class started down the Gospel Age beginning with the Apostles, in this vision it was pictured to John as the "Church of Ephesus." As it passed into the second division of time it was called the "Church of Smyrna," then in the third division as the "Church of Pergamos," and so on down, Thyatira, Sardis, Philadelphia, and, lastly, the seventh division, Laodicea, or the names given was sent to the Church to verify His statement -- "Lo, I am with you, even unto the end of the age."

These messages are recorded in the second and third chapters of Revelation, and it is noticeable that each message has a set form, beginning with "Unto the angel (or messenger, servant) of the

Church -- of so and so -- write." Each message closing with the significant statement, "He that hath an ear, let him hear what the spirit saith unto the churches."

These messages are not for natural ears, and the men who have laid hold of the spirit message of the Lord to the Church to prove their monstrous doctrine of eternal torment will have something to answer for (Revelation 22:18-19). Now interwoven in this mystic woof of seven divisions of time are seven candlesticks (Revelation 1:12) or lamps. The candlestick of the Tabernacle is here referred to which had upon it seven lamps filled with olive oil, which was renewed every seventh



day by the high priest. Olive oil was the base of the anointing oil which, poured upon the head of the high priest at his consecration, ran down his beard even to the bottom of his sacrificial robe. This anointing oil represents the Holy Spirit of Jesus' begetting at his baptism and which has been flowing down His body all through the Gospel Age. "The anointing which ye have received of him abideth within you." We see God does not anoint the members of the body of Christ, even as the branches in the vine have no vitality unless they abide in the vine. "Without me ye can do nothing." This anointing is the Holy Spirit and is He that was to come to the Church which would lead them into all truth and show them things to come. He that has the spirit begetting has light. That illumination enables him to search out the deep things of God, but the spirit of a man, his mental discernment, enables him to discern only the things that belong to the human plane of life. As the

Candlestick represented the Church, the holy oil that burned in the seven lamps represented the illumination of the true Church shining forth in the antitypical Holy. All in this Tabernacle walk not by natural light, but by the light of the Holy Spirit, the New Creature mind.

As an additional light in each of these divisions of the Gospel Age, we note in this picture of Revelation 1 that the Lord gives each period one of the seven stars which He holds in His right hand. A starlight is a heavenly light, not that these stars have inherent life, but they were to reflect light from the sun of righteousness, that true light that eventually "lighteth every man that cometh into the world." This is the same thought of Jesus breaking the seals and handing their contents to a man to write in a book for us -- each seal a book -- only that the breaking of the seven seals are given to the Church during the Laodicean period by the Lord through the bright shining star of today. In fact, by the way the dogs bark at this star one would almost imagine it to be the moon, but I reckon they barked at all the other six stars given in the six previous divisions of time.

How beautifully this vision illustrates the Church illuminated as represented in the burning holy oil of the candlestick of gold -- beaten work -- beaten by scourging. Even the central standard, Jesus, was perfected through suffering -- yet needing the strengthening messages from the Master as additional light shed on us from the seven stars, one for each church, each division period.

As the Church passed from one stage to another, out of one division into another, receiving a different name in each division, how her fainting soul must have needed the precious message from the Lord to revive her again. We may form some idea of her needs by viewing her condition when

the message of our day was handed her in the beginning of this harvest. The Lord's people were becoming practically infidels, as the testimony of hundreds of the Lord's people testify now.

We are more favored and blessed than have been any of God's saints in the past in that in our period the Lord was to return. In fact, His return in 1874 seems to indicate the beginning of the seventh period. "Behold! I stand at the door and knock." John properly begins the Revelation by showing the sacrificing Church passing down this age, and that his message was the Revelation of Jesus Christ which God gave unto him to show unto his servants (the serving members of his body), things which must shortly (begin to) come to pass, and he sent and signified '(by signs and symbols, etc.) it by His angel unto His servant. John, who hare record of the Word of God and of the Testimony of Jesus Christ.

We note in this opening statement of the book that the message is only to His servants. It is not a message of warning to the world. The message was not delivered to John, who represents the Church, but to the Lord's angel, His steward, His servant. Then given to the Church by the angel. To understand the message, then, we must notice that the angel was divided into the seven angels, messengers, and that John was divided into the seven churches, just as the one candlestick was divided into seven, the one Holy Spirit of the Church was divided into seven spirits. We should notice also the mission of John was to "bear record of the Word of God," the Old Testament, and also of "the Testimony of Jesus," the New Testament. Did Jesus not come bringing "life and immortality to the light through the gospel," which was all in the Old Testament? It took 798 references by Jesus and His apostles to prove from the Word of God (the only part of the Bible then written) that God had appointed a day, the seventh thousand year day, in which He was going to bless all the families of the earth through the Church, which is the seed of Abraham (Galatians 3:8-16, 29).

"You believe in God (The Old Testament), believe also in me (in the new testimony I am about to preach). I am starting some new hopes for you," was Jesus' statement to the disciples. He did not tell them to throw away the old testimony, but to add His testimony to what they already believed -- "believe also."

This has been the chief ministration of the Church during this age, being a "faithful witness" to the truth, thus letting their "light shine." This is stated to be their "good works." It is said of Jesus that He was "the faithful witness." To this end was I born and for this cause came I into the world, that I should bear witness unto the truth (John 18:37). This includes His body members.

This is our mission also if we walk in His steps. While it is stated (Verse 5) that Jesus is the first born from the dead, we are to notice the undertone here that He is the head of the first born Son of God.

While the head is born first, the body has not yet completely cleared the womb of death. He is also stated to be the prince of the kings of the earth. Not of the present kings of the earth, which have tenure under "the prince of this world," the prince of darkness -- darkness covers the earth now and gross darkness he people" -- but when "the Son of righteousness shall arise with healing in His wings," "the knowledge of the glory of God shall cover the earth, and all, from the least to the greatest of them, shall know God." Not a kingdom of darkness you see, but a kingdom of light,

truth, and the kings of that day will be the restitution class of perfected men, represented in Jesus' parable of the judgment day, when the world shall learn righteousness (Isaiah 26:9) as sheep, humble ones, to whom he will give "the Kingdom prepared from the foundation of the world." Adam was the foundation, and the Kingdom was given to him as man's representative.

The larger first born Son of God is to be the real prince over these kings "in that day." The Church then will be known only as Jesus Christ, the everlasting Father, Priest, Prophet, King. He cometh "with the clouds and every eye shall see Him." We see Him to day with the eye of faith. Should we get but a glimpse of Him as Paul did on his way to Damascus, it would blind us also. We see Him in the beautiful light of the rising "Sun of Righteousness," but the worldly mind will recognize Him in the light of the fiery judgments soon to burst into flames that will consume everything that is man-made.

"Behold He cometh with clouds," when the clouds of the time of trouble are due. In Revelation 14:14 John saw one like unto the Son of Man sitting on a white cloud, a righteous trouble, sitting as a king, a judge, having a crown on His head and a sharp sickle in His hand. This is when he come as the chief reaper in the spirit, "to judge the quick and the dead at His appearing and His Kingdom." He was the chief reaper in the flesh at His first advent. Then John saw an angel come out of the temple -- which is the Church -- and it was a man-angel, the star of the Laodicean period, the wise steward of the feast of Luke 12:37-44, the angel of Revelation 7:2, and he cried with a loud voice (that reaches around the earth) to the angel on the white cloud to thrust in his sharp sickle and reap, and he that sat on the cloud obeyed this loud voice because he arranged that this man-angel should be his "fellow" (Zechariah 13:7-9) in this harvest work, and we are to follow the man with the ink-horn into the city and not only smite with our swords, but to reap. The gathering of the evil fruit of the vine of the earth, Satan and his branches, at the same time, shown in verse 18, creates the white cloud on which the Chief Reaper sits -- white cloud; righteous trouble.

Revelation 1:8, Jesus is the Almighty because all power in heaven and in earth is given unto Him, Matthew 28:18. As the star Alcyon, the chief one of the Pleiadic group, and the dead center of the universe, seems to be the seat of Jehovah's throne, on which Jesus sits to wield His power in the heavens, it is not unreasonable to think of Him having a central head-quarters on earth. Where else should we look for such a seat except the center or focus of Present Truth? Since 1878 I fancy I see Paul and Peter and James and John and all the risen glorious saints, beside the holy angels with our dear Pastor and all the faithful ones at Bethel and thereabouts as busy as honeybees gathering the sweet, precious messages of victory, the complete defeat of Satan at every turn. (See Diaglott, 2 Corinthians 2:14.) Can you imagine these bright shining ones leading and directing us in this harvest work by the hand of our own wills? Wonderful, momentous days, these! We almost hear the rustle of their robes behind the veil. No? Well, come up a little closer and you will hear it.

John tells us he was cast into prison, into Patmos, in verse 9, because of his faithfulness "to the Word of God and to the Testimony of Jesus." As he was lingering on the fringe, as it were, of the Jewish harvest, he of the typical age could easily represent the feet members in the very close of our harvest. While in this confinement he tells us he was in the spirit on the Lord's day, so we can understand that if we are to realize our part with him, the Church, we will see ourselves also in the spirit (begotten of God), and that we are also in the Lord's day, but on the larger scale, the Millennium. For these two reasons we may see the reality of John's visions.



"He that hath an ear to hear, let him hear."

He heard behind him "a voice as of a trumpet." The antitypical voice which we hear is behind, too, back in the prophets' and the apostles' days. It comes to us as the Jubilee trumpet -- silver truth, ushering in Messiah's Kingdom, a Jubilee of restitution for the world who lost their inheritance. He turns to see "the voice that spake to him," and then, "being turned," he saw the seven golden candlesticks. I doubt if anyone before the sounding of this Jubilee trumpet to call our attention to the restitution hopes ever saw the golden candlesticks understandingly. In the midst of these candlesticks -- seven of them -- one for each division or period of time, John saw the Priest Jesus Christ, offering up His fleshly body, robed from the neck to the ankles in a sacrificing robe.

The head was that of the Son of Man, beautiful, shining and white, representing the promulgation of the truth at His first advent in all its radiance. And he saw the feet, also bright and shining as the present truth illuminates the earth, but the body was hidden. We have no history of the Church in the dark ages. Were it not for the seven messages from the Lord to the seven churches, we would have no evidence but the cruel system of those dark days had crushed out the life of the John class. Yet Jesus intimated that John would tarry until He came.

The voice of the figure he saw was as the sound of many waters, because this truth in us is as "a well of water springing up unto eternal life" (Isaiah 12:13, Psalm 45:4-5). And the continual witnessing to "the Word of God and to the Testimony of Jesus" has been a mighty "rushing sound" all through the age, even as the Holy Spirit at Pentecost indicated. It is a two-edged instrument of destruction to all who fall against it. His countenance was as the sun, because soon the righteous are to shine forth as the sun in the Kingdom of their Father.

The Lord tells John to write the things which he had seen, and explain that the seven candlesticks represented the seven churches, and the seven stars which he saw in the right hand of the Son of man which indicated His best power to hang on to them until their turn came to shine forth a message for the famishing churches, were the angels through whom his message of love and encouragement was to come. We may not know who the angels of the past six periods are. Paul seems to be the first one, as he wrote nearly all the mystery of the New Testament. We all surely know who the bright shining star of the Laodicean Church is. Yet had it pleased the Lord to send the message by some colored brother or an Indian, that would not have dimmed the luster of the message. The star has no reason to glory. The heavens were full of stars. It was the true light shining on the star that made it luminous; it was only a reflected light. Yet what an eternal weight of glory is to rest on this precious star. So we rejoice with the humble star that God could make it so beautiful. No, we are not as the heathen that we should worship the stars or the constellations (Deuteronomy 4:19). Neither the creature, but the Creator.

How precious the truth is to us! How is it possible that men would prefer eternal torture teaching to these lovely things! We note, in conclusion, but one of the messages Jesus sent to the churches in

Revelation 2:8-10, "Unto the angel of the Church of Smyrna write." All of these angels must have been very precious in the Lord's sight for him to hold them so safely in His right hand. Think of it! Tell the Church of Smyrna -- the John class in the second period of time -- that I note how poor in spirit they are, how nearly famished they have become through the evil of and the flourishing condition of the tares, but thou art rich in my love. I know the blasphemy of those who claim to be the seed of Abraham -- Jews -- and are not, but who belong to the church of the devil, branches in the false vine. Fear none of their evil things; be thou faithful unto death and I will give thee a crown of life -- the very highest life-plane, the Divine nature, with the crowning glory of all, immortality, "and they shall be ashamed." He among you that hath an ear is the one to whom I am sending this message. So, when they ask us for the Scripture for "the hope that is within you," we cannot give it; we can give the hope, but not the Scriptures, and this is all foolishness to the natural mind. Yet we have put nothing into the Bible nor taken anything out; we simply rejoice in what we find there. Amen.

Discourse by Brother Paul S. L. Johnson.

Subject: "PIETY"

The text to which we invite your attention is found in 2 Peter 1:6 -- "Add unto your patience piety."

"This is Thanksgiving day. Gratitude, therefore, is the idea running through today's services. In listening to the testimonies we noticed the strain of gratitude in all of them. We are sure our dear Heavenly Father is pleased when He sees thankfulness in our hearts, and when He hears heartfelt gratitude expressed through our lips. When we looked at the general thought of the day, Thanksgiving day, we concluded that probably the best line of thought we could select in keeping with the spirit and keynote of the day would be piety, because when we come to understand what piety is, we find that thankfulness is a very large part of it. Therefore we have decided to take piety as our subject.

Let us in the first place notice what is meant by piety. We notice that piety is not a thing that is exercised toward our fellow men; or, if it should be exercised toward our fellow men it would be a wrong exercise of it. It is a quality that properly goes out to but two persons in the Universe at the present time. One of these is the Heavenly Father and the other is His Son. In the next age when the church will be perfected, piety will be exercised toward the church, but at the present time the only ones to whom it is proper for anyone to exercise piety are the Father and the Son. So then, it is good in order to understand what is meant by piety to realize who the objects of piety are. When we come to see what piety is, we see that at the present time it is right to restrict it to the Father and the Son only.

What is it? Before giving our definition, we desire to call attention to that of which it is a part. It is a part of Justice. The Apostle, in this addition problem that he presents to us in the fifth to the



seventh verses, is giving us the various ingredients of the four great attributes of the Divine character, the attributes that God wants reproduced in our characters -- Wisdom, Power, Justice, Love. When he says, Add to your faith virtue; or, better translated, fortitude -- and the heart of fortitude is Hope, for hope of victory makes people courageous and add to your fortitude knowledge, he gives us the three ingredients of Wisdom. And when he says, Add to your knowledge self-control, and to your self-control patience, he gives us the two ingredients of Power. And when he says, Add to your patience piety, and to your piety brotherly kindness, he gives us the two ingredients of Justice. Finally he gives us but one word for love -- charity. So then piety is a part of justice -- that part of justice which is due to God and Christ.

What is justice? We reply that justice is duty-love; thankful good will which by right we owe. There is then duty love in justice. That is, justice is required by

right. We owe it, therefore it ought to be given. 'Whoever the object of justice may be the idea involved in justice is that we owe something. When we give to everyone his due we render justice, and so we have certain dues Godward and Christward which we are to render to them: and when we do this we render Them justice, that part of justice which we call piety. Piety, therefore, we would define as thankful good will based on right, and due for the good that God and Christ have done us.

When we speak about duty, we do not mean an experience like pulling teeth. Such is the idea some people have of duty. Justice is not a tooth pulling operation; it is a matter in which there is good will, i.e., love. There can be no such a thing as justice apart from good will. So then we see there is always love in justice, but there are two kinds of love that God wants His people to have, and justice is one of these. It is the love that we owe. We owe good will to God, and to Christ, and to our fellows. The good will therefore that we owe to God and to Christ is what our text means by piety. It is thankful good will because God and Christ have done us so much good. It is based on right because He, the Creator, after having done good to us has a thorough right to receive our response in yielding to Him what the creature should yield to a creator. Therefore it is thankful good will, based on right, because God has done so much good to us.

Having in a general way explained what piety is, we desire now to explain a little more carefully the degree of love that is just to give to God and Christ. If we should give, then, just as much love as we would give to an ordinary person we would not be doing justice by Them. If we would give them as much love as we would give to a human benefactor we would not be doing justice to Them. There is a specific kind of love due to God and Christ based on right, and whoever falls short of that kind of love toward them does not do justice by them. It is possible, therefore, to love God below the standard of justice. Those people who do not love Him with that degree of love that the Bible says is due Him, are not just toward God. Undoubtedly every human being except atheists, and those who sin the sin unto death, have some love toward God, but all do not exercise justice toward God. Why? Because they do not have so high a degree of love toward God as they ought to have. Justice requires a certain degree of love toward God and Christ and whoever falls below that fails of justice toward Them, and therefore does not exercise piety.

This brings to our mind the question what degree of love is required in order that we might exhibit piety towards God and Christ. The Bible says: that degree of love that is all-comprehensive. We find it in Matthew 22:37, 38 "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment." So then any love that would fall short of loving God with all the heart, mind, soul and strength would fall short of justice; it would not be piety as the Bible defines it. He then who out of thankful good will to God and Christ loves them with all the heart, mind, soul and strength, is manifesting piety; he is doing justice by God and Christ.

It is this particular quality that Peter tells us to add to our patience. We are to see to it that we develop such a thankful good will to God and Christ, based on right, and due for the good they have done to us, that with all our hearts, mind, soul, strength, we love them.

One may ask, what does it mean to love God with all the heart, mind, soul and strength? We answer: Putting God first in everything is loving Him with all the heart, mind, soul and strength.

But one says, How can you love both God and Christ alike? We reply, because both are one; they are in perfect harmony with one another, and everything good that has come to us has come from God by the instrumentality of Christ. They being one in heart, mind, purpose, there is absolutely no rivalry between them. All things are of the Father and by the Son, therefore there is no rivalry or contradiction between the love we have to the Father and to the Son. We put God first and Christ after Him, because Christ is the agent of the Father in all things.

What, then, is meant by putting God first? We answer, preferring Him to everything and to everyone, preferring Him to ourselves, putting Him before ourselves, putting Him before our fathers, our mothers, our brothers, our sisters, our husbands, our wives, our lands, our friends, our homes, our native land; putting Him above our knowledge, above our occupation; putting Him above our love for the approval of others, our love for safety, our love for ease, our love for self defense, our love for life; putting Him above our love for hiding anything about us which if known would injure us; putting Him above love for gaining and retaining; putting Him above our love for food. God is first, that in all things He might have the pre-eminence -- the Father first and the Son with Him because seated with Him on one throne.

It also means that if we put Him first, whatever we do we will consult piety and make whatever we do flow out of piety as an expression of duty love to Him, and therefore we love our fathers, mothers, wives, children, brothers, sisters, neighbors, friends and enemies because we love Him. We love the truth because we love Him. We love our earthly calling in harmony with His will, because we love Him. We love whatever work is given to us to do because we love Him. It means God is the inspiration of everything we do, and that we do it because he has been so good to us. It means that Christ is the inspiration of everything we do, and that we do it because He has been so good to us.

We do it as a tribute of devotion for their goodness to us.

We do not say this is the only kind of love, or that it is the highest form of love that we are to give to the Father and the Son, but we do say that this is the least love that would be pleasing in their sight. This must be rendered or sin sets in. It is our blessed privilege as God's children to go further than duty love. It is our blessed privilege to develop disinterested love toward the Father and the Son, sacrificing our rights in their interests, but in harmony with the blessings given us we must put them first if we would by the grace of God be possessors of piety.

We believe the explanation we have given of piety is sufficient for us to see it from its various sides. We trust our explanation is clear that piety is duty love, and duty love is the thankful good will, based on right, that we owe to God and to Christ with all the heart, mind, soul and strength, for the good they have done to us.

Let us take up another line of thought -- the reasonableness of piety. Is it reasonable in God and Christ to ask of us that we give them duty love with all our hearts, minds, soul and strength? And here we are met by some people who say that this is utterly unreasonable. Some say it is decidedly selfish on God's and Christ's part to want to be first in our affections, first in our minds, souls and strength. There is something decidedly wrong, they say, with a being who wants an affection of that

kind. To these we reply, if they were simply fellows of ours as we are one with another, there would be some reason for a statement like this, for it would surely be wrong in us to want of one another love with all the heart, mind, soul and strength. And it would be very proper for us to raise the charge of selfishness if anyone should insist on our giving a love of that kind, and that really is the kind of love that those generally want of us who try to prevent our giving God our supreme devotion. Some people are jealous of anybody else receiving our supreme affection; they seek to hinder our loving God with all the heart, mind, soul and strength, and really the thing that they desire is supremacy in our affections. In other words, they want us to make them our God and Savior, and we say in their case that their desire is decidedly selfish, but we emphatically deny that it is selfish on the Father's or the Son's part to desire supremacy in our affections -- love with all the heart, mind, soul and strength; that is, that we give them piety.

To go no further, we would simply say this in opposition to the thought now under discussion: That it is for our good that we love God and Christ with all the heart, mind, soul and strength. We are so constituted that if we did not, misery would result. Therefore we can see they could desire this without any selfishness at all. They could desire it because it would be a blessing to us to exhibit piety, and thus we could vindicate God's and Christ's characters as unselfish in desiring supremacy in our affections. And we are sure that is the reason they want it. God made all things for His pleasure, but His pleasure is seeing others blessed, and because to be pious would make us blessed, the Father and the Son want it, and to be pious means to love the Father and the Son with all the heart, soul, mind and strength. Thus against the objection of the infidel and the atheist who might present it in express terms, and against the subtle unexpressed sentiment of our old hearts when they do not want to give the Father and Son piety, we would vindicate the unselfishness of the Father and Son when asking for supremacy in our affections.

Let us look at the matter from another standpoint and see whether or not it is a reasonable thing that they receive our supreme love. The fact of the matter is this: everything good that we are, and have, comes from the Father by the Son. "Every good gift and perfect gift cometh down from above from the Father of Lights, with whom there is no variableness or shadow of turning." If everything that we are and have that is good comes from God through Christ, surely it is only proper that we yield to them fruitage for what they have done for us. We would say very briefly they have done us great good; they made us human, we might have been beasts; or we might not have been permitted to come into existence at all. It is through their goodness that we have come into existence, and as existence is a blessing, and specially existence on the highest earthly plane is a blessing, we surely owe them fruitage for what we are. Every atom of our body, every variation in the organs of our bodies adapting us as an organism to personality, are due to the goodness of God, and therefore we certainly owe Him our being. If He supplied all the material that goes to make up our bodies, if it was through His skill that these bodies have been so constituted that we have become personalities with remarkable powers -- though fallen under present conditions -- certainly He has a right to the use of that which He owns, which He made and constituted for Himself, just as we have a right to anything we make, provided we make it out of our own materials and means. So God has a right to the use of any power that we have, since He has made it and has given it to us. Therefore, we say it is perfectly reasonable from the standpoint of creation that we love God with all the heart, mind, soul and strength. The thing made should effect good and be for the good of the one who made it.

Furthermore, when we look on the matter from the stand-point of Providence, we find that the Lord has sustained our lives by various blessings, giving us food, shelter, raiment, and other blessings of an earthly kind; therefore as human beings it is perfectly proper that we give Him supreme devotion, love Him with all the heart, mind, soul and strength, for his providential blessings. And as Jesus is the agent of the Father in all these things certainly He deserves the same love.

This is reasonable from the standpoint of redemption; when we were still in sin, sentenced to die under the curse, our dear Heavenly Father sent forth His well-beloved and only begotten Son to die for us that we might be purchased back from destruction. Hence we see that our hopes for everlasting life, continued existence through all eternity, depend wholly upon what the Father and the Son did in redemption. Therefore the Father providing the price, and the Son yielding it up, they have a perfect right to our devotion.

Furthermore, after coming into fellowship with our Heavenly Father in view of our faith in merit of the Lord's sacrifice, and after being taught by them what to do and what not to do, what to believe and what not to believe, we become indebted to them for enlightenment, and that makes our debt all the greater.

Furthermore, on account of their releasing us from the sentence of death through the imputation of our dear Lord's merit on our behalf, we become all the more indebted to them. Therefore, it is perfectly proper that with our ransomed powers we yield them devotion with all the heart, mind, soul and strength.

When we further consider the glories of the High Calling wherein the Father has brought us into His spirit-begotten family, His faithfulness to give us the divine nature in due time, His opening up blessed opportunities for us to lay down our humanity as well as to develop a character like our Lord's, thus fitting us for the Kingdom; when we realize in temptations and trials that He delivers us from the power of the adversary and finally gives us the victory, we come to see still further how much we owe Him. When we look at the prospective blessings, the glorious hope set before us, still further there is brought to our attention the magnitude of our indebtedness to them.

The one who, knowing of these blessings, refuses to put God first who has given all these things, is base indeed, and is unworthy of God and Christ. Therefore, dear brethren, after the Lord has rendered all these benefits to us, for us to question His right to supremacy in our affections would show a baseness of ingratitude of which none of God's people could become guilty and remain His people any length of time.

The person who receives a part or all of these blessings, and then withholds love from their Giver, whether totally or in part, is indeed debased, is indeed graceless and ungrateful, and therefore he is the one who is occupying the unreasonable position, and proves it by calling into question God's right of supremacy in his affections. We want to be reasonable; it is the right thing, and right principles require that we love God with all our heart, mind, soul and strength -- thankful good will for the good that He has done us.

If piety is so reasonable a thing as this, what are the advantages of exercising it? What good will result from, our developing and exhibiting it? We answer that there are certain good things that

flow from it Godward and Christward. There are certain good things that flow from it to the one who exercises it and certain good things that flow from the one exercising it to others. Therefore it is good for everybody concerned.

What good do God and Christ derive from it? They desire to have some good; they should have some fruit for their work. God is reasonable, and when He does something He does it because good will result; and He has a perfect right to want good. God ought to get some benefit from all the good He has done to us. What are some of the good things God and Christ get from piety? We answer, in the first place they receive pleasure; for they are pleased with anyone who exercises piety; it delights their hearts. God made all things for His pleasure and He is delighted when He sees piety exhibited -- not so much that He wants it for Himself, but His pleasure is this, that He sees the good that is being exercised and that thereby people are being blessed, and this makes His heart happy. Jesus tells us (John 14:21), He that hath my commandments and keepeth them, he it is that loveth Me, and he that loves Me shall be loved of my Father, and I will love him and manifest Myself to him." Here our dear Master assures us that those who love Him, and prove that love by obedience (for that is the way we can prove our love, for it is vain to say we love the Lord when we do not obey Him) receive the Father's and His love of delight. "If ye love Me keep My commandments." "He that hath My commandments and keepeth them he it is that Loves Me (and no one else does) and he shall be loved of My Father and I will love him."

Now we know God and Christ love everybody; They love the world. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." But He does not love the world in the sense in which the Lord Jesus here speaks of the love that He gives to those who love Jesus and whose hearts are in harmony with good principles. The love He gives to these is a love of pleasure; as distinct from pity love which He gives the world. He is pleased with them; He is delighted with them because. He sees there are good principles manifesting themselves in their characters; therefore He gives them the love of delight.

So, then, this is the first benefit that God and Christ derive from piety. They are made happy, so to speak, by our Piety. They are pleased with it just as a good father is pleased to see his children loyal to him, because he loves his children and delights to see them prosper in good. So God delights to see us prosper in this quality.

Another benefit of piety is this: It honors the Father and Son. They are honored when we manifest piety be-cause this pious condition on our part is made the foundation of all our other conduct. Duty love to God and Christ is the foundation of all proper love -- all love should flow out of duty love. Duty love to others flows out of duty love to God and Christ. Disinterested love to God anti Christ and others must flow out of duty love. Hence piety is the foundation of all love. There can be no love of the kind Peter tells us to add without piety being its basis. This being the case, duty love honors God first by reflecting His workmanship in us individually, for it is of God that we manifest it. Probably the greatest skill Jehovah shows in all His creative work is in producing the fruits of the spirit, and this is one of them. A skillful vine-dresser who develops a very fine kind of grapes has honor reflected on him because of his work. Other vine-dressers will honor him, if he does especially proficient work in his line. So our Heavenly Father is honored by the production of this glorious quality in us, which moves us to do good works to His further credit. This sets Him forth

as one that is great, skillful, good and lovable in the eyes of those who have the proper view of the matter.

Then, too, piety serves Him; it does things for the carrying forward of His plan; for let us remember that duty love is one of the things that work in justification and in consecration. Not that it is the main thing in consecration, but it must work with disinterested love, which is the main thing in consecration. And as a result of the co-operation of these two, piety not having the chief place, however, many things are done that carry forward God's plan by those who are under the influence of this quality, and thus God is served by it, His glorious arrangement is carried forward in the blessing of His people and others, and thus we see that God gets much out of our manifesting piety: and He deserves it richly. For having given us whatever good we have He ought to get some good in return. And these are the three good things God receives from our manifesting piety; first, pleasure; second, honor: third, service.

Then blessings result from it to us. Our brains are so constituted that it is impossible for us to have the joy we are intended to have as properly constituted beings, unless this, one of the highest qualities of the human brain, is allowed to operate. God so made the human brain that if it functionates properly -- that is, if it works in harmony with proper principles -- joy and peace result. He made us to be happy, and to have peace; the condition necessary for happiness and peace is that we allow the faculties of our brains to operate as they should. He has put in our brain the faculties of Veneration and Conscientiousness, and these two faculties combined give us duty love to God and Christ. If these two are allowed to exercise their proper office, we will experience the blessings of joy and peace. And not only does it give peace and joy, but being foundational to all our other qualities as far as love is concerned, it gives us an ability to work through other qualities and thus it develops other graces of the spirit.

It helps us in carrying out our consecration, though it is not the main quality at work therein, yet it does its work; and there it is good for us to manifest piety: love to God and Christ with all the heart, mind, soul and strength.

It also results in blessing to others. There is no one but may get blessings through the activity of piety. It prompts us to do good to others. Because we love Him, we want to love others. That is the divine standard. We are not to love other people isolatedly from God but piety should support our love for the brethren, for mankind, and for our enemies. This thought should be ours: We do thus and so because we love God first. Because God wants it, we want to do it; we want to do it because we are devoted to Him, because we love Him. There must first be love to God before we can love others aright, therefore, where piety is allowed to have control in the heart we may be absolutely certain that good is going to flow out to others. A pious heart will make one a better husband. a better wife, a better son, a better daughter, a better brother, a better sister, a better father, a better mother and a better friend, if it is allowed to have its proper activity in one's life it will surely effect all of these things. Therefore we see it results in blessing to our wives, to our husbands. to our brothers, to our sisters. to our children, to our friends and to our neighbors. Why? Because it is out of piety that the other forms of love flow, therefore let us add it to patience.

Having shown the advantages that flow from piety, we want now to speak a little while of its development. How may we develop it? We could speak of a great many things but we are limited in

our time: therefore we will not tell all of the methods we could use to cultivate piety, but we do want to call attention to one special way by which we may develop piety. We think that the best way of developing piety toward God and Christ is a devout contemplation of their goodness to us: heart meditation, and not simply head meditation of the goodness of our Father and the goodness of our elder Brother to us. When we think of the height and depth and length and breadth of what they have done, are doing and will do for us, if we remain loyal, these thoughts will surely stamp upon our hearts the blessed quality of duty love to the Father and to the Son -- love with all the heart, mind, soul and strength.

Now let us consider the benefits of the Lord to us. "What shall I render to the Lord for all His benefits unto me?" We want to contemplate them not in an abstract way simply, but with the constant thought of their personal goodness to us. They single each one of us out, and make us the objects of their tender care: they see to it that everything is done for us that the conditions of the case will permit in harmony with the divine principles. Let us then see some of the great and good things, and let our hearts rest devoutly on these as we think of them, and see if they do not stir up in our hearts love for God and Christ, until it becomes love with all the heart, mind, soul and strength. Let us turn back to what God and Christ have done for us in the plan. The Father made it. The Father arranged everything and then put into the hands of the Son the plan, the specifications and the detailed drawings, and told Him to construct the work He wanted done. So our Heavenly Father by the ministry of Jesus set such things into operation as would bring us into existence. We do not say that we are the direct creations of God as Adam and Eve were, but in direct creations through the operation of the laws He made and that Christ carries out. Our being an indirect creation vindicates the divine character in view of our imperfection.

Now let us notice that God gave us a great blessing in permitting us to exist. He could have let us remain out of existence altogether. There was nothing specially requiring Him to bring us into existence. Nothing necessitated it, except He loved us and wanted us to have the pleasure and benefit of existence, although we are brought into existence under the curse His plan has arranged matters so that the curse may be turned into a blessing, and that ultimately we may have everlasting existence, in harmony with perfect principles. It is a glorious thing that He allowed us to come into existence when He could have allowed us to remain out of existence.

Again, it was a great blessing that He allowed us to come into existence on this earth. He could have postponed our creation for some other time and planet. Apart from what He did among the angelic orders -- here in the beginning of His work He allowed us to come into existence on this earth, the first planet aside from the one on which God lives that is to be developed unto perfection, possible in that blessings are all the glorious things that come to God's people later on through the privilege of the High Calling. Had he waited for our coming into existence for some later dispensation we would have missed all that God in His grace and mercy is offering to the Church at the present time.

Then He could have allowed us to be beast, fish, creeping thing, or fowl of the air, but He gave us the blessing of being of the very highest order on this earth. Is not that good? Surely, brethren, when we count our blessings we begin to find out how good He is. "O give thanks unto the Lord, for He is good!"

But, brethren, this is not the limit, of His goodness to us: this is only the beginning; this gives Him a chance in which He can employ His innermost sentiments toward us. He made us human. Then He allowed us to come into existence during 'the Gospel age. If we had been born during the Jewish age, we would have been cut off from the blessings we are receiving now. We used to think, if we could have lived in the time of Moses, of Abraham, or David, how easy it would have been to be faithful. No, no, it is a thousand times easier to believe now. And we have privileges they never had, worthy and good as they were. We came into existence at a time in which it was possible for us to become joint-heirs with Christ, and God conferred a great benefit on us in so arranging matters. Not only this, but God gave us our existence in the most favorable time of the whole Gospel age! Yes, indeed, a thousand times rather would we live now than to have lived when Jesus was on earth. It is much easier to believe now -- not meaning this disrespectfully, but it certainly is a help to faith to be re-moved from the personal sight of Jesus with the obstacles remaining in the path of that sight in the days of Jesus Familiarity, on account of our fallen condition, often breeds contempt, generally indifference, and we have a better chance of appreciating Jesus now than we would have had when He was on earth.

There is another great blessing in this. i.e., that we were born in the time in which there is more light due on God's 11'ord than at any other time: at a time in which there are greater opportunities of service for God than at any other time in the history of the world, and in a time in which we can take part in movements that in the plan of God are the very greatest that have occurred since the creation of the human race. There are ten passages in the Bible descriptive of the blessed work that the church is doing now to one descriptive of the work that the church did during the harvest of the Jewish age. Almost all the events prophesied or typified have their fulfillments now. How good God has been to us in letting us exist during the harvest of the Gospel Age! Still better, He has been exceedingly good to us in letting us live here at the end of this harvest. How much better it is than if we had lived at the very beginning of the Gospel Age harvest, then died shortly afterwards, making our calling and election sure, for we would not have had nearly all the privileges we have now. So God has been exceedingly good with reference to the time in which He allowed us to come into existence. Let us say, "What shall I render unto the Lord for all His benefits unto me? O give thanks unto the Lord for He is good, for His mercy endureth forever."

Our Heavenly Father was good to us provident ally in the first place in giving us a heredity that would dispose us toward religious matters. He did not give everybody this privilege. Some of our poor fellow beings have been exceedingly unfortunate by their birth. They were made with such heads that they could not exercise faith and supremacy of love to God under present conditions. God did not make you and me that way. We are not to be boastful of it, because it was not our goodness, it was God's goodness that made us so that the faith faculty and the veneration faculty are in us in such a degree that we can come into contact and harmony with His plans while evil is in the world, and prove overcomers. So by giving a heredity of this kind He gave us a favor beyond that of those who do not have it. Not only so, but He arranged for us such surroundings as favorably to dispose us toward Him; He thus made us hungry for fellowship with Him and with Christ. Was that a benefit? Oh, indeed, brethren! All our lives through He has been surrounding us with providences to mould and bend our hearts toward coming into relationship with Him. Should we not love him for this? Yea, verily.

What else? He has given us a training that would fit us to become candidates for the High Calling. He saw to it that such experiences and teachings as would work on the qualities of faith and veneration could come to us, co-operate with the surroundings in which we were and continue to work on us until our hearts would become full of faith in, and love for, God, so that we could become His people.

This alone would have been a great deal, but it is not all He has done for us. Our dear Heavenly Father has gone further. Through the ministry of Jesus he has drawn us out of darkness into light, out of sin to righteousness, out of alienation into fellowship and out of enmity into friendship with Him. He has given us the blessed privilege of exercising faith in Jesus Christ as by the grace of God tasting death for every one, and therefore as tasting death for us. And this faith received Him as our personal Savior and through it we received peace with our Heavenly Father -- tentative justification -- and thereby He opened our eyes to gain an insight into the glorious ransom and an appreciation for it. And then seeing us polluted with the defilements of the flesh, He by His Word and providences wrought with us. so as to cleanse us from filthiness of the flesh and spirit, that we might be in a position to perfect holiness in the fear of the Lord. Think of God who controls this marvelous universe taking time to give attention to you and to me in order to cleanse us of our faults! When we think of this the thought arises, what benefits the Lord bestows on us! We would not be very likely to do so to beings much below us -- at least not in our natural state, we are sure. So God has been exceedingly kind to us in this respect.

But that is not all. His goodnesses are so numerous we could not mention all of them, but we go on. He caused our dear Lord Jesus through His ministry to give us such teachings as wrought more upon our faith and piety toward the Father and Son, until finally we were permitted through faith and love to give ourselves to the Father: "Here we are. dear Father, do with us as pleases Thee." When we did this the Father was pleased, and our dear Lord Jesus stepped forward and said, "Here, Father, I guarantee them to Thee, I impute my merit on their behalf that they may be accept-able in Thy sight: I will see to it that they are kept as long as they remain loyal, in a way thoroughly satisfactory to Thy righteousness." And thus imputing His merit He says, "Now, Father, I offer these to Thee that Thou mightest have them as gifts: as High Priest I offer to Thee gifts: these are the gifts I offer to Thee, endorsed by My merit."

And our Heavenly Father then bestowed another glorious blessing on us: in accepting the gift at the hand of Jesus He imparted the Holy Spirit, giving to every organ of the brain a spiritual capacity so that we can attach our affections to things above and thus gradually become changed and fitted for the divine nature. We have received the Holy Spirit with all the privileges that it opens to us, the privilege of sonship with God, brotherhood with Christ, the High Calling, God's special care, providences and love. All of these have been manifested toward us. Then He, opened the eyes of our understanding to see the height and depth, and length and breadth of His love. He gives us by His grace not only an insight into these glorious things, but an appreciation of them.

Then the blessed privilege also of growth in grace He gives us. Learning to detach our affections from human things, we learn to hate, avoid and oppose evil in all its forms; we learn to develop the graces: we learn to gain Heavenly sentiments, and learn to use there in His service, and learn gradually to become like the Father in character. He gives us the blessed privilege of using our human all in the interest of His holy cause, the great plan of the ages. Oh, how He has favored us!

What glorious benefits the Father has bestowed on us in letting us spend our lives in His service -- lives that would otherwise have to be taken from us anyway by the curse, but turned now into a sin offering, so that we may spend and be spent for the accomplishment of the Plan of the Ages!

Then He gives us the privilege of passing through trials and tests to prove our loyalty. When we are in them we do not think they are privileges but they are glorious privileges nevertheless -- trying us, testing us, so as to remove our dross and perfect us as pure gold that we may be pleasing in the sight of the Heavenly Father.

Then another great privilege He gives us is access to the throne of grace, so that in time of need we may come to Him to obtain mercy and find help. Time forbids more than a brief summary of other blessings. The precious assurance that all things work together for our good, the glorious hope set before us; the privilege of hoping to attain to the Divine

Nature, joint-heirship with Christ, fellowship and association with God, with Christ, with the Bride, with the Great Company and with the angels through all eternity; the glorious hope of overcoming our enemies, helping our brethren, and helping the world of mankind in due time to do the same, the heart purifying hope that some day we may be privileged, if faithful, to uplift the world of mankind. These are the benefits that God has given to us or reserves for us. Is He good? Do we love Him? How can we do otherwise than love Him? Let us humbly, devoutly, prayerfully, think, and think, and think upon these things. Then, brethren, God will do the rest. We will love Him and Christ with all the heart, mind, soul and strength, and this will enable us to develop piety.

Therefore, unto the Father and the Son be blessing, glory, honor, power, and might, for the privileges that they gave us in adding, i.e. developing, this blessed quality! Amen.

Discourse by Brother M. L. Herr.

Subject: "GIVING"

"Remember the words of the Lord Jesus; how He said: It is more blessed to give than to receive." -- Acts 20:35.

THERE is a touch of holy pathos in the very utterance of the words from the lips of the Master not conveyed to us by either of the Evangelists. Even should the Apostle have omitted to state that these were the words of our Lord Jesus we would feel disposed to say: "How like our Lord are these words." What a world of thought and holy feeling they convey. The reading of the preceding verses from the sixteenth verse of the chapter onward, which reading we omit for brevity, is a revelation of the inner heart impulses of the great Apostle Paul. No one except such as have become sordid through sin, could read these words without being thoroughly convinced that the most lofty and unselfish heart impulses lay behind those three years of service to the Church at Ephesus. How like a father he labored to impart to them the Word of Truth. How ceaselessly he toiled and that without being a charge to any. "I have coveted no man's silver, nor gold, nor apparel.



Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." How zealous to use every available opportunity: "And I have showed you and taught you publicly and from house to house." But how like a tender mother was his solicitude in sending for the elders of the church and communicating through them a message full of loving counsel. "Take heed unto yourselves." O what dangers surround all who seek to teach the Word. "And to all the flock over which the Holy Spirit hath made you overseers." How important that all such oversight of the Lord's work be in the unselfish spirit of the Master. As a shepherd with his flock. "Feed the flock of God, which He hath purchased with His own blood." Let us note the earnestness in the warning: "For after my departing shall grievous wolves enter in among you, not sparing the flock." How stupid indeed must be sheep who fail to see that any disposition to bite and devour is "wolf in sheep's clothing." Such cannot be sheep but "grievous wolves." Such must not be given the privileges of brethren but be promptly dealt with. "And also of your own selves shall men arise speaking perverse things, to draw away

disciples after them. Can any show perversity either in doctrine or conduct without causing division? The result will invariably be one of two things: either such become the center of a faction who unduly rely upon their word, or they by the very "perverse things" presented are drawn closer to the Lord and His Truth. Only as the true sheep discern the voice of the great Shepherd will they obey. "A stranger will they not follow for they know not the voice of the stranger."

How quick are all true sheep to discern that which is not like the true Shepherd's voice. Reasoning of the natural mind is always designed to please the "depraved heart." The true sheep have a new heart, a clean heart. For such the "perverse things" have no attraction. O what selfishness is

revealed in the words: "To draw away disciples after them." Such are sure to make themselves believe that they are of great service to such as become his disciples. "Ye ought to support the weak." How different the example of those willing to take advantage of the weak. Promising them great advantage they readily enlist their service only to rob them and give them valueless husks. "Ye ought to support the weak and to remember the Words of the Lord Jesus how He said, It is more blessed to give than to receive."

Of this our Heavenly Father is our grandest example. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish but have everlasting life." "He who spared not His own Son." "Christ gave Himself for us." "While we were yet sinners, Christ died for us." "Who for the joy that was set before Him endured the cross, despising the shame." But our human use judgment and human reason is not sufficiently sound to formulate a philosophy out of these statements. We need the guidance of the holy will of God, as revealed in the divine plan, to lead us to the only sure, safe way. Many have indeed set up false standards of giving that instead of bringing them blessing have only brought sorrow and lasting regret. Some have even given all their goods to feed the poor and some on have foolishly given their bodies to be burned and it availed them nothing. Not the mere performance of the act of giving is what the Master desires, hut the heart impulse that seeks to convey blessings to others rather than to seek selfish interests.

How useless is the formulation of rules for the selfish fallen will and depraved heart hoping thereby to accomplish a reform. Only those who are willing to abandon the self-centered impulses of the natural heart and through the truth coming to a new life can know the holy impulses that prompt the New Creatures in Christ Jesus. This new life is the beginning of a new existence. The new mind and will is the beginning of that new life that is to be lived through all eternity on a higher plane of being. This "Crown" of life is a higher kind of being than the kind that is merely interested in that which it will receive, but let none get the thought that perfect human nature will be patterned after the cravings of the depraved fallen heart in its present unsatisfied condition. Perfect human nature such as Jesus possessed when He presented Himself at Jordan as man's redemptive price will be glorious, but like the perfect life of Adam before he sinned it will still be a life sustained by definite conditions, but not so that highest kind of life called "The Divine Nature." That will be "life in himself." Those who today are willing to sacrifice the human nature and its will may receive from the Lord holy impulses, holy heart purposes called the divine nature, but let us not overlook that the channel by means of which these holy impulses are received is the word of truth. To become a New Creature in Christ Jesus one must first make a covenant with the Lord of entire devotion to His will, even to the crucifixion of the human desires. The contemplation of the divine plan brings before our minds the two relative planes of being; the one on earth the recipients of every gift from the hands of the great Life Giver -- His gift to all mankind. The other plane that of sharer in the great office of being Life Giver to the world extending the gift of life to many.

Which office finds warmest response in our hearts? Does the joy that the possession of every earthly gift that it would be possible for the human heart to possess waken in us strongest anticipation or is there a longing for the privilege of sharing in the office of being the Life Giver? None excepting the perfect one who alone laid down His life for the life of the world will ever be the Life Giver but in the divine program it is provided that some will share the life-giving office in the sense of nourishing and sustaining and will thus have an important share in the life giving that will be provided for all who will fulfill the conditions provided for the race. To come into

possession of human life in that complete sense that Adam once possessed it, or that complete sense that was possessed by our dear Redeemer will be glorious. It was glorious for our Lord to thus receive the perfect human manhood, but when we reflect that 20,000,000,000 people, an approximate number sufficient to fill the whole earth, will receive the life that our dear Redeemer sacrificed, i.e., made available for them, the force of our text becomes apparent: "It is more blessed to give than to receive." This thought expands wonderfully when we observe that there will not be one quality possessed by one individual of all that vast multitude who obtained his inheritance except from the Life-Giver. When the glory of human perfection shall be developed in infinite variety and beauty then only will we be able to comprehend how greater must be the joy of giving above the joy of receiving.

The caravan at the close of a weary day reach an oasis with water and a palm grove. Elza and Hafiz were two little boys. Hafiz found one ripe fig. Elza will not see this, he said, and he treasured the pretty purple fruit, but the more he prized it the more he wanted to share it with Elza. Finally dividing it with his little friend he found that the half was better than the whole. Had our Lord employed His talents in the service of self He might have found much human joy but would it be worthy of comparison with the joy that will be His when "He shall see His seed," when "He shall see of the travail of His soul and be satisfied?" The young man who instead of selfishly employing his youth in pleasure invests his time in professional training has a lifetime of satisfaction in the increased efficiency in consequence at his command. What shall we say of those willing to walk in the Master's footsteps; willing to make sacrifice of their present selfish joys and invest time, talent, affection and zeal in the service of the Master. "Remember the words of the Lord Jesus, how He said: It is more blessed to give than to receive."

Suppose you give a group of children a luscious peach apiece. Now children, there are hundreds of little boys and girls too poor to have fruit very often. The ripe peach I gave you is yours to keep, but as many of you as would like to give me your peach to give away I will add 99 to each one and 100 poor children will each have a peach instead of your one that you give to me. There are children to be found generous hearted enough to gladly sacrifice the peach that is righteously theirs that other children might have the same gift that was made to them. In the same way there are those to be found who seeing the plan of God and perceiving in it the great scheme of sacrifice the life that Jesus used not for Himself but joyfully, gladly laid down on our behalf is made available so that many will in consequence receive that which He did not keep just for Himself. Seeing further that, like our Master, it is ours to lay down our lives as service lives instead of living just for self and its joys, some are to be found who have learned the blessedness of giving above the blessedness of receiving. These, like their Master, are begotten from above and the joys and hopes in their lives are the joys of the New Creature. In the old martyr days a faithful child of the Lord was asked to give up his faith in the Scriptures. For no consideration, he replied, will I give up my faith. Unless you give up your religion, he was told, we will take from you all of your friends. You cannot take from me my friends, he replied, for God in heaven is my friend and the Lord Jesus Christ is my friend; I also have friends on earth whose faith in me cannot be shaken. Unless you give up your religion, they replied, we will take away all of your property. No, you cannot take away all of my property even though you took away all that I own on earth. My treasures are in heaven, where moth and rust doth not corrupt and where thieves do not break through nor steal. You cannot take away my property. We will take away your life. You cannot take away my life. My life is hid with Christ in God and you cannot take away my life.

But what was that New Creature life that could not be taken away? Was it not that high and holy PURPOSE developed in this present life out of the word of truth and made actually a part of him by the kind of life he lived. We are getting clearer ideas of this crown of life. We are getting clearer ideas of what our privileges of holy service of the truth means, for in this way the new mind of Christ in us, the new life is fixed and made a part of us. This is the part that is to live forever. It did not come to us by natural inheritance, but it came through the exceeding great and precious promises. It is the characteristic by which the New Creature is specially distinguished from all of God's other Creation to which the Apostle here refers. None of God's children on any plane will be evilly selfish or self-seeking. Man, who will then be king of earth, will bestow blessings upon all creatures under him. Angels, cherubim and seraphim, will bestow their services gladly, willingly, but in the very highest and most special sense will the New Creation be God's agency in GIVING divine blessings to men.

There is more than one way of receiving. The cravings of the fallen, degraded heart are a different kind of receiving than the normal desires of the upright. The holy desires of the pure in heart are ever a joy to the Father. Even the normal needs of our human life have the Heavenly Father's solicitude. "Verily thou shalt be fed." But the demands and cravings of the degraded heart are an abomination in His sight. Anyone would prefer to feed sheep than to feed pigs. The manner of feeding is vastly different. Just as widely different is the normal hunger of the righteous heart in contrast with the fallen desires of the unsanctified condition. The pure in heart receive gifts with the unselfish object of bestowing blessing upon others. Take the illustration of a lamp. It has no oil of its own, but it receives oil of the larger vessel, but why does it receive the oil? You reply: It wishes to give light to others. In the same way the stove receives coal and the grate wood to give forth heat, to comfort many. The earth receives seed to give "seed to the sower and bread to the eater." The moon receives light from the sun to give forth light to the earth, neither receiving to keep for itself. Everywhere God in nature has left the imprint of His fingers and the grand outworking of which will soon make the whole earth glad. Lucifer became an example of the heart that is full of cravings. His ambition: "I will be like the Most High," was not a holy ambition to bestow blessings upon others, but a craving to exalt himself. He may have tried to convince himself that it would be to man's highest interest to accept his rulership, but the cravings of a heart filled with lust for power soon manifest them-selves in anything but blessing. How long did it take Mother Eve to learn that to follow the cravings of an evil suggestion means disaster, means loss, means death? Brother, sister, we who have passed from death unto life, we who through the Holy Spirit of our begetting to a new life in Christ Jesus, have come to taste the holy joys of this better life and who know by contrast the sorrow that a life eagerly pursuing the cravings of the fallen heart and its unsatisfying pleasures, can we be lured again into sympathy with sin? That some will be thus beguiled the Scriptures assure us. Let us be forewarned, for it is possible, after all of our advantages, to be beguiled of the reward. Let us ever keep clearly in mind the distinction which the Scriptures make between those proper desires that are not sinful and those unsatisfactory cravings that lead to sorrow, and pain, and death. The one is a receiving of legitimate gifts with the pure and holy purpose of in turn giving blessing to others, the other has no such holy purpose. How easily could we fall into the adversary's snare unless we kept our heart purposes holy and pure? Why do we desire to be thought well of amongst the brethren? Does it spring from a holy desire to serve and honor the Lord and the brethren or is it merely to exalt self? What ambitions stir our hearts in connection with the Lord's work in our hands? We must know. Life or death is in the motive. Then

in matters of discipline in the Church. Could we be found with the secret desire to injure the good name of our brother or sister, for whom Christ died, disguised as defense of the truth and service of the cause? That some would be thus deceived we are specifically informed, yea the hour cometh when he that killeth you will verily think that he doeth God service. None of us could hope for a place in the Kingdom unless graciously delivered from such snares of the Fowler.

How deceptive, how intoxicating, how benumbing to every spiritual sense is the slightest yielding to the cravings of the old fallen will. "For this cause are many weak and sickly amongst you and many sleep," says the Apostle, but this condition is for this very reason the very hardest to reach. We have very little hopes of service to that portion of our audience that has fallen asleep, but I do not see any-one in my audience asleep and so, beloved brethren, we who today are awake and have a keen sense of appreciation of our privileges in Christ, let us beware of the slightest yielding to the fallen cravings of the natural depraved heart. Let us give our bodies their proper food and clothing and our minds and bodies their normal activity in the service of the Lord. Let us see that we obey the scriptural counsel that we assemble together that our social needs be not unfilled. This wisdom from above, carefully obeyed, our humanity will have no open door for the fallen cravings. Let us be so full, so busy giving and receiving the Heavenly Father's gifts, that the allurements of the fallen heart will have no charms.

The example of the great Napoleon Bonaparte as one full of ambitious cravings, is notable. On the Island of St. Helena the vanquished Emperor is quoted to have said: Superficial minds may see some resemblance between Christ and the founders of empires. The resemblance does not exist. I see in Lycurgus, Numa and Confucius and Mohammed merely legislators but nothing that reveals the Deity. On the contrary, I see various relations between them and myself. I make out resemblance, weaknesses and common errors, which assimilate them to myself and humanity. Their faculties are those which I possess, but it is different with Christ. Everything about Him astonishes me. His spirit surprises me and His will confounds me. Between Him and anything in this world there is no comparison. I know men and I tell you Jesus Christ is not a man."

"From the first to the last He is the same, always the same, majestic and simple. Infinitely severe and infinitely gentle. He kindles the flame of a love that kills out the love of self and prevails over every other love. All who sincerely believe in Him believe in this love. Wonderful, superhuman, supreme. It is a sacred fire given to the world by a new Prometheus of which time, the great destroyer, can neither exhaust the forces nor terminate the duration. This is what I wonder at most of all, for I often think about it and it is that which absolutely proves that Jesus Christ was the Son of God."

Discourse by Brother A. H. MacMillan.

Subject: "TAKING HEED"

THE successful business man who has large interests under his control finds it necessary to take inventory of his business frequently in order that he may keep in touch with the various departments. He calls his lieutenants together and consults with them as to the profits or losses in their various departments. If he finds one who reports severe losses, the cause is located, if possible, and a lesson learned. The methods of the more successful are referred to as examples for the less successful, and thus he seeks to obtain the best result from the various departments of his business.



Our Lord and the Apostles admonish us to be continually on the outlook to the end that we may succeed in the great contest in which we are engaged. The Apostle Paul recommends the assembling of ourselves together. This, of course, means that we should meet together in classes for study, fellowship, and general edification, but I think there is another thought we can benefit by considering, viz., that each individual should assemble himself together, i.e., should take inventory from time to time, as we have various interests or departments to look after, viz., Fortitude, knowledge, temperance, patience, Godliness, brotherly kindness and love. It is well for us to go aside and

meditate for a season -- take stock -- see where we are gaining or losing. If we find some of these departments falling behind, we must locate the trouble and correct it, if possible. We must avoid mistakes, and imitate those who have been successful, to the end that we, too, may succeed. We must take heed that we lose not the things we have gained, but that we receive a full reward.

Wherewithal shall a young man cleanse his ways? By taking heed according to Thy word. -- Psalm 119:9. This advice will prove valuable to both old and young. As obedient children let us give heed to the Lord's Word, which is sufficient to make us wise unto salvation.

1. We should "take heed HOW we HEAR" the Master's words. -- Luke 8:18.

The above words followed one of the Lord's parables, in which He illustrated the various results of hearing the Word. Some hear, but later the devil cometh and taketh away the Word out of their hearts. How? By offering them something of worldly nature that they seem to like better. Others hear the Word, but have no root in them: they do not get proper hold of the value of the message,

and when the time of testing comes they fail away. Others heard, but did not bring forth fruitage, because the seed was choked by the cares of this world, and the pleasures of this life, but that on the good ground represents those who receive the Word in good and honest hearts and keep (obey) it, and bring forth fruit with patience.

Take heed therefore HOW ye HEAR! The Lord did not give us the Truth to satisfy our curiosity respecting His plan, nor that we should shine as though we were wiser than others. He gave us the Truth that we might bring forth fruit -- the fruits of the spirit. If, therefore, we use it for any other purpose, the Lord will consider that we are unworthy of it and will take it away from us. He will send strong delusions to those who love not the Truth. -- 1 Thessalonians 2:10. It would be impossible for us to understand God's plan unless He revealed it to us, for it is written, "They shall all be taught of God." Receiving an understanding of God's plan is an evidence of His favor to us, for we could get it in no other way. Then when we begin to lose the light. It is an evidence that God is for some reason withdrawing His favor. When we see a brother losing interest -- losing the light. we do our best to keep him in it, but as a rule our efforts fail, because God has let go of such an one for the reason that he was not using His Truth for the proper purpose. He admired the Truth, but loved himself. On this account he lost it. Let us take heed how we hear. "Buy the Truth and sell it not."

2. We should take HEED that no man deceive us. -- Matthew 24:4.

Jesus said that if it were possible Satan would deceive the very elect, thus implying that all others would be deceived. In Revelation 12:9 we read that the whole world would be deceived: but as the very elect are not of the world, but called out of the world, they are protected by the Lord. To this end He has appointed a special Servant to give out the meat in due season to the household of faith. This very arrangement has proven a test to the household. The Lord having permitted many leaders to declare themselves that Servant, and to deceive many, so that when the Lord's true Servant appeared all were suspicious of any such arrangement. However, all the elect will recognize that Servant, and come fully in harmony with him, while the enemy will call attention to the fact that the whole matter is a repetition of an old plan to deceive. This very condition that appears obnoxious to others is to us an evidence that we are on the right course. Many men of many minds and from all walks of life and nearly all nationalities standing together as one. without any pledges or promises, save those made personally to the Lord, is evidence to us that the overruling influence in our midst is not that of man, but of the Lord. "Thou watchman shall lift up the voice: with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Sion " -- Isaiah 52:8.

3. Let every man TAKE HEED how he shall build. -- 1 Corinthians 3:10.

The foundation that we are to build on is the RANSOM sacrifice laid down by our Master. Some are building hay, wood, and stubble -- a building that may appear for a time to be substantial, but one that will surely fall or be consumed when the fiery trials are applied. Hay, wood, and stubble would represent outward appearances, social standing, etc., and a character correspondingly unstable. Gold, silver, and precious stones represent the exceeding precious promises of Divine

Truth, and correspondingly stable, characters that will endure the necessary tests and abide the day of fiery trials. Let us therefore take heed how we build.

4. Let him that thinketh he standeth TAKE HEED lest he fall. -- 1 Corinthians 10:12.

The thought suggested in the original text is this. Let him that is reputed to be well established take heed lest he fall. We have seen those whom we thought were ready to pick -- ready for the Kingdom -- fall away and become opposers of the Truth, How careful we all should be. None are immune from the attacks of our deadly enemies. Let us remember that a knowledge of the Truth brings with it serious responsibilities: "where much is given, much will be required" is the arrangement of our Heavenly Father. The knowledge of the Truth should make us very humble, meek, and teachable: but sometimes we notice that the opposite spirit is developed thereby. Some get the notion that the Truth is theirs. Because they have found a new thought in some obscure text they want to rush into print at once. They think the object is to assist others by so doing: but if we could look away down deeper, I often wonder if we would find that to be the real object. We get very much worried that the Lord will not send the proper food through that Servant, as he was doing long before we heard about the Truth, and we arrange to assist Him. I am not denying the fact that some of the dear friends have brought out many good thoughts, and no doubt will continue to do so, that it should be evident to all in the Truth that the Lord has one channel for dispensing the message, and that He will honor and use only that one.

Here is just where the severity of the test comes. It seems to be a repetition of the policies of papacy. This method of doing things has become very offensive to all during the past, and still the Lord uses this very plan in giving out the Truth. Don't it seem strange that He would do so? No, not at all. He has permitted the Truth to become very unpopular, and everything connected with it, even the study of the time features. Don't you see that all this is for a purpose? The Truth is a mighty power in this world, and with all that is said and done to discredit it, still we are in danger of becoming puffed up because we know it. Now, if it were well spoken of everywhere, we would be like the Corinthians of old, who wanted to begin reigning at once, even before the Kingdom was established. Let him that seemeth to be well established take HEED lest he fall.

In Ephesians 5:15 Paul admonishes us to walk circumspectly, redeeming the time, for the days are evil. To walk circumspectly means to walk along a line laid down: to be careful not to deviate from that line. In other words, to "make straight paths for your feet lest that which is lame be turned out of the way, but rather let it be healed." Did you ever see a cat walking across the street in the mud? He was walking circumspectly. You saw him looking diligently ahead and selecting the spot where he would place his paw for the next step forward. Very careful, wasn't he? How careful we should be to avoid the many dangers that lurk in our pathway! We should remember that we fight, not only against flesh and blood, but against spiritual wickedness in high places. The enemy, our adversary, is a very wily foe, and continually dogs our pathway. To be able to successfully resist him we must have on the whole armor of God provided for us. God knows just what kind of armor we need and has so provided for us. Let us put this armor on -- the whole of it -- then we will be prepared for the battle.

We notice in this text that we are told to redeem the time, for the days are evil. This means to make good use of our time, by using it in the service of the Truth. The thought here is of buying when the market price is low. We hear a great deal about this in business affairs. Many became rich because they saw the value of certain property when there was no demand for it and it was selling very low. Then, when others came to see the value of said property -- when it became apparent to all -- the price went up and the owner became rich. So it is at the present. Very few see the exalted privilege God is giving at this time to those who wish to enter His service -- the harvest service. The majority are so busy loading up with worldly riches, that will soon perish, that they have no time for the heavenly, and say "it is a vain thing to serve the Lord." But by and by things will change, and those who laid up riches in Heaven will be real wealthy with eternal wealth, while the others will be as poor as "Job's turkey." Then, dear friends, we will see that wisdom of following Paul's advice to redeem the time.

5. Take HEED, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. -- Hebrews 3:12.

It is here suggested that unbelief comes as a result of evil in the heart. How necessary, therefore, that we "keep the heart with all diligence, for out of it are the issues of life." if we permit evil to enter the heart it will not be long until we depart from the living God. We may assign other reasons for our departure: yes, we may try to blame it on others, as some do who have left the Truth: however, the real reason is evil in the heart. In Hebrews 12:15 Paul tells us about the roots of bitterness innate in the heart, and warns us to be continually on guard. God has provided grace sufficient for us, and we should not fail to avail ourselves of this promised grace. The roots of bitterness are still there and are liable to shoot forth sprouts at any time. Should these sprouts get a start, many may be injured thereby. Oh, how careful we should be along this line!

We made a good start in the race, and some of us have been running for a long time. Now, let us consider how the battle is going with us. Have we as much confidence in the Lord, the Truth in all of its features, as we had in the beginning? Are we as confident in regard to the time features as we were, say, ten years ago? or are we getting "shaky?" I can remember when I first heard the Truth. I was so sure the time of trouble would come in 1914 that I really thought it would come in 1910. You know others that felt the same way about it. How is it with us now? Are we as confident now as we were then? If not, there is trouble somewhere. We do well to take heed than an evil heart of unbelief does not get possession of us. Notice the fourteenth verse of this chapter. "We are partakers with Christ if we hold the beginning of our confidence steadfast until the end." We were very confident in the beginning of our course, and should be still, unless an evil heart has developed. If this be our condition, we had better hasten to the Great Physician for an antidote that will destroy the virus of unbelief and aid us in getting back into harmony with the "Truth.

6. Take HEED to the ministry which thou hast received of the Lord, that thou fulfill it. Take HEED unto the doctrines, continue in them. Colossians 4:17; 1 Timothy 4:16.

Here we are exhorted to take heed to the ministry and the doctrines. When Paul finished his successful pilgrimage and was ready to be offered, he tells that one feature of his success was that

he kept the FAITH. How jealously he guarded the faith! Oh, yes, he loved it above all else, even life; for he said: "Neither count I my life dear unto myself, so that I might finish the ministry which I have received of the Lord Jesus."

How is it with us? Has our zeal abated? Are we as zealous as we were in the beginning of the journey in the "narrow way?" Sometimes we hear the thought expressed that the harvest must be about over and all the wheat gathered. Sounds as if we were "getting wearied in well doing," doesn't it? No, dear friends, the harvest work is not finished, and it will not be until the plowmen for the new dispensation have overtaken us and driven us out of the field. If anyone has the idea that this harvest is going to end without the whole civilized world knowing about it, he is mistaken. Why, we are only getting well started now. The next few months will see more done to circulate the Truth than the same number of years did in the past. If any of you have the notion that it is about over, and feel like taking a rest, you had better get down off the reaper, for it is surely gaining momentum every day, and you cannot find a spot to stop and rest at. If you do stop you are in danger of getting run over. I tell you the "old chariot" is going some just now! Don't you know that the wise virgins must wake up the foolish before they enter in? Then, again, remember that there will no doubt be more of the foolish than of the wise. Therefore, we must expect to see the little classes double, yes, treble, in numbers shortly. So, then, many of those who are yet to be reached are of the foolish virgin class. They will take up the work where the wise leave it when they go up to their higher duties. The Elisha class are to complete the work begun by the Elijah class. They are to carry the message to the Jews while the trouble is on.

We must, therefore, take heed to the ministry, to fulfill it, and to the doctrines. When the enemy assails the doctrines we must defend them, with our lives, if necessary. It may be that we will have an opportunity along this line before the end. In the meantime let us make good use of every opportunity right now. Don't wait for something great to do, but let us do the little things, and thus prove that we are worthy to be trusted with greater things. And, finally, let us take HEED to ourselves.

7. Take HEED to YOURSELVES, brethren, that we lose not those things that we have gained, but that we receive a full reward. -- 2 John 9.

You will notice that the apostle emphasizes that fact that each one should look to himself. True, we have the privilege of laying down our lives for others, still our first duty is to make our own calling and election sure. It is possible for us to become so deeply interested in others that we will neglect ourselves. It is possible for the colporteur to become so interested in selling the books that he may neglect to develop the fruits of the spirit. We might sell two hundred volumes a day and still fail to attain to the Kingdom. While diligently striving to sell more books, don't fail to take HEED to yourself.

The Pilgrim might be so deeply interested in teaching, others that he would forget to apply the exhortation to him-self. He might think that the effort to assist others would excuse him. James says, "be not many teachers, for the teacher will receive the more severe testing" -- he will be expected to live in harmony with the advice given others. "Happy is the man that faileth not in the thing he alloweth." Happy is the man that lives up to the standard he has set for others.

The volunteer could be so deeply interested in getting out more matter than others of the class, and work so diligently to that end that he might fail to prepare his lesson, or might neglect other important matter in connection with his own development. Though we should give our bodies to be burned, it would profit us nothing if we failed to develop the spirit of love. We are to take advantage of the various parts of the service to assist us in our development, and see to it that we do not permit anything to "beguile us of our reward."

Then those who contribute to the expense of the work might think that their service ended with their contribution, feeling as if the Lord would excuse them from diligence in fruit-bearing because of their liberality in supporting the work. This was one of Papacy's hooks to gather in the stipend with, but we do not look at the matter in that way. Though we should give all our goods to feed the poor -- the spiritually poor -- and not have the fruitage of love developed, we would be nothing. So the admonition applies to all, Look to yourselves, that we lose not the things we gained, but that we receive A FULL REWARD.

LOSE NOT WHAT WE HAVE GAINED.

What have we gained? Those of us who know the Truth have gained much. We have a knowledge of God's glorious plans and purposes, not only in respect to this world, but also of that to come. We have gained a standing in righteousness with our Heavenly Father through Jesus Christ. We have been accepted as joint-sacrificers with Jesus our head. We have become heirs of God, joint heirs with Jesus Christ. We are candidates for heavenly glory, prospective members of the Bride of Christ. We have been called to fellowship with God and His Son, our Lord Jesus Christ. "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." "And truly our fellow-ship is with the Father, and with His Son, Jesus Christ." 1 Corinthians 1:9; 1 John 1:3.

In addition to all this we have been gaining riches in the development of the fruits of the spirit as New Creatures in Christ. We have made some progress in the "Narrow Way." We have been growing in grace. We have been making headway all along the line. And now let us see to it that we do not tarry along the way, and thus be left in the rear. We must "hold fast that we have, and let no man take our crown." We have the cross to bear before the crown we wear. Hold fast to the cross; don't lay it down; for there are enemies to conquer, battles to fight and victories to win ere we reach our heavenly home. "Ne'er thing the victory won, nor once at ease sit clown; thine arduous task will not be done till thou hast gained thy crown."

We have need of patience, says the apostle, that after ye have done the will of God ye might receive the promise. And having done all, we must stand -- must not lose what we have gained. You see that we might progress well along the way and do well by developing the fruits of the spirit, and then at the end of the way lose all. It is so easy to lose ground. A tree that requires years to grow to maturity can be destroyed in a few moments. A character that requires a life of years to develop may be destroyed in a comparatively short time. It is not the ground we gain that counts, but what we hold. We must not forget that it is character that counts; character that has been proven by tests. Some have an idea that if they have time to titter a prayer as they are dying, everything will go well with them. They fail to see that a few words while dying cannot change the character.

We should keep in mind that it is not what we do the last day or week or month of our Christian experience that will earn for us the coveted "well done," but the way we live and act during the whole of the journey. We may make mistakes the moment before we are changed, but this will not rob us of our reward. On the other hand, we might be praying at the moment of death, and still lose the crown. When the time comes for each of us to pass through the "valley of the shadow of death," let us not fear, if we have been holding fast, if we have been pressing down on the mark, walking according to the line laid down by our Master. We have been adding to the various fruits for many years, and although our minds may become dim and our poor bodies wrecked and mutilated, we have an house, not made with hands, eternal in the heavens, in which our minds and characters, long hampered in the old body, will shine to the glory of the Father. Then the riches we have been striving to lay up in Heaven will be given to us with accumulated interest. Then we will be glad with exceeding great joy.

THAT YE RECEIVE A FULL REWARD.

What a grand and glorious reward is set before us! Who can properly value its riches! To be partakers of the Divine nature and share the throne of glory with our dear Redeemer! To reign with Him a thousand years! Think of it! Divine life -- life within ourselves! What a reward! When we consider what men will do to hold the small spark of life they now have, what would they not give for fullness of life! Again, how the human race values the privilege of occupying a throne! We observe men of wealth and ability striving diligently for petty offices of honor, that usually bring more trouble than honor. Men will jeopardize their lives, and the lives of their friends, to get to be rulers over a few of their fellow men for a short time. How zealous and diligent we should be therefore who have such opportunities before us! The prospect of sharing Christ's throne! Read your title plainly in Revelation 3:21--"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne." What a prospect! What honor! What dignity! What glory! Who can measure it? Think what it means! The heavenly hosts were commanded to worship the Son when He was brought forth from death (Hebrews 1:6). Yea, and all creatures will ultimately worship Him to the glory of God. "And I beheld and heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand, and thousands of thou-sands, saying with a loud voice, Worthy is the Lamb to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature that is in Heaven and on earth and under the earth, and such as are in the sea and all that are in them heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne, and to the Lamb forever." -- Revelation 5:11-13. This will apply to the Bride, for she is to share His throne, His glory, His all. They are joint-heirs with Him. Just as the world of mankind, who now know the Lord, worship Him, so will they honor and worship His Bride. It is written of her: "I will make them of the synagogue of Satan, who say they are Jews (God's people), and are not, but do lie, behold, I will make them to come and WORSHIP before thy feet, and know that I loved you (when they were persecuting you). Revelation 3:9.

Look to yourselves, that ye lose not the things ye have gained, but that ye receive a full reward. Oh, what a pity that anyone who has this opportunity should lose it! What loss it will mean! What irreparable loss! To miss forever the privileges of joint-heirship with Jesus Christ, to whom God has given all things! Let us who have this glorious hope before us resolve that from now on we will be more diligent, more zealous, more watchful, that nothing hinder us from winning a full reward.

And in the very near future, when the storms and trials and sorrows of this time are passed we will hear our Father, our Lord Jesus, and the risen Saints giving us a royal welcome to share the joys of the Heavenly Kingdom. Then we will receive our reward. Joy instead of sorrow; beauty for ashes; the crown for the cross; eternal life for the remnants of a dying existence; Divine nature for fallen human conditions; everlasting peace for the troubles of the present; reality for doubt and fear; worship instead of the cruel mocking and opposition of the present; the oil of joy for mourning; the garments of praise for the spirit of heaviness.

*"Then 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."*

Discourse by Brother Walter H. Bundy.

Subject: "THE MODERN GOLDEN CALF"

THERE are many seeming difficulties in connection with the Jewish types and ceremonies which can be solved only by the aid of the Divine Plan of the Ages. Were it not for this help many of Israel's experiences would seem to misrepresent the character of Jehovah. As an illustration of this God commanded the Israelites to slay the Amalakites, including the women and children. Were we to believe that these were thus to be hurled into everlasting torture it would make God's character merciless and unjust. But, understanding that all of these nations were condemned in Adam and would be re-deemed through Jesus Christ, this fact presents a different aspect to the entire situation.

In alluding to the Jewish types and ceremonies the Apostle Paul says: "All these things happened unto them as examples, but are written for our admonition upon whom the ends of the Age are come." In the chapter under consideration (Deuteronomy 9) Moses' character is plainly shown as a type of our Lord. In this experience of Israel the wrath of God was manifest be-cause of their neglect of His commands and following the ways of the heathen nations. Moses, however, interceded on their behalf, and the nation was spared. We recall that he offered himself a substitute. for the nation to give his life to liberate them from the wrath of Jehovah.

What Moses proposed to do illustrates what Christ actually did for all humanity. Moses was to serve as mediator between God and Israel. His mediatorial work really occupied but one day, although there were two days of preparation. As soon as Israel agreed to the terms of the covenant there was no further need of a mediator. So, in antitype, Christ is to mediate for one day -- thousand year clay, the Millennial Age -- after which the world will be directly responsible to Jehovah Two days prior to this were represented by the Jewish and Gospel dispensations, periods of preparation for the great Millennial work.

A wonderful illustration of the entire purpose of Jehovah was presented in this chapter in the giving of the law. In the first instance Moses, upon Mount Sinai, received upon tables of stone the Law written with the finger of God.

Upon his return to the base of the mountain, and finding Israel bowing down to the golden calf, Moses dropped the tables of stone and they became shattered and broken. He was commanded to re-ascend the mountain, and this time the tables of stone were prepared by Moses under the instruction of God. Similarly, God originally wrote a perfect law in man's heart in the Garden of Eden. Adam was there created in the image of God and this perfect apprehension of right and wrong was written in his heart, so to speak, with the finger of God. He violated the conditions of that law and the whole world has been under a broken law ever since, but that law is to be rewritten in the human heart, but the second time it will require man's individual effort and our Lord will be the dictator. Is this the second chance? Most assuredly Israel here had a second chance, otherwise



they would have had no law, the first having been broken. This would represent the fact that a second judgment has been prepared for the world through Christ Jesus, the first judgment taking place in Eden.

In connection with this law, which was to be administered through Moses to Israel, were types and ceremonies pointing to the great sacrifice of Christ. The principal type was the great day of atonement, the central feature of which was the sacrifice of a bullock. This bullock, representing the humanity of Jesus, foretold a great lesson that "without the shedding of blood there was no remission of sins." Our Lord says, "My flesh I give for the life of the world." Let us get this picture before our minds. Moses, as the coming mediator to Israel, was in the Mount with God. He was about to administer a law to the waiting people, an essential feature of which law was the typical ceremonies prefiguring the offering of our Lord. Israel supposedly was in an expectant attitude, waiting joyfully at the base of the Mount for Moses' return. Aaron, in the meantime, was acting as Israel's leader. Instead of waiting in the properly reverent and joyful attitude, Israel was insistent upon adopting its own methods for using the time. At first Aaron protested, but finally listened to the demands of the people. Observing the conditions in the surrounding nations, Israel decided to erect something toward which to concentrate their worship. Aaron, therefore, commanded that they bring their treasure and gold, and this, being melted, was turned into the golden calf. The word "calf" here is the same word elsewhere translated bullock. How significant! While Israel should have been humbly awaiting instructions regarding a bullock to be slain, its blood to be applied to atone for their sin, the people prepared a substitute closely resembling a real bullock but having no blood. So today the whole creation is groaning and travailing in pain, waiting for the antitypical Moses, Sons of God, who, as the divinely appointed mediator, will administer a new Law to all the world. The chief feature of that new Law will be a recognition of the blood of Jesus, the antitypical bullock. Like Israel of old, instead of eagerly awaiting this, the Christian world is demanding of the modern Aaron, the so-called religious leaders, a bullock of their own. So the whole world brings its wealth, its splendor, its influence, and from these have erected a modern golden calf, the mammon of unrighteousness. It calls itself Christianity, but denies the blood of the bullock, but to the world it glitters resplendently with its gold and influence and power and earthly honor. So closely does it resemble a real bullock that poor humanity, being deceived, is bowing down in adoration.

At the command of Jehovah Moses demolished the bullock, cast it into the fire, ground it to dust and threw the remains into the river. It flowed from Mount Sinai. The people, however, were compelled to drink of the embittered waters. So Christ is to demolish this modern golden calf, ridding the world of its pernicious doctrines and purifying the entire world with the fire of His jealousy. The river of God flowing from Mount Zion will wash away the very memory of these offensive dogmas, not, however, until the world in humiliation and sorrow shall drink the bitter dregs of its folly. Then, the golden bullock having been demolished, the world will receive the new Moses, the Christ, and be blessed with the blessings of a New Covenant. In the meantime the true Levites step over the line of sin and death into the blessings and privileges of fellowship with Christ, turning their backs upon the modern bullock, determining to know nothing save Jesus Christ and Him crucified.

Discourse by Brother F. A. Hall.

Subject: "HIGHLIGHTS"

How serious we should all be in the closing scenes of this Harvest period. Just a few more months and we shall see our destiny fixed for all eternity. While these are days of eternal importance, they are days also of activity. There never was such an energy, yea, frenzy in religion as now. It is all like a mighty dream, kaleidoscopic in its changes, vital in its intensity. To the worldly mind present conditions are unexplainable. With fear and trembling they peer into the gloom ahead wondering what is coming on the earth, and we are glad they do not see more (Luke 21:25-28, 31).

There are two general classes of truth in the Scriptures, one for natural minds and one for spiritual minds. The natural mind in hearing of spiritual things decides it to be foolishness, as in Jesus' day (1 Corinthians 1:23), "He that hath an ear let him hear what the Spirit saith unto the Churches." Who has an ear to hear what the Spirit says except he that has been begotten to the Spirit nature? Surely not the natural man. It is noticeable that all of the mystery of God's work with the Church is covered up in parables, types and symbolisms of the Bible.

The apostle explained in Matthew 13:34-35 that Jesus delivered all his discourses to the multitude, the people, in parables, and without a parable spake He not unto them. He explained in the 10-13 verses to the disciples that he gave unto them to understand the mysteries of the Kingdom, but not to others. This is remarkable from the standpoint of the nominal church -- that he came into the world to place men on judgment, to save all He could and all He could not to damn to eternal torments, then preach in parables which the people could not understand.

The secret of it all is that Jesus came preaching the Gospel of His Kingdom which was not of "this world," but of the world to come, in which dwelleth righteousness, and that the class who should be drawn to Him by the Father through the Truth now should sit in the throne with the Lord if they would overcome the world, the flesh and the devil through faith, and it was a spirit message.

The natural mind says, "give us the Scripture for your statements," but as the Spirit speaks to us in parables, it is like the foolish virgins asking for our oil. It takes oil, the holy anointing oil, to discern this spiritual truth, and we cannot impart these mysteries to a natural man except as Jesus did -- explain them (John 7:39).

This has been the case all through the Gospel Age, the mystery class, "the Christ of God," has been the stray chickens pecked and driven away from every shelter. It was never intended that this condition should exist forever. There was to be a reckoning time at the end of the world. Not at the end of the world that was (1 Peter 3:6), which ended at the flood nor of the world to come wherein dwelleth righteousness, because there is to be no end to the world. The harvest to which Jesus referred was at the end of this "present evil world" (Galatians 1:4), over which Satan is the prince, the "god of this world." This accounts for the fearful conditions about us. Satan is not the prince by right, but by usurpation, but the God of Heaven. Jehovah, is soon to set up a Kingdom during the days of these present kings over which Satan is the prince which shall break in pieces and consume all these kingdoms (Daniel 2:44). It is to be accomplished while Satan's empire is still in existence -- "in the days of these kings." John, in Revelation 11, tells of the joy and praises when Jesus comes to take unto Himself His mighty power to reign, and what the nations will be doing -- a time of

trouble such as never was since there was a nation; yea, and the Lord says "and never shall be again." Daniel 12:1.

When the Lord returns to take unto Himself his mighty power to reign, it is not to be accomplished in a moment. The Scripture shows this transition to be a period of forty years. The Prince of this present "evil world" is not going to give up his empire without a struggle.



IMAGE OF DANIEL II

The Lord gave a parable showing that before you can destroy a strong man's house you must first bind the strong man, and binding this strong man, Satan, requires a period of forty years, after which his house -- the house of Satan, present governments, institutions, ecclesiastical and political -- shall be thrown down never to rise again. Daniel gives the picture of the collapse of present institutions and governments in the form of a great image (Daniel 2:31-35) representing the kingdoms of this world. He saw the "general assembly of the church of the first borns" in the form of a stone (kingdom) cut out of the mountains -- governments -- without hands (of men, but by power of God) which began smiting this image on its feet in 1874. It takes forty years of smiting until it falls. The time allotted for closing up the work of the Gospel Age and clearing the ground for the Millennial Age is forty years, and several prominent parables show the closing work. We believe the last knock-out blow will lie given this image in 1914 which will bring it down, broken into shivers; then the work of utterly destroying the strong man's house will begin by grinding it into powder, as Daniel explains; and every vestige of the glory of Satan's empire shall be carried away as the chaff from the summer threshing floor. It is the four winds that will do this.

We see some winds being held by four messengers or angels in Revelation 7.

Winds being the powers of the air, we might wonder a little what these four destructive powers are which God is restraining until we are all sealed. Their mission is to hurt and destroy, and their power will encompass the earth. The "Studies" seem to point out things which are fulfilling rather than to prophesy of things to come, but it would not be wrong to just look at these four angels standing there holding the winds until all the saints are sealed in their intellects -- with a knowledge of present truth. The Angel, messenger or Ambassador of the Lord cried with a loud voice -- loud enough to be heard all over the earth -- saying to those four angels not to loose the winds until all the saints had been sealed, and this would give us a clue as to the end of the harvest. When the four angels let go of the winds, I am thinking there will be no more sealing done, no more harvesting. That will be the end of the forty years. Then is when the mighty Angel takes up the great mill stone (Babylon), that crushed out the wheat, and cast it into the sea, back into the turbulent mass or sea of humanity, the world. He began to lift up this stone in 1874 and it will strike the surface of the sea in 1914.

Big things will be going on then -- the stone Kingdom grinding up the broken fragments of Daniel's image; the water splashing from the mill stone cast into it; the winds clashing together as a tornado, and the dust from the image filling the sky and earth below; Jacob right in the midst of his troubles, too, with the countless hosts of his enemies surrounding him; Satan looking on as the fruit of the vine of the earth -- not the fruit of the true vine, mark you! but of Satan's, the god of this world and his branches, the fruit of his evil systems cast into the winepress of the wrath of God -- and blood flowing like water even up to the reins of government, as the mountains are being dissolved by blood -- anarchy. "The indignation of the Lord is upon all nations; He will utterly destroy them." During this destruction of the strong man's house God will go forth to fight for Israel as in the days of old, using His power instead of a multitude which power may be manifested by seismic disturbances, electric storms, etc., against the renegades of the nations who will go up on the breadth of the earth to take the only government of earth then standing -- Israel -- but God will deliver Jacob, and I sometimes wonder if the Jewish worthies won't be there then. This is the time of "Jacob's trouble."

This return of the Lord to take unto Himself His mighty power to reign is shown throughout the Scriptures in connection with the receiving unto Himself His Church. The making up His jewels -- that is, the sorting out of the best ones first; then "the general assembly" of His Church of the first bores. This is the time from 1878, when the "first born Son of God," in the mystical sense, is to be born from the dead. The first begotten and the first born Son of God in the ages to come, the inheritor of all the Father's wealth.

This forty years is the time of the harvest, the threshing, sifting, grinding of the wheat; and the making and baking of the great loaf which will be the bread to come down from Heaven for the world to eat, when whosoever eats shall never die (John 6:51). The binding of Satan going on simultaneously is closely connected with the sealing of the saints. John saw an angel come down from Heaven having the key of the bottomless pit, where Satan is to spend His vacation, and he had a great chain in his hand. This must have taken place in 1874, when the due time had arrived for our Lord's return. The chain must have been the chain of facts he had of the restitution of mankind to primitive purity, because, to make plain to the people evidence of such a thing as a second chance (?) for the world when they might learn righteousness (Isaiah 26:9). was something that Satan and his co-adjutors would by no means endure. So when the Lord handed him the first link by breaking the first seal of Revelation 5:1 and Revelation 6:1, in the form of Vol. 1 of "Studies in the Scriptures," it was like putting a burr under a mule's tail. Things got busy in religious circles, and, presto! Satan's influence was curtailed considerably, for many tore away the "veil" with which he, as the god of this world, had blinded them, and so the work went on. Every time a seal was broken a volume was published until now six links of this chain of restitution facts have so tied him up that he sees his end is near. The same thought comes to us as we see Jesus to be the "sun of righteousness" rising with healing in his beams. The light, the beams, have healing in them in that the truth sanctifies, while on the other hand it binds the deceiving power of Satan.

When Jesus came to take unto Himself His mighty power to reign, there was but a faint glow in the east, but, taking more and more of His power unto Himself, letting the truth shine forth more and more through the "Studies," tracts, literature, etc.. it was like the sun rising higher and higher so the world began to take notice of these facts. The shadows began to flee away and morn appeared. The old bugaboos of eternal torment, human immortality, the anger and hatred of God, were then

revealed in their true light -- monstrous frauds. So the world, by the light of the new morn breaking, is beginning to realize what Satan has put over them and they are throwing off his influence on every hand, not only in religion but along social and political lines. The disclosures of today are most terrible, now that the light reveals the entrenchments of evil everywhere. And the light is so diffused that wise men can't tell where it comes from, so every time a passage from the Bible is quoted they declare "that is Russellism"; it is like the dust plague which Moses brought on the Egyptians -- wherever it settled upon them it made blains, boils, sores, as the truth today like dust in the air comes from everywhere, and sores of sin have covered the Egyptians, and the worst of it is, the magicians can't stand before Moses because of their filthy sores, and not one of them can imitate this plague (Exodus 9:10-11; Revelation 10:2).

All these pictures indicate a fiery time for the last members of the Church at the end. John, the last of the Apostles, was cast into prison on the Isle of Patmos for his faithfulness to the Word of God; yet in this confinement he saw and rejoiced in the glory of Revelation. Again, out of all the multitude of Israelites, captives in Babylon (type of today), only three, a little remnant refused to fall down and worship the image set up by the priests of the idolatrous religion of the king of Babylon, and these were cast into a fiery furnace heated seven times hotter than ever before -- representing the frenzy of hatred and murder in the hearts of the priests of Baal today; yet they came forth without smell of fire, even, on their garments. What a mighty miracle God performed here to prove to us, in the end of this age, now, that He is able to keep us "through faith unto salvation, ready to be revealed in the last time" -- the Lord's day. Soon we shall be called upon to reverence the image of the beast now being set up in Babylon. All who refuse must expect to walk about in fire, not literal, of course, but "strange fire," not the Lord's fire with which He will consume the whole earth, when "the heavens and the earth which now are, are kept in store, reserved unto fire, and the elements shall melt with fervent heat; the earth, also, and the works that are therein, shall be burned up."

This fire is the zeal of the Lord, but the "strange fire," the zeal of those who "shall kill you, thinking they doeth God's service."

There are not many of us who will have the privilege of being killed. This is a great honor, reserved for those who are most active in the service, of the Lord. Considering the great business activity of the present time, no doubt many will begin to think with the worldly that the end of the Gentile rule must be merely a "calculation." Peter tells us, "There shall come in the last days scoffers," making light of the preaching of the end of present conditions, as it was in the clays when the ark was being built, but Paul says to us, "Of the times and seasons, ye have no need that I write unto you, brethren, for yourselves know perfectly (no guessing here or doubting), that the clay of the Lord so cometh as a thief, for when they shall say peace and safety (which could only be said in a season of prosperity such as we will have for another year, no doubt), then **SUDDEN DESTRUCTION** cometh upon them." (Upon present conditions.) A similar statement to that of Daniel's image of the four universal nations falling from the blows of the "stone" upon its feet, and broken to shivers. The fall of a great image would be "sudden destruction." The Apostle adds, "But ye brethren are not in darkness that that day should overtake you as a thief. Ye are all the children of the light" (Truth). Yet we hear some of the Lord's dear children saying, but Brother Hall, don't you think that some of us will go into that trouble quite a ways? They seem to be saying to me, as Lot's son-in-law, when Lot cried to them, "Up, and get you out of this place, for the Lord will destroy this city hut he

seemed as one that mocked unto his sons-in-law." So we see the "sudden destruction" came not only upon the Sodomites, but it came specially upon those nearest to the man of God. This 1914 date I feel positive is coming sons-in-law." So we see the "sudden destruction" came not as a snare not only upon those that dwell on the face of the whole earth, but especially upon those who are overcharged with the cares of this life, more or less stupefied by the spirit of the world, and laden with the filth of sin which surely dulls our perception of impending disaster. One year and a month or two will forever decide our eternal destinies. What shall it be? These are earnest, serious days, and the energy of evil everywhere may sweep us away. Opportunities for sin were never so great as now, and the Lord is simply looking on to note our heart attitude, and the motive of every act. "The pure in heart shall see God."

Someone will say "There seems to be no signs of the end of these strong governments." No, there were no signs of a rain in Noah's day. They had never heard of such a thing. How could such a peculiar thing as a rain flood the earth? Lot's family could not conceive of a fire raining down out of the Heavens. Lot in his haste might not have explained that possibly it was to be an electrical storm, or perhaps he himself could not understand just how it was to be, but yet the angels had declared it and he believed it. Who of the Jews could believe that the polity of Israel was to be wiped off the earth before a Roman army, and who are believing that the image falls in 1914 and will be ground up unto dust immediately? Not many, true, but the snare shall be sprung, and the suddenness of it all will entangle all who are not of the "Ye" class. There isn't much chance now to use your millions or your surplus thousands. Some of you have waited too long to see if the rain drops will surely begin to fall in 1914. I don't believe it sprinkled much here at the time of the flood. It must have been a sudden destructive cloudburst. I don't believe it sprinkled fire on Sodom, it must have been a "sudden destruction." You see Noah preached but few heeded. Lot Preached but few heeded, and even he himself had to be finally dragged out of the city. (Genesis 19:16.)

These were types and Jesus says they will be eating and drinking, marrying, etc., and know not. So let us all wake up if we are feeling dozy and believe, not watch for literal signs.

The witness of the spirit to us is the fact that we have been led into present truth and can see things to come. John 16:13.

How beautifully the parables show forth "the mystery of God." which is Christ the Church. Colossians 1:27. The blessed work of these days. these precious harvest days. We love even the sound of the sweet words.

What a dear privilege is ours to have some little part in gathering together the stones for the Temple. the building them together in the first resurrection for a habitation of God through the holy spirit of this obedience to His word which He has given us. This spirit! the mind of Christ! No wonder our hearts cry out for more of this Spirit of holiness.

Isn't the childhood of "the Christ" one of the most beautiful sights to be imagined? The angels must love these dear little children very much, and Oh! but wouldn't it be so sad if any of its who can see the beauty of holiness to come short of it after all that our dear heavenly Father has done for us, and who is so slow to chide even. He must indeed love us very dearly, and Oh! how wayward our hearts have been! Let us draw very near to Him during these few remaining months. We can see

the stones of the temple one by one taken into the enclosure to be placed in position in that marvelous building of God. Soon we shall be called for. I often think nowadays if the dear Heavenly Father could only use me as one of the foundation stones way beneath the surface, even if I never had the beautiful rays of the light of God shine directly on me, it would be such an honor, so grand to be just touched by some of the Lord's precious saints to all eternity. They are becoming now, many of them, to appear so wonderful in their wisdom, and their spirit and love and zeal, that my heart quakes sometimes when I see what I must accomplish in the next year through assimilation from my environment if I hope to endure the tests now upon us.

So we are in the special time of the very end, and the mystery of the parables is so plain in the light of the new day, and who shall say that when the seventh vial is poured out there will not be "voices and thunder, and lightnings and a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." When the seventh angel sounds his trumpet will not "the kingdoms of this world become the Kingdom of our Lord and of His Church?"

When the seventh seal is broken will there not be silence for a few moments in the nominal church -- a half hour, before the GREAT INSANITY from the fallen angels then loosened. takes possession of the poor weak minds of humanity? We are glad that this demented condition, this overthrow of human reason, is to be cut short. lest there should be no flesh left on the earth, so while the ripe fruit of "the vine of the earth" must be recognized by men, we rejoice to know that there is a grand blessing of rest and comfort just behind it all. We are glad the great time of trouble is to be short.

These things comprise the seven courses of our feast, spread by the Lord Himself "in the presence of our enemies" (Luke 12:37; 37:44). With our months full of the Sixth course we see the dear children watching the steward and calling for the pie.

But he is too wise to attempt to set on another course until the Lord breaks the seventh seal. How could he? And we know that when that seal is broken, there is to be a tremendous commotion on earth so we must just keep on eating until it comes.

Come? Why surely, don't let anyone make us believe there are but six seals, or only six plagues, or six trumpets. There must be seven to make the message complete. Let no one deceive us into believing that the harvest is less than forty years, or that it will run over forty years. Let not the frenzy of insanity from the invisible Powers of the air get any hold whatever on us. We have but to open our eyes to see the harvest progressing. The great company must all be harvested and brought to a knowledge of the truth, so when their house of hay, stubble, etc., burns down over their heads they will seek connection with the Lord. They soon will come knocking at the closed door and when they find that the Lord will not accent their "mighty works." such as great institutions of learning, hospitals, slums, temperance and mission works because not the Lord's present day instructions, they will realize that the favorable "summer time is past and the harvest is over and we are not saved."

No, indeed. I do not think all the saints are yet harvested. The harvest is forty years long, and no great company class can be made up until the first resurrection is complete. We are all runners in a race, now, until the last member of the Spirit-begotten ones pass behind the veil. Then the great

company class will be manifested. They will form the Levites, shown in the tabernacle, servants of the royal priesthood. Revelation 5:11. During the transition Period particularly after the image falls the "great company" will "come up" through this great tribulation.

It seems that the Lord will awaken the body members, one by one first, to fill no the seats in the first section of the first resurrection train. When all these seats have been filled, 144,000 of them. then the first section will move on. We can see the second section standing there on the side track, and knowing that the saints who rose in 1878 are already seated, and that those who, one by one. have passed under the veil are gradually filling up the first section our hearts are beginning to feel faint lest we shall be too late to get a seat among this royal class. It surely seems as though the last seat will soon be filled, then will begin the work of filling up the seats of the other sections of this train by the servant class, the foolish virgins, Great Company, Levites. There must be a little time before the image falls when the beast and the image of the beast receives power to cast the three Hebrews into the fiery furnace. When the "loaf" is to be baked. I reckon we must wait for the seventh seal to be broken before we can see just how all these parts will fit in properly. These are wonderful days, anxious days, and God grant that we may be able to stand and pass the gate for the first section. Amen.

Discourse by Brother Menta Sturgeon.

Subject: "THE KING'S PRESENCE PREPARATORY TO THE SETTING UP OF THE KINGDOM"

IN our program this has been called Kingdom Day, and we have selected a subject in keeping with the program. Now the present conditions which prevail, both out in the world and in the church are such as to have created generally in the minds of thoughtful people the conviction that there is some change going on, and some great event that will shortly take place in the world. There are different ways of explaining present conditions, but, viewing the matter from the scriptural standpoint, taking what they say in connection with the prophecies marked both in the old testament and in the new, we feel quite confident that we are now living in the time that parallels the time of our Lord's presence in the earth at the first event: that, just as in His day, when He came there was the announcement of His presence, and, therefore, the announcement of His Kingdom; so now, at the close of this glorious Gospel age, the same announcement is due to be made -- the King's presence, and the establishment of the Kingdom; and with this scriptural idea in mind, we believe that everything, both in the world and in the church, finds a satisfactory explanation to reasonable and honest minds and hearts.



Now, when our Savior, our King, our Messiah, came from heaven, there was a general expectation among the people that it was time for some great king to arise; and the Rabbis in their synagogues, who were reading Moses and the prophets on every Sabbath day, and were giving out their dissertations and their discourses based upon the records of the inspired prophets, they continually reminded the people that the long promised Messiah would come and would rule God's ancient people, the Jews, and would establish a glorious Kingdom in the world that would rule over and bless all that would come into harmony with its requirements. And yet, when He came, He came mostly under cover so far as the world was concerned -- a little baby born in a manger in Bethlehem, living in the midst of the people for thirty years, and then being made manifest. It was reserved for a very pure minded, consecrated and good man to have this great truth revealed that the long promised King was present in the midst of Israel. The person who was selected to make this announcement was John the Baptist, and it was revealed unto him that the One on whom he should see the Holy Spirit descending and abiding would be He. So when Jesus of Nazareth, at the time of His consecration to death to do the will of His Father in heaven, when that time came at the River Jordan, as a Dove the Holy Spirit descended upon Jesus of Nazareth, and this one -- God's Son -- was there anointed as the King, or anointed as the Messiah who would save Israel and bless the world of mankind. At that moment no one knew except John the Immerser that the King long promised, and now generally expected, was then personally present.

Now a person would naturally reason this way: that being the greatest event that had ever taken place in the history of the world (the coming down here of the Logos who had left the glory he had with the Father before the world was) and taking upon Himself the nature of Abraham's seed that through death he might destroy him who had the power of death, it might naturally be reasoned that the first one who would know that that time had come would be the Rabbis or the religious teachers of the day. Yet none of them did know; but God, in His wisdom and providence, passed by all of the religious leaders of the day and time, in the close of the Jewish Age, and at the time, of the Jewish harvest, when a special revelation was to be made; that he passed over the heads of the leaders of the people, and selected a very obscure and unknown man to whom to make the revelation that Jesus of Nazareth was that long promised Messiah. If we knew the facts, we would not be in the least surprised to find that John was the only man living at that time into whose hands could be entrusted the Secret of the World; for it did take a great deal of humility on his part, to be able to have the great secret of Jehovah in his mind, and in his grasp, and to hold that without any injury to him-self, and to fulfill the natural responsibilities and obligations which came upon him by virtue of understanding that great truth. It takes comparatively little knowledge to injure the natural mind among men in their fallen state. Two men working at the same trade; one, because he understands a little more about carpentry; or one, because he understands a little bit more about his trade than some of his tradesmen do, is inclined to be lifted up in his own estimation, and to look down upon the one with less knowledge. And so, with those natural conditions prevailing among men, we have concluded that John the Immerser was the only man to whom this great secret could be revealed without injury, that Jesus was the Son of God though horn of a woman. There was no greater than John the Baptist, and yet the least one in the Kingdom is greater than John; for "The Prophets were until John," but from that time on came the preachings of the Kingdom of Heaven, but at that very time John knew that the Messiah was present. The world did not know that fact, neither did the religious leaders, neither did the educated Rabbis know the great Secret at the time of the Jewish harvest. John knew it and John alone. The Messiah was present in the flesh and yet not known. "There standeth One in your midst whom ye know not" was the scriptural explanation of the conditions of that time.

Now the very fact that this revelation had been made to the mind of this consecrated, humble man, constituted on his part a call to proclaim the message. The purpose of giving the truth to this prepared mind and heart, was that he might be a witness to that truth and let the others know of the fact that the Messiah was now present among the people. The obligation rested upon him to make the Truth known among the people, but where should he go to make it known? There was no synagogue that had ever honored John the Immerser. He was not a rabbi. He was not a leader. He was not a recognized teacher, yet he knew the Truth and was under obligation to herald it out among the people.

To whom should he reveal this great truth? Where would he preach? He knew he was under obligations to make it known; but where? There was not a rabbi who would invite this uneducated man into his pulpit, and besides, this dear man of God well knew the prophetic scriptures hearing on the subject; and he reasoned, in harmony with the scriptures, that the synagogues would be no place for making known the truth of the hour. For if he had gone up to the synagogue, and after hearing the Rabbi read the 53d of Isaiah, had stood up and declared that the One spoken of in that chapter was at that very time present in the midst of Israel, do you think they would have heeded his message? Do you think they would have permitted him to state the truth as it was then due? No.

Very likely they would have told him to sit down, and they would have remarked that, if what he said was true, and the Messiah was at that time present in the midst of Israel, and the Kingdom of Heaven was at hand, Jehovah would certainly have made it known to their Rabbis and Leaders. John's message would have been rejected, and the people would have regarded him to have been a very strange and fanatical man. John reasoned the matter out in his own mind, and knowing the Scriptures bearing upon his word, he lifted up his voice in the wilderness, and there announced the Truth then due to be made known to Israel. He announced the presence of the King, the Kingdom, and the time features, and called upon Israel to repent and get ready for the Messiah. Now we can see that that was the only right and proper course for John to take, to go out there in the wilderness and tell his message, for the reason that it would give the people a chance to hear. There is something about orthodoxy that just ties a man's mind down to a very narrow channel of belief and thought and activity. It holds a binding influence over any mind. Now, according to the Bible, the worst thing that existed when Jesus was present here in the earth at the end of the Jewish Age was orthodoxy. It was orthodoxy that rejected Jesus when He came, and it was the workings of orthodoxy that led to the execution of Jesus at Nazareth. There is nothing in all this world that has done more injury to God's people than orthodoxy. Of course, I really believe that John was the only truly orthodox preacher of his day; and I believe that those who claimed to be orthodox were not, that they were the heretics, and that John was the only truth preacher of the time, and all the rest of them were heretics from God's standpoint. John was the only one that had the Truth, whereas the so-called orthodox Rabbis of the time claimed to have it and were thereby deceiving the people. Therefore, in order that the people might have a chance to hear the message of the hour, John went out in the wilderness where he could have a people's pulpit that would be broad enough to walk upon by one who had the present Truth. Most of the pulpits are too narrow, and they represent the creeds that support them. He needed to declare his message, and he needed something to stand on -- a pulpit -- that was as broad as his message. There he would be free to tell out what he believed, without fear or favor, standing room for the people would also be free, and no collections would be taken. There is something about honest people and honest hearts that comes there to search for something else when they are not satisfied with the ministry of any given time. They may not know what the matter may be, but their very hearts will cause them, when their minds are not being fed, to look for some-thing else. The hungry people would forsake the Rabbis and go to the wilderness to hear that strange preacher who was telling about the Messiah, and the Kingdom, and the time. The people were going out there in multitudes to hear what that dear man had to say. On Sabbath afternoons at 3 o'clock the Rabbis would rest from their arduous labors of the morning of delivering an half-hour's discourse and taking up the collection, and this would afford the people an opportunity of hearing the wilderness-preacher illuminate the text that was obscured by the Rabbis' discourses of the morning. There would be a new light thrown on the Scriptures which looked good to the common people.

Of course they were under a degree of bondage nevertheless, so that while some, of them were free enough to believe the Truth on its own merits, there were others who would in-quire what the priests or rabbis believed about it. Are they believing it? would be their inquiry. What the preachers say has a strong influence over people's lives. People should be free to think for themselves. It is a fine thing when a person has such a good conscience toward the Lord, and in the depths of his heart, has such a supreme regard for God that he is willing to hear the glad tidings, and willing also to believe the truth whether the ministers believe it or not.

As John took up no collection, and all the seats were free, in harmony with the practices of Jesus and the Apostles, the people flocked to hear the Divine Message -- but the Rabbis did not like the free method. The money question in religion bothers a great many people, and there is nothing surprising about this, for the churches have heavy burdens to bear. Since it is claimed that \$30,000,000 will save the world from eternal torment, it is no wonder that the chief stress is laid on money. Imagine some one saying to us today, "My dear friend and brother, I was present at the theater this afternoon, and you certainly did miss a great opportunity." "An opportunity for what?" "A rousing collection." That is the idea. Get all the people together that you can and then manipulate your songs, and your prayers, and your preaching, so that when you come to the end you may get in just as much money as you can. People are beginning to see through that.

Now John had to have some salary, and I suppose that locusts and honey were very good food for him, and the kind of clothing he had was enough for him, for he did not need very much. Locusts and wild honey, a little clothing, and a good conscience was good pay. This constituted his regular salary, and finally he was put in prison. That is a very good place to be for preaching the present truth; John's salary was preferable to that of the Rabbis. Better be like John the Baptist -- tell out the truth in love, be imprisoned therefore, and have a good conscience toward God, and nothing else, than to be on the outside in the reverence and respect of the people, draw a good salary, and have a guilty conscience before the Lord. John's position was better than theirs. Finally, his head was severed from his body. What a loyal and true character was that of John! Surely, Jehovah was pleased with such an one, and with such characters our Father is well pleased during the Harvest Time at the close of this Gospel Age.

With the close of John's ministry, why did not Jesus establish His Kingdom in fulfillment of John's prophecy? Why did he not establish His Kingdom then and there? Even after His crucifixion and resurrection in great power, why did He not establish His Kingdom? There is one good scriptural reason -- that God had intended when Jesus, the Messiah, the great King, should establish His Kingdom in the earth, that He would have associated with Him those who would be kings and priests, and reign with Him a thousand years. These kings and priests had to be selected from among the Jews and Gentiles to constitute Christ's Body before it would be in order to establish the Kingdom. This electing work during the Gospel Age causes the King to wait for the set time before establishing His Kingdom.

Isaiah the Prophet foretold that the name of this Great King shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father and the Prince, of Peace; that when the time comes for the establishment of His Kingdom He is going to come as a Mighty God -- not as a human being.

The Scriptures make it clear that Jesus is in no sense of the word, from the time of His resurrection, a human being; that Jesus is not only the Son of God -- a partaker of the Divine Nature -- but that He is wholly of the Divine Nature and has no human nature about Him, since the sacrifice of that human nature for the redemption of the lost race; that in His exaltation He was highly exalted and became the express image of the Father's person and is set down at the right hand of God on high, and that the Bible magnifies Jesus of Nazareth far above all the so-called orthodox teachings of the present time.

There is an inclination to make Jesus out to be one who has carried His humanity up into heaven: whereas the Bible clearly teaches that flesh and blood cannot inherit the Kingdom of God, and therefore to say that Jesus has any flesh in heaven would be to declare that He is not in the Kingdom of God, but we are quite sure that He has no flesh, nor blood, nor bones, but, being like God, has a spirit body, not a human body in any sense of the word. Let us be very zealous for the honor of Jehovah's Word, and the exaltation of Jesus of Nazareth to the highest possible point in God's arrangement, so that when He comes again He is going to come as He is, not as He was in the flesh, but being quickened in the spirit, is going to come, as Isaiah says, a mighty God. Has anyone in the flesh been able to look upon the glory of God and live? As John says, "No man hath seen God at any time. The only begotten Son who is in the bosom of the Father, He hath declared Him," and therefore, it is the mercy of God, as well as the wisdom of God, that has provided that when Jesus comes a mighty God, the human eye cannot look upon Him; for if they did it would mean their destruction. Therefore God has arranged it so that when He comes to establish His Kingdom in the earth, His wisdom and love has arranged that plan in such a way that if a person should recognize His presence for the purpose of establishing His Kingdom, it would be by the eye of faith in the Word of God, which would bless the believer and not injure him in any way, so that when this King comes to establish His Kingdom, we would be enabled to recognize His coming by a careful study and understanding of the Bible; and that all of those clear hearts who believe the Bible to some extent, and who are looking and longing for the coming of the King, and praying for Him to come, and for His Kingdom to come, are afforded a way to see this, not from looking away into the skies, but into the Word of God, and His revelations, with the prayerful, careful study of His Word to find out just what it does say about this King, Kingdom and the time features connected with it; so that we are trying to exalt God more and more, lift up Jesus to the highest place in the plan, and say to the people, "back to God's Word and away from orthodoxy to what He has said in His Word to His people."

That Word makes it very clear that the world shall see Him no more as He was, neither shall they see the church of Christ after its exaltation any longer after the flesh but after the spirit; and so He, being a mighty God, we must accept His presence by faith in what the Word of God teaches. Now, that should not be very difficult for one who has much faith in spiritual things. For instance, do we have any great trouble in believing that there is a personal Devil? No man ever saw the Devil with his natural eyes. Have you? If there is anybody here in the congregation who has ever seen the Devil, we wish you would stand up. We would like to look at you. Yet I dare say that everybody in this house believes that there is a personal Devil, and believing the Bible, they will also admit that Satan is the god of this present evil world; that the present ruler of this present evil world is an unseen personality who is called in the Scriptures Satan; and that this god, or ruler, has a great force of fallen spirits very largely under his control, and He is using them as his messengers to the people of the world, and to many in the church at the present time; and yet, no one of us has ever seen him in person or seen any of these fallen spirit beings. Yet we can tell that they are ruling by what is said and done by the people who are controlled by them. People say, "That is of the Devil." How do they know? They did not see him, did they? "The Devil himself is in that man," say they. They recognized in his spirit, his deeds and his actions, that which so thoroughly corresponds to the character of Satan and the fallen spirits that they could recognize their presence in what was said and done. Yet they did not see the spirits at all. Thus it will be when Christ, as unseen King, and the risen Christ as His Body, shall be present and ruling. They will be recognized by what they say and do.

Now, beloved, when that time comes in its preparatory stage, we would expect to see this first of all -- a great division made among church members. Just as the Lord, when He was here the first time, foretold the end of the Gospel Age when He said, "The harvest is the end of the world." That is Greek ionas -- Age. The harvest is the end of the age, and "at the time of the harvest I will say to the reapers, bind up the tares into bundles for the burning, and gather the wheal into our garner." Therefore, whenever we reach the end of this age and behold therefore a harvest work going on among the people -- of the separation of wheat from tares -- then a believer in God's Word will saw. "I know this work." that is. "I know that that is the Lord Jesus in His power ding the work which He foretold that He would do of separating the wheat and tares."

Now to some people that will he misunderstood. In other words. there will he some Christian people who because of their darkness respecting the Word of God, will misunderstand the harvest message and the harvest work, and they will think that something wrong is going on: that there is a great injury being done to the church: whereas Jesus has come for the express purpose of saving the church. I tell you, the poet struggling church of the present time knows that it is going down hill. Those dear Presbyterians at Atlanta recently bemoaned the fact that two or three thousand of their pulpits were pastorless, and no doubt the Methodists, Baptists, etc., are in about the same condition as the Presbyterians.

You will probably recall the words of our Master when He said, in reference to this very time, "I will come as a thief in the night." That is, "When I do come. I am going to come under cover. I will come in such a way that those who are in the darkness of that night will not know that it is I who am present, and they will, therefore, think that I am doing them an injury, and that I am stealing something of great value which they claim to be their own." We see that all of God's work in the present time is arranged in such a way that no one shall be able to get the light of the present truth except those who are right in their minds and in their hearts; and that if a person be not right, and have darkness in his mind respecting the good word of the Lord, he will think that there is some injury being done to the church; whereas the Lord Jesus has come to save the church.

We saw a picture not long ago of the church out on a boisterous sea, and those who were on the vessel were struggling with their oars and trying to save the vessel from going down. In the distance was One we could recognize as Jesus walking on the sea toward the sinking church for the very purpose of rescuing it from destruction. Unless the Lord should do that work now, the church will go down. She is sinking so rapidly that unless Jesus appears very soon for her salvation, she will go down into destruction.

Some years ago we were greatly troubled by noticing that in the largest city of our state some of the best members of our church were absenting themselves from some of the meetings of their own church and were attending a class of Bible students, and were saying they were getting more food in that independent Bible class than they were getting in the church. Upon investigation it was found that those who were attending that class were not the indifferent members of the church, but they represented the best in those churches, the most studious, the most consecrated and the best paying members were attending those classes. For our part, we were greatly distressed by this condition. We thought it mast be peculiar to St. Louis. A consecrated brother came along and said. "Dismiss that thought from your mind. That is going on all over this country and world. There is a

separating work going on among Christian people everywhere." And yet he could not tell what it meant, but there was a certain brother with me one night as I walked across the bridge connecting Allegheny and Pittsburgh, who said to me. "Brother, don't you know that we are now living in the harvest in the end of the Gospel Age?" I had read the 13th chapter of Matthew as much as any Bible student, and it had never once occurred to me that it had any particular reference to the present time: but just as soon as he had uttered the words, my mind began to take in the thought that this is the end of the age, that this is the harvest work, and therefore the Great Harvester is present doing His work. I then began to see that it was those who are in darkness, who think that this is an injurious work and is being done by a thief. The church in the flesh represents the Unseen Harvester. He regards them as Himself, and covets what people saw about them as being said about Himself.

One minister said, "We have no objection to you people in a certain way. We have to admit that you do study the Bible a great deal, and whatever you find in the Bible does not do you any harm, for it certainly makes you better and happier people. I would have no objection to having them as members of my church, and permit them to hold their doctrines. The only objection I have is that you take our best members." That is to say, we steal them, and thus they call Jesus a thief while present unseen, carrying forward the Harvest Work.

One man said. "I believe we don't need any modern miracles. We have all the miracles we need in the Bible I am one that does not believe in dreams, but just the Bible." But there is one dream I had which greatly impressed me. I dreamt I was in the pulpit and saw a stranger come down the aisle, who took a seat by one of the members of our church. This stranger's presence greatly impressed me. After the service I thought I would go to where the stranger sat but by the time I reached there he had disappeared. I said to the church member in whom the stranger had sat. "Who was that stranger that sat by you today?" "Why, did you not know?" answered the church member. "No, but I was impressed by his presence, and I desired to be acquainted with him. Why did you not bring him to me, or keep him here till I came?" The church member very soberly replied, "That stranger was Jesus of Nazareth." For twenty-five years that brought everything in that church to the touchstone of the Lord's presence. It changed his preaching, it changed his choir, it changed his deacons, it changed the lives of his people. That was a revolutionary thought throughout the whole church life and activity -- and is the simple but astounding thought that we have now to conclude with. We declare the Bridegroom's presence. We see the voice of the bride is no longer heard in the nominal church while the real church is out in the wilderness, and, like John the Baptist, is declaring the presence of the Lord for establishing His Kingdom in the earth, and the time is now at hand. That thought will revolutionize anyone's life. His very presence will be manifested more and more, will revolutionize the whole world. He shall ultimately be recognized by all as the Unseen King, yet present to the glory of God.

*"Lift up, lift up thy voice with singing,
O earth, with strength lift up thy voice;
God's Kingdom to the earth is coming,
The King is at thy gates -- rejoice!"*

Discourse by Brother A. H. MacMillan.

Subject: "COLPORTEURING"

THAT we claim to be looking for in this harvest time is a close, intimate relationship with our Heavenly Father, and if we are not getting that we are missing out entirely.

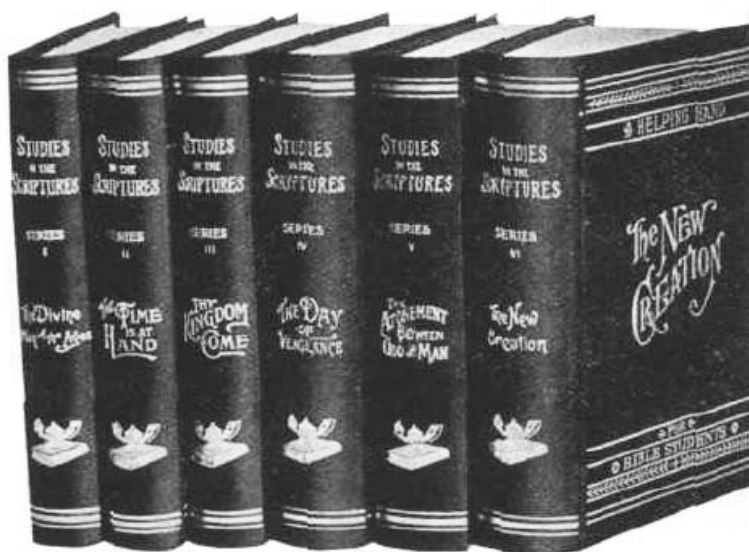
There is always sure to be a great blessing in store after a series of discouraging events. Our strength comes always from the Lord. We could not do the work in our own strength. Having some discouraging days brings us to a fresh realization of our need of His strength. For everything I have suffered in a temporal way, I have received one hundred fold in spiritual things. While you are forcing the old man to go up to the door and ring the bell and stand and wait for your prospective customer to come, and then canvass her, the new creature is the one that is on the defensive. The old creature is on the run. He wants to get away, but the new creature says, "No, I will hold you right here." There is very helpful discipline in this very act that is exceedingly helpful in over-coming the old nature.

If you go out feeling that you are simply a despised book agent, then the people will not buy. As soon as they take a look at you they will feel that you are ashamed of what you have and they will not want it. If we go out with confidence and enthusiasm and can act as we believe, it will have a great effect

on the people we meet, and we will make more sales, and consequently get the truth into more homes.

A dear brother -- Brother Gibbs, whom some of you know -- used to go out passing tracts on the train. He is a very polite brother, and he would go bowing to right and left and as he handed out the papers would tell the people that the preachers' pulpit is a failure, but that the people's pulpit is a success, and ask them to have one, which they were pretty sure to do.

Full well do I remember the first day I was in the work and how hard it was for me to get up courage enough to go to the first door. I walked clear through the town, then thought, "Well, there is a side street, I can walk up that." So I walked up that about a half a quarter to a house I saw at the end of the side street. There was no further to go so I had to begin. Summoning tip what courage I could I went to the house, rang the door bell, but the woman who came to the door could not speak a word of English. My but I was glad. I went to the next house and a child met me at the door and told me that her mother was not at home. My, but things were coming my way. I was indeed fortunate. I went to another house and there I got into a hornet's nest. I think all the women of the neighborhood were at that one house and they were quilting or something. Well, I tried to canvass the whole bunch. I got my book turned the wrong way, forgot my canvass, and hesitated, turned the leaves of my book and could hardly say anything. Finally one of them spoke up and said, "Well, young man, I think you had better go home and learn your speech." And I did go home. On the way I stopped at a drug store to get a dish of ice cream



and the druggist asked me what I was selling. I told him it was a book on the Bible and showed it to him. He told me his sister was in the back yard and for me to go out and see her, as he believed she would be interested. He fairly forced me to go and I went out and took her a book. My, but my spirits rose. The next day I went out and took thirty orders. The one sale of the day before had given me more confidence.

The method the Bible house is sending out is unquestionably the best method to use at the present time, because they keep in touch with the harvest work and what are its needs, and I would advise you to get that method and use it. Perhaps not exactly as they have it if some other words suit you better, but use it in the main. Learn it anyway.

If the people ask you who is the author of the books, I would answer pleasantly and proudly as if you are glad to take your stand with him, that it is Pastor C. T. Russell.

Have regular habits about work, and make it more than one and one-half hours in the forenoon and two and one-half in the afternoon. Do not go out only when you find it convenient, but be systematic and have regular hours and you will do more work. Some ask, "Would you advise me to go when I am worn out? Do you not think I would be in danger of spoiling territory?" Sometimes a glass of water or a dish of ice cream will refresh you so that you will be ready to go on, or you might sit down under a tree and read a chapter in the Bible, then go on and get more orders. At any rate, keep in close touch with the Master. All you have to do is to intimate the least hint that you would like an excuse not to go out in the work and the devil will have a whole box of them right at hand, and all so plausible that they will seem almost like real good excuses. Do you believe in the harvest work? If not stay out of the colporteur work altogether. You have no business in it. Do you believe that the Lord wants you to go out and tell the people now? Yes. Do you believe our Heavenly Father is a rewarder of those that serve Him? Yes. If we believe all of this why should any of us need any urging to go into the harvest work? We should seek to redeem the time for the days are evil. Going into the harvest work now is like a man buying property at a very low price and selling at a high price. In so doing he becomes wealthy. We go into the work now when it is in disrepute and by and by when the Heavenly Father is giving His rewards, great will be the reward of the harvesters. The time features make people cry "Adventism." The colporteur work makes people cry "Book agent." It takes humility to get us to do it, and the Lord appreciates humility very highly.

Some say "What is the object of going into the colporteur work now? The territory has been canvassed over and over again and we are pretty near the end of the harvest. Is it not time to quit? That thought is a poor one. "The plowman shall overtake the reapers," the Scriptures tell us, and we are to continue reaping the fields till the plowmen literally drive us out. The plowman is the troublous condition which will make the work to stop.

Another type. You remember that Elisha went back to do the very work that the Lord told Elijah to do and he never did it. How are we fulfilling that type? You remember when Brother Russell preached that sermon to the Jews in all the Hippodrome, how it seemed that he was going to just go on and convince the Jews of present truth? Well, that work has seemed to come to a stop. There is much else that he has to do and does not have time to follow up the work with the Jews; but after the church is all passed over the great company -- the Elisha class -- will make these truths known to the Jews and the Jews will accept them.

Discourse by Brother J. P. MacPherson.

Subject: "CALLED OF GOD"

TEXT: "No man taketh this honor unto himself but He that is called of God as was Aaron." Hebrews 5:4.

ALL BIBLE students familiar with the teachings of the Lord's word, will readily concede that the Scriptures point out clearly and distinctly that our Heavenly Father is calling out a certain class who by a full, complete consecration of themselves to God and faithfulness to that consecration even unto death will have the grand privilege of serving the Lord during the incoming age, in blessing the poor groaning creation, showering forth upon them the blessings that our Father has in store for those who will accept of the terms and conditions of the New Covenant. This class is spoken of as a Royal Priesthood, a holy nation and a peculiar people. Members of the Royal Order of Melchisedec their's is indeed a wonderful privilege and the blessings they enjoy can only be appreciated by those who have been called and who are endeavoring to live up to their consecration vow.



Our text distinctly informs us that no man taketh this honor unto himself but he that is called of God as was Aaron. Here the Apostle is drawing our attention to the fact that the Lord selected Aaron for His work as High Priest in serving Israel and so He will select or invite all of those who



THE HIGH-PRIEST IN HIS VESTMENTS.

will make up the Royal Priesthood to serve the world typified by Israel. Therefore it is our thought this morning to take the consecration service by which Aaron and His sons were inducted into office and then reasoning by analogy to see what our Lord and His Church must do before they can enter upon their work for the world's blessing. We find that Moses brought Aaron and clothed him in the garments of glory and beauty and then anointed him with the holy anointing oil. Thus is brought to our attention this truth, namely, that as Aaron was clothed with those glorious garments he represented the entire Christ glorified possessing the qualities and powers represented in those garments: the anointing representing the anointing of our Lord at the Jordan and then His body all down through the age. The question arises then why was Aaron first robed and then anointed when the antitype says the Christ is first anointed and then robed and the answer, we believe, is this: That God was here picturing the Christ as He beheld looking down into the future. In other words, our Heavenly Father long before the earth was formed or man was created thereon had in His plan this multitudinous Christ and this was thousands of years before Christ was anointed at Jordan. So then as Moses was first robed, this showed the picture complete, the anointing subsequent

thereto represents the picture of progress, showing that our Lord and His body will become that glorious priest because of sharing in that anointing.

Then the bullock was brought and Aaron and His sons laid their hands upon the head of it and it was slain by Moses. This bullock of the sin-offering represented Christ and His Church as human beings having part in the world's sin offering. As there was only one bullock so there is only one great sin-offering. The thought principally shown here is the oneness of the sacrifice and the separateness and yet the oneness of the Priesthood. As Aaron and his sons lived after the animals were dead, so Christ and His Church will live after their humanity has passed forever into death.

The ram of burnt offering was next in order, and after Aaron and his sons laid their hands upon it it was slain, the head laid upon the altar and all the pieces washed and laid to the head. This is another picture of the sacrifice of our Lord and the Church showing the acceptableness of it to God. Jesus (the head, unwashed) was laid upon the altar of sacrifice more than eighteen centuries ago and all down this age the members of His body have been washed and laid to Him on the altar and wholly burnt and they are all acceptable to God. Aaron and his sons lived after the animal was dead so Christ and His Church will live to serve Israel and the world as the Royal Priesthood, their humanity having been laid on the altar of sacrifice and wholly consumed.

Next in order was the ram of consecration and Aaron and his sons again lay their hands upon this ram. It was slain; the blood applied to the right ear, right thumb and the toe of the right foot of Aaron and his sons thus showing that Christ and the Church (represented by Aaron and His sons) would have the hearing ear, the willing hands and that they would walk in the light. Thus all our members would be consecrated fully and completely to Jehovah. "Taking the right shoulder the life producing organs and the fat together with cakes from out of a basket, Moses formed a wave offering which he placed upon Aaron and his sons and then burned it upon the altar, Aaron waving first, then his sons in order. This wave offering represents our best powers, our heart sentiments our all waved before the Lord. Our Dear Redeemer commenced to wave his all at Jordan and ended the waving at Calvary when the Father, represented by Moses, relieved Him of the waving. Then it passed to the Church at Pentecost and since then each individual member of the Lord's body has been waving their all, faithfully waiting until the Lord would say "It is enough, come up higher." By and by each member will have waved their all and then no one else will be able to wave in this peculiar sense and this was shown by the wave offering being consumed. No doubt the High Priest's arms would weary as he would wave that wave offering and he would rejoice when Moses would relieve him. So it is with us. At first the wave offering does not seem so heavy but as we continue to wave we long for the time when the Father will say, "It is enough." Oftentimes we are prone to discouragement and we are tempted to lay down the wave offering, but we dare not if we would be priests in the complete sense, we must keep on waving even though we grow weary at times. At times we become so weary that it seems as if the wave offering will surely slip off our hands and then the dear Lord grants us grace and strength from on high to keep on waving. Our minds are refreshed with some of the precious promises and thus stimulated we are encouraged to press on. How beautifully this was represented in the type of Moses waving the breast of the ram before the Lord and before Aaron and his sons. The breast was a choice portion of the ram and being waved by Moses, who represented Jehovah, it shows something precious, some-thing choice, that our Father waves before us. What is that choice something that enables us to continue our waving? The answer is, the precious promises of the Father's word, promise of heirship in the

Kingdom, being made partakers of the Divine Nature and then to share in the world's blessing. So as our dear Redeemer who for the joy that was set (waved) before Him enduring the cross (the waving) despising the shame, so we having the same joy set before us can endure likewise the strain of waving our consecrated all before God, and this joy stimulates and encourages so that we will not grow weary or let the wave offering slip off our hands. I fear some of the Lord's dear people are becoming weary in their waving. Some have so much as intimated to me that they could wave all right if they knew 1914 would end the waving, but if they thought there was any question about the matter they could not wave any longer. As a result some are slackening tip in their waving, reserving, as it were, their strength in order that they might have strength in reserve IF. Oh my dear friends, what a snare, what a delusion. How many of us know we have another day to wave our all before the Lord? Then, not knowing how much longer our dear Father may permit us to wave, we should wave each day as if it was our last and if there is another day to wave our Father will give us strength for each day. True the wave offering becomes heavy but think what a glorious privilege is ours of waving our little all before the Father and we will not become discouraged if we keep our eyes on the joy set before us. Let us spell the word discourage with an H. Some of those who have been long years in the truth seem to grow weary with the continuous waving and think the Lord will take them into the Kingdom because they did wave well for a time. In other, words, there is a danger of the old veteran spirit coming in and the spirit of braggadocio. While they are telling of how well they have waved and what they did twenty or twenty-five years ago, others not so long in the service are waving their all, endeavoring to maintain the Father's approval and many of these younger ones coming into the Truth are simply putting to shame some who have been waving for years. This is manifest in some of the ecclesias of the Lord's people, where some with the old veteran spirit are not spending the time in study that the younger ones are. And it goes hard to see some of the younger ones answer questions with wonderful clearness of spiritual vision and there is a danger of the older members, instead of rejoicing in the progress of the younger brethren, of becoming embittered and of spending time in opposing them instead of waving the wave offerings. Again others of the Lord's people seem prone to criticize, to backbite and slander one another instead of waving their all. But, beloved. we cannot wave our all faithfully with our eyes on the pattern and at the same time indulge in busy bodying or anything akin thereto. Now is the time for faithful, persistent waving if we would come off conqueror and have the Lord say "It is enough."

We will recall that this wave offering consisted of the life-producing organs, the fat, one unleavened cake, a cake mingled with oil and a wafer. The life-producing organs would represent the best powers of our dear Redeemer and His body members whilst the fat would show the zeal. The any unleavened cake represents the purity of Jesus and the purity of His body members. The cake mingled with oil would represent sanctification and the thin wafer our faith in and hope for glory, honor and immortality. These three steps, namely, Justification, Sanctification and Glorification, are clearly shown in Romans 5:1-2. Wherefore being justified by faith (first step, rep. first cake) we have peace with God, whereby we have access into this further grace (second step, second cake) in the which we stand and rejoice in the hope of the glory of God (third step, third cake). We pause here a moment to inquire why this wafer should be thin (a wafer is a thin cake), and the thought comes to our mind. Our Faith is thin in comparison to sight. As the High Priest would have to wave His all carefully lest he would break the thin wafer, so with us we must wave our all carefully or we will break, lose our faith and losing our faith lose ALL, and if we lost our faith we lose our hope which is by FAITH and thus lose the wave offering in its entirety. How

necessary, dear friends, that we keep our all waving before the Lord, casting not away our confidence which has a far greater recompense of reward, because we have great need of patient endurance that after we have done the will of God we might receive the promise.

Surely beloved we can be thankful for this grand privilege of waving our little all in His precious service. One by one the dear ones are completing their waving and entering into rest and soon the last member of the body will have waved his all and the Kingdom will be ushered in. Oh how precious the thought of seeing our dear Lord face to face, being anointed with the dear ones of the same body under Christ, our head. Praise the Lord for His wonderful goodness to us! Oh let us be faithful. The end is near. Now is the time for earnest, faithful work for Him whom we love and we will reap if we faint not in our waving. Thus our Lord and the Church shall be Kings and Priests when their humanity has passed forever into death which, praise the Lord, is now near, very near at hand. The Lord bless our fellowship together. Amen.

Discourse by Brother E. W. Brenneisen.

Subject: "THE KINGDOM MESSAGE"



I AM SURE, clear friends, that each of you who have been in attendance here at this convention are inspired with the self-same spirit so beautifully expressed in Hymn No. 280. The spirit of "Telling It Out," letting others know, has brought you great rejoicing. Your hearts have been refreshed and your lives have been made glad indeed. You have been made alive by this very message of the Kingdom, and this particular song we have just sung was the spirit of the convention. This spirit prevailed throughout all of the sessions and during the intervening time there was considerable opportunity afforded for witnessing to others who had not previously come in contact with those who are so exceedingly joyful on account of the good news of the close proximity of the Kingdom, as taught by the One who is to be King in that Kingdom, Messiah, our Lord Jesus, the Son of God, 1,800 years ago when He taught His disciples to pray "Thy Kingdom come, Thy will be done on earth as it is done in Heaven."

Some inquire "Is not God's will being done on earth as it is done in Heaven?" God's will certainly is being done. No other will could be done except God's will, but if this were true, what was the use of praying for it? Upon further reflection, as we look about us in the world and observe the conditions that prevail on every hand, even in spite of the great progress that has been made, in spite of the fact that we are privileged to live in a free country of enlightenment, where opportunity of worshipping God according to the dictates of our own conscience is permitted; where greater opportunity for living pure and holy lives is seen to be the thing by both those who profess Christianity, and by those who do not acknowledge, it as being the prime necessity; however, even by these, when the matter is brought to their attention must acknowledge that it is only where the Bible has gone that progress has obtained; for in those countries where the Word of God has not gone to the extent that it has gone in the English-speaking part of the world especially, we find there is an extreme, dense darkness. We acknowledge also that in a general sense "Darkness covers the earth and gross darkness the people" all over the world; nevertheless, compared with the gross, dense darkness of heathendom, where they have not had any inspiration of the Gospel message of God's word man ward, and the glorious hope of the Kingdom, their faces cannot possibly reflect the happy joy and peace those who have come even partially in contact with that message unwittingly show forth.

Many intelligent people of the world are more and more coming to acknowledge the Bible as the torch of Liberty. How unfortunate it is then that those who are thus coming in contact with what we believe to be the veritable Word of God, should neglect its teachings, its doctrines. Such either become engrossed in the ordinary pursuits of life and lose the message or at least it becomes much dimmed to them. It is our privilege, regardless of the conditions as they obtain, to tell out the

message, to preach the Gospel; and the peculiar point of the Gospel of good news which we preach is the same good news which Jesus preached.

We will quote from Matthew 9:35 -- "And Jesus went about all the cities and villages, teaching in their synagogues and preaching." Wonder what Jesus was preaching? If we can get the theme, the thought He used, surely we have the basis for the best kind of preaching in the world; for if the Master, our Lord and Savior Jesus Christ, when He was on earth, was an example in other respects so far as living was concerned, then above all else we should acknowledge Him as being the example so far as a teacher or preacher is concerned, and we read that He was anointed to preach something. What was it? The Gospel. What is the Gospel? The good news. A good message. Good news is signified by the word "gospel." This is comprehensive enough.

Right in this text we get the key to the situation for we read that "Jesus went about all the cities and villages teaching in their synagogues and preaching THE GOSPEL OF THE KINGDOM." Therefore we have a basis for all of our themes, for all of our preaching, for all of our teaching; and the privilege does not merely come to those who have the opportunity merely to express themselves from the platform to the public at large. This is comparatively insignificant to the advantages of this present century, when by the opportunities of the printed page, the Gospel of the Kingdom can be scattered broadcast by one and all. So long as you have the opportunity to preach the good news of the coming Kingdom, there are others who are willing and anxious to co-operate with you by seeing that the Gospel printed is sent to you in such quantities as you desire for distribution. It will not be quite so effective if you merely hand out such a message of God's word of the coming Kingdom, without accompanying it with a smile to indicate that your lives have been enlightened with this Gospel of the Kingdom and that you desire to tell it out, and that you are full to overflowing, and that you can best express it by presenting to them an opportunity to read and find out for themselves, and read God's word and see wherein this message is a message of love for all mankind, and that it has blessed you and has blessed many, and that it will eventually bless all, ALL -- all who are living, and not only all who are living but all who ever have lived. According to this very text apparently we have the thought conveyed to our minds that all shall be blessed with the message of that glorious Gospel of the Kingdom when the Kingdom shall be established; for we find that when the Master went about preaching the gospel of the Kingdom it required something on His part to gather and assemble the people and gain their attention.

We must remember it was the Master who brought to light life and immortality; that up to the time He came and provided the ransom for all, there was no possible way in which one could enter into life regardless of how faithful, regardless of how serious and earnest and active he might be in doing what he understood to be God's will.

None who lived before the time of our Lord had the privilege of entering into life. They knew of the promises to some extent, but we remember as recorded in the eleventh chapter of Hebrews how all of those ancient worthies who received a good report through faith received not the promise. What is it? Life. What they needed was life if they were to enter into a Kingdom, into relationship with God; they must be made alive. Our God is not a God of the dead but He is a God of the living, and they all were dead in Adam, and until the corresponding price, until the ransom for all was provided, their condition remained just the same all the time. All were dead in Adam. In a prospective, sense, in anticipation of the release of all those who were under condemnation in

Adam, it is true that God did recognize, or did deal with some, but merely in a typical sense, that when He came to seek and to save that which was lost, then and not until then would they have the opportunity of being released from the bonds of death. "All these died having received a good report through faith, not having received the promise" of life. What were they looking for? What was the necessity of hoping and looking? We must go back to the original account in the Scriptures, the first few chapters of Genesis, and learn how the whole world's affairs were changed, became disturbed, and how from the condition that originally prevailed when God formed man in His likeness and image, when God established His Kingdom upon the earth in His first representative, God manifest in the flesh of father Adam, when Adam was the expression of God's love and justice and wisdom and power, how he there was given the whole of the dominion of the Kingdom upon earth, God's Kingdom upon earth.

Let our minds dwell upon that for a few moments. A home and this Kingdom power was presented to Adam. God's Kingdom on earth was entrusted to him; for Adam was king over all the earth, and his government extended to all the parts of the earth. It is true that for the time being God had not prepared the whole world fit for the residence of a king for the reason that God, knowing the end from the beginning, knew that this very king would lose his standing before God, his home, his power, and hence his sovereignty, because when he lost his life he would lose all. What did he lose? Life. And why, if God knew he was to lose life, did not God intervene? Why did He not prevent the disaster? Why did He not prevent that calamity coming upon all the families of the earth? There is a very good reason. It was for the good of all mankind that He permitted Adam to be tempted and tried and tested, and although man in his own responsibility, and by virtue of his own choice, disobeyed God, lost his sovereignty, lost his holiness, lost his kingdom, his home, his life, all, nevertheless even in this fallen condition, even in this downfall man's extremity proved to be God's opportunity of demonstrating throughout all the earth and to all of His creatures both in Heaven and in earth, His superior wisdom, His infinite power, His unchanging and unerring justice, and still His very abundant love; for even before man was created and placed upon the earth, God, in anticipation of the whole matter, knowing the end from the beginning, had provided in His purposes and plans a Savior and a great one. He had provided one who would be the offset to the transgression of Adam. He had in mind the gift of His only begotten Son. How familiar the whole professed Christian world is with that text which has properly been denominated, we believe, The most precious text -- John 3:16.

Now if God so loved the angels in Heaven, we could somewhat understand love of that kind; but God so loved those in the world who, in spite of those sinful conditions, gave every evidence that they were striving to follow His precepts and live righteously.

This is comprehensive, taking in all of the human family who lost their lives on account of the original sin of father Adam when he disobeyed God's order. It resulted in his losing his sovereignty, his kingdom and his holiness, his home -- the only home ever established on earth, the home of Paradise, the Garden of Eden. Some wonder why we use so strong an expression, but I am sure it is right that we use the term the only home; for a home does not convey the thought of a temporary residence, but should convey the impression of a permanent abode. So God prepared the Garden of Eden. The earth was created for the very purpose of being the home and permanent abode of man, the place where man would remain through all eternity here upon earth. To this agree the words of the Prophet Isaiah where he says. "For God created the earth not in vain. He formed it to be

inhabited." Is it not inhabited now? Oh, there are a great many people in the world, but are they all the people of God? Are they alive, in God's sight? No, dear friends, reversely they are dead in Adam. All in Adam die. And that is the only place where the world has received their life thus far. They have received it in Adam and Adam lost his by virtue of disobedience: and Adam has been able to give to his posterity only a life already forfeited, already condemned. When the sentence came against Adam "dying thou shalt die" and he was excommunicated from the Garden and from God, he was no longer recognized as the son of God, or as being alive. He was with his entire family or race, without God, without hope in the world, condemned to die, to work out the sentence, the condemnation, the curse dying thou shalt surely die. It is true that with great and commendable efforts man ever since that time has gone forth to the uttermost parts of the earth in the endeavor to gain back that life and establish a home. Men are going in every direction in order to establish a homestead, and they would give all that they have if they could hit get the secret of making a living. Yes, dear friends, for from this standpoint not even Mr. Rockefeller or Mr. Carnegie could make a living. Is it not true that either gentleman would give every rent he has if he could know the secret of becoming and keeping alive without sickness pain or death, and with the assurance that they would not have their families entered into by the worst enemy -- death. So you see they are not able to make a living in the sense of remaining alive, in the sense of gaining happiness, and peace. Why? Because they are not in communication with God. Oh, yes, but they profess to be God's children! To profess to be the child of God is not it. It is to have the communion which alone can give life. And the Scriptures clearly indurate that not until God's due time could any of earth's millions of people who have lost their lives through father Adam's transgression, be in position to receive it back again, and to come into and to receive more and more of the abundance of life: for God has anointed a day and time for those: as St. Paul says. "God has anointed a day in which He will judge the world" -- not the Church, not the saints, just the world. the whole world of mankind -- "in righteousness by that man whom He had ordained" -- by that man whom He had given assurance in that He had raised him from the dead, even Jesus Christ.

The first judgment was passed upon every one when it was passed upon Adam. Were we not all in Adam when he had that first judgment day, and if he lost life did we not all lose life? Are we not all born in sin and shapen in iniquity? "By one man (Adam) sin entered into the world, and death (not eternal torment, nor purgatorial suffering, but death) passed upon all men" on account of Adam, for "By one man (Adam) sin entered into the world, and death by sin." We were already sentenced to die. If the judgment had been passed and Adam is judged unworthy of living on, then are we not, according to our nature, sustained from father Adam? Are we not all convicts, convicted already of sin? First the sin, then the conviction of sin. We have been brought into the world under the curse or conviction of sin because we are in imperfect bodies. We are convicted of sin, and the very evidence about us on every hand proves that this judgment, this condemnation, still prevails as it has for the past 6,000 years. Every funeral procession, every tombstone and every doctor's sign is an evidence of this prevailing condemnation that all in Adam die. If that is true we see that there is a necessity let Divine justice to provide a way in which all that lost life in Adam, lost the home God provided for them on account of their condemnation, may have that condemnation lifted. We see a necessity that there must be a price provided that would correspond exactly to Adam and the whole race in him, for Divine Justice will accept nothing less, and anything more than that would not be a ransom, or a corresponding price. Where is there one that is able to give himself a ransom for his brother? Thus the Psalmist of old asked. None. They are, according to natural laws, sinners -- descendants from father Adam, because Adam was unable to transmit to anyone of his posterity an

unforfeited life. He forfeited life for the whole human family. Therefore we must look for someone who would have in himself an unforfeited life and life rights.

Even though all have not entered the tomb, they are all under the curse of death and are dying and going into the grave. Was there one who could be a ransom for all? No, not one. according to the Scriptural statement.

Reverting now to the most precious text of the Scriptures, we have the solution. "God so loved the world (of mankind) that He gave " Do we comprehend that word gave? The thought of a gift? When you give something, it means that you part with it. It does not mean that you hold onto it yourself and let the other have it to. It means a gift. What is this gift? "God so loved the world that He gave" -- not Himself. He did not give Himself. He could not give Himself. He could not be a corresponding price or ransom for Adam and his family. God so loved the world that He gave the only begotten Son. Who is that? The only begotten Son spoken of in the Scriptures is the One who is spoken of in Revelation 22:17: "I am Alpha and Omega, the beginning and the end, the first and the last." He is the one who had communion with the Father before the world was. He is the One through whom the Father created all things. All things are of the Father but by the Son. And He must be worshipped the One above all, and God is all in all. And so the Bible distinguishes between Jehovah God and the Son of God everywhere, particularly in such texts as these where Jehovah God is referred to as being from everlasting to everlasting. In other words, without any beginning as well as without any ending. Is such a text applicable to the Son of God? No. Concerning the Son of God, the Only Begotten of the Father, concerning the Firstborn of every creature, the Bible is not silent, but very clearly indicates that this Son of God, this Only Begotten of the Father, had a beginning. He was the First Begotten of the creation of God, and according to St. John, "In the beginning was the Word." Whom did he refer to by the Word? The Son of God, the Logos. The great Word. the logos, was the proper name of this great Son of God, for, according to olden times. the king never approached or gave his message to the people direct. It was through a Logos, a representative, a spokesman, that his decrees were uttered, that his blessings were given to his subjects, and so, likewise, this Only Begotten of the Father, the Son of God, is the Logos. He stood before the screen, the representative and spokesman. The king would be behind the screen and not seen by the people. The Logos would merely utter such words as the king would give him authority to express. This Son was from the beginning to express the Father's wishes in connection with bringing forth every thing that was created. So we read that "All things were made by Him and without Him was not anything made that was made."

How long did He exist from the beginning? "And the Leans was the Word and the 'Word was with God" -- was with Ho Theos, the Greek word signifying THE God. Was in the beginning with THE God, "and the Word (the Logos) was God." The original Greek indicates Jehovah God as Ho Theos, whereas the logos, the Son of God, is Theos. And the Word was with Ho Theos. The God and the Word. Theos, was a God. He was a mighty one. "God" means a mighty one, but he was not the Almighty One. He was the Son of God from the very beginning. "God so loved the world that He gave His only begotten Son." This one who had a glory with the Father before the world was God agreed to give. And how did He give Him? Observe He did not do it without the consent of the Son. No, the Father opened up to the Son enough of the plan that He had the opportunity to do the Father's will by the grace of God. He was anxious to do the Father's will. What was the Father's will? That He in might come into the world for the very purpose of giving Himself a ransom for all,

so that by the grace of God, that is by God's gracious arrangement or divine program, this Son might give Himself a ransom, a corresponding price.

The Son exemplified the Father's love. He left the glory he had with the Father before the world was, took all not upon Himself the nature of angels, but became a man. It was necessary for Him to become a man so that He might redeem all mankind from death, that He might reverse the situation, that instead of the whole world perishing on account of father Adam's transgression and original sin, the whole world might no longer be looked upon as perishing as brute beasts, but simply as asleep in Jesus, so that the account resting upon Adam might be transferred to Him who came into the world to die to set free the condemned, even Jesus. So He gave Himself a ransom for all. When He left the glorious condition in the heavenly realm and was born of a woman, having His own unforfeited life transferred from the highest plane of existence into the human realm so that He was brought forth a human being, separate and distinct from the original transgression of Adam, He came forth holy, harmless, undefiled, and grew in wisdom and stature and in favor with God and men, and when thirty years of age He could present Himself to die for all. Did He do so? What do we read of Him? Psalm 40:7-8, "Lo, I come: in the volume of the book it is written of Me to do Thy will O God." Had He not been doing that all along? Had He not been doing God's will even before He came into the world? And even after He came into the world, had He not been doing God's will from childhood up to the age of thirty? Yes, verily. We agree assuredly with that expression that He did. Then what means it when He says, "Lo, I come to do Thy will?" He had decided by the examination of the words "It is written of Me," that for Jesus to do God's will meant more than merely obedience to the Divine law in Heaven. No, it was God's will or pleasure that He should come into the world not to do merely right according to this law and continue to live eternally as king over this earth, which He might as He certainly was God manifest in the flesh. Jesus was at the age of thirty the exact counterpart of Adam when Adam was in the image and likeness of God, and in perfect favor with God. We find that Jesus, learning that it was God's will and pleasure for Him to come into the world and die the just for the unjust, indicated His willingness to do so and relinquished all His hopes of continuing King over the earth as the perfect man Jesus. He was willing to give this up; according to the Scriptures, to pour out His soul even unto death. I am glad of the opportunity. I am pleased with the-prospect of showing further my love for you. I delight to do Thy Will, O my God. Did He count the cost? Yes. In his decision He remembered that God proposed to reward Him for this. He had done nothing to justify His death. Surely not. For one to do the law and live obediently should not bring on Him the sentence of death. He saw here was an opportunity to enter into a contract with God -- a covenant of sacrifice -- and so He then and there presented Himself a living sacrifice, holy and acceptable to God, which He discerned to be His reasonable service; and when He thus presented Himself to die the just for the unjust, if He should have continued relationship with God, He must of necessity begin a new life. For God is not the God of the dead but of the living, but if Jesus presented Himself to be dead and continued living eternally, then God must beget Him to a new nature. When the Heavens were opened unto Him the Holy Spirit was seen on Him in the nature of a dove. He was begotten from on high and received an ear-nerst of His future inheritance. It was for the joy that was set before Him which enabled Him to endure the cross despising the shame. And this means that his trials, tests, provings and judgments were over with? No. It means that they were beginning in a particular sense. He was to be tried as gold in the furnace. He was to be a High Priest that could be touched with the feelings of our infirmities, having the hope and joys of a new nature and new life. It was this new creature that God begat in Jesus with the hopes of a future life even if He did pour out His

soul unto death, which enabled Him to remain faithful unto death. Nevertheless the trials were very severe, and by His sacrifice He brought upon Himself the condemnation, so to speak, of this defiled world. Yes, they said all manner of evil against Him falsely; and after three and one-half years of constant preaching about this coming kingdom, giving samples of the Kingdom's power. He began to discern what God's plans and purposes were. He did, not only as we read, go about from city to city preaching the Gospel of the Kingdom, but He healed all manner of diseases. He brought the people together and got their attention by giving them samples of the Kingdom work because they must have their interest awakened. He did not heal everyone. He healed very few, comparatively speaking, but sufficient to awaken interest that they might hear the Gospel, the good news of the coming Kingdom. Even those blessings which He gave, of a temporal nature could not be permanent because God's time for that had not arrived, and God's time for awakening from the dead had not arrived and though Jesus did not bring about God's will established on earth even as it is done in Heaven, nevertheless these were samples. We remember He did heal some that were blind. He caused their eyes to see. Some that were deaf He caused to hear, and some that were lame He caused to walk. Some that were dead (asleep) He wakened from the dead, but He said concerning these wonderful works, "Marvel not at this (don't be surprised). For the time is coming when 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. He left all these out. He knew none were in any of these places. They had not yet been manufactured. The dark ages had not yet come, but Jesus preached to them the coming of the Kingdom) shall hear the voice of the Son of man and come forth." Where to? All will be awakened and come forth to life in resurrection. Some will be changed in a moment, in the twinkling of an eye, and some will be brought forth to judgment. "When the Lord's judgments are in the earth the inhabitants thereof will learn righteousness." When they shall be made alive by the life giver to whosoever will, they must come and drink of this water of life. They will come forth by the resurrection of judgment.

A glorious day, that Kingdom day. It will not only mean those that have not yet gone into death; but it will mean the opportunity of coming back to life of whosoever will.

For a moment let us consider why it is that this glorious Kingdom day has been so long deferred. We are reminded of how the Master covenanted with God to sacrifice His life, and how God proposed to give Him the new life but only on condition that He sacrificed this, placed it on the altar to remain there and be entirely consumed, even unto death. Therefore, during the three and one-half years of our Lord's ministry, so severe were His trials and testings toward the close of His wonderful career it is said of Him that "Though He were a Son yet learned He obedience by the things which He suffered." Notice, dear friends. He was made perfect as a New Creature by the things which He suffered, and He was the Author of Salvation. We read in Hebrews 2:10, "For it became Him, for whom are all things, and by whom are all things, in bringing many sons to glory. to make the Captain of their salvation perfect through suffering." Yes, He cried out in the end of His career as to whether or not He had thus proved faithful to God, and God sent the ministering angel unto Him in the assurance that He was pleased with His offering thus far. This gave Him the strength to go through that awful night of His betrayal and trial and went with Him to Calvary and gave Him the peace of God when He was stretched out on the agonizing cross. When the cross was raised up and went down with a thud every nerve in His body was certainly stretched to the limit. And there hanging on the cross -- God's only begotten Son -- would He still prove faithful? He still maintained to those about Him that He had done nothing worthy of death of any kind, let alone the

death of the cross, and so He said, It is not possible for you to take My life from Me. It is not that you are killing Me. It is that My life is being offered a sacrifice unto death. I could call legions of angels to protect Me. He had the right to the human life as well as the prospect of the higher heavenly life; but the higher life could only be obtained by fulfilling His consecration vow -- His vow of being willing to sacrifice even unto death. He was willing to die sacrificially, but even then He did not recognize to what extent that death would test His love; and it meant also His love for the Father, for it would mean that the Father would of necessity have to turn His face from Him. For how could God permit a holy One who had done nothing that would merit death to come upon Him, to die; and it was in the moment that God turned His face from Him that He did die -- died of a broken heart evidently, for He cried out, "My God, my God! why hast Thou forsaken Me?" It was necessary for His Son, for otherwise His Son could not die; for God is love and wanted to give His only begotten Son that this Son might die for all. Oh, the story never grows old! For He who died for all, who gave Himself a ransom for all, who by the grace of God tasted death for every man, yet God then, with all propriety, in conformity with the laws of Divine Justice, had the right to exercise the authority and the power to raise this One from the dead, not again as the human Jesus, for the man Jesus had given Himself a ransom

Yes, for all; but St. Peter, according to the inspired writings, has expressed it, He, the only begotten Son of God, was put to death in the flesh and raised a spirit being and all people must give honor to Him both in Heaven and in earth; for He was then after His resurrection exalted high above angels and principalities and powers, and with a name above every name, that at the name of Jesus every knee should bow and acknowledge Him above all, and that all creatures must acknowledge Him as being the rightful heir of all things.

Yes, this is the story of the cross. This is the story of the glorious Kingdom prospect; for He who has thus died and rose again on a higher plane has all of His human life rights, all the life-rights invested in the man Christ Jesus, to give, TO GIVE, to the dead and sleeping world. For instead of their having perished in Adam, their account has been transferred. Now they are all sleeping in Jesus, and in due time upon the awakening of all for the very purpose of giving that life which He offered in sacrifice; and He will give it to them in that glorious thousand year day. It will take a thousand years to bring them back to their perfection. It will take all of the human life rights that Jesus has to restore the world; but He has no further use for them. Was His flesh all given for the life of the world? Yes. Jesus will be the Everlasting Father to whosoever will receive life in that glorious day.

Prior to that time God has another feature of His plan in which you and I are most vitally interested; because those who by faith will acknowledge God and accept Him and accept His program, His Divine arrangement, and that Christ gave his life a ransom for all, etc., that He raised the third day, cannot receive life from Jesus. No, not from Jesus. From whom? They receive the imputation of those very human life rights. For what purpose? There is but one purpose. There is but one object in view. They cannot have them imputed to them unless they are willing to sit down and count the cost, and after counting the cost, deny themselves and follow in the footsteps of Jesus and be willing to sacrifice all human hopes, aims and ambitions as Jesus did. If they are willing to do this, they are promised that they will be made acceptable in God's sight through Jesus

Christ imputing to them the merit of His sacrifice for all, which is merely imputed to believers now that they might present themselves as living sacrifices, holy and acceptable unto God. Oh, dear brother, sister, if you have not yet entered into this closer relationship with God, you are like the rest of the world -- dead in Adam. You may have the opportunity of coming up with the world in restitution; but think what you are missing now. You are missing the opportunity to share in Christ's sufferings now.

So far as highness of position is concerned, how can you resist the influence of the good tidings of the glorious Kingdom and the prospect of being participants with Jesus in the blessing of all of the families of the earth, and becoming teachers of the world of mankind; for "This honor hath all the saints." All the teachings of the New Testament are directed to you. Not to the sinner, but to those who believe God and His dear Son, voiced comprehensively in St. Paul's language 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." Holy and acceptable by virtue of Christ's righteousness being imputed unto you. You have the privilege of being offered with Him, having your life counted with His for the life of the world that you may have the joys of sharing with Him in that mediatorial reign when all enmity will be cast down.

Let us read in conclusion the words of St. Paul concerning this soon coming Kingdom. (1 Corinthians 15:23.) "For since by man came death (by man, Adam) by man (Jesus) came also the resurrection of the dead. (The opportunity of resurrection from the dead.) For as all in Adam die, even so, all in Christ shall be made alive; but every man in his own order." Let you and I be of the first order of whom it is written: "Every man in his own order. Christ the first fruits:" Will there be any after fruits? Certainly. "After-wards they that become Christ's during His presence" -- during His thousand year reign, during His Kingdom upon earth. Then, at the end of the thousand years, when His reign comes to an end, when He shall deliver up the Kingdom to His Father, man will again be restored to that which He lost. "He must reign until He shall have put all enemies under His feet," and "the last enemy that shall be destroyed is Death." Then God will be all in all. Even so be it.

PASTOR RUSSELL'S POSITION ATTACKED BY LOCAL PREACHER

**Answer Specially Prepared for Star-Journal by Delegate
Pertle Springs, June 10.**

IN RESPONSE to the attack on Pastor Russell's position, in regard to the soul and the condition of the dead after death, by Rev. J. O. Staples of the Baptist denomination, one of the Bible students left over at Pertle Springs to pack up some traps volunteered the following response:

There were many points upon which the Bible students here could agree with the Baptist brother. He berated those who placed false beacons. We are glad to agree with our reverend brother. The placing of the false beacon of eternal torment as the wages of sin not least. For centuries it has been the custom of the clergy to use "scare words," to scare people into the church through fear of eternal torment. Today the scheme does not work because the man in the pew is often better informed on this subject and better educated than the man in the pulpit. To them the Bible says, "The soul that sinneth, it shall die." "The wages of sin is death." The preacher who tries to preach eternal torment today soon finds himself without a congregation. Intelligent men will not stand hearing our all powerful, all loving, all just God defamed and misrepresented as being less powerful, less loving, less just than the human beings he created. Which one of us would torment the worst criminal we know, forever without hope of release even though he repent? If Rev. J. O. Staples would do this we are glad that he is not to be the judge of the human race, yet Brother Staples is an able Bible student.

We are glad this able brother admits that sheol does not mean torture. By admitting this, he admits the Old Testament does not teach eternal torment. He also admits the word hell does not mean eternal torment because every place in the Old Testament where the word hell is used it is used to translate the word sheol. The Bible students here regret our dear brother had not discovered this before writing his article, for in many respects he really is an able Bible student.

If sheol means hell and hell does not mean eternal torment, and if hades means hell, and as he says hades does not mean eternal torment, then gehenna and tartaro are not places of eternal torment, because they are also translated hell. All Bible students agree on two points: (a) that the willfully wicked shall be punished, (b) that their punishment shall be everlasting. The Bible students here agree with Brother Paul when he said in 2 Thessalonians 1:9 that these willfully wicked, who suffer the second death from which there is no resurrection, suffer eternal destruction. As they are never raised, their punishment is eternal -- everlasting. They remain dead forever, extinct.

Our good Brother Staples infers that Brother Paul didn't know what he was talking about, that Jesus Christ is not the resurrection and the life, that we can raise ourselves, that people when they die are not dead, and that our God who can destroy both soul and body, according to the Scriptures, can't do anything of the sort, but must keep them alive in the fire of gehenna to be tormented forever without any hope of release. What nonsense! Does Brother Staples know more about this matter than Brother Paul and the rest of the Apostles who wrote the New Testament? Yet we do not wish to discredit our brother. In many respects he is really a very clever Bible student.

We do not wish to dwell upon his interpretation of the rich man and Lazarus, but will take his position. Our brother claims this parable to be literal. If the fire and torment he describes are literal, the reward which Lazarus received must also be literal and we have no record that Lazarus went to heaven because he was good, but simply because he was poor and covered with sores; nor have we any record that the rich man was bad, but went to torment simply because he was rich. Surely our dear brother would not care to be so literal in his interpretation. Yet if we admit one point we certainly must admit the other. Then viewing the matter again we find heaven described as Abraham's bosom. If our Brother Staples insists upon this literal translation, we are reminded of the worthy clergyman in Jefferson City who was trying to convert a negro and an Irishman who were sentenced to be hung on the same day. His efforts were rewarded with success in part. The negro repented, but he could make no impression upon the Irishman. The day before the execution he made a final call and said, "Tomorrow that poor negro will be carried away to Abraham's bosom while you will be suffering the tortures of hell." "Oh, bad luck to you," said the Irishman. "Do you think Abraham will thank you for stuffing his shirt full of dead niggers?" The Irishman was right.



PASTOR RUSSELL WAYLAID BY FRIENDS

He realized the true situation far better than the poor clergyman, who was blinded by his creeds and the superstitions of the dark ages. We do not believe our good Baptist brother will insist upon the literal translation of this parable, for he is too good a Bible student.

The superstitions of the dark ages have blinded many good people. To get this smoke out of our eyes is no easy task. The Bible students sympathize with the dear brother and suggest that he search the Scriptures to find if anything alive was ever thrown into the valley of Hinnom, into the gehenna fires. If he finds that nothing connected with the Scriptural ceremonies was ever tormented with these fires, and that they were used for

destructive purposes only, he will begin to see why gehenna, instead of hades, was used in the passages he quotes. It is a matter of regret that he has not discovered this truth before and removed the foul stains he has been placing upon the name of our God. We believe he will do this, for he is an able Bible student.

The entire trouble seems to lie in the fact that our worthy, brother does not know what the soul is. If he will inquire he will find that man has not got a soul. He will find that man is a soul. We refer our dear brother to Genesis 2:7, which tells us how the soul of man was formed. It shows the soul to be composed of two parts -- a body and breath, or power of life. We agree with the brother in the general principle of the indestructibility of matter, and no doubt the brother will also agree that the

elements which compose matter can be separated. We illustrate this principle in a simple way. Water is composed of oxygen and hydrogen. Oxygen is not water. Hydrogen is not water. Yet these two gases in their proper proportion make water. You separate these two elements of water and you destroy water. The two elements which compose the soul are being separated every day. When the breath passes out of the body the soul is destroyed never to come forth again till the time when "All who are in their GRAVES shall hear the voice of the Son of Man and shall come forth." John 5:27-29. Our Brother Staples will admit this if he is a good Bible student.

The doctrine of the immortality of the soul is one which has caused much trouble to consecrated Bible scholars who believe it, and also much financial benefit to the church organization which compels them to believe. We will not discuss the subject. Suffice it to say that there is a liberal reward offered for anyone who will find the statement in the Bible that the soul is immortal, everliving, or never dying, as indicated by the creeds of most denominations. Our Brother Staples is a student of Scripture, and in order to substantiate his claim he must find that text. To be fair in the matter, we will permit him to use any authorized translation in English language or the original Greek and Hebrew. On the other hand, if our dear brother (and we bear him no ill will) cannot find such a direct statement and can find a direct statement, or statements, that the soul does die, then we would advise him to study his Bible over again with the help of "The Plan of the Ages," as prepared by Pastor Russell. God's word is true though all men be liars. God's true light will shine into the hearts of his every truly consecrated sons. If our Brother Staples is such we will gladly welcome him to our ranks as a **CONSECRATED BIBLE STUDENT**, an earnest seeker after the truth, irrespective of denominational restrictions or prejudice.



HOT SPRINGS CONVENTION

JUNE 1-8, 1913

THIS was the second Eight Day Convention and was in session simultaneously with that of Pertle Springs. It opened on Sunday, June 1st, while the special train bearing the touring party did not arrive until Tuesday, June 3rd, and Brother Russell did not arrive until Thursday, June 6th.

We felt that the place was truly named -- Hot Springs -- and the springs must have been at a boiling point, for we all were. Nevertheless, the weather is never too hot, nor too cold, nor too wet for real Bible students to gather in convention session -- "wherever the carcass is, there will the eagles be gathered together."

The attendance was about one thousand, coming from over thirty states and from Canada, and one from England. During the Convention there was also an Immersion Service here, and forty-one symbolized their consecration.

Thursday afternoon the special train made a side trip to Little Rock, Ark., where Pastor Russell addressed about a thousand of the public, telling them about "Beyond the Grave." We returned that same night to Hot Springs, ready for the Convention proceedings of Friday. Friday night we proceeded on our long tour to the Pacific coast, but the Convention remained in session for two days more. Following are notes we secured from this grand Convention:

Satan Came Also

Our great adversary preceded the Convention and remained in Hot Springs during its sessions, working through his representatives to discredit the work of earnest, consecrated Bible students. Surely it is more true now than ever that "Darkness hateth the light."

The following clippings from the Hot Springs Daily News speak for themselves:

LOCAL MINISTERS NOT IN ACCORD WITH THIS CONVENTION
Claim Bible Students' Association Merely Reflects of "Russellism"

BROADSIDE AWAITS THEM

**Delegates to Coming Convention in This City Will Get Chilly Reception from Local Pastors,
Who Name One to Prepare and Read Paper**

Judging by rumors already current it is more than likely that when the International Bible Students' Association meets in annual convention in this city June 1st, they will not find the local ministerial association in accord with the object of their meeting or co-operating in any way with them.

It is anticipated there will be at least 500 delegates from every state in the Union in Hot Springs at the convention, the sessions of which will be held in the Auditorium theatre.

SAYS IT IS "RUSSELLISM."

In the opinion of the local pastors the International Bible Students' Association is nothing more or less than an exponent of the doctrine of the well known Pastor Russell, of Brooklyn, and his teachings, they argue, is doing more to hurt Christianity in general and mislead one from the exact truths in Scripture in particular than any other one movement now prominent before the public, claiming a religious object.

.At a recent meeting of the Hot Springs Ministerial Association, a motion was made, seconded and passed unanimously that Rev. Percy G. Cross, pastor of the Christian church, prepare a paper to be read during the time this convention is in session here, the title of the same to be "Russellism." Rev. Cross accepted the invitation.

PAMPHLET SENT OUT.

Today there was sent through the mails a "D. L. Moody Pamphlet of the Christian Faith Series, No. 2," entitled "The Errors of Millennial Dawnism," by Rev. James E. Gray, D. D., published by the Bible Institute Colportage Association, Chicago. The book is an attack on Pastor Russell and seems to come as a prelude to the bombardment the local pastors are preparing for his followers who will convene here the first of next month.

(NOTICE)

(A complete reply to Dr. Gray's article has just been printed in serial form in twenty issues of the St. Paul, Minn., Enterprise, written by Bro. W. H. Bradford.)

Address The Enterprise and send 50c for the series.

BRADFORD'S REPLY TO GRAY'S ATTACK
Dean of the Moody Bible Institute of Chicago Ignores Fair Challenge

CANARD WIDELY CIRCULATED

The Answer to Dr. Gray Covers Most Points Raised Against Russell's Teachings

By W. H. BRADFORD
(To be published serially.)

[Note. -- As Pastor Russell has said, "If we stopped to kick at every dog that barked at our heels, we would be a long time reaching our destination." The attack of Dr. Gray is so comprehensive, however, that when he is answered, so are nearly all others. Hence this is well justified]

In the March, 1912, issue of the "Christian Workers' Magazine" of Chicago, there was published by the editor, Rev. James M. Gray, D. D., dean of the Moody Bible Institute, an attack on what he styles "Russellism" or "Millennial Dawn." Dr. Gray's assistant, Mr. Stephen A. Woodruff, being a former neighbor of the writer of this answer, and knowing the latter to be a believer in the doctrine attacked by Dr. Gray, mailed to him in the spirit of a challenge a copy of the magazine ten days before a copy of it was procurable in the book stores of the city. The writer promptly prepared a most careful reply, addressed to Dr. Gray, and sent it to Mr. Woodruff to deliver. Mr. Woodruff delivered it in person to Dr. Gray, and the latter requested Mr. Woodruff to read it for him and report. Mr. Woodruff took it to his home and burned it. We have these facts from his own personal testimony to us. After all this had happened, Dr. Gray caused his attack to be printed in pamphlet form and widely circulated by mail through the country, and the writer has frequently heard it quoted by unknowing persons as evidence from a high source. In view of the fact that Dr. Gray has thus circulated his attack in the face of an answer which he has refused even to examine, we present the same statement in this manner, leaving the candid reader to form his own conclusion as to the honesty and Christian integrity of the Doctor's course.

(Hot Springs Preacher Tries to Work a Bluff -- His Challenge is Accepted)

(Clipping from Hot Springs Daily News.)

REV. PERCY G. CROSS DELIVERS A SERMON ON "RUSSELLISM"

His Open Challenge to Debate is Immediately Accepted

"You are looking into the face of as smart a man and the greatest schemer in advertising as ever sat on God's footstool," declared Rev. Percy G. Cross, pastor of the Christian Church, to his congregation last night, as he held up a copy of the Daily News, which contained a picture of Pastor Charles T. Russell, President of the International Bible Students' Association.

Rev. Cross had announced he would speak on "Russellism, a Caricature on Christianity," and the edifice was well filled by members of the church, as well as men and women affiliated with other denominations.

RATTLE DRY BONES.

Rev. Cross' effort in this expose seemed to lie in the rattling of dry bones in the social and matrimonial closet of the eminent Brooklyn teacher, as much as in quoting from six volumes Pastor Russell had written, comparing them with Scripture and claiming their lack of standing as Christian standards of thought and teaching. The young pastor acknowledged Pastor Russell's business ability, saving:

"Metaphorically, I take my hat off to him."

The foregoing acknowledgement might not only be fitting and proper, but is also the very essence and finesse of unchallenged diction.

Relative to the six books Pastor Russell had written, which rested in full view of the audience, Rev. Cross referred to the statement made that they were non-sectarian. He said he would "prove them intensely sectarian, or eat them."

CHALLENGE IS ACCEPTED.

Again referring to the Daily News. Rev. Cross read the closing lines of the announcement of this convention, which stated that Pastor Russell would be here in person to defend himself or his followers, and that any one who desired to meet him could and would be accommodated.

"I hereby challenge Mr. Russell," said Rev. Cross, "to a debate, and, mark my words, you will never get it."

"I wish to say on behalf of Pastor Russell that you will be accommodated and that you will have the opportunity of meeting him," said G. C. Driscoll, manager of Pastor Russell's Lecture Bureau, who had been a very attentive listener, "if you get the endorsement of your church or brotherhood."

"Sit down. Sit down!" demanded Rev. Cross.

Mr. Driscoll, however, persisted, and Rev. Cross said he would meet Pastor Russell, which, should it actually come to pass, will no doubt be an event calculated to cause the angels to "sit up and take notice." to say nothing of materially adding to the already excessive amount of Christian fellowship that now prevails between the local Ministers' Alliance and members of this distinguished convention.

**(Debate Called Off -- Ministerial Association of Hot Springs
Did Not Endorse Rev. (?) Cross)**

(Clipping from Hot Springs Daily News.)

LOCAL MINISTERS DENY THEY WANTED ANY ATTACK MADE

Ministerial Alliance Says Public Has Been Mislead in This Matter

THEY ISSUE STATEMENT

**Alliance Merely Asked Rev. Cross to Read Paper Before Regular Meeting and Did Not
Expect He Would Use Subject for Attack in Sermon**

Believing the press and the general public had been misled through the enthusiasm of one of its members as to its attitude towards the International Bible Students' Association, the Ministerial Alliance this morning issued a statement to the effect that, so far as this organization is concerned as a body, it had no intention of being hostile to the followers of Pastor Russell, and that the only action it had ever taken was to request Rev. Percy G. Cross, pastor of the Christian church, to read a paper at the regular meeting of the Alliance, Monday, June 2nd, on "Russellism."

The Ministerial Alliance did not ask Rev. Cross to preach either one or two sermons on this subject, and the fact that they requested a paper from him was in keeping with requests made of other members in the past for papers on other subjects, which are read, discussed and the general public is none the wiser.

STATEMENT FROM ALLIANCE.

Rev. Dr. F. M. Wylie, pastor of the Orange Street Presbyterian church, president of the Ministerial Alliance, at the request of the Alliance, today gave out the following statement:

"So much has been said in our city papers relative to the attitude of the Ministerial Alliance of Hot Springs toward the International Bible Students' Association, that we deem it proper, after consultation with some of the members of the Alliance, to make a statement regarding the matter.

"At a regular meeting of the Alliance May 5, Rev. Percy G. Cross was put upon the program to read a paper on "Russellism," setting forth the teachings of Charles T. Russell, just as we ask for papers setting forth the teachings of any other man.

"This paper was to be read at the regular monthly meeting of the Alliance June 2nd. Before reading the paper to the Alliance we understand Rev. Cross used it as a basis for a sermon from the pulpit Sunday evening.

"The Ministerial Alliance does not presume to dictate to Rev. Cross or any other member of this body what he shall or shall not preach from his own pulpit; nor do they assume responsibility for their utterances.

NOT ASSUMED HOSTILITY.

"The Ministerial Alliance of Hot Springs has not assumed a hostile attitude or made an attack either upon the teaching or members of the International Bible Students' Association, nor are we, as a body, responsible for such attitude by individual members of the Alliance. We desire to make clear the attitude the Ministerial Alliance of this city."

Speaking as an individual, Rev. Wylie said:

"I have always maintained that it was not right to open up any attack on the delegates or their doctrine and do it in a public manner, just because they do not agree with us on certain things. We should remember they are our guests."

"While some of us may not agree to some of the teachings of Charles T. Russell, the Ministerial Alliance does not care to be placed in the wrong attitude of having the public believe that it desired, as a body, that an attack be made on our guests."

SHOULD NOT HAVE STARTED.

It was the general impression of those who heard Rev. Cross' sermon that he said some things that could have been better left unsaid, and that, as a general proposition, the attack on the doctrines of Pastor Russell, his teachings and a review of his matrimonial litigation did not help any person or object involved.

Pastor Russell will reach Hot Springs either Thursday afternoon or early Friday morning. He is scheduled for an address Friday and Saturday afternoons, at which time it is more than likely he will take cognizance of what has been said relative to himself and his followers and their belief, and make some reply.

(Clipping.)

ENOUGH TO DISGUST A HEATHEN

**Courtesy to Visitors -- The Advantage of Keeping One's Mouth Shut -- Ministerial Alliance
Scored by Editor of Hot Springs Daily News**

MINISTERS AND BIBLE STUDENTS

There are at present meeting in this city several hundred members of the International Bible Students' Association. By the end of the week this number, it is predicted, will be increased to one thousand. This constituency is composed of men and women who are residents of twenty-five states in the Union, while some of them come from Canada. Among the men are many who occupy positions of honor, trust and confidence in their respective communities. They are representative men. They are good men. Taken all in all, they constitute one of the most able conventions that has ever honored Hot Springs with its presence. Their leader is Charles T. Russell, a man known the world over. As "Pastor Russell" his sermons and writings have been translated into many

languages. His influence and teaching are far-reaching. He has brought many souls to Christ. Collectively, the International Bible Students' Association is doing a good work.

The local Ministers' Alliance has seen fit to not only disagree with this representative body of Christian men and women, but has carried that opposition into an open attack. The people of Hot Springs, by that action, have been called upon to witness the spectacle of eminent Christian gentlemen denouncing equally eminent Christian ladies and gentlemen and the sight is enough to disgust even a heathen.

While it is no doubt within their province, to disagree with Pastor Russell and the present gathering here, the first rule of common decency and respect, it seems, on the part of the Ministers' Alliance, would have been to have shown a respectful silence, remembering the delegates, who are ladies and gentlemen, are guests in Hot Springs. The worst offense the "Russellites," as they have been discourteously branded, seem to be built of appears to lie in the fact that Pastor Russell's interpretation of the Scripture does not coincide with the vast knowledge possessed by the Hot Springs "divines," and that Pastor Russell is a very clever advertiser and money getter. It is true Pastor Russell gets the money. It is equally true he has a tabernacle in London, one in Brooklyn and others throughout the United States. Thousands of good men and women, judging from the present commendable representation now in Hot Springs, do not seem to be in danger of going to hell because of their faith in him, his teachings or their understanding of the Christ to Whom he directs their minds. They regard Pastor Russell with reverence. They are entitled to their opinions. Because of that opinion they should not be made the subject of an attack, and it comes with exceptionally bad grace when a bombardment is opened on them by ministers of the Gospel.

It was certainly to have been expected that in view of the change in local conditions, this representative gathering could come here, hold its session and depart pleased with their treatment and "boosting" for Hot Springs.

Instead they will carry away from this resort the fact that an attack was made upon them, which did not come from those of "little faith" nor from those without the sacred and comforting influence of the Church, but from the leaders of the churches of Hot Springs, the ministers themselves. This is certainly not good advertising. It is as harmful to the city's best interests as it is unexpected, sensational and unwarranted.

We have heard much from certain quarters lately concerning "protection of visitors." In view of the discourteous and uncalled for treatment the members of the International Bible Students' Association has received, it would seem that it is in order to amend or revise the municipal ritual and insert a new chapter, for the special benefit of the local haloed faction, the title of which could consistently be:

"Courtesy to Visitors; Or, the Advantage of Keeping One's Mouth Shut."

Newspapers Makes Local Application of Pastor Russell's Sermon

(Clipping)

BELOVED, THIS HITS LOCALLY

Pastor Russell Hands Out Timely Suggestions in Scripture Lesson

PAST CRITICISM

Sometimes "Brethren in Christ" Make a Lot of Trouble by Criticizing Work, When It Would Be More Consistent to Show Spirit of Co-Operation

Those who have been following closely Pastor Russell's sermons have noted in the discourse for tomorrow something that is coincident with the criticism directed to him in this city.

It should be borne in mind, however, that this particular sermon was prepared many weeks before Pastor Russell visited Hot Springs, but it is appropriate, to say the least, at the present time. His subject for tomorrow is "Mercy is Better Than Sacrifice," and his text is taken from Psalm 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

COMPARISON WITH JOSEPH.

The lesson Pastor Russell draws is the return of Joseph to his brethren after they had sold Joseph into Egypt. He points out the fear that was in the heart of Joseph's brothers after they realized he was in power, and how noble Joseph was when, instead of seeking revenge, he exemplified the spirit of Christ.

In other words, Joseph, who had good cause for criticism, who had been wronged, did not seek to harm, either by thought, word or deed, those who had not only criticized him unjustly but also harmed him, but rather opened his arms to his brethren.

Pastor Russell, weeks before the criticism in Hot Springs materialized, pointed out the harm that is done the religion of Christ by those who, in power in the churches, take to criticizing one another. In part, Pastor Russell says:

"FALL NOT OUT BY THE WAY."

Evidently Joseph was a keen observer of human nature. Many would have thought it unnecessary to caution the brethren against disputes. Many would have said, "They will be so overjoyed with the blessing of God that love will prevail amongst them." The contrary, however, is often true. When prosperity comes, there are opportunities to quarrel over the spoils, to feel more or less of envy and selfishness.

We have known matters to go singularly with the Lord's brethren. When in tribulation, their hearts were crying to the Lord; but in prosperity they were disposed to grudge one against another, and to be envious and jealous of each other's opportunities, blessings and privileges. What a great mistake! Each should remember that brotherly love is one of the tests of character. Each should remember that the Master's eye is noting his progress in Christlikeness.

LOCAL APPLICATION HERE.

It is all the more true because sometimes brethren in Christ can make more trouble for us than can any others. The very closeness of our relationship, the very knowledge of each other, gives us opportunities for criticism and evil surmisings that might not arise as respects others. Well is it that all of God's people should accept Joseph's words, "See that we fall not out one with another by the way."

It is the way planned by the Lord. It is narrow and difficult, full of adversities to the flesh, and trials and tests to the spirit. Proportionately, there should be love and sympathy, co-operation and helpfulness. The words of the Psalmist, used as our Golden Text, were evidently prophetically written as respects the Church, the Lord's brethren.

The high priest typified the Royal Priest, Jesus the Head and the Church His Body. Throughout this Gospel Age, the anointing of the Holy Spirit, which came to the Church at Pentecost, has continued, anointing all the true members of the Body of Christ. And by this anointing these members may be recognized as one with Christ. - 1 Corinthians 12:13.

MOVING PICTURES TODAY GET RECOGNITION FROM BIBLE STUDENTS' ASSOCIATION

Most Important Step This Progressive Body of Christian Workers Has Taken During the Present Convention

"MOVIES" RESOLUTION BIBLE STUDENTS' ADOPTED

"The unprecedented success of the American news-papers in molding public opinion by the aid of cartoons and illustrations in their news and magazine sections, together with the powerful popularity and adaptability of moving pictures, has fully demonstrated their worth, and we believe fully justifies us, as progressive preachers and Bible class teachers, in giving our unqualified endorsement of moving pictures and stereopticon slides as an effective and desirable method of evangelists and teachers.

"It is further resolved that in order to conserve all our interests and make possible a general harmonious work, that all motion pictures and stereopticon slides passed on by us, shall be catalogued under one general title of the 'photo-drama of creation,' and be given as wide publicity through-out the world as possible."

Those who believed in the value of the "movies" in religious educational work being of the opinion that the International Bible Students' Association should proceed with caution, as this step was one of the most progressive this organization has ever taken. They have already scouted the idea of there being such a literal thing as "hell" and "hell fire," in their opinion, is merely a lurid myth to frighten the ignorant. "Hades" and "sheol." should be interpreted, they claim, to mean "tomb" and "grave," and yesterday came the moving picture resolution. There were a few "stand pat" delegates, but they were "converted" by the time the debate on the resolution reached the voting.

For some time it has been known that an attempt would be made to adopt a resolution, which set forth the fact that moving pictures were of inestimable aid in promoting Bible work, and the subject came up for discussion today, when the foregoing resolution was adopted.

It was introduced by G. C. Driscoll, of Dayton, Ohio, manager for Pastor Russell's lecture bureau, who in speaking on the resolution, stated that it would be only a few years until the Associated Press and other big news agencies would be sending over the same wires now carrying their news pictorial illustrations of every big event. The stride that has been made in scientific lines where photographs are concerned and pictures generally used, predicted Mr. Driscoll, would result within a few years in the adoption of some invention which would facilitate news to an even greater extent than it is being handled at the present time.

Among those who spoke in favor of the moving picture resolution were the following: E. D. Sexton, Los Angeles; J. H. Cole, Detroit; C. E. Heard, Vancouver; George Draper, South Dakota; Dr. S. D. Senior, St. Joe; J. A. Gillespie, Omaha; A. H. McMillan, New York, and G. C. Driscoll, Dayton, who offered the resolution.

In the debate it was shown that at the present day pictures, whether in motion or not, constitute a "universal language;" that one can go into the furthest part of China or in the darkest section of benighted Africa, and the greatest result obtained by missionaries is when they are able to explain the Bible by means of pictures.

The convention was told of the great number of French films that are now being used in foreign countries by missionaries of all denominations and faiths, and the point was made that the Bible is certainly most adaptable to illustration.

Touching on present day pictures, the statement was made that one of the features of a newspaper of today, something that the public looks for and regards with as much interest as the news is received, are pictures. This is the age of the cartoon and the pictorial supplement.

The resolution was first opposed by A. C. Stewart, of Springfield, Ill., who advised the convention to use extreme caution before they took final judgment. The Springfield delegate spoke in the affirmative when he was recognized for the second time and again mounted the platform.

He stated that he was sorry he had opposed the resolution and that had he known the logic that was to have been offered he would have kept quiet.

"I am converted," said Mr. Stewart, "and will vote for the moving pictures."

His decision was received amid much applause and laughter. When the vote was called there was only one man who appeared to vote in the negatives and it is believed he did not clearly understand the question.

Mr. Driscoll stated the International Bible Students' Association had already interested themselves in taking a series of religious pictures and that in the future they would go more extensively into this feature of religious education

Pastor Russell of the organization will arrive in the city at 10:05 Friday morning. He will fill appointments here in the morning and afternoon and late in the afternoon will go on the special train to Little Rock, where he will make an address, and will return and make a general address here at the Auditorium Theater Saturday afternoon on "Baptism and Its Import." At 5:30 Saturday night Pastor Russell will leave with the California "students' special" for the Pacific coast.

Pictures were declared by many people to be the most effective and desirable method of teaching known for evangelists and teachers. For some time it has been known that a movement was on foot to secure the adoption of a resolution at this convention recommending the use of motion pictures and talking machines by all preachers and Bible teachers, and the events of the day more than fulfilled the greatest expectations of the advocates of the "movies." Many forcible arguments were presented in favor of the resolution, and the only objection offered against moving pictures was that it would be too radical an innovation.

A. H. McMillan of Nova Scotia stated that several years ago the manager of the New York Hippodrome told him and a friend that the preacher who would become most prominent in the

world would be the one that would devise means to portray the gospel upon a curtain, such as the one then in use at the Hippodrome. And he stated that if the pictures would receive proper recognition at this convention this prediction would be fulfilled, and that now was the time to take action.

Mr. E. D. Sexton of Los Angeles, Cal., stated that he attended moving picture shows because he considered that teaching through the eye is the most accurate and impressive way to teach. He believed that himself as well as all Christians would need to have no fear on account of there being some undesirable pictures, as each person should be perfectly able to discriminate between the good and the bad.

Dr. S. D. Senor of St. Joseph, Mo., was heartily in favor of the pictures, declaring that the most effective means of instruction in medical colleges was by means of pictures. And he believed that all progressive preachers and Bible teachers should endorse and use pictures in Bible instruction work, especially with the young.

Mr. George Draper of South Dakota, in an argument favoring pictures, told of a woman who told him that she believed in what her pastor did.

"What does your pastor believe?" asked Mr. Draper. "I don't know," was the reply.

Dr. Draper stated he fully believed that this woman, as well as thousands of others of like kind, would know what they believed if they had the opportunity of seeing pictures illustrating Bible incidents and doctrines. He believed such cases would be rare if proper pictures were used.

Mr. J. A. Gillespie of Omaha, in his argument, called attention to the fact that nearly all young people, as well as many middle-aged people, were attending picture shows, and that very few of the younger people were under the influence of religious teachers, and he believed the time had come when ministers and class leaders should use up-to-date methods, including motion pictures and talking machines, for the purpose of indoctrinating the present generation.

A few good points worthy of mention were made by other speakers. It was shown that public opinion at present is molded to a greater extent by the use of newspaper cartoons and illustrations than by any other means.

Another point was that in India the only place where the various castes assembled or associated together at all is at the moving picture shows. French films are used to the exclusion of all others. Still the audiences, composed of people of many dialects and languages, receive practically the same impressions from the pictures. The same argument was made respecting other countries, proving that pictures today constitute the only universal language extant.

Another speaking in favor of the pictures drew attention to the fact that the International Bible Students' Association conducts all its public meetings in public auditoriums and opera houses, where Jews, Catholics, Protestants and Freethinkers may assemble in common to consider the Bible on its merits, and motion pictures and talking machines were strongly advocated as valuable auxiliaries.

Another speaker claiming a wide experience with pictures, stated his belief that the Bible could be illustrated by re-enacting all the important incidents of the Old and New Testaments in such a manner that a person would be able to receive a better education in the Scriptures in one day than was formerly possible from years of hard study.

Many speakers claimed that the big unchurched congregation could not be reached at the present time by any other method than by moving pictures.

Prediction was freely made that the Associated Press within the next five years would reproduce photographs of accidents, meetings, etc., occurring in New York City and transmit the pictures for publication the same day in San Francisco.

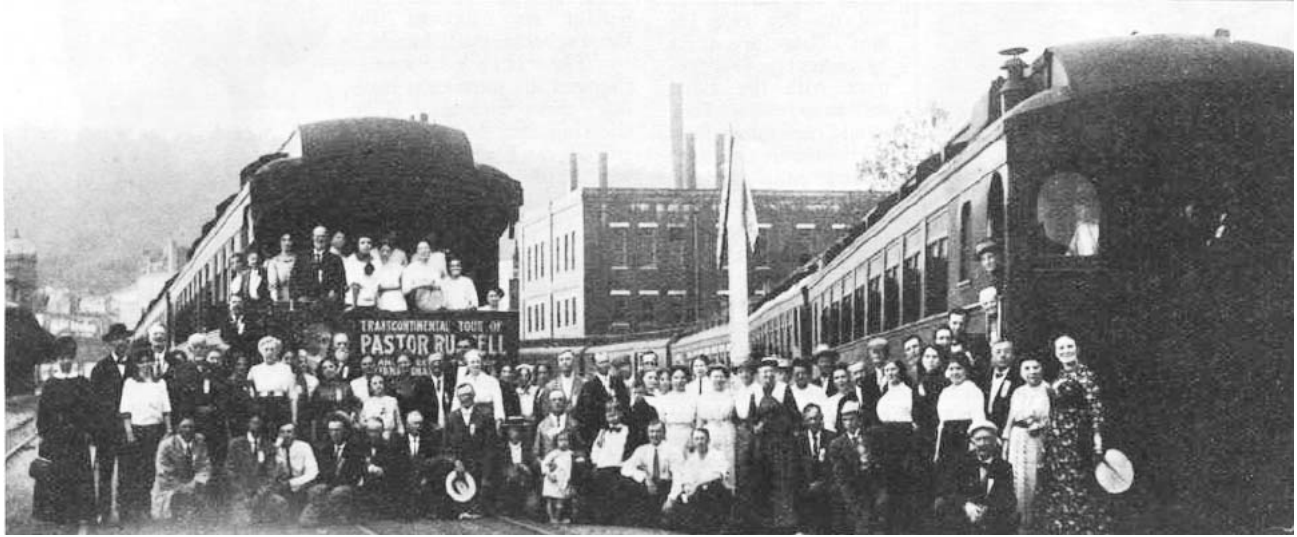
AN EXCLUSIVE CHURCH.

The attitude of some of the church organizations is well illustrated by the following clipping:

An old darky wanted to join a fashionable city church and the minister, knowing it was hardly the thing to do and not wanting to hurt his feelings, told him to go home and pray over it. In a few days the darky came back.

"Well, what do you think of it by this time?" asked the preacher.

"Well, sah," replied the colored man. "Ah prayed. an' prayed an' de good Lawd, He says to me, 'Rastas, Ah wouldn't bother mah haid about dat no mo'. Ah've been trying to get into dat church mahself fu' do las' twenty yeahs an' Ah done had no luck.'"



OUR CAMP AT HOT SPRINGS.

Our train was divided into two parts, five cars placed on one track and six cars on the other track. A little creek ran between the cars. The group of friends in the picture have just had their breakfast, but there is another sitting of about as many more inside the dining-cars being served to their breakfast.

Discourse by Brother J. P. MacPherson.
Subject: "THE TWO PICTURES OF ATONEMENT"

LEVITICUS 9TH AND 16TH.

THIS DAY has been set aside for the consideration of "successful methods of Bible instruction" and we have chosen as our subject "The Two Pictures of Atonement." We invite your attention this morning to the ninth and sixteenth chapters of Leviticus.

A great deal of difficulty is experienced by many of the Lord's dear people in their endeavors to harmonize these two records. That they are both pictures of atonement there can be no question, because this is the plain statement of both chapters. We believe, however, that there is no conflict whatsoever between these two chapters, but that they are perfectly harmonious in every detail. The point of difficulty lies in thinking that the ninth and sixteenth chapters are records of a work that took place on the same day in the type whereas we believe the Scriptures point out clearly that six months intervened between the sacrifices offered in the ninth and those offered in the sixteenth chapter. We will endeavor to show that the sacrifices of Leviticus 9 were offered on the eighth day of the first month of the second year after leaving Egypt, while the sacrifices of Leviticus 16 were offered on the tenth day of the seventh month of the second year (and yearly thereafter) -- just six months intervening between the two atonements.

We remind you of the fact that Moses led the children of Israel from the Egyptian bondage across the Red Sea to Mt. Sinai, where the Law Covenant was established. Before the Lord could enter into Covenant relationship with the people, atonement must be made for their sins, because the Lord cannot make any covenant with sinners. The priesthood -- in the person of Aaron and his sons -- had not yet been consecrated and therefore the Lord commissioned Moses to atone for the sins of

the people. This he did by taking the blood of bulls and of goats and sprinkling both the Book of the Law and all the people (see Exodus 24). Moses therefore performed the first atonement sacrifices on behalf of Israel by virtue of which the Adamic condemnation was lifted from the Jewish nation for the year ensuing. We remind you that the people of Israel reached Sinai on the fifteenth day of the third month after leaving Egypt and that Moses consumed nearly four months in serving the people re the Law Covenant.. He spent forty days in the Mount receiving the first tables of the Law. which he subsequently broke, and then he fasted forty days, at the conclusion of which he spent another forty days in the Mount receiving the second set of the tables of the Law (see Deuteronomy 9:11-25 and Deuteronomy 10:10), making in all approximately 120 days or four months before the people actually possessed the commandments which they had said they would observe and keep. When Moses came down from the Mount the second time (with his face aglow) with the second tables of the Law, THEN he gave in commandment all that the Lord had given him in the Mount (Exodus 34:32). THERE, we believe, the Jewish people were obligated to keep the



Law which they had agreed to keep four months prior thereto. In other words, what we are endeavoring to impress upon your minds is this. That while the Jewish people at Mount Sinai said they would keep God's law and they said this in the third month, yet it was about four months before Moses handed them the Law written on the two tables. Therefore their agreement of covenant with the Lord to keep His Law would go into effect at the time they received the tables, which was in the seventh month. This is corroborated by the fact that Aaron performed the DAY of Atonement sacrifices on the tenth of the seventh month of the second year after leaving Egypt.

When we take into consideration the fact that the Jewish people, by virtue of the Atonement sacrifices offered, enjoyed a standing with the Lord for one year and as Aaron repeated the work of Atonement in the seventh month and the tenth day thereof, the logical deduction would be that the Lord counted the nation as being obligated to keep their covenant from the seventh month of the first year, at the conclusion of Moses' work and not in the third month of the first year. Now then,

we believe we have the point fairly before us that Moses offered the first atonement sacrifices for Israel (mark, not the first DAY of Atonement sacrifices), whereas Aaron, just one year subsequent to the covenant going into operation, repeated the atonement work to lift Adam's condemnation for the ensuing year and Aaron's work is spoken of as the Day of Atonement sacrifices. We would also state here that Moses was qualified to do a priestly work prior to Aaron's anointing and consecration because he was of the family of Amram (of the tribe of Levi), the priestly tribe. The point therefore we would impress upon you all is this, that while Moses made atonement for Israel's sins in the third month after leaving Egypt, nevertheless this atonement did not go into effect until

Moses gave the people the second tables of the Law, which was in the seventh month and this is fully corroborated by the fact that the people only had a standing for one year, and Aaron performed his work on the tenth of the seventh month of the second year after leaving Egypt, and his work was necessary owing to the fact that the people did not maintain their position with the Lord, that is, they did not keep their agreement and Adamic condemnation which had been lifted by Moses for one year was now about to come down upon the people again and so Aaron stepped in and offered the Day of Atonement sacrifice to lift the Adamic condemnation for the year ensuing. Then the people could come and offer their offerings, trespass offerings, peace offerings, etc., for their weaknesses, individual weaknesses and sins. Thus seen we must make a clear line of demarcation between atonement for Adamic sin and the offerings made by the people for their own sins.

The priest, NOT THE PEOPLE, atoned for Adamic sin and then based on that atonement made by the High Priest, they could and did offer their subsequent sacrifices.

Leviticus, 16th chapter, then, is the record of the annual atonement sacrifices offered by the High Priest to atone for sin. The bullock and Lord's goat atoning for Adamic sin and the scapegoat for the iniquities or injustices (willful sins) of the people, and then the offering of TWO rains of burnt offerings, showing God's acceptance of the entire atonement service.

Coming now to the ninth chapter, someone will say. Isn't this just another view -of the sixteenth chapter? We answer, No! and we stop here to consider the differences between these two chapters before locating the ninth as to time.

In Leviticus sixteenth:

The Bullock, representing Christ, was offered and blood applied in the Most Holy for Aaron and his household, then,

The Goat (Lord's) representing Church, was offered and blood applied' in the Most Holy for nation of Israel, then,

The Scapegoat was sent away, representing Great Company atoning for willful sins against the Lord's body, the Church.

The High Priest changed his garments, leaving them in the Holy, showing that both the sacrificial work and the Holy will be done away with at the close of the anti-typical Day of Atonement. Then he offered the two rams



of B. Offering, showing God's acceptance of the entire day's work.

No blessings recorded as coming to the people. In Leviticus ninth:

The Bullock, representing Christ, was offered but no blood applied in Most Holy but applied to altar and sprinkled on the ground.

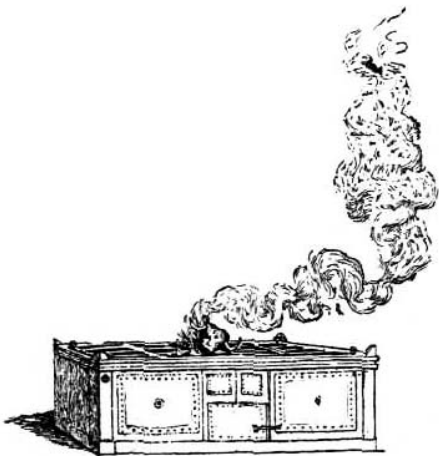
The Ram of B. Offering was offered, showing God's acceptance of Christ (the Bullock) at Pentecost and the B. O. has been burning in the court during the whole Gospel age.

The Goat, representing the Church, was offered but no blood applied.

The bullock (calf) and ram (lamb) of burnt offering was offered, showing God's acceptance of Church in connection with and based upon Jesus (the bullock). This shows that God will not accept our sacrifices apart from the sacrifice of our Lord, therefore the bullock was offered with the ram to show this.

The meal offering was offered, showing the thank offering of the Church for their share in the sacrificial death of our Lord.

The Bullock and the fat of the Ram of Peace offering was offered, showing that before the Peace offering or covenant (the New Covenant which will establish peace between Jehovah and the world) can go into effect Christ and His Church must die as human beings. Aaron's sons brought the blood to Aaron and he sprinkled it on the altar and round about. This shows that the New Covenant cannot be SEALED or the earth redeemed from the curse until the Church release to Christ the merit (Christ's merit) (blood) which will seal the New Covenant and then the earth will be redeemed from the curse. Aaron lifts up one hand and blesses the people, showing a ONE-HANDED blessing coming to the world as they come in contact with the sacrificing priests on this side of the vail. Then Aaron came down from offering his offerings and he and Moses went into the Most Holy, Aaron representing The Christ, head and body, and Moses representing God's Law. Moses accompanying Aaron into Most Holy shows that God's Law will be perfectly satisfied so far as the sacrifice of the Christ is concerned. This was manifested by the fact that Aaron did not die passing under the second vail. Aaron and Moses came out and together blest the people. This shows that it will be The Christ, the Mediator and God's Law that will bless the people during the thousand years of Christ. The Christ mediating God's Law (Aaron and Moses) will bless the people and they will fall in adoration before the Lord.



Finally fire came out from before the Lord and consumed the burnt offering, which when all the people saw, they shouted and fell on their faces. This burnt offering seems to be the remaining portion of the Ram of Peace offering that was not burned in connection with the Bullock. It would be laid in order upon the altar and the fire would consume it, thus showing God's acceptance of the entire work of the Christ at the close of the Gospel age.



Thus seen, it is manifest that the ninth and sixteenth did not take place on the same day in the type although they do represent the same day in the anti-type -- namely, the Gospel age. Leviticus 9 is one view of this Gospel age work showing the necessity for the death of Christ and the Church before the world would be blest, in other words, it shows some of the deeper features of the mystery but does not show atonement for Adamic sin, as no blood was applied in the Most Holy. The sixteenth of Leviticus is another picture of the Gospel age showing how and by whom atonement is made for sin, which atonement or satisfaction of Divine Justice is the basis for the people's blessing. The sixteenth chapter pictures particularly this Gospel age and incidentally the millennium in the High Priest putting on the garments of glory and beauty, whereas the ninth chapter embraces both Gospel and millennial ages in a particular sense, as it shows the Priest blessing the people. In order to appreciate these two chapters it is necessary to keep them separate and distinct as being two pictures of the Gospel age, each teaching its own lesson, but occurring at two different times in the type.

Now as to the time at which the offerings of Leviticus 9 were offered we would suggest that these sacrifices were offered on the eighth day of the first month of the second year after leaving Egypt -- just six months subsequent to the completion of Moses' work at Mount Sinai and six months prior to the day of Atonement sacrifices performed by Aaron in connection with the Tabernacle. In other words, just midway between the two atonements -- the Mount Sinai atonement performed by Moses and the Day of Atonement sacrifice offered by Aaron -- the sacrifices of Leviticus 9 were offered. In proof thereof we would state that Exodus 40:17 shows very clearly that the Tabernacle was set up on the first day of the first month of the second year after leaving Egypt. The same chapter and in the immediate context shows the consecration of the Aaronic priesthood as having taken place at the setting up of the Tabernacle. Referring to Leviticus 8 we find the priests were consecrated for seven days, evidently the first seven days of the first month immediately following the erection of the Tabernacle. Establishing the consecration of the Priesthood as having taken place in the first seven days of the first month of the second year, we can readily place or locate Leviticus 9 as having taken place on the eighth of the first month, because Leviticus 9:1 reads, "It came to pass on the eighth day;" evidently the eighth day of the first month and the day immediately following the completion of the consecration service.

Thus seen, Leviticus eighth and ninth chapters are very closely associated, Leviticus 8 being the account of the consecration of the Aaronic priesthood and Leviticus 9 a special atonement service and the installation or inauguration of the already consecrated priesthood.

Again, we would suggest that Leviticus 16 was repeated year by year, whereas we know of no Scripture which would indicate that Leviticus 9 was ever repeated. It should also be observed that while Leviticus 9 is spoken of as an atonement service, it is not an atonement for Adamic sin, because no blood was sprinkled in the Most Holy, whereas this would have been absolutely necessary were Leviticus 9 a picture of atonement for Adamic sin. Again, Moses had lifted Adamic condemnation from the nation of Israel for one year subsequent to Mount Sinai, namely, until the seventh month of the second year, and as this work took place in the first month of the second year, it will be observed that Divine Justice would have no claim, that is for Adamic sin, against the nation of Israel at this date. Someone has suggested that this special atonement was for the purpose of canceling or atoning for those personal sins and trespasses of the people from Sinai to the establishment of the Tabernacle. In other words while Moses had lifted Adamic sin for the whole year ensuing, nevertheless the priesthood had not been consecrated nor the Tabernacle constructed, and the people would have no one to whom they might offer their trespass and peace offering, thus these personal transgressions would accumulate until the Tabernacle was constructed and the Priest installed; then this special atonement service of Leviticus 9 would cancel these sins and then the people could offer their trespass offerings, peace offerings, sin offerings, etc., daily thereafter until the Day of Atonement work performed by Aaron would be in order. This thought would seem to be substantiated by the fact that no blood was applied in the Most Holy in Leviticus 9, showing that it would be atonement for sins aside from Adamic sin, and again, this would go to show that Leviticus 9 was never repeated because once the Tabernacle was set up and the Priests installed there would be no need of special atonements such as Leviticus 9 evidently was, because the annual atonement sacrifices performed by the High Priest would cancel Adamic sin for the ensuing year and then the people could offer their sacrifices day by day for personal weaknesses and transgression as well as their offerings of praise and thanksgiving.

We trust that these few suggestions offered will assist us to keep each picture separate and distinct, as parts of one complete whole, each teaching its own lessons, and help us to see that by thus keeping our pictures separated we will be enabled to see the harmony and beauty of the Divine Plan in type. May the dear Lord bless us all as we endeavor to know more of Him and His wonderful plan of salvation. Let us be faithful, beloved, to our covenant of sacrifice and thus eventually to gain the prize of our high calling. Amen.

NOTED BIBLE TEACHER RECEIVES VERY ENTHUSIASTIC RECEPTION ON HIS ARRIVAL IN THE VALLEY OF VAPORS

Met at Depot by Committee From the Business Men's League and Escorted to the Eastman Hotel, Where Delegates Receive Their Leader



No greater degree of sincerity was ever put into a greeting to any notable visitor than that which marked the reception to Charles T. Russell, the venerable president of the International Bible Students' Association, who arrived in this city over the Iron Mountain this morning.

The noted Bible teacher was met at the station by a committee from the Business Men's League and escorted to the Eastman Hotel by Superintendent Harry H. Myers of the Government Reservation, and members of that committee, the other preceding him in W. O. Creason's automobile.

Lined up on the lawn in front of the main entrance of the hotel, and extending down the long veranda, were delegates to the convention of the Bible students.

Off to one side J. G. Blaschke, the local moving picture man, was busy taking a film of his arrival. As soon as Pastor Russell stepped from the carriage, many hundred handkerchiefs sprang into view, being waved by the delegates in their official salute to their noted leader. Pastor Russell and the delegates posed for a moving picture, after which he was taken into the Eastman Hotel, where the Bible students assembled and listened to a few remarks from the eminent Brooklyn teacher.

Before appearing in the main auditorium of the hotel, Pastor Russell granted an interview to local newspaper correspondents, at which time he confirmed the report that he would relinquish the use of the Temple, in New York, the latest structure the Bible Students are building, turning it over to the picture people, believing that "The Photo Drama of Creation" is destined to be a very important factor in the advancement of Bible study.

DISTINGUISHED SCHOLAR.

The adjective "venerable" fits Pastor Russell. In appearance he is both dignified and picturesque. He speaks in even modulated tones, and there is a noticeable degree of harmony in his words. He has all the appearance of being possessed of a great amount of personal magnetism, a man whose words carry conviction, fearless in his utterances and able to drive home the respective points he makes with a degree of force and logic that few men possess. He typifies the scholar.

GLAD TO BE HERE.

Pastor Russell was glad of the opportunity to visit Hot Springs. This is his first visit here. He is much interested in the work the Bible Students have been doing. For several weeks he has been attending conventions in various parts of the country, for the delegation in Hot Springs represents but one of hundreds of districts.

Pastor Russell will not consent to address any meeting or congregation where an admission is charged or a collection taken. As he expressed it today:

"I cannot conceive that the Apostles ever charged any admission, and it is my idea that if the Lord desires any preaching to be done He wants it to be given free, and for that reason I have always been averse to charging for my services."

PERSONAL REQUESTS.

It is also a known fact that the work of Pastor Russell is doing is carried on by voluntary contribution. As these contributions increase the work grows larger, and any years the contributions fall off the work is proportionately restricted. Personally, he has contributed hundreds of thousands of dollars to furthering an interest in Scripture, and his determination to relinquish his new edifice in New York, which, it is estimated, including the ground, will cost no less than \$350,000, is just what was to have been expected of him when he saw an opportunity to increase interest in the Bible.

TRIBUTE TO PICTURES.

"Moving pictures have proved a very valuable medium in education," he told the newspaper men this morning. "It will be equally valuable in teaching the Bible. Day and night in the Temple, therefore, without interfering with the Sunday service, there will be given these pictures from the Bible, the 'Photo Play of Creation' having exclusive use of the Temple, which is centrally located. One must not forget the fact that one can reach the Temple in New York from any part of the city for five cents. That is an important thing to consider. The people of New York will have a full opportunity of seeing Bible moving pictures, receiving Bible instruction, free of charge."

Much interest has been aroused in Pastor Russell's address in the Auditorium Theater tomorrow afternoon. He will speak on "Baptism." There will also be baptismal exercises, which are scheduled to take place in the lake in Whittington Park.

Discourse by Brother A. M. Saphore.

Subject: "ALL THINGS ARE FOR YOUR SAKES"

Text: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the Glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." (2 Corinthians 4:15-16.)

THIS passage to my mind, carries a little different thought than that all the conveniences and blessings of this world are for the saints, God's elect. The thought as respects this verse to my mind is particularly that all things of the Divine arrangement, all things of God's plan, all of God's designs specially have in mind God's dear, consecrated people. Today being the day of consecration, we have thought this text would be especially appropriate because it would show some of the blessings that would come to this consecrated class. "All things are for your sakes."

I heartily agree with the thought expressed in the resolution concerning the moving pictures. I think that God's cause, the cause of the consecrated people of God, can be furthered by the presentation of the message of the Gospel even upon the screen. I think that thus the moving picture arrangement has sprung up, as it were, mushroom-like, and now that the message of Divine Truth can be heralded in a wider way possibly than previously. The Apostle says, All things are ours, and we are Christ's, and Christ is God's. So these things are oars that we might, as the Apostle says, richly enjoy them, but now it does not mean that we are to enjoy all the wicked things of earth; it does not mean we are to enjoy the vile things of the earth, but we are to use the various conveniences, the various things God has permitted in this day that spiritually there may be an enjoyment to us, where from the standpoint of the world they might find a measure of enjoyment also. "All things for your sakes" does not suggest that everything is for you and no one will ever get any benefit from these things. The thought is, they are especially for your sakes. In other words, when God designed the wonderful plan He had in mind His elect; He had in mind Jesus and the faithful joint-heirs that shall be associated with Jesus. As the Apostle says in the eighth chapter of Romans, Those whom He did foreknow -- God foreknew a certain class -- them He also did predestinate to be conformed unto the image of His Son. He did not predestinate certain ones to be saved and others should he eternally lost, but He predestinated that every one that would be of this class for whom all things are for their sakes, should be conformed unto the image of His dear Son, and if they conform unto the image of His Son then truly they have this passage fulfilled in them that all things are for their sakes. And if they have heartily accepted the sum of God's arrangements, if they have come in an unreserved consecration to God, I think surely this passage must be applicable to them when it says, "All things are for your sakes."



All of God's arrangements, all His plans, are for His consecrated people. When God designed the work of creation He thought of His consecrated people. He asked, as it were of Himself the question, What blessing, what joy, shall this class that I foreknew have in respect to the creation? Even when He created the angels He had us in mind. Even when He made the glorious beings, the cherubim and seraphim, He had a consecrated class in mind, because you know the Apostle says, Are they not all ministering spirits sent forth to minister to those who are called to be heirs of salvation? They were to have a blessing in doing the ministration, and we were the ones to get the blessing of the ministration. Then, again, I think of how God must have looked to the time when Jesus would be sorely tried, when He would be perplexed in spirit and in mind, and how it would then be necessary to have a few words of comfort, and I recall how one of the angels was sent and ministered unto Him. I think God way back there in the work of creation had all these things in mind.

Jesus lived under the Law. The Law says, The man that doeth these things shall live by them. Jesus lived according to these things, was faithful, and had a right to keep on living. Then some sought to take His life. It was evident they could not take His life; nobody took His life; Jesus said they couldn't. He says, Have you any swords? They said yes, we have two swords. He says, That is enough. What did He want the swords for? Someone suggested He wanted those swords so as to use them. We say no, Jesus desired the swords so as not to use them, for He knew God had provided that He should have everything and that no one could take His life from Him, but that He was willingly laying down His life, and He wanted the swords there showing that if He wanted to protect Himself He could do so; but He did not want to; He was willingly laying down His life; and said He could call for legions of angels and they could protect Him. Undoubtedly the Father's thought in the creation of the angels was for the benefit of Jesus and for the benefit of His consecrated people.

In the creation of Adam's race God had this consecrated class in mind, because He had determined to take out from amongst this fallen race a people for His name.. God had decided upon a New Creation, but someone asks the question, Do you not think God could have planned a New Creation without allowing them to be associated here on the earth ? Do you not think God could have made these glorious Divine beings without coming to earth to take that class? We say yes, but it would not have been the New Creation God desired, for He desired that the New Creation when finished should be able to see old things pass away and all things become new, and if it had been a New Creation without having these old conditions they never could see old things pass away and all things become new. Therefore God determined that this class of saints should have their association in connection with the Adamic race. Further than that, H. determined that Jesus, the Head of that consecrated and glorified class, should have had likewise an association with the Adamic race. He was the Father's active agent in the work of creation, the one that was used of the Father in making the plan, and in making everything that was made, as in Colossians 1:15. God decided that He who was rich for our sakes should become poor, give up His glory, His spiritual association with the Father, and be transferred to the earthly condition, which was poor in comparison to what He was then; for He was above the various angels and now. He was made lower than the angels. For what? For the suffering of death. He who was rich for our sakes became poor, that we through His poverty might become rich. It was not God that became poverty-stricken, but Jesus. I think of how Jesus said, I proceeded and came forth from God. And when a person comes from another person they

generally leave the other person there. So, to my mind, the thought is that when Jesus came from the Heavenly Courts He left the Father there and came to the earth in sacrifice on behalf of the fallen race. And then we find Him in fashion as a man, acquainted and associated with sinners, and through Mary, His mother, being associated with the Adamic race, yet He was separate from sinners and undefiled. He was the seed, not of man but of the woman. I have often thought of this statement, how the seed of the woman should bruise the serpent's head. That cannot refer to anyone but Jesus, the only one who was associated here on earth that did not receive the life principle through the man, and was the seed of the woman. He likewise is the seed of Abraham, and there is to be associated with Him a class of individuals who also will be a part of the seed of Abraham, for it says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." But this other thought concerning the seed of the woman has no application whatever to the consecrated followers of Jesus. He alone has the right to that title, as He alone has a right to the title, the only-begotten of the Father. Some have suggested that the saints of this Gospel age are likewise classed as the only-begotten of the Father. They say, Doesn't it say of His own will begat He us? And doesn't it say we are His workmanship? I say yes. We are the Father's workmanship, and we are sons of God, but the rest of the verse says we are His workmanship created in Christ Jesus, while Jesus is the only one that the Father directly operated on. He is the only-begotten of the Father, nevertheless the church class have been operated on by the Father through Christ. They have an Advocate. Jesus had none to go between Him and the Father. He was the beginning of the direct work of God, He is the ending of the direct work of God, and the Church has not that title at all. Jesus alone has the right to the title, the only-begotten of the Father. Truly He was full of grace and truth.

But, dear friends, the creation not only of the Adamic race but of all the lower creation, the animals, birds, plants and flowers, are for your sakes. I do not mean you have a monopoly on everything, but I mean that as Christians we can get the best blessings out of earthly things. Although others own these things of the earth, yet God's people can get a better blessing out of them than some of the people that own them. I think of how every little creature that the Heavenly Father has permitted to be on the earth is an illustration to God's people of spiritual truth. God had you in mind in connection with everything created. If there never had been any sheep how could you have understood the great Shepherd's kind care over His people? If there never had been a vine and branches, how could you understand the close relationship of Jesus and His Church? So all of these things are for our sakes, to give us wonderful illustrations. The Master made use of them in giving illustrations concerning spiritual things. And I think we should get more out of the things we see as we go along.

Not long ago we noticed a sheep tied by a strong rope -- not very long, just a short rope, and was tied to a great big tree, and had nothing to feed on except a lot of husks, and the poor thing looked sick -- and somebody had fleeced it. I thought, well, well, that is a pitiable condition; but very few of the people living in this town can get the blessing out of it that I can. I walked along a little farther and I saw a goat tied with a big long chain, and had a nice green pasture, and nobody had fleeced it. I thought, there it is! Some of God's clear people, His dear sheep, are tied and do not have much to feed on, pretty near all the husks gone, too, and somebody has fleeced them. How much more favorably situated it seems that others, even the worldly are -- out in a great big pasture as it were, among green blessings, that some of God's people because of being tied up and not having liberty in Christ Jesus have not the privilege of having. And on the other hand they do not

get fleeced so much. So I thought now that is a wonderful lesson, and I would like to go and untie that sheep, and take it over into the green pasture, but if I did the fellow who owns it would come after me. So you see there are some whom we would like to untie and give the liberty of the pasture of the Lord, today, and as we go to do it somebody conies along and objects. Like it was in New York one day, as I was passing out some papers concerning the truth a pastor came out and said. "What are you doing around here taking away my sheep?" So you see they don't want those sheep to have green pasture. I said, Dear Brother, I did not come to get your sheep at all; if there are any of the Lord's sheep here I would like to show them liberty. And he said, There are none here. I did not expect many there but I did think there might be a few, for my candid opinion is there are a few in this place, and in that place, some of God's clear people in the midst of this denomination, and that denomination, and, praise the Lord, there are some just joined to the Lord and in a position to welcome all of God's people whatever the place they might be tied up in. I praise His name for the privilege of showing others the liberty wherewith Christ hath made us free.

Not only was the creation for our sakes, but the condemnation; all His arrangements, purposes, and the features of His plan, are especially for us. When God condemned the race of Adam it had a special bearing on God's saints. How so? Had it not been for the condemnation of Adam evil would not have been permitted on this earth to the intent that we consecrated people of God might learn the exceeding sinfulness of sin and become experienced through the trials and testings in connection with evil, and we could not therefore have learned to love righteousness and hate iniquity, and could not have become perfected through the things we suffer. It became the Father, of whom are all things, and by whom are all things, in bringing many sons to glory, not only to bring Jesus but many sons, and to make the Captain of their salvation perfect through suffering. If it had not been for the permission of evil, where could he the suffering? Had everybody understood the things of God and been faithful in accord therewith would they have crucified the Lord? My Bible says they would not.. So if they knew today, many of the trials and testings on God's people would not be, but all of these trials and testings are very important to the developing of character in this class that is consecrated to God. Even tribulation worketh patience, and patience experience, and experience hope, and this hope maketh not ashamed because thus the love of God is shed abroad in our hearts. We become New Creatures in Christ, old things pass away and behold all things become new.

In the natural birth, the little body is produced, and then the mind is developed in the body; whilst in this New Creation, in this spiritual arrangement, it is first the new mind; the mind is developed, the character-likeness to Jesus, and if it is worthy in resurrection, the mind, the character, is given a body. It is the reverse of the natural. In the natural it is the body first, then the mind in the body; now it is the new mind -- have this mind in you which was also in Christ Jesus; everything depends on the development of the new mind -- and after the new mind is developed then God giveth it. this character, a body as it pleaseth Him. And to every seed his own body. So from the time you consecrate yourself to the Lord, from the time you are accepted, and receive the Holy Spirit, God guarantees that neither man nor demon shall rob you of your old body until your new character has had a chance to develop into the likeness of Jesus, His Son. God set you apart for that very purpose. He foresaw there would be a class who would be willing to serve Him like Jesus served Him; He saw they had the same spirit Jesus had. Thus it is written of them that both He that sanctifieth and they that are sanctified are all one -- not all of one body but all of one disposition, or one spirit -- for which cause He is not ashamed to call them brethren. So all who have the spirit Jesus had He

recognizes as brethren -- the spirit that would lead them if they had a perfect human body to lay it down in sacrifice like Jesus laid down His; and if you have the spirit that you would do it if you had a chance, that leads you to present yourself to the Lord a living sacrifice, and the Lord through the precious robe of Christ's righteousness covers your offering and thus makes it holy, and acceptable, your reasonable service.

The Lord has done for us so wonderfully and graciously should we not ask the question, What shall I render unto the Lord? and should we not answer, I will take the cup of salvation and drink it to its bitter dregs. The cup my Father pours for me, shall I not drink it? One says, It is all right to drink that cup, but I do not like to drink the cup that brother or sister so-and-so poured for me. And so the Master might have said, I will not drink this cup because the Jews poured it for me. My answer is, that the Jews did not pour His cup for Him; it was the Father's permission, and that was one thing that was going to work for His eternal glory. So all of these things are working together for our good if we are properly exercised thereby.

Not only the creation, and the condemnation, but the Law is one of God's arrangements in His Plan that was specially for the sake, of God's consecrated people. The Law was given as a pedagogue, or school-master, that should lead men to Christ, but some one says, How can the Law be specially for those of us who are living now and who are not tinder the Law? My answer is this, that the Law was given as types and shadows of better things to come, and those who carried out those things as it were in pantomime did not understand the things they were doing, while this class begotten of God's spirit are the ones who are able to understand what these things pictured. They are giving us types and shadows of the better things to come. It seems to me the thought of a woman clothed with the sun in Revelation, and how the moon was under her feet, would give the thought of the Gospel

Church clothed with the sun and how the moon, the Mosaic arrangement, was under her feet, giving her standing, supporting her head and as it were to hold her up in all her Gospel light and truth. And so you can not think of the offering of Jesus as the Passover Lamb but you can go back to the Jewish arrangement and picture and see how there was a Lamb offered back there in the time of passing over of the first born of Israel, and not a bone of its body should be broken: and likewise our Passover Lamb. All of these types and shadows, the Apostle says, happened unto them for examples, for types, and they are written for our admonition upon whom the ends of the ages are come.

There is the creation, the condemnation, the Law, and now we find that the Ransom Sacrifice, of Jesus is for us. Don't you think the world will get a blessing out of it? Surely the Bible says He gave Himself a Ransom for all, but especially is the Ransom Sacrifice for His consecrated people. Why? Because they must be the first ones who believe in Christ Jesus, as the Apostle says. And not only that, but Jesus did not offer His sacrifice until four



thousand years after the fall of man, and it could not be appreciated during the lifetime of those who died previously to His coming, but the Lord began to select this Bride of Christ during the Gospel Age, and those who believe now have the privilege of serving God before they are made to serve Him, while those who died previously and who will come up in the resurrection, will come up in a time when the knowledge of the Lord will be abroad in the earth; as in Isaiah 26:9, When God's judgments are in the earth, the inhabitants shall learn righteousness. They will have to do what is right then. Many a fellow says now, I could stop doing this if I wanted to. He won't have a chance to say that over there; the question over there will be, you have to stop it now. How do you like to have to? So it is a whole lot better for us now to serve the Lord before we are made to serve Him. That is what Jesus said -- I delight to do Thy will. Let us have that spirit. Thus we can accept the Ransom Sacrifice of Jesus and be justified not merely to fellowship such as the ancients had, but we can be justified by faith to life privileges and then offer ourselves in sacrifice.

I recall in Ephesians 5:25 it says, Husbands love your wives as Christ also loved the Church and gave Himself for it. And so especially the Church is redeemed -- specially Jesus is the Savior of the Church. I think of how all of this was illustrated; how the deep sleep came upon father Adam, and how was taken from his side the rib, and how there was builded up a woman. Now I think of how Eve got the very first blessing through the deep sleep that came on Adam, and I think of the deep sleep of death that came on Jesus -- and who gets the first blessing? It is the antitypical Eve class -- the Church gets the first blessing through the deep sleep that came to Jesus. After awhile all the families of the earth will get a blessing. The Bride and Bridegroom then united shall illuminate the earth and the millions shall be shouting, "Lo, our King! Make Room! Make room!"

And not only the Ransom but justification is specially for this class of consecrated people, but someone says, Were not the ancient worthies justified back there? Were they not entirely justified to life? We say not, but I thought the Apostle said that Abraham believed God, and didn't he say he was justified? He said it was accounted to him for justification. In other words, God gut that to his account. Then God straightens the accounts. When the blood of Jesus has been presented on behalf of all the families of the earth that account will be settled and Abraham will be brought forth with perfection of being, justified when he comes up. It was accounted unto him for justification but he did not receive that thing that was promised him: yet God told him He would do it, and God is going to keep that promise. But, mark you! the eleventh chapter of Hebrews shows clearly that Abraham and those others cannot get their full justification until the saints of the Gospel age first get theirs. So all those having received the good report through faith received not the promise, God having provided some better thing for us; that they without us should not be made perfect. So you see how even justification is especially for us.

And not only that, hut consecration is especially for God's dear people during the Gospel Age. Do you not think others will consecrate after a while? Surely, my Bible says, They shall offer bullocks on mine altar -- not real literal bullocks, but that which represents perfect humanity. Indeed they shall consecrate to the Lord, and those who are not in that proper attitude of consecration will never get the blessings of God, but the special blessing of consecration, that blessing which will be the highest that will ever be given to any consecrated class, is offered in this Gospel Age to us. Oh, glorious thought, that this class which God foresaw through consecration now can be raised to a higher position than any of the consecrated class either in the past or in the future!

And that leads to glorification. Faithfulness and consecration will surely lead to glorification. Do you not think the world eventually will have glory? We do. We think Adam was given glory. He was made a little lower than the angels, and crowned with glory and honor, but we think the glory that will be given to the consecrated class during the Gospel Age will be exceedingly above all the other glory any-one else could get. Unto us are given exceeding great and precious promises, that by these we might become partakers of the Divine nature. It is a far more exceeding and eternal weight of glory that is to be given to those who during the Gospel age serve God before the time they have to serve Him, because they say, I delight to do Thy will, Thy Law is not only in my head but Thy Law is within my heart.

And what about resurrection? Do you not think the Church of this Gospel age will get the very greatest blessings out of resurrection? God arranged to give them the first resurrection. Blessed and holy are they who have part in the first, the choice, the chief, resurrection; for upon such the second death will have no power, but they shall be priests of God and of Christ and shall reign with Him a thousand years. Jesus is the firstborn from the dead, and His saints are to be associated with Him as a kind of first fruits unto God of His creatures. Their resurrection will not be of regeneration, but of the new creation. Many there are who do not distinguish between regeneration and new creation. They think everybody who will ever be saved will be regenerated, and many times they quote that passage where it says, "Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," and they quote it wrong; they give the wrong thought to it. Now, they say, is the regeneration; everybody is being regenerated now. When the Son of Man shall sit on His throne, judging the twelve tribes of Israel, what is the use of sitting on twelve thrones, and what is the use of judging the twelve tribes of Israel, if everybody is already regenerated before that time comes? But the passage gives a different thought. It says, Ye who have followed me -- in trials, in testings, even unto death -- in the regeneration, in the regenerating time over there, when the Son of Man shall sit in His throne, then you are going to be on thrones, too, judging the twelve tribes of Israel, but you cannot be there until you first overcome. That is the reason the overcomers of the Gospel age will get their blessing before the overcomers of previous age, because the last shall be first and the first shall be last. I think of that other passage where it says, He that overcometh I will grant to sit with me in my throne, but we have to overcome first. We must not allow the adversary to rob us of these blessings. He is trying his best at this convention to rob you of some blessings. Possibly he is trying to cause you to think you are so much fallen and imperfect in thought and otherwise that others will get the rich blessings, but you won't get them. He is a thief, and operates along the line of discouragement; he operates like the pendulum of a clock -- goes from one extreme to the other and does not stop in the middle at all, but we will not allow him to discourage us. We will be "come-overs" -- that is the way to do it. And the best thing to do is to get on top of it before you go over. The best thing to do is to get above all of these things and overcome by the blood of the Lamb. We all have our weaknesses and failings, then the Devil comes along and says, You did this and that, and you ought not to have done this, and you finally should ask yourself the question as to whether this was a willful affair or not, whether it was weakness of the flesh, poor memory or whatever it might have been, and having made proper amends in the matter, you say, Now dear Heavenly Father, I come in the name of Jesus and through His precious blood, and I know that the Bible says if we confess our sins He is faithful and just to forgive them and cleanse us from all unrighteousness, and I believe in Jesus' precious blood. And thus you see you overcome him by the blood of the Lamb. It is the blood of the Lamb today, tomorrow and continuously, and he who is an

overcomer, he who brings his mind into the attitude where he desires continuously to serve the Lord and endeavors continuously to do so, that new mind that is so out of harmony with all imperfection of the flesh will be given a new body after awhile. It -- this character -- is sown in weakness and it -- the same character -- is raised in power. And the weakness won't be there at all. Again it says. It is sown a natural body, and the same it is raised a spiritual body. It will not be the same old natural body made over, any more than it will be the old weaknesses made over into power. The old humanity will not be made over. It is a new creation. It begins by the operation and development of the new mind, and eventually getting a new body, while in the regenerating time some will be carried over from this dispensation to the next -- like Noah and his family were carried over from the first to the second world, but in the same earth. So many will find themselves over into the third dispensation, but on the same earth. And then instead of God wanting to let everybody go into death and then awaken them, He can begin the regeneration with them by having Christ's life and the power of life through Christ to operate on them, regenerating those who have previously been given a condemned life through father Adam. He will accept them as His children not by generation, for He gave up the power of generating a whole human race for the privilege of accepting Adam's race and thus He has the power to regenerate all of Adam's race; and when that time comes we shall also sit upon twelve thrones judging the twelve tribes of Israel.

But what about restitution? Do you not think the saints shall get benefit out of restitution? Yes, all things are for your sakes. It does not mean you are going to have restitution and going to hold on to blessings of an earthly nature throughout eternity. To have the lost Paradise in Eden re-stored does not mean the saints are going to live there for-ever but it is for their sakes. Do you not think Jesus had the right to all these restitution hopes? Surely He had. He had a right to keep on living. He could have told everybody else to get off the earth, but instead of that what did He do? He got off of it Himself. What for? For the purpose of giving it back to those who had because of condemnation to get off of it. "The Son of Man came to seek and to save that which was lost." (Luke 19:10). Earthly Paradise was lost, and did you expect that when it was found it would be found in Heaven? Oh, no, an earthly Paradise was lost and it is an earthly Paradise that is to be restored. And then mankind will be given blessings that Jesus had a right to, but which He laid down in sacrifice. During this Gospel age He has appropriated the merit of His sacrifice for His consecrated people. He has appeared in the presence of God for us, and we have by faith a right to these earthly blessings by imputation of His merit; so from one standpoint we could tell all the other folks that do not believe in Jesus to get off the earth. Instead of that what are we trying to do? Trying to get off first -- some of us. I do not mean to say we are going to kill ourselves; that would not be right; life is ours so long as the Lord sees best to permit us to have that life here be-low, but we want this new character to be prepared quickly so that if it was the Lord's will we should be taken today we would be glad if it were that way, because the earthly home may not be ours, but there stands a heavenly mansion Divine, a house not made with hands. We shall be like Him and see Him as He is, but we have to give up our right to life on earth before we have a right to life. 'e have the privilege to say, if I had perfect humanity I would give it up. We did not have it. We gave what little we did have, and God could not accept that without the robe of Christ's righteousness covering us. Now the Lord says, You have the right to all the earth; but still you do not have it, because now I accept it right away. So you cannot say you really have the right to keep on living on earth from the one stand-point, yet from the other you can say you consecrated the privilege of living on earth, for if you had not heard of the message of the Lord during the Gospel age you could come up in the glorious times of refreshing and have the privilege of restitution. They are

imputed to you by faith now and the world cannot get them until every consecrated Son begot-ten of the spirit during the Gospel age has passed beyond the veil. Then indeed the world shall get their blessings . The desire of all nations shall come, because they are waiting for the manifestation of the. Sons of God. Now are we the Sons of God, but we are not manifested yet. What are we waiting for? We are waiting for the deliverance of our body -- not for the deliverance of our bodies. The Apostle says in Ephesians 2, that God has given Christ to be the head over all things to the Church which is His Body. Now are we members in particular of the Body of Christ. It is one Body, the true Church, and it has many members; it is composed of such members as are doing the will of the Head -- just like your body is composed of members that are doing the will of your head.

Then the second death is one of God's arrangements. Why did He arrange the second death? Do you think we will all go into the second death? No, but God has arranged it for our sakes. Do you not think that amongst beings raised to the Divine nature, and given the very keenest perception on all points, to have incorrigible beings like the Adversary and his evil hosts, and all the incorrigible that might be on earth in existence would, as it were, weigh heavily on the minds of the saints who realize the injustice of their position and how worthy they are of destruction -- do you not think that it would weigh so heavily on their minds that they would in a measure have their happiness hindered? If so, it would be for the benefit of the saints that they should see that finally all of the wicked, both angelic beings and those in the earth, should be placed in the place that God has designed for them, which is the second death -- a whole lot better than putting them off into a place of fire and brimstone. Because if eternal torment were one of God's arrangements it would be for your sakes and you would have to get to an attitude where you could rejoice to see suffering through all eternity. I am glad I do not have to develop that kind of a character. I am glad I can see that the final destiny of the incorrigible wicked is death; that the wages of sin is death and the gift of God is eternal life. I would rather now be blotted out than to have the thought that I might finally be raised to be one of the Divine spirit beings and have any-thing in my character that would oppose Jehovah.

I am glad God has arranged all of these things, and we are to get the best benefit out of all God's arrangements; that in the ages to come He might show forth the exceeding riches of His grace in His kindness toward us through Christ.

"Photo-Drama of Creation"

The almost forlorn hope of the arduous student to acquire an education in one day is at last to be made possibly by the use of motion pictures. Many cities soon to see reenacted in moving pictures, under the title "Photo-Drama of Creation," the creative work of past ages, and from life and marvelous models obtain a glimpse of what man and the world are to be like when made perfect and glorious.

High Value of Newspaper Cartoons Recognized by Ministers and Bible Class Teachers

THE HOT SPRINGS RESOLUTION:

The unprecedented success of the American newspapers in molding public opinion by the aid of cartoons and illustrations in their news and magazine sections, together with the wonderful popularity and adapt-ability of moving pictures has fully demonstrated their worth, and we believe fully justifies us, as progressive preachers and Bible class teacher, in giving our unqualified endorsement of moving pictures and stereopticon slides as an effective and desirable method for evangelists and teachers.

"It is further resolved that in order to conserve all our interests and make possible a general harmonious work, that all motion pictures and stereopticon slides passed by us shall be catalogued under one general title of the "Photo-Drama of Creation," and be given a wide publicity throughout the world as possible."

The International Bible Students' Association is to cooperate with Christians of every country in sending out the Christian's message to all nations by the aid of moving pictures, and talking machines, under the general title "Photo-Drama of Creation."

Many years of labor and an immense amount of money is involved in the production of the "Photo-Drama of Creation."

Hundreds of persons have taken part in reenacting this world's drama. The Ark was partly rebuilt, and the largest part of the population of one of the large zoological gardens was brought into use in order to reproduce in Motion talking pictures Noah's part in the big show.

The Plagues of Egypt, the offering up of sacrifices, the King Saul and Witch of Endor scene and many other wonderful incidents recorded in the Bible have been reproduced in marvelous fashion.

"The Temple of Creation"

The Temple, Sixty-third street, just off Broadway, New York City, is to become the home of the "Photo-Drama of Creation."

(Following is the text found within the picture found on the next page.)

The New York contingent of the present Brooklyn Tabernacle congregation, over which Pastor Russell presides, built and expected to make the New York "Temple" the "Hub" for Pastor Russell's future worldwide evangelistic efforts.

The plan to give over the "Temple" for the exclusive use of the "Photo-Drama of Creation" was unreservedly endorsed as a better plan by Pastor Russell, a thorough believer in the efficiency and wonderful power of printer's ink, moving pictures and talking machines.

The pictures within this cross are reminders of the fall of man and of some of the typical scenes forecasting the subsequent redemptive work of Jesus.

"Adam was not deceived." He deliberately disobeyed and reaped death, the prescribed penalty.

"Make thee an ark of gopher wood, -- the length 300 cubits (547 feet); the width 30 cubits (91 feet); the height 30 cubits (54 feet," such was the Herculean task accomplished by Noah.

"And thou shalt come into the Ark -- And take of every living thing of all flesh, -- They shall be male and female, -- Thus did Noah."

"When he beheld the serpent of brass, he lived." Typifying a future redemption by faith in the death of Jesus on the Cross.

"Sprinkling the blood."

Jesus baptism by John -- in symbol picturing the death of Jesus as a man, and his begetting as a new creature.

Jesus selecting the twelve -- an instance where the office sought the man, and not man the office.

"Many shall run to and fro" -- one of the terse phrases in the many prophetic descriptions of our day.

And "Knowledge shall be increased," is another fulfillment of prophesy in our day -- What manner of Bible Students ought we to be?

Many stirring Bible incidents have been reenacted at enormous cost and will be presented in motion pictures. Additionally, many of the world's most celebrated pictures will, by permission, be used in "Photo-Drama of Creation."

Copyright 1913.

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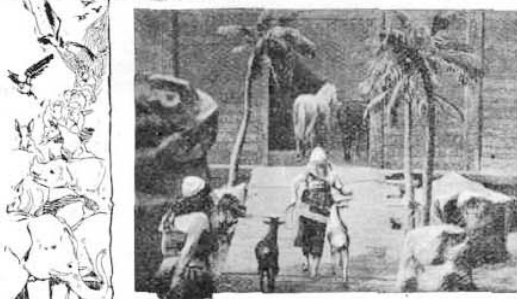
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(Press Clippings)

PASTOR RUSSELL GIVES TEMPLE TO "MOVIES"

The Motion Picture Department to Have Exclusive Use of This Magnificent Structure

Pastor Charles T. Russell informed the delegates to the International Bible Students' Association convention today that he had decided not to occupy the magnificent Temple, now in course of construction. Sixty-third street, near Broadway, New York, which was undertaken for the express purpose of being his headquarters, but would turn over for the exclusive use of the "Photo Drama of Creation" department, the moving picture enterprise in connection with the promotion of Bible teaching, this structure.

PROPERTY WORTH FORTUNE.

Including the ground, the New York Temple is valued at \$350,000. For several years there has been a demand made on Pastor Russell that he move his headquarters from Brooklyn to New York, it being argued the people of that city would attend his sermons in larger numbers if there was a place centrally located where they could go to hear him, and with that idea in view the site for the Temple was purchased and the erection of a modern edifice undertaken.

One can reach the Temple from any part of New York, either by the subway, surface lines or elevated railroad, for five cents.

The motion picture department will be one of the most important factors in the advancement of Bible teaching, so far as this organization is concerned, and, realizing their value as an educational medium. Pastor Russell today told the delegates that he would not occupy the Temple, but would give it to the "Photo Drama of Creation," enabling them to run there, day and night, a continuous Bible moving picture show.

HIS SERMON TODAY.

The announcement was received with cheers. Pastor Russell spoke for over an hour this morning. He made very plain for the benefit of residents and visitors not affiliated with his movement just what the International Bible Students' represented and he preached a powerful and most convincing sermon. Those who anticipated that he would take a decided stand on some freak interpretation of Scripture were disappointed, for his theme throughout was of Christ and the power of the Savior to forgive sins and assure the transgressor salvation.

FIRST NEWS TODAY FOR DELEGATES

They Had No Idea How Extensive Were Plans For Bible Pictures

G. C. DRISCOLL'S VIEWS

Feels Confident That I. B. S. A. Will Be Able to Advance Interest in Bible Through Moving Pictures to Much Greater Extent

The Daily News this evening takes pleasure in presenting to its readers two pages of religious views, which will constitute some of the scenes in the Bible moving pictures the International Bible Students' Association intends to have taken, thereby carrying out the provisions of a resolution this representative body passed a few days ago.

This is the first idea any of the delegates have ever had as to what kind of pictures, or from what part of the Bible, scenes were to be taken.

This is the first time these illustrations were ever given to the public.

This is the first announcement the I. B. S. A. is officially making concerning the nature of its work in this particular respect.

MR. DRISCOLL'S STATEMENT.

Before leaving for Dallas, Tex., yesterday afternoon, G. C. Driscoll, manager of Pastor Russell's Lecture Bureau, in reviewing the possibilities of religious pictures, said:

"There are just two ways that one can reach a man, and that is through the eye and the ear. Why, I am quite certain that when our plans mature and we are able to present the Bible pictures as we now contemplate doing, that we will be positively certain in our announcement that in six hours' time, by means of the pictures, one will be able to get a better knowledge of Scripture than in years of study.

EXTENSIVE PREPARATIONS.

"We are going extensively into this work, too. We intend to spend thousands of dollars in getting the very best talent for the very best pictures, and I suppose the only difference between the I. B. S. A., and the other film producers will be our pictures will be of a Biblical nature and they will be shown absolutely free of charge. Now, take a picture like the one that was shown here a few days



G. C. DRISCOLL.

ago, 'From the Manger to the Cross.' That is the kind of picture we intend to make. A picture like that one we endorse. That is where the 'Photo Drama of Creation' comes in. Although we did not make that picture, we endorse it, and it is listed with other Biblical pictures in the 'Photo Drama of Creation' catalogue, so that it will give all who desire Biblical pictures a chance to get others besides those we make, provided they want them.

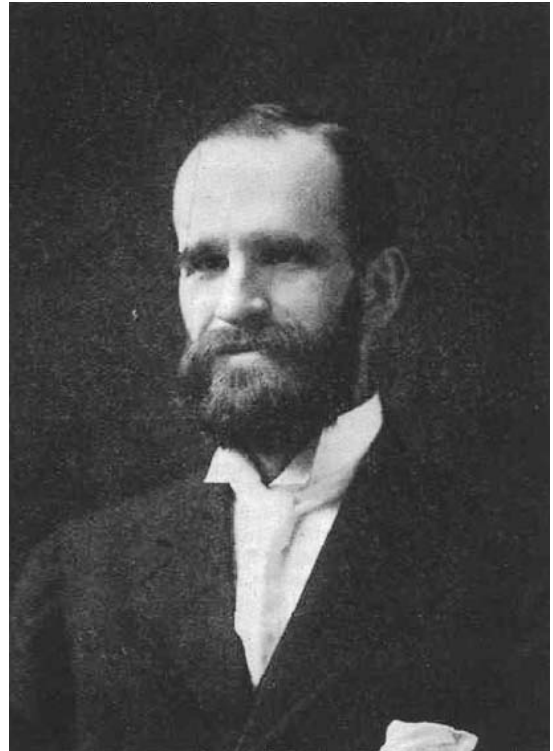
"We intend, also, to get the talking machines and lectures. Where it is possible we shall use the machines in connection with the pictures, but we shall at all times have a lecturer, who will explain every feature of all the pictures. We believe that we are going to offer the greatest medium for a clear and comprehensive study of the Bible, and that, through the pictures, we will interest countless thousands in Scripture, more than anything that has been done for religious advancement in the past."

Discourse by Brother Benj. H. Barton.

Subject: "SOME OF THE EVIDENCES OF CONSECRATION"

TEXT: "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." (Galatians 6:17.)

We are all aware of the fact that in the Bible times slavery was an almost universal custom, and we know that it was not only customary in those days to own slaves, but it was a very frequent custom to brand their slaves -- somewhat after the fashion of branding cattle today. Some masters who were very cruel would brand their slaves in the forehead, indicative of the fact they were slaves. Some men would brand their slaves in the hand, some on the arm, and some were still more thoughtful and they would say to themselves, Possibly this slave may render me an invaluable service some day, he may save my life, or save the life of one of the members of my family, and in return for his service I may wish to grant him liberty, and I do not want him to always bear about in his body the evidence that he was a slave. And so that man would brand that slave on the back some place where it would not be so conspicuous and could be easily covered from sight. And thus it was that every slave bore about in his body the marks of his master. Not only was this the custom, but history gives us to understand that in ancient days slaves were treated with almost unbelievable cruelty. History informs us that the slaves even of the Gauls and the Grecians were treated in very inhuman ways. Very little rights were recognized or cared about the slaves in those ancient days, and the consequence was their lot was a very hard one. Frequently the slaves would be running along the road and would pass a building in process of construction, and the owner of the building would call them and say, "Come over here and help me put this timber upstairs." The slave would say, "I can not, my master's business requires haste."



"I don't care anything about your master's business, help me get this timber upstairs or I will knock you down."

The poor slave would have to neglect his master's business and after that threat would assist the man with his building and possibly when he arrived home his master would give him a beating, too, because he was so slack about the performance of his duty. But sometimes the man who attempted to thus interfere with the duty of the slave met with a sharp surprise. The slave would be going along the road and the man would intercept him and say, "Help me get this timber up in my building," and the slave would say, "I can not, my master's business is too important, I can not neglect it."

"I do not care anything about your master's business, I will strike you if you do not help me. Do not

answer me back."

And the slave would say, "I can not."

Then the man would step over and go to strike him, and the slave would roll up his sleeves and say, "Look here, don't trouble me, I bear about in my body the marks of the Emperor; I am the Emperor's slave; don't you dare interfere with the Emperor's business." And the man would step back.

The Apostle Paul makes use of that as an illustration of his own position. He says, From henceforth let no man trouble me because I bear in my body the marks of the Lord Jesus. I am his slave, not the slave of some ordinary emperor. Oh, no, the great King of Kings and Lord of Lords is my master. Don't you observe the marks in my body? Don't interfere with me, I am not your slave, I am His slave.

You know how often the Apostle Paul designated himself a servant of Jesus Christ. It is far stronger in the Greek than we have it in the English. Those who may refer to the Revised Version or the Diaglott will notice reading there, "Paul a bond slave of Jesus Christ." Paul was not merely the servant, he wanted everybody to know that he was a servant in the most absolute sense; he was a bond-servant, he was a slave. Dear friends, I trust that you and I like Paul of old, bear about in our bodies the marks of the Lord Jesus. These marks are among the evidences that we are not our own, that we belong to Him; that we have made the consecration that has been discussed so largely in the services of today. And now this afternoon we are going to have a little self-examination and see what these marks are, and then we are going to examine and see whether or not we have these marks. I am not going to examine you to find out whether you have these marks, and you could not examine me, but let us look into our own hearts and measure our own selves and see whether we bear in our body the marks of the Lord Jesus.

What would the markings of the Lord Jesus be? We might give this in two ways: In the first place there were certain marks that Jesus gave us to understand would enable his disciples, his servants, to be recognized. These were the marks of the Lord Jesus. If you read what Jesus says about those things which he expected in His followers, in His servants, then these are the marks of the Lord Jesus. In the second place we find that Jesus bore certain marks. First of all, there were certain character marks, certain things that marked Jesus as different from other men, a peculiar kind of a man, a strange man. Those were the marks of the Lord Jesus. And additionally Jesus not only bore certain character marks but His life was marked with certain peculiar experiences, experiences that had not fallen to the lot of other men in that way. Those also were among the marks of the Lord Jesus. So then from these two standpoints we can view our own selves.

First, we want to recognize that we have in our bodies the marks that Jesus told us His servants would have. Then in the second place, we want to have in our bodies the marks He had -- some of the character-marks He had, some of the experience-marks He had. We want to have a character that will resemble His, and we want to have a share in His experiences, and if that is the case then we have in our body, too, the marks of the Lord Jesus.

Now our Redeemer has given us a list of those marks and we are going to consider them. He has

told us of eight of them; they are all found together in the fifth chapter of Matthew from the third to the eleventh verses. Let us take the first one. These are the words of Jesus: "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven." Jesus did not mean, Blessed are those who are poor in the Holy Spirit; nor, Blessed are those who are poor in the spirit of God; nor, Blessed are those who are poor in the spirit of zeal and devotion and consecration to God's will. Oh, no! what Jesus meant was, Blessed are those who are poor in the spirit of this world, poor in the spirit of the flesh, poor in the spirit of selfishness and pride. In other words, poverty of spirit here is synonymous with humility -- lowliness of mind and heart.

We recognize that if there was one single thing which seemed to mark Jesus more than anything else it was His transcendent humility. How wonderfully humble he was! We realize His humility in the willingness to lay aside His heavenly glory and come down to this earth and become a member of this race. What a wonderful step that was! That was not the step that redeemed us. Jesus did not redeem us by coming down here. It was by His death we were redeemed. He did not bring us into harmony with the Father by coming down here, but yet we recognize that was a humiliating step which was essential in order that Jesus might become a partaker of the nature that would make possible the redemption of the race. Though He was rich, for our sakes He became so poor. I know it takes considerable knowledge and large faith to believe that there was anything very wonderful in that step. That is, it takes some knowledge of what the Bible teaches respecting the great difference between the heavenly and earthly conditions and it takes faith in respect to those things as well to grasp what that meant to Jesus. Some people would say today, Oh, I do not think there was anything wonderful about that; it seems to me this is a pretty good kind of an earth to live on, I don't see what Jesus had to complain about. Maybe it was not as good as heaven but it was good enough; He could have been satisfied. If you and I had ever been up there once and had a glimpse of the glory of heaven we would feel differently about that.

I sometimes think it is like it would have been, just for the sake of illustration, with some of the lower animals. We will say the roaches had sinned and had to be redeemed, and the only way for them to be redeemed would be for you and I to go down there and become a roach and crawl around with them in the dark and dirty places under the floor between the joists for thirty-three and a half years. Would it take a great deal of humility to agree to take that step? Certainly; and yet you do not think the roaches would appreciate the humility you manifested in taking that step. I presume if you had spoken to them about what such a step of humiliation was, they would have said, I do not see what you have to complain about in your present condition as a roach. It is pretty good; you think you are better off as a man, but I think you ought to be thankful; see what a nice dark place under the floor. See that nice pile of dirt under the joists; who would want a nicer pile of dirt to crawl through? They would not appreciate your step. So with the members of the race today; they cannot realize what it meant when Jesus laid aside the glory and came down to the earth and became a man.

I believe humility is one of the graces that is much misunderstood. Many people seem to have the idea that humility is something like this: "It is humility that says, I am the meanest person there is on all this earth. I do not believe there is a person on earth whose heart is in a worse condition than mine is." That is not humility at all. The fact is, a person might realize like our Heavenly Father his greatness and yet at the same time be humble. Is God not humble? Yes, dear friends, but His humility is of the right kind. When Satan rebelled against God, and led Adam and Eve into sin, God

did not have the so-called humility that led Him to say, "Well, I don't know, maybe Satan could run things as well as I could. I may have gotten too exalted an opinion of myself. I hope Satan will make a grand success of his efforts to run the earth, and I will be real glad. He may be as capable and able as I think I am.". Do you think that would have been humility if God had said that? Why, certainly not. It would have indicated that something was wrong with our Heavenly Father. Our Heavenly Father knows that He is the greatest being in this universe. He knows this universe could not get along for one moment without Him. He knows all the wisdom and goodness of this universe centers in Him. He knows it is only in proportion as the rest of this universe imitate and copy Him, and reflect His likeness, that they will be able to succeed. And do you suppose it is pride that makes our Heavenly Father feel and talk that way through the Prophets? Not at all. Our Heavenly Father has the most wonderful humility which is seen in the fact that He is willing to take you and me and adopt us into His family and call us sons and daughters. You know it says, "For thus sayeth the High and Lofty One that inhabiteth Eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite one." Humility does not speak in a sentimental way -- Oh, you are mean, and poor, and nothing, etc., because if that is the case then God never had humility and God never felt that way, and Jesus never felt that way, and none of the angels who remained holy ever had that feeling. They know God made them something, and they have remained something. But we find the humility of our Heavenly Father was shown in the way He was willing to stoop down to the recognition of us, and deal with us. The same with Jesus. Think of the humility that would lay aside Heavenly glory, come to this earth and was found in fashion as a man. But that was merely the first step in a process of humbling which lasted for so many years with our dear Redeemer. Think of the humility Jesus manifested here on the earth. I have sometimes thought how in order to provide a living for His mother our Redeemer had to work as a carpenter. So many have noted how Joseph was a carpenter but they fail to see how the Bible calls Jesus a carpenter. They said, "Is not this the carpenter?" I am quite confident that our Lord Jesus as a carpenter could not have had a very high class of work; He was not of sufficient prominence from the worldly standpoint. His mother and Joseph were poor people. We know that must have been a desperately poor family, and I presume all of Jesus' carpenter work consisted in repairing chicken coops, and barns, and patching fences, and things of that kind. Just imagine the being that made the stars down here doing such work as that! The being that had helped in the creation of the angels as the Father's great instrument, doing that work! The being that had, as the Father's great chief representative, done everything so well, imagine Him stooping to such work as that! If our Redeemer had the spirit of pride He would have thrown his hatchet, and saw away and said, Why, I was made for something higher than this; it is beneath my dignity to stoop to such work as this. But no, there was his humility. Every time He made a chicken coop He was just as careful and conscientious of the work as if making wings for the angels. Every time he patched that barn He did it with just the same accuracy and the same careful design to do everything right that He must have observed when He hung the stars up there.

The lesson for us is, If we are going to bear about in our body the marks of the Lord Jesus we must bear that humility. No one can say he is a servant of Jesus Christ if he has not received the mark of humility in his body. We recognize it takes humility in the first place to make a consecration. If we are not willing to humble ourselves under the mighty hand of God, we cannot enter into the straight gate Jesus spoke about when He said, "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." We find a great many are unwilling to make that

consecration simply because they do not like to humble themselves to the degree necessary to go through that straight gate to get into the narrow way. Sometimes you will find a brother arriving at the straight gate and narrow way in an automobile. He gets there and says, "Lord, I cannot get through with my machine."

"No, I do not intend you shall."

"What shall I do, Lord?"

"Well, you have to leave your automobile outside."

"Oh, Lord, I cannot do that. Are you not going to widen the gate?"

"No."

"Well, you are behind the times, Lord; you know everybody makes gates wider these days; I cannot get my machine through."

"I do not intend you ever shall."

"Well, Lord, I will take a spin around the country, maybe in a few days you will change your mind and it will be wide enough for an automobile to come in."

Another man comes, pulling his grocery store after him. He says, "Lord, I cannot get through there."

"No, you must leave it outside."

"I cannot do that."

And another man comes along pulling his hundred acre farm after him. Another man comes pulling his reputation after him, or something of that kind. They cannot get through.

When I say the Lord means they shall leave these things outside, I do not mean that the Lord says they shall chop the automobile up and throw it away, but the Lord means they shall leave it outside in the way of putting their affections on those things. In other words, one has to humble himself to such a degree that he is willing to lay his pride aside and say, "Lord, I resign all this to you; I want to do your will at any cost at all times and under all circumstances." We know that even after we enter the narrow way it seems as though it keeps on getting narrower and narrower. You have started and gone a little piece and it got so narrow you have just stuck; the walls crowd you on each side and you say, I don't know how I will get any farther, what shall I do? There is just one thing to do: You will have to take a slice off of yourself and make yourself a little thinner. That enables you to go a little farther along. I do not mean actually cutting a literal slice off of the body; I mean like our Redeemer meant it, that you had better enter the Kingdom with one arm than having two arms to be cast into gehenna. In other words, though the pleasure and gratification is as precious as an arm, better cut it off than to hold back.

You go a little farther in the narrow way and it is still getting narrower, and you have to take a slice off the other side. You go a little farther and take off another slice. You go so far and then say, Well, Lord, I have gotten to the place where I am about as small as I mean to be. I won't go any farther; I am going to stop here; I will not take off anything more. And he stays there until finally the Lord puts a stick of dynamite under him and blows him out of the course. But the thing to do is to continue in this narrow way. How long will it continue getting narrower? It will keep on getting narrower until by and by the two walls will come together just like that. How will we get through when it gets that narrow? We will have to be nothing if we want to get through at all; like we sing, "Oh, to be nothing, nothing!"

Now, dear friends, this is our experience along the lines of humility. I am so glad in God's providence we are living in a day when so many means and so many aids in the development of humility are within our reach. I have been so thankful for the privilege of tract distribution on trains, and things like that. It seems to me nothing ever could have been invented or thought of that would develop humility quite as effectively as this means. I hope you are all making use of this means of grace, not waiting until the Lord will find some easier way to give us humility. But we thus see the moment we get sufficient humility that we are willing to lay ourselves on the altar of sacrifice, or to be laid on the altar of sacrifice, that is the moment we become bond-slaves of the Lord Jesus Christ. That is the moment the marks of the Lord Jesus begin to be impressed on our body. And while we realize that these marks are not as sharp and not as deep as they will be after a few years, or perhaps a few months, as the case may be, yet we are glad that the moment of our consecration means a time when humility has received such a definite form in our case that we have been ready to be offered up in sacrifice.

Now we come to the next one of these marks. Our Savior in the fourth verse says, "Blessed are they that mourn; for they shall be comforted." Jesus did not mean, Blessed are those that mourn from the worldly standpoint, any more than he meant, Blessed are those that are poor in spirit from a worldly standpoint. There are two ways of being poor in spirit; there is the world's way and God's way. For instance, somebody mistreats you and you do not stand up for your rights; the world says, That man is poor in spirit. But Jesus did not mean it that way. And so the same way with this word "mourning." Our Redeemer did not mean, Blessed are those that mourn because they cannot own a finer house. Blessed are those who mourn because they cannot buy an automobile. Blessed are those who mourn because they cannot buy the diamond they saw in the jeweler's window. Blessed are they that mourn because their head aches so badly. No, no, He meant, blessed are those who mourned like He mourned. How different His mourning was from that of other people.

There was something so unselfish about His mourning. You remember when He went to the tomb of Lazarus it was not for himself He was weeping. When He wept over Jerusalem He was not mourning for himself but for them. He wept as He thought how unwilling they were to praise and glorify God as they should, and what they were bringing on themselves because of their disobedience. Then there was another occasion when He mourned in the garden of Gethsemane. You remember His tears, His strong crying. There again there was something unselfish; it was not because He had to die that He wept; He came into the world for that very purpose. He wept because of that cup He was drinking then. What was that? The cup of expectation of death? No. The Lord Jesus was so desirous that the Father should be pleased in every little point, and He realized that

His ability to accomplish the work the Father entrusted to Him, the redemption of the race, depended upon His actual perfection; He realized there was no advocate to make up for His deficiencies; and it was along this line He mourned. There was nothing selfish about it. So we say, Blessed are we if we mourn like Jesus mourned, if our mourning is unselfish. Do you mourn because you want the Lord glorified to a larger degree than people seem to want you to glorify Him? Do you mourn because you want more of the joy and peace which comes from a closer acquaintance with God and a better understanding of His Plan? Oh, that is the right mourning!

I remember a good brother in the northeast said this to me a year or so ago: Many years ago I lost a child and I thought I never would get over it. I cried and cried until I thought I would not have any sight left; and when it was all over I made up my mind I would never cry again. Another child died, but I did not weep. My wife died but I never cried. I had a great deal of trouble on various lines and I have always been able to restrain my feelings so it was not shown outwardly. But, he said, I go to bed at night and as I think of all my weaknesses and imperfections and my inability to serve God better than I do, I cry and cry until the pillow is wet with my tears.

Oh, that was mourning like Jesus wanted us to mourn. That is the right kind of mourning. That is more in imitation of Jesus. If you mourn because you say so many things you don't want to say, you mourn like Him. If you mourn because your hands do so many things you do not want them to do, you mourn like Jesus. If you mourn because your feet go so many places you don't want them to go, you are mourning like Jesus. That is the way with Him. He mourned as His tongue and lips said so many things He did not want them to say. He mourned as His hands would engage in so many works He did not want them to do. He mourned as His feet would go so many places He did not want them to go. Yes, dear friends, Jesus was continually mourning because of those things.

Why, you say, that astounds me! Do you mean to tell me that Jesus was imperfect? I thought He was perfect, I thought He was holy, harmless, undefiled, and separate from sinners. I thought He never did anything wrong, and now you say His lips said so many things they ought not to have said, and His hands did so many things they ought not to have done, and His feet went so many places they ought not to have gone. Is that really so?

Yes, friends, it is so. But Jesus was perfect in spite of all this. He was holy, harmless, undefiled, separate from sinners. He never sinned.

Then how do you account for that seemingly inconsistent statement you have made?

Well, here it is. You know we have trouble with our lips, hands and feet, but in our case it is with our physical members in this physical body. Jesus did not have any trouble with the physical members in His physical body, but it was with His spiritual members in His mystical body. These were the members that gave Him trouble. You remember that while the Body of Christ was not organized in a certain sense until the day of Pentecost, yet in a rather preparatory sense we might speak of the apostles as composing the Body of Christ during even our Lord's lifetime. How much these members of His Body tried the Lord Jesus! You and I have only one tongue to give us trouble, and He used to have twelve tongues that gave him trouble. There was James', and then Peter's, and Judas', and then Andrew's tongue -- Oh, how much trouble He had with His twelve tongues! It is bad enough for us to have the one. We know how much trouble it gives us. I have

sometimes thought of a verse that says, "O, for a thousand tongues, to sing my great Redeemer's praise!" I am so thankful in God's providence He has not inflicted a thousand tongues on me; yet if they would all sing my great Redeemer's praise it would be all right. I would not mind it; but I am afraid that while about three of them would be singing the praise, the other nine hundred and ninety-seven would be in some kind of mischief. But we see Jesus had twelve tongues to give Him trouble, and those twelve pairs of hands that would not always do His will, and those twelve pairs of feet that wandered so frequently. Think what that must have meant to Him. You see in a certain sense He had a similar experience to ours, only with Him it was with members of His mystical body.

But we see this must be the character of our mourning. How are we mourning? Look back over your life. You made a consecration of yourself to the Lord and what worries you to the largest degree? Is it because you are not able to buy that new piece of furniture? Or is it because you cannot be more patient under the test? Are you troubled to a larger degree because you are not able to do financially what some other people can do from the worldly standpoint? Or is your greatest trouble because you want to glorify God better? If you can answer that and say, I know it is a thousand times easier for me to bear the ordinary trials of life from a natural standpoint, it is a thousand times easier for me to miss a natural meal than to have to miss a spiritual meal; it is a great deal easier for me to be deprived of some little worldly advantage than some spiritual advantage, then you have another one of the marks of the Lord Jesus, another one of the evidences that you are one of His bond slaves. "Blessed are they that mourn."

But then Jesus gave us another one of those marks. He said, "Blessed are the meek: for they shall inherit the earth." We remember our Redeemer's meekness and it will not be possible for us to be very close followers of our dear Redeemer unless we imitate His meekness in some degree also. Now meekness is usually confused with humility. We find very few who seem to properly distinguish between the two terms. Jesus was not representing the same thought when He said, Blessed are the poor in spirit, and, Blessed are the meek. He was bringing to our attention two different ideas. We understand that while humility has reference to that humble state of heart, to that lowly condition of the heart, we find on the other hand that meekness rather refers to gentleness -- the spirit of submissive resignation in the midst of unpleasant experiences. For instance, you remember how Jesus said, "I am meek and lowly of heart." We find often in the Bible a Christian is compared to a little child -- "Except ye be converted, and become as little children, ye shall not enter the Kingdom of Heaven." In another place the Christian is compared to a sheep -- "My sheep hear My voice." A Christian is compared to a little child because of the child's humility but a Christian is compared to a sheep because of the sheep's meekness. You know there is nothing meek about many little children. A little child will probably cry all night and keep everybody else awake. There is nothing meek in that. Meekness would mean remaining very quiet, gentle and disturbing nobody. You would not think of using a little child as an illustration of meekness, but how humble that child is! It is not wondering whether people do not think it is prettier than other babies, or wondering how much praise it is getting from man. There is none of that; it is so humble. On the other hand, you would not think of using a sheep as a symbol of humility, but it is a correct symbol of meekness. If a sheep is to be slain, how submissive it is! Like it is said of Jesus, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, He opened not His mouth." Now you and I want to be meek, and we want to be humble; we want to have both of these qualities; for a person might be humble and not meek, and vice versa. There might be a case like

this: I imagine a brother being much mistreated and as a Christian was being abused by others. I imagine some man in his anger even struck him and knocked him down; and I imagine that brother never said one unkind word to those who injured him; he never resented it. He just bore it all so patiently and quietly; that was meekness. But if you could look into his heart and read his thoughts you would find no humility there. Probably what he was thinking about is something like this: He would be thinking about himself; I am a grand Christian; I do not believe there is another Christian that could stand this trial better than I can. I am glad these brethren around here see how I am doing it, so they can tell everybody how grand a Christian I am. I suppose when history is written it will have my name in it, and they will tell about what a grand example of a believer I was. I tell you I have done nobly today. There is no humility there, but there was meekness. And there might be some brother who was humble and not meek at all. He would say, I expect when I get into the body of Christ I will have the very lowest place in the body, I feel so undeserving of God's favor, and I am ready for anything, no matter how I have to humble myself I am ready to do it if thereby I can glorify and praise our Lord. He is so humble, and yet might not be meek. When he gets into conversation with a man who disagrees with him, he says, The trouble with you is you are in darkness; you do not understand the teachings of the Bible. Listen to me and I will tell you.

He is not meek at all, just the other way; but if you could look into his heart you would find him so humble. Now we want both humility and meekness. Think of the meekness of the Redeemer -- how meekly He bore His trials; how meekly He endured on the night He was betrayed and on the day He was crucified. You may not have as much meekness today as you want, but you must have more than when you started. There must be some progress, and I trust this mark will keep on becoming stronger and deeper in our nature as we go along in the narrow way.

Now our Lord mentioned the next one. He said, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." To hunger and thirst after a thing means so much; it means such a determined desire for righteousness in thought and word and deed; it means not being make-believe in the matter. The question is whether we just make-believe that we love righteousness, whether we are interested in it in a measure, or whether we actually hunger and thirst after righteousness that we may be filled. The Apostle brought this to our attention in Philippians 3:2-3 - - "Beware of dogs, beware of evil workers, beware of the concision. For we are of the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The word "concision" means a cut. We might say incision; if you just made a cut that would be an incision.

But the word "circumcision" means much more; it means around about; it means cutting around about. Now, dear friends, there is a lesson. Paul said, Brethren, there are some who do a little cutting as it were, but they do not really do anything thoroughly; it is just a sort of formal matter with them. But we are not of those. We are of the circumcision, those who want the cutting to be thorough and complete, no matter in what direction this may be. We find sometimes a danger along this line with respect to some of the harvest work. Possibly going home from the convention some brother or sister might think about this, Well, I believe I had better get some tracts and when I get onto the train I think I will have to distribute some to the people and do a little missionary work that way. And yet it is possible to have the thought in your heart, Well you will say that of course, and I will get the tracts, but I hope I will find somebody else on the train who will do it for me so I won't have to do it.

That is concision; it is not circumcision. It is not hungering and thirsting for opportunities of service; it is a sort of make-believe kind of spirit in that respect. We really would like to think we were in earnest and meant it, and yet say, I am hoping I will find some way I won't have to do it. We want to learn to overcome that spirit. We want to have the spirit that is full-hearted in this matter.

When Jesus was on the cross the centurion came there with that spear and thrust it into His side, and you remember He did not make a scratch on the skin, it went right through and there came out blood and water. I imagine it penetrated His heart. Now have you that mark in your side, too? Can you say, Yes, that hungering and thirsting after righteousness has penetrated my very heart, too? Do I bear that mark of the Lord Jesus?

Let me give you an illustration of a case I know about: There was a young man and lady who had been acquainted with each other several years, and engaged to be married, and they got hold of the literature and became much interested. It brought joy and peace and happiness to their hearts as they found how grand, good and glorious God's plans and purposes are. They made a consecration of themselves to Him. They decided they were going to serve Him, but that if they married as they had all along expected it would interfere to some extent with their usefulness in the Lord's service. They both wanted to go into the colporteur work but now they said, If we marry we might have to go to some other work in a year or so and it is better for us to be more free. So it was agreeable to both, and they decided to give up all thought of marrying. That was not enough: in order to make sure they would not fail in their decision they separated, the sister went into the colporteur work in one direction and the brother in the opposite direction. They are nearly four thousand miles apart. They continued in the work, and they are still true to their determination to be free. They were in earnest. If they had not been so much in earnest they would have said, We will give it up; we won't marry but we will just consider that matter is settled, and that brother would have taken the sister home after the meetings two or three nights a week, and after about six months their determination would have weakened, and they would have said, Well, I guess we had better marry anyhow. I am not bringing that up to indicate that it would have been wrong for them to marry -- Oh, no, that does not mean we think marriage is wrong, or anything of that kind, but the thought is, it showed how earnest they were. We recognize that one may be so much in earnest that he will sacrifice things that are right and legitimate. But, Oh, how the Lord must have loved them when they showed their zeal as they did, and it was not merely concision, was it? It was circumcision; it was not merely a scratch. You could see the spear went right into their hearts. Now I hope we have this mark of the Lord Jesus. I hope we can say, Oh, yes, I see that love for righteousness is growing in me until today what is there that I would not be willing to neglect for my Lord's sake, and what experience would I not be willing to submit to if thereby I could come out a little more like my Master!

The next statement was, "Blessed are the merciful; for they shall obtain mercy." How wonderful the mercy shining out in the character of our dear Lord and Redeemer! Think how merciful He was even to the servant of the High Priest who came out to take Him. His ear was cut off and in mercy Jesus healed it. How merciful He was to the Apostle Peter when Peter denied Him. After He arose from the dead one of the first things Jesus said when He met Mary was, "Go and tell my disciples, and Peter!" One would suppose that Jesus would have said, "Tell my disciples but don't you tell

Peter after the way he denied me that night; I don't want him to know about my resurrection. Keep this from him; do not tell him." No, but He thought of Peter. Peter's heart was almost broken by what he had done; Oh, tell him especially! And, dear friends, you and I must have more of the spirit of mercy if we are going to bear the marks of the Lord Jesus. Remember our Savior has emphasized this so much, and the Apostles as well. Jesus taught us we ought to pray, "Forgive us our trespasses even as we forgive those who trespass against us." That means, be merciful to me just in proportion as I am merciful to others. That is like saying, "Lord, do not forgive me my trespasses because I do not forgive those who trespass against us!" Or, it is like saying, "Lord only make-believe about forgiving me my trespasses, because I only make-believe about forgiving those who trespass against me." Or, it is like saying, "Lord, forgive me my trespasses today, and tomorrow, and the next day bring it up against me again because that is the way I generally do." Oh, how merciful we should be in our judgment of others! How merciful we would be if we could always realize that as we judge we shall be judged. We would think very much like David expressed it. I love to remember his statement when he said, I am like a bottle in the smoke. You know if you had a bottle full of milk and if it was in the smoke until it got all smoky on the outside you would not think there was any milk in there, would you? It would look like paint or dirty water, or something of that kind. And it is like David said, That is the way it is with me. I have such good intentions in my heart, but I am covered with smoke on the outside and people cannot see my good intentions; I have lots of smoke on the outside of my bottle and I am sure you have some on the outside of yours, too. Let us try to forget about the smoke and look forward to the grand day when God will wipe all the smoke off the bottles and the bottles will be clean.

But we see thus the necessity for mercy. We find indeed that the degree of our mercy illustrated the degree of entire likeness to the Master, frequently, because mercy is almost invariably accompanied and built upon the other grand qualities. The lack or excuse for mercy was well illustrated to me by an experience. The brother I am going to refer to is a very good brother in many respects. I would not judge him one moment in the matter, but I could not help realizing there was something wrong in the brother's case to some degree. We were at a certain place and the friends had a testimony meeting. At this place the regular elder of the class conducted the testimony meeting. We might call him Brother "A." After the song and prayer he announced what the text for the night would be, doing like most of the classes, using the text from the Manna for the preceding Thursday. The brother said, Now the text for tonight's meeting will be so and so, and we would suggest that all the friends try to speak along the lines of the text; give testimonies that would have a bearing on the thought of the text. They had a very nice testimony meeting but after the meeting was over I was going along the street with a brother and we had not gone very far until he said, "Well, Brother 'A' did not treat me very nice tonight." I said I thought he treated everybody splendidly. The brother said, "He treated me real shamefully; he had the whole class talking about me tonight." I said, "I am sure, brother, you are wrong." "No," he said. "I know what I am talking about. They were all talking about me. He just held me up before the whole class." "Why," I said, "I am positive that you are mistaken. How did he do that? How was it possible?" He said, "You heard him give out the text. He knew that it would just fit me and make me look bad before the whole class." I said, "You do not go to the testimony meetings very often do you?" He said, "I have only been to one before this, and he did the same thing that night." I said, "Now, brother, let me explain it to you. That brother had nothing to do with the selection of that text, it really had been selected by the Lord, if anyone, and I am afraid that you are not viewing it from the right standpoint, because Brother 'A' did not have a thing to do with it." I told him to look up a copy of his Manna and he would find it is

just as it was given out that night on the preceding Thursday.

The lesson is, have more mercy; it is one of the marks of the Lord Jesus; and we want to say like the Apostle, "Henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." And we must remember that mercy is one of the very important marks.

For lack of time we had best not try to cover the remaining points.

We trust in the Lord's providence every one of us will seek to cultivate more and more these marks of the Lord Jesus. What a glorious privilege to be one of the bond slaves of the Lord Jesus, to bear about His marks in our body! How wonderful are His bonds! I often think we are living in a time in which so many people have mania for investing in bonds -- some in railroad bonds, and they talk about Pennsylvania Railroad bonds, and Illinois Central bonds, and other men invest in municipal bonds, but I want to tell you that the best investment is to invest everything in the bonds of the Lord Jesus Christ. When all of these other bonds have lost their value, when they are no longer worth the paper they are written on, then you and I will still be drawing interest of glory, honor and immortality on this investment we have made, and we will never regret the fact that we bear about in our bodies the marks of the Lord Jesus. We can say, From henceforth let no man trouble me as to how I ought to dip a little more deeply in politics, or take more interest in many of the pleasures and light things of this earth. Don't criticize or trouble me because I do not have my heart set to a larger degree on the wealth of this world -- from henceforth let no man trouble me for I bear in my body the marks of the Lord Jesus, I am his slave, and I am glad for it.

Discourse by Pastor Russell

Subject: The Harvest: Its Privileges Great and Small

WHILE our brother was speaking about the Pastor I was thinking of the fact that we are all sheep and that the word "Pastor" means shepherd; but our great Pastor is the Lord and all of us are under-shepherds; that is, those who are in any capacity related to the flock are, as it were, under-shepherds; and some of us are watch-dogs, etc. Some are to help guard against wolves; some are to help show the sheep the way. So we are all co-laboring together as under-shepherds with the Great Shepherd in the feeding and leading of His flock. We are glad to have any opportunity in this privileged work.

Our topic for this forenoon is in respect to the Harvest, and as I stand before you I think especially of Jesus' words of more than eighteen hundred years ago: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the Harvest, that He will send forth laborers into His Harvest." (Matthew 9:37-38.)

Whoever is praying for the Lord to send a laborer knows the laborer that is nearest him -- that is himself. So our Lord would have us pray earnestly, and appreciate the importance of the Harvest work, then he knew very well when our prayers would go up for more laborers if we were at all conscientious it would mean, What are you doing yourself? So my thought especially is to bring to your attention and refresh in my own mind the thought that there is a great harvest work going on, and there are certain privileges for you and for me -- yea, for as many as are disposed to be servants of the Lord and to lay down their lives in His service.



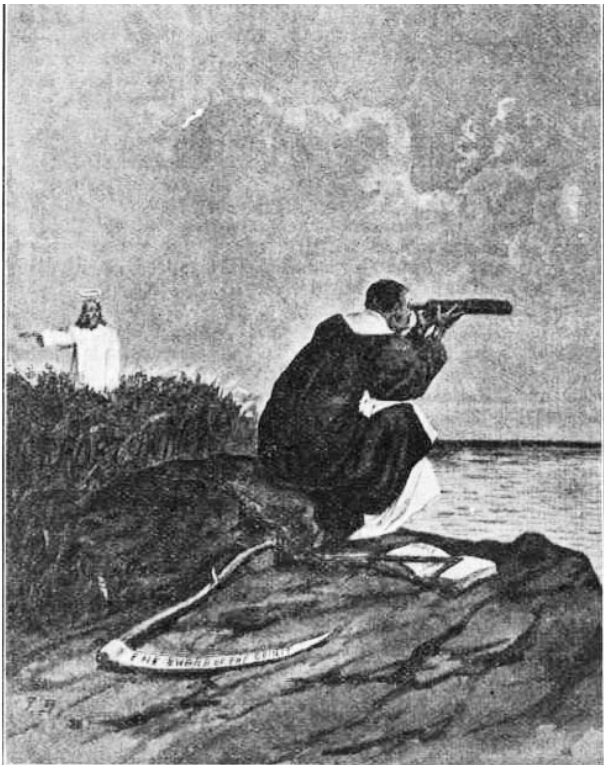
I need not especially refresh your minds on the subject of this harvest time and how it corresponds with the previous harvest time, the Harvest of the Jewish age, and how these two ages are parallel the one to the other, corresponding the one to the other. You are familiar with these things. I merely, as Peter said, stir up your pure minds by way of remembrance of these things, though ye know them. Indeed, dear friends, I am not expecting to say anything new. Ours is the old, old story that we have found to be so bright and so precious, and more so the deeper we look into it. It seems to be more blessed every day.

The harvest work consists of various parts, and these are more or less important, and you and I might perhaps misunderstand to some extent the value of these different parts of the work. I will go over some of them. The general work of the entire Gospel age as we all recognize it has been to sound forth the praises of Him who called us out of darkness into His marvelous light. In one sense of the word you might say a harvesting process has always been going on -- always some of the Lord's people coming to ripeness of character, and the mission of God's people has been to build one another up in the most holy faith, to ripen each other in

character, in all the fruits and graces of the Holy Spirit -- in meekness, gentleness, patience, long suffering, brotherly kindness, love; because if these things be in us and abundantly so, they shall make us neither barren nor unfruitful in the knowledge of the Lord, so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. These are the Apostle's words and we have great confidence in them. He spoke as by Divine authority. This work of building up which has been going on all along seems to have a special heading up, as it were, in the Harvest Time. The crops have been growing, and here and there some maturing all along and coming to a certain time we call harvest time. We say, The fields are getting white for the harvest. That means that the grain is getting ripe. And the Lord used that illustration in respect to the Jewish Harvest, the end of the 1,845 years of their favor of God. They came to a time when the greatest favor of all came to them, at the conclusion of their age, and they had the blessing of the Master's presence, and the especial blessing of the Holy Spirit through Him, and then through the Apostles, and that general ministry of the truth was for the gathering in of all the ripe wheat of that Jewish age, all the Israelites indeed. Now there were nominal Israelites as well as Israelites indeed, and it was the intention to ripen and gather into the garner of the Gospel Dispensation all of those Jews who were in readiness of heart. Yet as we look back and hearken to the words of Jesus and the Apostles we find that many of them knew not the time of their visitation. They did not know it was the harvest time, and they did not know the sickle of truth was being thrust in; they did not realize a work was being wrought in their day, did not believe though it was declared to them by a man, as the Lord said. He did tell them indeed all about it, and yet they could not believe that it was so. It seemed so different from what they had thought. We understand it will be correspondingly so in the end of this age: that the Lord has so arranged the matter that these two ages would be parallel to each other and the harvest there would find nominal Christendom in a very similar condition to what the harvest there found nominal Judaism. There were indeed many of them earnest, good people, many of them very sincere, and many of those sincere ones evidently

more or less in doubt and darkness. Witness the fact that Saul of Tarsus was himself a persecutor of the Church, and verily thought he was doing God a service. That has been a lesson to me, to see St. Paul an opponent of the truth and I have said, Now you don't know who it is opposing the truth today that may at heart be really loyal to the Lord, and if so the Lord will have His own way of causing him to see a great light -- not in the same way exactly that Saul of Tarsus saw it, smiting him down, but it will be great light nevertheless. It is the light, you know, that will smite down when the time comes.

["Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest
 "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.
 "And herein is that saying true, One soweth, and another reapeth.
 "I sent you to reap that whereon ye bestowed no labor, other men labored, and ye are entered into their labors."]



So we are glad to be here, and glad to be awake to the fact that the harvest and reaping is going on, and that you and I have the privilege of being co-laborers with our Master. One says, Dear brother, do you believe the Master is doing a work here? We answer, yes, we believe it just the same here as we believe He did a work there in the end of the Jewish age. He was the great Chief Reaper there; He was the one who had supervision of the entire work, but He did not do all the work, mark you! We read that Jesus and His disciples baptized more people than did John and his disciples, howbeit Jesus Himself baptized not but His disciples did the baptizing. Now so here in the parallel time Jesus is not doing the work directly Himself, but He is supervising it. His disciples are engaged in this work. You and I and all of these co-laborers and co-reapers in this harvest time are the Lord's agencies, and you remember how He spoke of this time and declared that He would cause His angel to fly through the midst of the heavens proclaiming the Gospel. Where are the heavens? The ecclesiastical powers. The message is to them. It is not especially to the world. The Lord is not trying to reap the world. The world's time for sowing has not come. The world is to have its time by and by. Then the knowledge of God will reach the whole world and at the end of that 1,000 years of Christ's blessed reign of righteousness the whole world will be under supervision and the great crop will be reaped then, and we believe it will be a wonderful crop indeed; because as the Scriptures explain to us before the end of that age every knee will be bowing and every tongue confessing to the glory of God, and all who will be worthy to stand at the close of that 1,000 years will be ushered into the everlasting future, and that will be their reaping time; that will be the time in which they will be gathered into the garner of everlasting perfection on the human plane. But the world is not being dealt with yet, only the Church. Which Church, Brother Russell? The Bible tells us about the one Church of the living God, whose names are written in Heaven and all the saintly Roman Catholics that belong to the Lord belong to that Church, and all the saintly Lutherans belong to that Church -- and as many as the Lord has called and have been sanctified through His Truth, as many as have become children of God, that is the Church they are members of. All the other memberships count for nothing whatever. Jesus was not a Methodist or an Episcopalian, etc. St. Paul, St. Peter, St. James, were not members of any of these various denominations. What Church were they members of? That is the Church you want to be a member of, and I wish to be a member of -- the Church of the Firstborn ones, whose names are written in Heaven. After that Church shall be completed, then God will have a dealing with the world, and they will be after-born, you see. Just as surely as you introduce to me and say, This is my firstborn, I understand that you either have other children or expect to have other children. So that is the thought of the Bible everywhere, that the Church now being gathered is the first-fruits unto God of His creatures, as St. James says. When you gather first-fruits from your garden, do you expect to gather any more? Surely you do, else you would not call it first-fruit. So when God prepares to gather out a first-fruits, it implies there are after-fruits. He is now merely harvesting the first-fruits, and if the first-fruits be holy, says the Apostle, what will be the general crop? Well, if God has been careful to see that the first-fruits are holy, He will see that all the crop is holy. They are not going to be a crop of sinners God is going to gather into His Kingdom; they will all be saints; nobody else will be acceptable to God. But the difference between being a saint now under present conditions and being a saint under future conditions is very great indeed. Now it is a narrow way; as the Scriptures point out, straight is the gate, narrow is the way, and few find it. And to find it one must walk in the dark and take the lamp of God's Word to light their footsteps; as we read, "Thy Word is a lamp to my feet, and a lantern to my footsteps." All of those who find the narrow way and walk therein must use the lamp and walk with great particularity; as St. Paul says, walk circumspectly, carefully examine all around at every step the progress we make.

The Lord says the ones He is calling and developing now are all jewels. Oh, that is a precious word -- They shall be mine, says the Lord, in that day when I make up my jewels. He is now gathering out His jewels. They must be special characters if they come out now, because against them is all the spirit of the world, the natural tendencies of their own flesh, and the great adversary as well. You remember in one of the prophecies He tells us the Church class now being gathered shall be like a gorgeous diadem in the hand of our God. That will be a glorious position. We will all be gold-mounted. We will not only be jewels, but polished jewels, and that is the meaning of your experiences and mine. Through much tribulation shall ye enter the Kingdom. The tribulation is represented by the polishing of these jewels. You know how a jewel is put on the lapidary's stone, and how with a great deal of friction it is finally ground, and its various facets ground on it so it will reflect and refract the light of the sun. Then after you have cut a diamond, you want to mount it, and you put it in some beautiful design of gold mounting, and put every stone so it will show out the beauties of its own individuality. That is the picture God gives us respecting the Church. He tells us He is going to mount the Church with the Divine nature, which is symbolically represented by the gold. And these jewels are to show forth the praises of Him who called them out of darkness into His marvelous light. He called some of them out of the mud, as it were, just as these literal diamonds are taken from the mud and the earth, from miles of depth, and are washed, and cut, and mounted. So with the jewels of God's Kingdom class.

So the whole work of the next age will be to instruct and encourage men and to assist them up out of meanness and degradation, back to the full perfection of human nature. That will be restitution, as the Bible calls it. It will bring them back to holiness. The thought of the word "holy" is that which is whole, that which is complete, and Adam was whole, complete, when God made him in His own image. Then came disobedience, and now he has had 6,000 years of falling and deterioration and unholiness, so the whole world lieth in the wicked one, as the Apostle says. But God's proposition is to restore them, bring them back again, as many as are willing, to human perfection. In the meantime he is working this other work, gathering the saints, to make them joint-heirs with His Son, by a change to the Divine nature, that they might be God's instrumentality in blessing and uplifting humanity.

But see the difference: We are beset by the world. The spirit of the world is the spirit of the Adversary. The god of this world, Satan, has blinded the minds of all those who believe not. He is the prince of this world, Jesus said. And in proportion as men and women have their minds obscured and darkened and have the shackles of error and superstition on them, in that proportion they are under the control of the Adversary and cannot do the things they would because of his misleading. The people will not have that in the next age, because the world will then be turned clear around. Instead of having everything misrepresented to them they will have everything properly represented. Instead of Satan's being the prince of this world, it will be Messiah who is prince of the world. Satan will not oppose then. Our Lord's first work will be to lay hold on that old serpent, the devil, Satan, and bind him for a thousand years that he may deceive the people no more. How about their own flesh? They will have assistance with that. Instead of having everything to mislead them and make the pathway of life slippery and treacherous, they will have the assistance of Christ and the Church on the plane of glory to assist them up out of their own personal weaknesses to perfection. Is not that good?

The harvest is going to be a great one down there. I am not qualified by the Word of God to say how many are going to be saved generally. That is not written in the Scriptures. When Jesus was asked that question He evaded it, and so should I if He did. I do not know any better rule than to say that I believe a great many people when they get their eyes of understanding open will be honest enough to desire to be in harmony with God, and I believe the blessed things of Messiah's Kingdom is going to bring in a great harvest at the end of that age; but in what proportion I do not know. I remember at one time of thinking along this line. I said, Well, the Lord likened these to sheep and goats, and there are so many more sheep than goats I think that is a good sign that there will be perhaps many more of the saved than of those that will finally be destroyed in the second death; but when I went to Palestine where the Lord uttered the parable, I found their flocks were about half and half, and I had no more to say; the picture would not hold out; so I leave it there. The Lord knoweth those that are His, and will take means by which every one who is thoroughly desirous of being in harmony with Him shall get the full light of truth and the full blessing He has designed they may have, and all of those who are finally out of harmony with Him will surely be destroyed in the second death. So the Lord guarantees us that at the end of that harvest there will be no unclean thing in all the world; every creature will be bowing and every tongue confessing, and the knowledge of the Lord will fill the whole earth, and every creature will be saying praise to God, glory, honor, dominion and might to Him that sitteth upon the throne and to the Lamb forever. That will be the grand outcome when all the harvest work shall be accomplished -- not merely the harvest work that is now going on, for that will soon be accomplished, we believe, and all of the ripe grains of this Gospel age will have soon passed beyond the veil to be with the Lord, sharers in His glory and Kingdom. Then will be the sowing and working with the world for a thousand years, and finally the gathering of that crop at the end. That is the picture before our minds.

But we are mostly interested in the harvest work now going on, because you have a share, and I have a share, and it is very important we should know what we are doing. Jesus had His particular work to do and He did it, and He left us a work to do, and we are to do it. What is our work, to convert the world? Oh, no, the Master said when He would come He would not find the faith on the earth, but would find nation rising against nation, wars, etc., and people would, down at the very last, find a time of trouble; and He intimated that we should watch that we might be accounted worthy to escape all of those things coming on the world, for the powers of the heavens would be shaken, etc. So evidently the world would not be converted. The completion of the Church will be while the world is still in opposition, still under the blinding influence of Satan. And now while we are in this condition it is very important that you and I should be wise, and so Jesus continually told us to be wise as serpents and harmless as doves.

That brings us down to how the harvest work has been going on, for if we have the right conception of matters we have been in the harvest now for about 38 years. Will it last much longer? I do not think it will. Do you know, Brother Russell? We do not know and never said we did. How could we? The Lord said we must walk by faith and not by sight. How could we say we ever knew? We do not say now we know. We have found in the Scriptures certain things which seem to us very reasonable, very logical, fitting in well together; we have laid these before you with the suggestion that you read and study them and form your own conclusions. I am not to form your conclusions, and you are not to form mine; each one is to have faith of his own; each one is to know why he believes and the foundation for all we believe must be in the Word of God. Whatever may be given

to you by myself or by anybody are merely suggestions, and it is for each Christian to be alert to know the teachings of the Father's Word.

During this harvest time the Lord seems to have been guiding in a rather remarkable way. So there have been different things accomplished in ways that have never before been used exactly in the same manner -- methods different from anything heretofore. At first we tried ordinary methods in respect to the presentation of the Truth, and we thought now the way we must do is to get these books, Millennial Dawn and Studies in the Scriptures, into the book stores, and so we got them into the hands of one of the leading booksellers of the world, who would have the best opportunity of getting them in everywhere. And they had only been one day on his book shelf when a minister, Major Whittle, at one time a co-laborer with Mr. Moody, saw them on the counter and said: "Revell, where did you get these Millennial Dawns?"

"I got them the same as I got your books."

"Well, Revell, you don't want them there."

"Yes, I do. I am not hide-bound, Mr. Whittle."

"Well, if Millennial Dawn stays on your book shelf all my books come off and the books of all my friends. Now, what do you think?"

"Oh, if you are going to talk that way I will have to take them off."

So he packed them up and shipped them right back. The Lord did not intend Millennial Dawn to go out that way. If it had gone out that way it would have been a great disadvantage, as we now see. We thought at the time that was quite a hardship, but we see now it was a great blessing. So all things work together for good to those that love God. God had His own idea about the matter but had not told us in advance.

Then, in the Lord's providence, the next suggestion was that some of the friends of the Truth who had been blessed by a study of these books, would like to go out and give their lives doing colporteur work. Then that became quite a work, until now how many do you think there are? In this country and Canada there are about 700. There are other hundreds in Germany, Sweden, Norway, Great Britain, Australia, etc. What is the result? The result is that these volumes have reached over eight million copies. Now if all the book stores had had them it would probably not have amounted to one-hundredth part of that number; 800,000 would have been a large number. But it is over eight millions now and they are still going out in the same way. Thus, we believe, the Lord is overruling this harvest work. We did not do it; we did not know how to do it. Merely when the door closed in one direction we tried to use common sense as to what other way the Lord would have. The Lord opened this other door, so it has been going out that way.

Then another matter came along, the literature plan. We began the free literature plan in a very gingerly way. We had at first a very small price put on the tracts, then we thought, No, there are a great many people who would like to give away tracts who have not the money to buy them, and others who have money to buy them that would not care to give them away, or do not have the time

or something, so we made the proposition that we were going to give away all the tracts everybody needed and would use and they could have as many as they wanted free. The friends could hardly believe it at first; they said, These great tract societies that have large backing and foundations, etc. of hundreds of thousands of dollars charge for tracts; it cannot be possible. How many of them go out free? Well, you know the report of the Watch Tower -- I think it was twelve millions of copies last year, and I think they reached probably all parts of the earth -- two different languages in China, six different languages in India, one in Korea, and the Japanese, and Swedish, Finnish, Danish, Norwegian, German, French, Italian, Hungarian, Bulgarian, Russian, Roumanian, etc. -- all languages; I think nineteen is my recollection now. And these are going out free. It costs something, doesn't it? Sure it does. They do not come down out may be. The transportation companies do not care any more for us than for other people.

Now there never was such a propoganda as that carried on as far as I know of in any part of the world at any time in the world's history. That is another part of the harvest work, you see. Who arranged that? Some people say, Brother Russell. No, he did not, my dear brethren; Brother Russell merely found the door open and went in. But somebody opened the door and guided the way, and Brother Russell has merely been trying to follow in whatever way the Lord would open up. That is one of the ways He opened up. Now we would like to say that the Lord did that. We believe He did. That is our thought. Somebody else may have a different view; he has a right to his opinion.

Then came along the Pilgrim work. That is different from anything that has been done before. Something a good deal like it was done in olden times by the Wesleyan friends, Methodist friends, circuit riding, etc. But we have something they never had and on a still larger scale all over the United States, Canada, Great Britain, and other countries -- people going up and down everywhere preaching -- and "No collection, Seats free." It has almost become a trademark with us, dear friends. We have no objections; we believe that is the way it was in early times. When Jesus preached we doubt if they took up collections; we have no record of it at all; but He gave away a whole lot -- bread, fish, etc. There is no word about His ever taking up a collection. I cannot imagine the Savior ever would do so. I cannot imagine the Apostles would do so. It seems to me it would be lowering the dignity of the Master and His great work for Him to have taken up a collection and begged of the people. I think our dear friends of the different denominations are under a mistaken idea. I am not trying to be their censor or to guide them, I am merely going ahead with this matter the way it seems to me to be the Lord's will, and they can do what they think is the best way. If they think well to follow the same course, very good, but that is their business. The point I am making is that so far as we know the Lord guided in all of this matter of the sending of these preachers in all directions. And wherever they go they have the good message and stir up the pure minds of the Lord's people and seek to cultivate the graces of the spirit, and not being dependent on anybody for a copper they can be that much more free in all they say, and to counsel wisely. They do not ever ask a penny, and if a dollar were given them they would send it right on to the tract fund. So you see they are not making any money out of it; they merely get their expenses, and we think that is a good plan. We are not finding any fault with others for doing differently; they have a perfect right to do it; but we think this a good way; these brethren have nothing to think about financial matters, they can give all their time and thought to preaching the Gospel, presenting it to the people, and helping them as they go. They do not merely preach on Sundays, but every day in the week right along, everywhere. That is another part of the work.

Then came the newspaper work, and the Lord opened that up. One newspaper first of all got interested and wanted to publish the sermons; then others wanted the sermons; then a syndicate took over the matter and said, We will attend to all of this and have the whole matter in our care, and we said, Very well, we are glad to have it so. You know how to do this better than we do, anyway. Very well, that is the Lord's providence, and we are very much pleased to have it so. And now as a result of that part of the work, what have we? About 1,500 newspapers in the United States and Canada, about 500 in Great Britain, Australia, New Zealand, South Africa, Sweden and Germany, making about 2,000 papers in all that are publishing the sermons, etc., and it is estimated that those are reaching approximately twelve millions of readers every week. So the Lord has led on in that way, you see.

Now perhaps you will be interested in knowing which of these are the most successful ways. I was a little curious myself, so recently while a meeting was being held, a kind of a social meeting, I said to the friends, Now I would like to know how you first came to a knowledge of the Truth? What was the means God used to bring the knowledge of the Truth to you? The response was about like this: First, those show their hands who first received a knowledge of the Truth through hearing the preaching of somebody, some pilgrim brother, Brother Russell or anybody else.

About 40 showed their hands.

Then the next question was, How many first got the Truth through the literature given out free?

And the hands showed 41, as near as I could count.

The next question was, How many got the Truth first through colporteurs and the books?

And the hands showed 70 -- nearly as much as the free literature and preaching both.

Then the fourth question was, How many got the Truth first through private conversation with some person who was not preaching in a public way, but merely in a private conversation had their attention first brought to the Truth?

And the hands were 70. Think of that! I congratulated the friends who were present. It happened to be a meeting of sisters and there were about 300 present and some of them did not come in under any of these heads, and therefore we did not get the full vote. But these four heads showed a great deal of interesting matter to us and we said to them, Now you see that not my public speaking and all others speaking have reached as many proportionately as others have done through colportering and private conversation. Then the two leading ways God has been pleased to use are, the colporteur work through the books, and the private conversation. I said, Now the Scriptures limit the opportunities of the sisters in respect to preaching the Gospel, but you see what a blessing is right in your hands; you have an opportunity for private conversation with people, and have the opportunity of colporteur work. So I do not see that the sisters are done out of very much of their privilege and opportunity by any Scripture regulations that refer to them as separately from the brethren.

I would like to know how it is here. Would it not be interesting to you, too? How many here present first came unto a knowledge of the Truth through the colporteur work, through some colporteur bringing the books to your town? Please raise your hands.

Result, 64.

Now how many first came to a knowledge of the Truth through free literature that was given to them?

Result, 58.

Now how many first came to a knowledge of the Truth through hearing some kind of public preaching?

Result, 42.

Now how many first came unto a knowledge of the Truth through some private conversation?

Result, 154.

Well, no matter, dear friends, how we came to a knowledge of the Lord's great plan, I am sure all who have ever seen the light of the knowledge of God's great plan of the ages have something which rejoices their hearts.

*"I love to tell the story,
It did so much for me,
And that is just the reason
I tell it now to thee."*

The showing of the hands here this morning indicates that private conversation has had the largest influence as far as reaching the people is concerned. So I want you to all have a realization of the fact that the opportunities of service in the Harvest Work are right in your hands. Each one has the opportunity of private conversation. There are some, however, who I think would do well not to talk too much. We have heard of people who whenever they talk "put their foot in their mouth." That is very true of some people. There are some who cannot present the Truth logically, but are too antagonistic, too combative, etc., and they do harm. Whenever you find that is your experience then you do well to avoid using that method which is not successful and to try some other method; as, for instance, the giving out of literature, etc., or inviting them to hear somebody else.

Now, my dear friends, what I should like this morning is to have you realize that the Harvest is not yet ended, and that there is still room, and time, and opportunity, for you and for me, and for all of the Lord's people, to continue to show forth the Lord's praises. Indeed, my experience teaches me that there never was a time when people were more alert to hear than at the present time. There is an awakening of the minds of Christian people, there is a hungering for the Truth, as I said to the editor of the Congregationalist in Boston. I had been preaching in Boston, and there was a very large crowd present, it was a very warm day and the Boston Theater was crowded full. It seats 3,600 people and there were 400 chairs approximately on the platform. There were over 4,000 people and they said about 1,000 had been turned away from the door. The next day one of the editors of the Boston Congregationalist, a newspaper there, called to see me and said: "Pastor Russell, how do you account for such a crowd of people on a warm June day when the theaters are

calling them there and the shade and the hammock inviting them, and the seashore inviting them, and the street railways had excursions, trains, etc. -- how do you account for such a crowd of people coming? Now we have very able people here in Boston; you know we think we have some of the ablest ministers in the world here in Boston. We rather pride ourselves on our culture here in Boston, and yet most of these ministers yesterday were satisfied if they had a congregation of 40 or 50, and if it went up to 60 they had a good congregation. "Now," he said, "how do you account for that? What is the explanation?"

I said, "My dear brother, I think we might best look into the Bible for an explanation. The Bible, I believe, describes our day, and the Bible says there shall be a famine in the land, not a famine for bread nor a famine for water, but a famine for hearing the Word of the Lord. Now, brother, it looks to me as though the people are hungry for the Truth." He had already remarked that some of those people sitting there looked as though they were almost ready to fall off the edge of the chair, they were leaning forward so intensely interested, and sat there for two hours. I said, "These people were hungry. Don't you think they were?" He thought they looked hungry. Then I said: "Let me tell you what I think: We as ministers gave the people for a time awful doctrines, such as Brother Jonathan Edwards thought was the Truth, about horrible tortures for the future, and pictured the angry God who was shaking the sinners into Hell, and I believe that we very much overdid our own conception of matters. Since then we have gotten our conceptions cleared and we have better thoughts than that of God, and I suppose there are few ministers here in Boston who believe one word about Eternal Torture -- perhaps not any of the educated ministers in this city. But we have taken that away, and what have we given them instead? Is it not true that all the pulpits of the educated ministers are either giving something about the latest novel, or some other foolishness, or they are giving them the latest deductions along the lines of higher criticism, undermining the Bible and the things of the Bible? Or, they are giving them the doctrine of evolution, and saying: This is what you are to believe: Your grandfather some distance back was a monkey. You should be glad you are not monkeys, but you are getting away from it. Now, I said, it seems to me we have made a mistake if any of us thought that would satisfy a hungering soul. There is no soul that is going to be satisfied with being told that his grandfather was a monkey. If he is satisfied with it, it shows he is a very poor creature in his own intellectuality."

Now, I believe we cannot improve on the message of God's Word, and you witness that I try to give it as plainly, simply and beautifully as my stammering tongue will permit. It is the message of God's love, the message of God's plan; that is the message of the hour for the world, and they all need it, they are hungering and thirsting for something and not getting it; they are in danger of slipping away into infidelity and utter rejection of God altogether.

I remind you, dear friends, of the fact I have mentioned before in print, that you have opportunities as ministers of the Gospel of Christ -- every one of you; that the Lord has not limited the matter to those who stand on the public platform; He has indicated that all are authorized to preach and teach His Word who know His Word. "He that hath My Word, let him speak My Word faithfully." He that hath merely a dream, or imagination of his own mind, let him tell his dreams, but he that hath My Word, let him speak My Word -- let him tell forth the Truth faithfully. (Jeremiah 23:28.) I remind you again of what the Scriptures show us, namely, that this authority to preach comes by receiving the Holy Spirit. Whoever receives the Holy Spirit is anointed to teach, as Jesus declared, quoting from the sixty-first chapter of Isaiah, "The spirit of the Lord God is upon me." When did it

come on him? When he made his consecration at Jordan, when the Holy Spirit rested on him as a dove. He was anointed of the Father to preach at that time, and so he says, fulfilling the prophecy of Isaiah, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto 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." Now as that Holy Spirit on our Lord gave Him the authority to preach, so all others who receive the Holy Spirit, all others who receive the spirit of Truth, are authorized to preach; and anybody who has not received the spirit of the Lord has no authority to preach at all, no matter how many synods have presumed to give him authority. There is no authority for preaching the Word of God other than that which the Bible contains: "He that hath My Word, let him preach My Word faithfully."

I remind you also that many of you have opportunities superior to what you would have if you had a pastorate in some congregation of Christendom. You could only reach fifty to one hundred, or maybe five hundred at the most, and you would reach them perhaps once or twice a week, while as it is many of you are finding opportunities for private conversation seven days in the week, and some of you are doing "sharpshooting" as we call it, and some are doing volunteering -- carrying the printed message -- and some are doing colporteur work, taking the books around and showing them to people.

I should say, lest some should mistake this matter, that all of this work that is done by the Watch Tower Bible and Tract Society, and the International Bible Students' Association, which is simply another branch of the same work, is all done as pure philanthropy. There is nobody makes a penny out of it. I do not make one cent, either by royalty or premium, and the Society in publishing these books loses some money every year as the years go by. You can readily see that when I remind you the books are disposed of at the rate of 16 cents apiece, bound in cloth. You can see there would be no profit in them. But anyone can have that book sent to him in China for 25 cents, including postage, or anywhere else on the face of the earth. Nobody makes any profit. And when we count in the money for foreign translations, there is a loss of thousands of dollars every year. Where is it made up? My dear friends, there are always people saying, I would like to get some money into this work. I remember one brother of the Reformed Presbyterian Church who called on me and said, "Pastor Russell, I would like to ask you a question, and hope you won't think it is impertinent."

"Oh, no, go on."

"How do you get the money? You do not ask any collections, and do not charge any admission fee -- how do you get the money?"

I said, "Brother, if I tell you I fear you will think I am trifling with you. But I will tell you the strict truth. People bring money and send it through the mails, and say, 'Will you let me have a chance to have some share in that work?'"

He looked at me as though he thought I would take him for a child, a novice. I said, "Brother, it is strictly true. People are anxious to get some money in; we never ask anybody for a dollar or a cent, but people are anxious to get some money into the Lord's work."

One brother said to me, "Brother Russell, if you ever get short of money, remember I have got some, and would be pleased to give it." I said, "Brother, you will never have me ask you for a cent as long as you live. I made up my mind long years ago that whenever the money stopped coming I would understand that the Lord wished me proportionately to slack down on the work; but as long as the money keeps coming I will try to spend it." So I have been spending it. We are spending money all the time, and gladly, cheerfully; it is not ours at all. We spend it economically, too -- very economically. Indeed if you will read the Society's report every year you there see what you can get done in the way of printing, and you will find that we do our work most wonderfully cheap. Nobody is cheated, everybody gets his proper wages and amount of money, but it is done on a large, wholesale scale, and we know what the things cost, and we expect to get them at a reasonable price -- and we do.

Now all have the opportunity of harvest work. After having a good week's visit together here on the precious things of God's Word, I hope as you go to your homes it will be with fresh spiritual strength and courage, and with fresh zeal, and that you shall carry your earthen vessels full of the Lord's spirit and pour it out like the widow's cruse of oil at your homes and all around and fill up everything with the Truth, wherever there is any interest, and whoever has an ear to hear. I do not say that you should bore anybody; I do not think that is the proper or wise thing to do. As soon as I find a person has no ear to hear I stop -- not too abruptly, but I simply cut it off there gradually, knowing that I am only wasting my breath. I have no breath to waste, and nobody else ought to have. If people are not interested in what you have to say, think nothing the worse of them. Understand their ears are probably filled with the sand of business or pleasure, and their eyes are full of desire. Do not worry them. Maybe the Lord has not called them. You are not to give them the call except in the sense of presenting it. Jesus did not say, Whoever you make an ear for may hear; but, Whoever has an ear let him hear. So you are merely looking for those who have ears. I have found some dear friends who were disposed to take chisel and mallet and say, If you haven't an ear I will give you one. That is a mistake. It doesn't reach into the heart then. We want to be wise in this matter and merely seek for those who desire the Truth. The Lord has people -- we are finding more of them every day -- who hunger and thirst after righteousness, after the Truth. Nothing else will satisfy them. That is the kind the Lord wants to hear now. What about the others? Oh, well, the Lord has a splendid time coming for them. They will miss a whole lot. There is a special blessing for the church that does not go to any other class, but the Lord is nevertheless rich in mercy and has plenty of blessings to shower upon all the human family very soon. How glad we are for that!

I heard of the resolution that was passed here the other day respecting moving pictures, and other pictorial means of reaching the public. I was very glad to see that so many of you seemed to take an interest in that matter. I have noticed especially for the last three and a half years how much this matter of pictorial teaching is doing in the world, and I have said, Every other people are making use of it except the Truth people as far as I can see, and is there not some way we could do something to get it before the people and thus teach what the Bible says on these various subjects? I thought of one plan, and thought of another, then some of the plans I thought of did not seem very practical. Then I started out to work up a plan. I have been working at that plan now for about two years and one-half, and we have produced some pictures that are very wonderful, we think. We have gotten copies of pictures from all parts of the world, pictures that were never before shown in public at all as far as we know, and that would be very interesting to the whole public. Everybody

would want to see them, wherever shown, because they are beautiful pictures interesting in both detail and subject matter. And with all of this we want God's great plan of the ages to be seen -- the things past, the things present, and the things to come, just as the Bible outlines it -- part of it by moving pictures, and part stereopticon views, part lectures, and these lectures will be delivered three times a day. To preach three times a day and keep it up every day would need a good throat, wouldn't it? So we have arranged to have the phonograph do the preaching, and the pictures and the whole thing will be working automatically, as it were. It will take some hands to attend to the matter, but it is still another part of the harvest work, a part which we believe will be very interesting to you all. We cannot all engage in that, and I want to say just here that I would not like to have any engage in this work who are colporteurs and who are meeting with success. We want to keep it away from them. Why? Because we think there is no way they could do better than the way they are now serving; we would not want to stop the colporteur work for a minute; that is too valuable a service, as the vote I told you about showed more to have been reached that way than any other, and a large number here this morning were reached through the colporteur work. But this is still another part of the work, you see, that the people in general may have an opportunity of coming into touch with the Lord and His Word and get their faith back. People are losing faith in the Bible. They have had the story of Jonah and the whale shown up to them to be a foolish story, and many other things in the Bible shown up as contrary to reason, and we wish to show that on the very face of it these are very logical and true things and the Bible is a book worthy of all consideration, and that the man of God through the study of it may be thoroughly furnished unto every good word and work.

I should tell you another thing, just very briefly, and that is about the New York Temple. You will hear about it somewhere else, and I will tell you now. The New York Temple is a building that came into our possession in a very remarkable way. It looks as though it was the Lord's providence, I do not know anything else. We had been trying to secure the use of some building in New York for public meetings, and they were all so thoroughly taken up with business of one kind or another that it seemed not to be successful. And then when we had about given up all hope here we came into possession of a building partly finished and practically bought for no money, bought on credit and practically self-supporting -- it seems too much of a miracle to tell you all that; it just reads like a miracle. The Lord is not working any miracles, I guess, but it is pretty near like a miracle, and so now that building already has mortgages on it and the mortgages are going to finish the building and give us possession of it. We will have the whole Temple. It will be very nice and hold a good number of people -- not as many as we could wish it might hold, but probably a little over 1,300 is the capacity of it. We would have liked it to be at least twice that large, but we cannot have everything we want and we are thankful for what we have.

This matter of the moving pictures and the teaching of the Word of God pictorially to the people has appealed to me so strongly it is my present thought that I will use all my influence with the Society, and I believe it will be successful, so that building may be entirely devoted to the Picture Gospel -- the proclamation of the Gospel through pictures to all the millions of people who are living in New York and vicinity, and to the other thousands who may be coming there day by day, and that every day in the week. Sunday, Monday, etc., morning, noon and night, there will be the Gospel being preached there, and we expect that the house will be crowded all the time. The question is between using the Temple that way or using it for the voice preaching and we concluded how this would reach more people than we could use with our voice, or that of any other

of the brethren could reach. But we have to say that we are not to count our chickens before the eggs are hatched, or at least showing some signs of it; but the building is nearing completion and we expect to have it ready for operation this summer -- or at least by September, and expect to have the first exhibit, or one of the first exhibits of this new moving picture arrangement that you have voted for and endorsed. I was glad to know of your endorsement; I believe it is one way in which the Lord is going to bring a knowledge of His Bible to more people than ever before -- all classes of people and especially Christian people that should be deeply interested in the Word of God, or what the Bible says. But the whole world in general is interested, and there are more people perhaps proportionately outside the Church that are interested in the Bible than some of us have been inclined to think. Many of the churches are not having very large audiences, but this does not mean that the public has lost all faith in God. On the contrary, for some reason there is a large number not wishing to attend church, and these we are trying to reach, and there is no need for any jealousy on the part of those ministers who have congregations -- not at all. We are not especially reaching their congregations; we are reaching the unchurched millions, if you please, through the newspapers and through the large gatherings that are being held in various places -- very few of them being church members, comparatively; there is no competition at all. We wish all who have the message of God's blessing in proportion as they have the pure message. Some have it more pure and some less pure, but it is a matter of comparison. We are thankful for all the various means God is using for making known the riches of His grace, and you and I are glad we may have a share in being co-laborers for the Lord in the present time. And if we are faithful in the present use of opportunities, he will account us worthy to share with the Master in the Kingdom when the power of the Kingdom shall be exercised to make the knowledge of the glory of God fill the whole earth. He that is faithful in that which is least of the things of the present time would be faithful in greater things, and they are the ones who will have a share with the Master. Show your faithfulness to the Lord -- not to me. I cannot know how faithful you are.

You may be ever so faithful and have so many difficulties in the way that what you do might seem slight, or you might be able to do much more. So let us each do in the sight of the Lord what we believe would be pleasing and acceptable to Him, and then wait for Him to say, "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities" (Luke 19:17). We are to be members of that Kingdom class, and that class is to rule the world; and whether you will have ten cities, or five cities under your authority I do not know, or whether I will I don't know; we are leaving all of that to the Lord; He will do what is best, and we will be thoroughly contented, satisfied, when we awake in His likeness and share the glorious things He has promised to the faithful.

FAREWELL RECEPTION AT HOT SPRINGS

THE special train party being scheduled to leave Hot Springs at 10 p. m. in order to be at Dallas in time for Pastor Russell to fill his Sunday engagements in that city, Pastor Russell, tendered to the friends a reception at 7 p. m. Brother John T. Read, of Chicago, favored the friends with solos. Ice cream and cake were served. Each one present was also given one of the heart bookmarks. Brother Russell also addressed the friends briefly, and we report his remarks below:

TOMORROW, dear friends, will be another good convention day, but I shall not have the pleasure of being with you. I expect to be with some of like precious faith at Dallas, Tex., tomorrow, and have some good meetings, both public and semi-public. From there we go on to San Antonio then to El Paso, and Tucson, and San Diego and Los Angeles, then up the coast and around. A good many have said they would like to come along. I bid you all welcome to come along, my dear friends, and will tell you all a very easy way to do so -- in the spirit of your minds; no dust, no cinders, no car fare to pay -- a very economical way in every sense of the word and one in which you can use every minute of time: simply have your heart in communion with the Lord, the Truth and the brethren, and have fellowship with us all along the way. It is a very easy way to travel. I hope we will have your company, and you may remember us in your prayers as we go from place to place. I will not be alone, as you know the convention party I have met here -- quite a good number of friends, of the Truth, loyal to the Lord, loyal to His service, glad to do whatever they can to glorify God in their bodies and spirits which are His.

Some of you will be going from here to your homes, at the close of this convention, and I trust that you will be filled with the spirit and that like the widow's cruse of oil you will pour it out, and pour more and more of the inexhaustible supply, because the Lord Himself is our supply. So I trust you will have blessings through communication to others of some of the blessings you have been enjoying at the convention.

I wish to say that I have had a very pleasurable time with you here, very glad to have met you. I have gotten acquainted with some I have never met before, then others I have met before. I am glad to meet those who are old in the Truth, those I have met before; their acquaintance never grows old and I trust will not through all Eternity. And I am glad to meet the new faces whose hearts have been blessed and made glad because of the Truth. And so we are going on from grace to grace, and from knowledge to knowledge, from one attainment to another attainment, and seeking to prepare ourselves to pass beyond the river, as our dear Brother Read sang for us awhile ago, and by the first resurrection we will all gradually pass to the other side of the veil that we might share with our Lord and all the redeemed ones, all the fully consecrated ones, all the fully developed ones, all the



JOHN T. READ.

self-sacrificing ones of every nation, people kindred, tongue, who have trusted in the precious blood of Jesus.

I think it is well that we should take an opportunity here to mention the fact that very many of the citizens of Hot Springs have seemingly done their best to make us very comfortable and happy -- about everything they could have done to make our stay in their midst an enjoyable one.. While we render thanks to God as the giver of every good and perfect gift, and we receive all things as from His hands, yet would it not be proper that we should also acknowledge the kindness of those who never have met us before, but who are very hospitable to us? We remember that hospitality is one of the special qualities God has commanded. We remember how the Lord said through the Apostle, reminding us of Abraham, that we should be careful to entertain strangers, for some thereby have entertained angels unawares -- referring back to the time of Abraham, who received the Lord and the two angels and was very hospitable to them and received a blessing in return. So we may hope, in harmony with the Lord's Word, that even so some of those who are our kind entertainers, and who said kind words to us and did what they could to comfort us, and make us happy, and make our stay a pleasant one -- even though they were not all Christians, we are to remember that the Lord's promise of special blessing is even to those who are not Christians; for whosoever, Christian or no Christian, shall give even a cup of cold water to one of my disciples because he is mine, shall by no means lose a reward. So we are glad in the Lord's arrangement we may hope that some of these kind citizens of Hot Springs will receive their reward -- some kind of blessing. We are not wise enough to tell the Heavenly Father what kind of blessing they should have; but we may ask the Lord to give them what is best. Perhaps indeed some of these people would appreciate it if it could be told them that we at this convention in general session extended to them a vote of thanks. Now I will give the opportunity if anyone would like to briefly move a vote of thanks for our kind entertainment. I will be pleased to entertain such a motion.

(It was thereupon moved and seconded that it is the sense of this congregation and its desire to express the same to the public-spirited citizens of Hot Springs, and particularly the Business Men's Association which represents the people at this place, that this convention of the International Bible Students' Association has been very appreciative of their kind endeavors to make us comfortable, and we wish them to know of our appreciation, and we wish for them such blessings as the Lord may see fit to extend. Carried unanimously.)

It is not our thought to make this a very prolonged session, nor to make it very heavy with logical argument; it is rather intended to be an occasion where we will say a temporary good-bye -- not that this will be the good-bye of the convention; that is not until tomorrow night; you are to have a love feast and a general good-bye of the convention then; but since tonight myself and a goodly number of the company will be going on the convention train, we thought it would be nice to have a kind of a love feast, but not the same kind you will have tomorrow night, in fact one which is more appropriate for Saturday and not so appropriate for Sunday night.

So we have prepared, or rather others have for us, a very plain luncheon of ice cream and cake, and we will have that while we sit in our seats; and while we are par-taking of that with our hearts full of thankfulness to the Lord, we will be having happy feelings, I trust, one toward another, and wishing for the time when the grand convention of all conventions will take place -- the General Assembly of the Church of the Firstborn Ones. Oh, what a wonderful time that will be! Some of

you came here from Texas and some from other states, and I understand that thirty-four different states are represented at this convention. Very good, but when the other convention comes many more than thirty-four states will be represented, and many more perhaps than you and I would know how to expect at the present time, because we cannot know all who are the Lord's, but we are glad to know there will not be a single one of His left out. We find some who are perhaps measurably blind and darkened at the present time, and who in God's providence will have the eyes of their understanding more widely opened as the days go by, and they also will rejoice in the great blessings of God. I tell you it is a grand thing to have a good and rich Heavenly Father, to have a Heavenly Father who delights to give His gifts to all that are in any condition to receive them. He has been making preparation to pour out His blessings from the foundation of the world, for known unto the Lord are all His works from before the foundation of the world. He purposed all of these things in Himself. He did not tell anybody about them at all. He has been grandly working out His great plan, and you and I now are seeing more than we did awhile ago, more than our forefathers did, because we are a little nearer down to the glorious day of consummation. Oh, how glad we will be when the full consummation shall come and we each and all shall see as we are seen and know as we are known, and enter into the joys of our Lord, and have Him say, "Well done, thou good and faithful servant; thou hast been faithful over a few things -- "

Oh, a few things?

Yes, that is all; all you have ever done, and all I could ever do, or anybody else could ever do, would be a very small thing. I am sure the Lord rightly estimated the whole matter. He will say, You have been faithful in a few things; you did not have very much, you could not do very much, you were handicapped by all the weaknesses of the flesh, and the environment in which you were, and by the prejudice, ignorance and superstition of others, and particularly of yourself, but you have done very well, I am glad to receive you; you have done just what I wanted you to do -- developed character -- and now you have shown such a love for righteousness and such hatred for iniquity that God, even your God, is pleased to see you; enter into the joys of the Lord. You have been faithful, have dominion over many cities, greater power, greater privilege under the new order of things, under the superintendency of our Lord and Head, the kingdom of priests to rule, bless, uplift, strengthen, and to help to do good, thus to be copies of the Heavenly Father and to be His agency in distributing His favor, because His favors are all the favors. Our Lord Jesus was merely doing the work which the Father sent Him to do, as He declared, and you and I are invited to come in and share with Him in the great work the Father gave Him to do. By and by the work will be finished and the joyful time will have commenced.

Now, as the brother is about ready to serve the cream, let us give thanks first so we will have no interruption.

"Our dear Heavenly Father, recognizing that every good and perfect gift comes from Thee, we rejoice to acknowledge Thee and give Thee thanks in our hearts first, thanks also now audibly for the good things of life, and that our lines have fallen in pleasant places. Our contract with Thee was a contract of sacrifice, to follow in the Master's footsteps through evil report and through good report, through trials, tests, joys, pleasures and sorrows. We would follow in His footsteps all the way along. We agreed we would deny ourselves whatever Thou mightest require or seem to

indicate would be Thy will, and yet notwithstanding all this pledge of full consecration, Thou hast given us so many temporal mercies as well as a good many spiritual things.

Continue us, we pray Thee, under Thy love, and care, and bless us on this occasion in our fellowship together, in the partaking of the refreshments, and in all the things of life.

And, dear Lord, our hearts go out for all the dear saints everywhere -- all who love Thee in truth and in sincerity, and we pray for all of these, known to us and unknown to us, the same blessings and mercies that we ask for ourselves, through the riches of Thy grace in Christ Jesus our Lord. Amen."



We have some bookmarks, dear friends, which we want to call to your attention. They are not strictly new, you have seen them before, and perhaps some of you may have them, and perhaps you would like to have another one; we have enough here, we think, to supply all present. I would like you to consider with me what this little book-mark says, so that every time you look at it, it will preach to you more and more of a sermon. You know we cannot get too many sermons -- if they are not too long, and if they are right to the point.

Now the sermon this will preach to you just at a glance ought to be a very great sermon, and to just refresh your minds of what you have already learned; the same sermon coming up again will be just like some of our Lord's teachings; as, for instance, when He said, "I am the vine," etc.; that never gets old. We have heard it a thousand times, probably, and may hear it many times more. So all of these good things that are the Lord's Word are very precious to us and very helpful.

On one side of this bookmark we see the Lord's picture in the center. I might remark that this is a copy of what is considered to be one of the very oldest likenesses of Jesus that is known in the world. It was a picture made in intaglio form, cut into an emerald stone. It was carried to Constantinople, when the capital of Rome was transferred from Rome to Constantinople. The legend has it that it was cut in the days of Jesus and sent as a present to one of the emperors. At all events, it was found among the emperor's effects, and was presented to the Pope at Rome, and is still in his hands or tender his control. Of course, we cannot tell whether it is a good likeness of our Lord or not. We do not expect to see Him in the flesh; we expect to see Him as He is, not as He was. We shall see Him as He is because we shall be like Him by the resurrection change. So this picture merely suggests some-thing about what He may have looked like. Then around on the sides we have the representation of the grape vine, and we are reminded of that wonderful chapter of John, "I am the vine, ye are the branches. . . Herein is my Father glorified that ye bear much fruit . . . and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." You know what that means, It means that the Lord will trim you off, so to speak. If you have a tendency to run out in this direction too much after automobilizing, he might cut off some of the things in that direction, and thus benefit you spiritually; He might break your automobile, or you might have some accident, or you might lose some of your money, I don't know what; it is not for me to tell; the Lord knows. If automobilizing was going to hurt one of His children I believe He is equal to the emergency to find out how to trim off that branch so it will bear more fruit. Before He would cut the branch off entirely He would prune it, if pruning would do.

Then you see there are large bunches of grapes, comparatively, and some are larger and some smaller. Our Lord Himself bore much fruit. He was perfect; He could do it. You and I cannot bear much fruit because we are imperfect. We have the treasure in an Imperfect earthen vessel. He had the treasure in a perfect earthen vessel, therefore He could bring forth much fruit. So here are some small bunches, representing your fruitage and mine. The smaller bunches represent the best you can do and the best I can do to bring forth fruit to the Master's praise. Look at the bunches and see if you can get yours a little larger; that is the right way.

There is a text of Scripture underneath that I hope you will continue to think of, and I hope it will influence you every day of your life: "Keep thy heart with all diligence." Some may say, "Brother Russell, don't you think that should mean to keep your head with all diligence?" No, Brother, I do not think so. It is very good to keep your head straight on everything; I approve that. We are trying to straighten people's heads all the time; we believe that crooked heads are the cause of much of the trouble that is in the world, and these crooked heads we all got through the fall; some are crooked in one place and some in another; all have more or less crooked heads. We are not responsible entirely; the Lord makes allowance for our imperfections, and He very graciously is dealing with us and imputing the Lord's righteousness to us and forgiving our imperfections, but the important thought is the heart, and this tells us why -- because out of it are the issues of life. What do you

mean by the issues of life? Why out of the heart the issue will be determined. You and I are on trial for eternal life, or for death everlasting. Whoever has entered into this covenant with the Lord of sacrifice and turns his back on all restitution hopes and prospects, for him the die is cast. It is either life on the spirit plane, to which he has been begotten, or lose everything. We have it to make a surrender of the earthly things before we will be accounted worthy to have the heavenly things. The issue, then, dear friends, with you and with me is life eternal or death eternal. I wish we could realize that fully. It is a very important thought that we have made in a full surrender of the whole matter as far as the earth is concerned, as far as restitution is concerned, and we have no right to it. One says, But if I should fail of using of my spiritual blessings would not the Lord give me restitution blessings? We answer, No, because you have had your restitution blessings; I have had mine; you could not have the spiritual until the natural restitution rights had been first imputed to you, and then surrendered, sacrificed, and laid at the Lord's feet, asking Him to accept the sacrifice of the earthly that you might have with Jesus a share in the heavenly. Therefore, you see that is the great issue of life.

Another thought: Suppose that is an issue of life, and that you will be one of those who will be successful in attaining this great prize of everlasting life on the spirit plane, to which we have been begotten. Then still it is an issue of life. Why? Because there are different conditions of existence on the spirit plane. The Scriptures very clearly show, we think, that some will gain this spiritual life on the very highest plane, to-wit: the Divine nature, and that others will not attain to so high a nature, but they will get an existence on the spirit plane in a lower degree -- like unto the angels but not far above angels, principalities and powers, and association with the Lord. You see, then, the difference. It is an issue of life, first of all, whether it will be life eternal or death eternal. Then, secondly, if it is decided in your case that it shall be life, then it is on which plane of life, whether on the glorious plane of joint-heirship, or merely just saved so as by fire, as the Apostle represents - - smoked out of the world, if you please. It will be grand whichever way it will be, but still more grand if we shall attain the higher blessing to which we have been called, but I hope you and I will think of these things and remember what this little bookmark means. I trust as you receive it you will be saying, "Little bookmark, you remind me of the issues of life; it is either life or death; either life on the spirit plane or extinction. And then, little bookmark, you remind me also of the fact that even if it is life, it is still to be determined in which condition it will be. The Lord has invited me to the highest degree and says His grace will be sufficient for me, and that if I fail to attain the highest degree, it will be my own fault."

Then on the other side we have some forget-me-nots. Forget not the convention; forget not the Lord for whose interests we have come together at the convention. Then remember this text and you will see how sweet it is: "Behold, what manner of love the Father hath bestowed on us, that we should be called the Sons of God!" It is such a wonderful love, His love for the Church, that we should be lifted from the miry clay of sin and condemnation and made to be joint-heirs with Christ, and heirs of God, to the "inheritance incorruptible, and 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." That "last time" we are hoping, dear friends, is near at hand.

And, finally, the last text on the bookmark: "We know that when He shall appear, we also shall appear with Him in glory."

Discourse by Brother W. H. Bundy.

Subject: "OUR MINISTRY"

TEXT -- Matthew 8:14, 15: And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her and she arose, and ministered unto them.

TO THE ordinary Bible reader this is but one of the many miracles of our Lord suggesting His power and ability, as the Son of God, to heal the sick and cure the sufferer, but to the Bible student it is a most significant picture of His coming Kingdom. Practically every miracle performed by our Lord during His earthly ministry is a picture of the Kingdom, and some bring wonderfully significant features of God's Plan into prominence. As an illustration, the first miracle ever performed by Jesus is a wonderful suggestion of the Millennium. In the marriage in Cana of Galilee his mother turns to our Lord, saying, "Son, they have no wine." He replies, "Mother, you do not understand me, mine hour is not yet come." Then to demonstrate what would take place when His hour would come, He commanded the servants to fill the water pots with water. This water became sparkling wine. At our Lord's suggestion it was borne to the governor of the feast, who remarked that the best wine had been saved to the last. This beginning of miracles did Jesus in Cana of



Galilee. In larger fulfillment a greater marriage is being prepared, the marriage of Christ and the Church. The time for this royal marriage is drawing near and our hearts are filled with fond expectation as we anticipate it. The Scriptures would seem to indicate that immediately following this marriage there will be a lack of wine, that is, the world will be temporarily without the present witness of the Truth, the wine of the Kingdom. Evidently this is the trouble coming upon all humanity as foretold by our Lord. Immediately following this trouble our Lord will command the water pots (earthen vessels) to be filled with water and poor, thirsty humanity will then receive the outpouring of the Truth, which to them will become the invigorating wine of the Kingdom, stimulating their lives and hearts. The Governor of the feast is Jehovah Himself, who has prepared a feast of fat things for all people. As the best wine was saved to the last, so the most magnificent manifestations of the power of the Lord will be exhibited at the close of the feast, when "in the dispensation of the fullness of times He will gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him."

Similarly in the miracle tender present consideration, a picture is brought of our Lord as the great Physician. It will be during the glorious reign of Messiah that the poor world will be healed. This is suggested in James 1:27, "Pure religion and undefiled before God is to visit the fatherless and widows and to keep unspotted from the world." Reversing the order, the Church, who is the only proper exponent of pure religion, is during this Gospel Age to keep herself as a chaste virgin, unspotted from the world. In the following age she is to visit the fatherless and widows. The poor world has been fatherless for six thousand years and is to come under divine parentage through the effort of Christ and the Church. Christianity, so-called, has been a widow -- if you please, a grass-widow -- having forsaken her first love, and she is to be led back to him by the true Church. In this age of blessing our Lord will establish a sanitarium, He Himself being the great Head Physician. With Him will be a staff of subordinate physicians, one hundred and forty-four thousand in number, all having graduated from the school of Christ and having received diplomas upon which were written these words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

There will also be a staff of trained nurses, the Ancient Worthies, who will care for the patients under the instructions of the physicians. This sanitarium will be positively germ-proof, every instrument then being used having been sterilized by the power of the Truth. Nothing shall hurt nor offend in all God's holy sanitarium. The food and medicine will be carefully chosen under a pure food and drug act. Adulterations like those having been handed out in the present age under the

name of Christ will be marked adulterated and no poisonous concoctions will be there. Everything will be so carefully labeled that the 'wayfaring man, though a fool, shall not err therein.'



MARTHA AND MARY.

While these blessings are future, we, as the disciples of Christ, are being cured. Our cure is the rest cure. There is nothing like it. Such a cure brings peace and joy, comfort and perpetual rest. " 'e which have believed do enter into rest." While we are thus at rest the whole world, like Peter's wife's mother, lies sick of a fever. This fever is one brought on by a lack of rest, indulgence, worry and discontent. Even the Christian world is sick of this fever because, like Martha, it is cumbered with much serving. Martha criticized Mary for sitting at the feet of Jesus and the Lord says, "Mary hath chosen the good part." Bye and bye we fear Martha will say, "Lord, Lord," we (lid thus and so, erecting a magnificent steeple upon our temple of worship and giving thousands of dollars to our beloved pastor and our magnificent choir. We fear also our Lord will reply. "I never knew you," and the reason why He never knew her was because she spent the entire time in the kitchen. The way to know the Lord is to stay with Him.

While the poor world is thus groaning with fever, so-called quack physicians are administering pills and pellets and plasters These pills are so bitter and nauseating that they must be swallowed whole. Some "pills" deny that there is any pain and others offer evolution as a solace. The intended purpose of this dope is to put the patient to sleep but when they awaken, as Brother Raymond would say, believe me, there will be some noise. The poor world, like the woman of Mark 5:25, 26, is suffering many things from many (religious) physicians.

"He touched her hand and the fever left her." Ah. that is the cure and the only cure that will bring healing of mind and heart and rest to the soul. Beloved, how much this touch has meant to us. As we have received of the vitality of our Lord, His strength, His mind, proportionately have these expelled the fever of worry and sin and death. How grateful we should be and how glad to show our appreciation. "He touched her hand and the fever left her and she rose and ministered unto Him." We have the same privilege, for ministering unto His saints we are ministering unto Him, and we should be very grateful for such a privilege of service. After thus having experienced the Master's touch we are resting peacefully in Him, so are we looking gladly forward to the time when the whole groaning creation shall experience the blessings of God's future sanitarium.

MATTHEW 8:15

"He touched her hand and the fever left her."
He touched her hand as He only can;
With the wondrous skill of the great Physician,
With the tender touch of the Son of Man;
And the fever pain in the throbbing temples
Died out, with the flush on brow and cheek,
And the lips that had been so parched and burning
Trembled with thanks that she could not speak.
And the eyes where the fever light had faded
Looked up, by her grateful tears made dim;
And she rose and ministered in her household,
She rose and ministered unto Him.

"He touched her hand, and the fever left her."
Oh, we need His touch on our fevered hands,
The cool, still touch of "the Man of sorrows,"
Who knows us, and loves us, and understands.
So many a life is one long fever!
A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.
Oh! What if in winning the praise of others
We miss at the last, the King's "Well done"?
If our self-sought tasks in the Master's vineyard
Yield "nothing but leaves" at the set of sun?

"He touched her hand, and the fever left her."
Oh, blessed touch of the Man Divine.
So beautiful then to arise and serve Him,
When the fever is gone from your life and mine.
It may be the fever of restless serving
With heart all thirsty for love and praise,
And the eyes all aching and strained with yearning
Toward self-set goals in the future days;
Or it may be a fever of spirit anguish,
Some tempest of sorrow that dies not down
Till the cross at last is in meekness lifted,
And the head bends low for the thorny crown;
Or it may be a fever of pain and anger
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly, rankling there.

Whatever the fever, His touch can heal it,
Whatever the tempest His voice can still;
There is only joy, as we seek His pleasure,
There is only rest, as we choose His will.
And some day, "after life's fitful fever,"
I think we shall say in the home on high
"If the hands that He touched had did His bidding
How little it matters what else went by!"
Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch Thou our hands! Let the fever leave us,
And so we shall minister unto Thee.

Discourse by Brother A. H. MacMillan.

Subject: "CONSECRATION"

THIS is Consecration Day, and we have selected for our consideration a text in harmony herewith. The text is found 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, your reasonable service." In the preceding chapter the Apostle points out that God arranged to select from natural Israel 144,000 who were to experience a change of nature and share with Christ the privilege of being the spiritual seed of Abraham, through whom all the families of the earth will receive the blessings promised in the Abrahamic Covenant. In Revelation 7 we read that there were to be 12,000 taken from each of the twelve tribes, making in all 144,000, and these are referred to in Revelation 14 as standing on Mount Zion with the Lamb -- as His Bride. When he came to select and prepare these, the Apostle tells us they (the natural seed of Abraham) did not appreciate the privilege of becoming the spiritual seed of Abraham. They felt that as they were the natural offspring of Abraham, all the blessings promised were insured to them. We are told, however, that a remnant were faithful, and the rest were blinded, or, as suggested in the figure in Romans 11, they were broken off from the olive tree of which they were branches. The olive tree being a picture of the seed of Abraham, and the privileges and promises that were theirs.

The failure of natural Israel to appreciate the high calling caused God to set them aside and turn to the Gentiles to take out of them a sufficient number to fill up the vacancy created by their setting aside. After a sufficient number had been gathered from the Gentiles to make up the 144,000, the Lord will then turn his attention to the natural children of Abraham and make with them the New Covenant promised, under which they will receive the earthly blessings through the mercy of the spiritual seed.

Thus we see how God's favor came to the Gentiles after the Jews were set aside. In the next chapter, the twelfth, the opening verse of which we have selected for the text, the Apostle is beseeching those to whom the favor had been extended to present themselves as living sacrifices, in order that they may be accepted as branches in the olive tree and become members of the spiritual seed of Abraham, through whom all the families of the earth will be blessed.

For two thousand years the call has been going out to those who had ears to hear. The call was that there was room in the body of Christ for all who would come, and that these would receive great blessings of glory and heavenly riches. This feature of the call will come to an end in this harvest time, but the call to present yourselves to God will not cease until all of Adam's race has either returned to harmony with God, or those refusing so to do, are destroyed.

Many Christian people seem to misunderstand the subject of consecration, and on this account fail to take the step, feeling that it might involve them in certain experiences that would work to their disadvantage. When the subject is understood we see that it is the duty of all who desire to be in harmony with God to make a full surrender of themselves to Him as soon as they learn about His plan; for the time will come when all must so do, or forfeit their lives, and those who take advantage of the privilege as soon as they learn of it gain a decided advantage over those who tarry.

In the beginning Adam and Eve were consecrated to God; that is, they recognized His will as the supreme authority in the universe and were governed thereby. Later, however, they desired to have their own way about things, and thereby became estranged from God, and in this condition of alienation the whole human family have been born -- "Behold I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). God, however, has provided a plan whereby all the willing and obedient of the human race may return from their wayward course and come into harmony with His will. Those refusing so to do will be destroyed in the second death. Thus we see that eventually all intelligent creatures in existence will be consecrated to, or will recognize and obey, the one supreme will and ruling authority. Isaiah 45:23, 24. Those who make a consecration at the present time are assured that their offering will be accepted, and that the Lord's blessing will be their portion.

We must remember, however, that God could not accept an offering brought by one under condemnation; and in view of the fact that all the human family were condemned in Adam, how could any of them offer an acceptable sacrifice? As expressed in our text, this may be done by "the mercies of God," in providing for its a Redeemer. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." By reason of faith in our Savior we are justified to peace with God, and are thus acceptable to Him as sacrificers. We have a life to offer, for "he that hath the Son hath life."

But there are various excuses offered by those who have taken the first step, but who fail to go on to consecration, as the Apostle admonishes. We will now examine some of these excuses to see if they are tenable.

First, those, not understanding the subject, hold back, refusing to make a surrender to the Lord, feeling that it would mean unnecessary self denial and sacrifice; that is to say, they are afraid that God would ask them to live in such a manner as to render their lives miserable and unhappy.

Second, others say they are glad they have not made a consecration, and on that account have more freedom to live in a careless and indifferent way, devoting their time and attention to selfish pursuits.

Third, others feel that if they made a consecration to the Lord now that it would involve serious results; if they failed to win the Heavenly prize they would lose all and go into the second death. These say that they would prefer to wait until the Millennium and share restitution blessings with the world of mankind.

All of these positions are unscriptural and unreasonable views to take; for, as already stated, it is only a matter of a short time now until every intelligent creature must accept, bow to, and be governed by the supreme will of Jehovah. Why then should we hesitate or put the matter off? Do we wish to take advantage of God's goodness and continue in sin a space longer, and submit ourselves to Him only when confronted with the other alternative, the second death?

Those who refuse to consecrate because it would involve, as they think, a great deal of self denial and hard-ship to them, fail to appreciate the goodness of God. They feel as if he would expect something of them that would render them unhappy to grant. To illustrate their position, suppose a

family of great wealth, enjoying great luxury, were suddenly reduced to poverty and dire want, and a friend should call on them and noticing their great unhappiness on account of the loss of their prestige and wealth, should offer to restore them at the cost of everything he owned. Suppose they should accept his generous offer and thus enjoy the privileges of their former condition. If their benefactor should later call upon them and make re-quest for a favor, suppose they would say to him, "State your desire first before we agree to grant it. We wish you to do this because we feel that perhaps you would ask us to do something that would involve great hardships and self denial on our part." Should they take this course, how ungrateful and unappreciative they would prove themselves to be! How little confidence they would have in their benefactor! If he was willing to reduce himself to poverty in order to give them the luxuries of life, surely he would do nothing to rob them of these. The attitude that they should take would be to tell their benefactor, "All we have we owe to you. Make your request, even to the extent of asking our all; we will gladly grant it." And so we say to those who fear that a life of consecration would entail great hardships on them, if God would give the dearest treasure of Heaven -- His only begotten Son -- to die that they might be redeemed from death, should they not trust Him with their all, assured that he would not require anything of them that would work to their disadvantage? "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." (Romans 8:32.)

Those who refuse to consecrate because, as they say, they love their freedom so much, remind me of the fisher-men who were lost in the fog and unable to find land, and who concluded to seek the Lord's help. One of them got down on his knees in the bottom of the boat and began to pray thus: "Lord, I have not bothered you or asked you any favors for over twenty years. Now if you will just help us get ashore, I promise -- " The Captain shouted, "Shut up, don't make any promises; I can see the land; we will get there without His help." Oh, yes, they say, we will make a consecration in the Millennial Age, when it will be a matter of life or death with us, but the question arises, will God appreciate your consecration then, if you refuse to make it now? What assurance have you that he will? Hebrews 3:7-8 (quote.) A parent would not appreciate the service of a child who would render it only when threatened with punishment. Such a child would be considered unworthy of the parent's love.

Those who fail to consecrate because they are afraid they might go into the second death if they did, are making a great mistake. To my understanding of the Scriptures, no one will go into the second death because he has made a consecration, but because he did not consecrate. The only ones who will go into the second death will be those who have gone back on or refuse to fulfill their consecration, and those who refuse to consecrate. Some think that they are unable to walk the narrow way, and on this account they feel sure that they would be condemned to the second death. Those who take this stand fail to appreciate God's deep interest in their eternal welfare. God would never start any one in the narrow way if He saw any reason why they could not win the prize. If a man saw his home burning and all his valuable papers in danger of destruction, his little ten-year-old boy might offer to enter the burning building and rescue the papers, but the loving parent would not permit the lad to endanger his own life. He would prefer to have the son live and the papers lost. Nevertheless he would appreciate the offer made by his child and love him for so doing. Even so our Heavenly Father will appreciate the offering made by all who present themselves to Him, even though He saw best not to start them off into the narrow way. He will, however, confer upon them certain blessings because of their willingness to trust Him.

We should remember also that we have the promise based on God's faithfulness that we will not be tried above that we are able, but will always make a way of escape, He will direct the issue by giving us grace to endure the trials that we otherwise could not. As suggested in 2 Peter 3:9, "The Lord knoweth how to rescue the godly out of temptation." That is to say, He will come to our rescue when our trials become too great for our strength. Again we remember how our dear Redeemer was rescued in the garden when the trials seemed to crush Him down. The Lord sent an angel to minister to Him. So He will do for us in our trials. So, dear friends, we have no excuse on this point, for the Lord has made every necessary provision for all who come unto Him and offer themselves in sacrifice.

Those who refuse to consecrate. now will not go into the second death when they die the Adamic death, but if the spirit of holding back will continue with them in the Millennial Age, after a space of time they will go into the second death. It is a great mistake to refuse to consecrate when we learn God's will; for this attitude will harden the heart to a certain extent and will require chastisements or stripes to correct this condition. Jesus said to the Pharisees who resisted His will that it would be difficult for them to escape Gehenna, for their course was hardening their hearts. The "Truth is a savor of life unto life, and death unto death," and it begins to operate the moment we learn it.

So then, dear friends, the only course for intelligent beings who know of God's will and plan, is that of full and complete surrender of their wills to the Lord, leaving it entirely in His hands what their portion shall be, fully assured that He will select for them that which will be for their highest interests and eternal good. Just what favors the Lord will give those who consecrate, but for whom there is no heavenly inheritance, we may not know; still we can surmise. To illustrate, our country witnessed a change of administration in political affairs this year. We notice that the new administration had many favors in the shape of acceptable positions to offer various individuals. To whom do they give these? To those who were indifferent about the success of the party during the campaign? No, indeed, they give them to those who were in full sympathy with their principles and policies, and who offered their services in any capacity, and who in every way possible supported the part during the campaign. These are now being remembered and reaping the fruit of their labors. We understand that shortly there is to be a change in the administration of the earth's affairs. The kingdom of Satan is to be overturned and God's Kingdom established instead. There will be many honorable and dignified offices to be filled under the new administration. To whom will these be given? Surely not to those who are now careless and indifferent to the interests of the new King and kingdom. No, these will not fill offices during the Millennial Age. They will be given to those who are now offering their services to the new King in any way he can possibly use them. Let all who know about the Lord and His plan give heed to Paul's admonition in our text and present themselves as living sacrifices to the Heavenly Father, for all we have or ever hope to be are unmerited favors from him, and the least we can do to show our appreciation is to make a full surrender to Him and bide His time to reward us.

If there are still vacancies in the Heavenly Kingdom, those acceptable thereto will receive the Holy Spirit, which will beget in them a longing desire for heavenly things. Thus their zeal will be quickened and they will appreciate the privileges of suffering with Christ. They will become members of the body of Christ, and from that time on will have the witness of the Spirit to that end. They will not seek their own desires and their own way in life's affairs, but will go to the Bible,

their guide, where they find the will, the mind of Christ revealed, and will seek to be governed and guided by its instructions in the same sense that the various members of a corporation are directed by the policies and instructions of the head of said corporation.

To illustrate, if all the drug merchants in this city would unite and form a corporation, with the hope of increasing their incomes; a board of directors and a president are elected. They prepare a book of instructions for the local managers, containing a list of articles to be sold, their prices, hours of opening and closing, etc. Each drug merchant has turned his store over to the corporation and has taken a certain amount of stock in lieu thereof, with the promise of dividends that will exceed his former income. Suppose one man consents to manage the store he formerly owned because he is acquainted with the trade. The first day he starts out under the new arrangements he receives his book of instructions. Certain articles are no longer to be sold, and new ones to be sold in their stead; to open at certain hours and to close at a stipulated time. The man might reply and say, "It will be impossible for me to earn any profits under these rules." He is informed, however, that he must be governed by them, as he is now a member of a corporation and not the head of it. While the store was his own he could do as he saw fit, but now he must be governed by the head of the corporation, of which he is a member. Our English word "corporation" is taken from the Latin word "corpus," which means a body; and so we have become members of the corporation or body of Christ. Before we joined this body we were governed and controlled by our own wills, but now matters are different. We have accepted and must be controlled by the will of our head.

We see from the Scriptures that it is God's plan that the Christ, head and body, be offered in sacrifice at the present time, and later be raised up from the dead and exalted to the Divine nature. In Romans 6:3 we read that "So many of us as were baptized into Jesus Christ (the body of Christ) were (are being) baptized into His death. For if we have been united together in the likeness of his death, we shall also be in the likeness of his resurrection." God has so arranged matters that all those who share heavenly glory with Jesus must share with Him the sufferings and hardships of sacrificial death. Before our dear Master was exalted to the Divine nature He proved Himself obedient to the Father by the most crucial tests that could possibly be applied, namely, his willingness to surrender every legitimate right that he possessed as a man, offering even His life in obedience to the Father. On this account God has highly exalted Him to the Divine nature. as we read in Philippians 2:5-11 -- "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 like God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

We are invited to follow His example by laying down our right to life, secured for us by our dear Redeemer. Some have a feeling that we are sacrificing depraved and sinful things at the present time, as one man said he put his pipe and whiskey bottle on the altar of sacrifice to the Lord. We may be sure such an offering would not produce a very sweet odor in the Lord's nostrils. He might burn such stuff outside the camp and stink the devil out; but do not offer them to the Lord. We make an offering of the proper, legal, and legitimate things of life. It is our privilege to deny

ourselves earthly things that appeal so much to the natural man, and for which the human race live and struggle. It is our privilege to sacrifice these and by faith lay hold of the unseen riches, awaiting our Father's due time to reward us. If we are thus united with Christ in sacrificing our all, we are fully assured that we will be associated with Him as joint heirs in heavenly glory.

In Romans 8:28-29 the Apostle tells us that God has a definite purpose in calling each one at the present time; as he states in another place (Colossians 1:24), the object is that we might fill up that which is behind of the afflictions of the anointed one. This latter text contains a very precious thought to all consecrated believers, to the effect that the sufferings experienced by the body of Christ are counted in as a part of His sufferings in general. The thought is that in order for the Christ to be qualified to sympathize with all classes of fallen humanity they must at some time in their career have had similar experiences. If, therefore, Jesus were to be individually the world's Mediator and High Priest, it would be necessary for him, in order to be able to sympathize with them, to experience their degradation by personal contact. This, however, he could not do and remain man's sinless Redeemer. So when His personal sufferings were completed there was a deficit left. This, Paul tells us, was to be made up by the Church, and that he was offering his portion. Jesus suffered in a general way similar experiences to those which the Church are suffering, to-wit, He waged a warfare against the spirit of the world, the legitimate claims of His flesh, and the adversary. As New Creatures we are engaged in a similar warfare against the world, the flesh, and the adversary. In addition to this, we have innate weaknesses in our flesh to fight against which Jesus did not have; and inasmuch as the body of Christ is made up of individuals from all kindreds, nations, tongues, and classes, we see how each one fills up his portion of the general deficit of the sufferings of the Christ, because he is a member of the body. And so we understand this to be the thought in Colossians 1:24; for, Paul says, "I now rejoice in my sufferings for you, and complete my share of the deficit of the afflictions of the anointed in my flesh, because I am a member of His body, which is the Church.

In Philippians 3:10 we read that if we are to share with Christ in His resurrection, we must be made conformable to His death. In the original the words "made conform-able" mean to unite or adjust the various sections or parts of anything made up of various parts. Therefore, if we are to share with our Lord in the first resurrection -- His resurrection -- we must fill up our part of the sufferings of the body. So anxious was Paul to share the glory of the Lord that he was willing to submit to anything -- "if by any means I may attain 'unto the resurrection of the dead."

And the same thought is expressed by the same Apostle in 2 Corinthians 4:10, "always bearing about in my body the dying of the Lord Jesus (that is, while a member of the body his dying the sacrificial death shows that the Christ is still dying), that the life also of Jesus might be made manifest in his body"; that is, the development of the New Creatures, which is the life of Jesus, is also apparent in the experiences of the Lord's followers. We see then that the Church is counted as a portion of the flesh of Jesus -- one loaf made up of many grains, or one body of many members.

As already stated, the object of this is to have a company of priests able to sympathize with all classes of fallen humanity; as further expressed by Paul in 2 Corinthians 1:3-6 -- "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted. For as the sufferings of Christ abound in us,

so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation."

What a precious thought there. is in this arrangement for us! When we remember that all the trials and sufferings and difficulties that we endure because of the weaknesses of our flesh at the present time are counted in as a part of the sufferings of Christ; that is to say, if we were not enduring these peculiar trials that we have now, it would be necessary for Jesus to have had these experiences in some way or other; thus all we suffer and all we endure is endured for Jesus' sake and will relieve Him of that much suffering. In thinking of his experiences while on earth, how many times we have wished we were living at the time in order that we might share with Him in His trials! How glad each one of us would be if we could have carried His cross to Calvary when He fell under it! How glad we would be to lay our backs bare for the scourging rod of Pilot, and receive the stripes that fell on Jesus! What a privilege it would be to have had that crown of thorns crushed down upon our brows that He might be spared the pain! How glad we would have been to offer our hands and feet to be nailed to the cross, instead of His precious and tender members! Yes, many a time we have thought about it and wished for just such an opportunity, and still we do not seem to be able to grasp the fact that just such privileges are ours every day; for we are members of His body ("of His flesh and of His bones"). If we could get this matter clearly in our minds, how different our trials and difficulties would seem! We would then rejoice in our sufferings because we are doing it for Jesus' sake, to complete the deficit, or that which was left of his sufferings, and all this that we might be able to sympathize with, and comfort and console mankind in the day of their visitation. Let us, therefore, with Paul, endeavor to rejoice in our sufferings, and fill up our portion of that which is behind of the sufferings on account (because we are members) of His body, which is the Church.

*"How light our trials then will seem,
How short our Pilgrim way;
The life of earth a fitful dream,
Dispelled by dawning day."*

Discourse by Brother H. S. Morton.

Subject: "FULL ASSURANCE"

ON the program this is designated as full assurance day, and we trust to everyone here it is full assurance day in their hearts and minds. We trust everyone here realizes a full assurance of their acceptability to the heavenly Father. We are going to use as the basis of our thoughts this morning a part of the 22nd verse of the 10th chapter of Hebrews. "Let us draw near, with a true heart, in full assurance of faith." Faith is a basis of things hoped for, an evidence of things unseen, the apostle tells us in Hebrews 11:1. In 1 John 5:4 the apostle declares that is such an important part of our Christian character that it is spoken of as the victory that overcometh the world. Faith is the operation or exertion of mind in respect to God and His promises. It is the one thing that God seems to be seeking for in those whom He calls to be followers of Him.



There are two important component elements of faith. First, the assent of the mind to a reasonable proposition; second, the submission of will, or consent of the will to God, in harmony with that which the mind has already assented to. For instance, the mind readily assents to the fact that the sun, the moon, the stars, and the entire planetary system is the result of supreme knowledge and power, but after assenting to the fact that a supreme intelligence is controlling the affairs of nature, will we willingly and intelligently bring homage to the all-wise Creator of all things; will we acknowledge our dependence upon Him; will we gladly and willingly submit our wills to His will, and zealously seek to know and do His will in preference to our own; will we gladly place trust and confidence in Him, accepting His leadings, realizing He knows best what is for our good -- what is for our highest welfare? Will we place such confidence in the Heavenly Father, and trust Him, as the poet says, even where we cannot trace Him?

This is the proper kind of faith, and it is such an important element of Christian character that the Apostle Paul tells us in Hebrews 11:6, it is impossible to please God without faith. Why is it impossible to please God without faith? Because faith is the seed out of which God proposes to grow strong, noble Christian characters. Faith is the Christian's alphabet out of which He spells every Christian grace. We take the twenty-six letters of our alphabet and with it spell every word in Webster's Dictionary, but without it we cannot spell our own name, no matter how short or simple. So with our alpha-bet of faith. With it we spell every Christian quality, and without it we cannot spell any Christian grace. So the Apostle says, "Without faith it is impossible to please God."

In 1 Timothy 6:12 the Apostle says, "Fight the good fight of faith." What is meant by fighting the good fight of faith. The Apostle means to fight every thought of helplessness, every thought of discouragement, every argument and every influence of either friend or foe to the effect that a life of consecration, a life of sacrifice, is useless. We are to turn a deaf ear to these, and instead to bow down our ear and hear the words of the wise God saying, this life of consecration, this life of self-

sacrifice is the way, walk ye in it, and thus lay hold on eternal life, the substance for which we hope, the substance for which we fight.

But how are we to fight this fight of faith? By realizing that every thought, that every word, every act, either of ourselves or others, in the least degree in opposition to truth and principles of righteousness, is either directly or indirectly from the adversary, whom the Apostle Peter says we are to resist, steadfast in the faith. Steadfast in the faith, or confidence of the Heavenly Father's assurance that He careth for us: that He has so arranged matters that all the fiery trials of life through which we pass are working together for good to those loving God, the called according to His purpose.: those who show their love and confidence in God by readily accepting His invitation to come before Him boldly, seeking for grace, for help, for strength and encouragement in every hour of trial. Thus relying on the Lord's promise to give necessary help and strength, we overcome in every trial, in every difficulty, in every temptation. As it is written in 1 John 5:4, "This is the victory, that overcometh the world, even our faith."

But whom do we fight for? The Scriptures answer in very positive language that we fight for ourselves. As it is written. "Work out your own salvation with fear and trembling." We are to fight the good fight of faith, not in a half-hearted, listless sort of way, but are to realize that our warfare is something very real, that we must combat with intelligence, with definiteness, with system. So the Apostle Paul declares, "Therefore I so run, not as uncertainly, so fight I not as one that beateth the air." We are to fight this good fight of faith with all the zeal, and energy, and wisdom and carefulness we can command, realizing that we are fighting for our lives, even as the Apostle says, "Fight the good fight of faith, and lay hold on eternal life."



But we are also to fight for the brethren, for it is written in 1 John, 3:16 "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." But how are we to lay down our lives for the brethren, and how can we fight for them? By heeding the instructions to hear one another's burdens. As we press along in the fight, realizing the fierceness of the struggle, we are to remember that we have brethren and sisters who are also

busily engaged in fighting the same hitter, unrelenting foes against whom we struggle. So, with the spirit of self-sacrifice, in season and out of season to ourselves, we seek to give words of encouragement, of comfort, of counsel to those struggling along in this narrow way of self-sacrifice. For every thought, word and act of sympathy and love -- how wonderfully encouraging they are. Every act of love inspires with fresh zeal and courage, which helps to renew the battle and press steadily on. So we should be on the alert at all times to give a word of encouragement to those we come in con-tact with. By thus being on the alert we may lay down our lives for the brethren, and at the same time progress in fighting ourselves, as it is written, "The liberal soul shall be made fat, and he that waters others shall himself also be watered."

But how can we bear one another's burdens? If we bear cheerfully and nobly our own trials, without murmuring or complaining, thus setting them an example in cheerfulness and helpfulness as the Apostle admonishes, it helps others to develop these fruits, and they are enabled to press along more vigorously in the warfare.

But against whom do we fight? We have three strong opponents--the world, the flesh and the devil. We are to have no sympathy with the worldly hopes, aims and ambitions, nor take part in worldly institutions, all of which are based upon the spirit of selfishness. The spirit of selfishness being contrary to the spirit of Christ, we therefore can have no part in these worldly matters. As the Apostle says, "Love not the world, neither the things that are in the world, for if any man love the world the love of the Father is not in him." By this we do not mean to say that everything worldly is necessarily mean or ignoble. Far from it. There are many noble worldly people who are actuated by noble impulses, but worldly minded. They have their own ambitions, their own standards of morality, of hope, of faith, of love, and these are contrary to, and fall far short of the standards placed before us by the Heavenly Father -- that standard toward which the new creature is striving to attain. The new creature, consecrated to the Lord and begotten by the Holy Spirit, usually understands the ambitions and motives of the worldly minded, but the worldly minded do not understand or appreciate the aims, ambitions or motives of the new creature. As it is written, "The world knoweth (understandeth) us not, even as they knew (understood) Him not," and the result is opposition, misrepresentation and persecution. Remember how the Master said, "They shall persecute you and say all manner of evil against you falsely for my sake," and if we are loyal to the standards of truth and righteousness that have been placed before us, in these experiences, the blessing promised will be ours. The Apostle Peter gives a word of encouragement, saying, "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy." So let us hold fast that which we have. Let us not be weary in well doing. Press down firmly, zealously, upon the mark of character placed in our dear Redeemer.

We fight also against our flesh, against our own weaknesses, our frailties. Why are we required to fight against self -- our own natural inclinations? The Scriptures answer clearly, showing that we were all in Adam when he transgressed, and thus were impregnated with the virus of sin. We were born in sin and shapen in iniquity. Thus our best, noblest endeavors are out of harmony with God and righteousness, so much so that the very positive declaration of God's Word is, in Jeremiah 17:9, "The natural heart is deceitful above all things, and desperately wicked." But how are we to fight against ourselves? How are we to fight against our own weaknesses and frailties? By realizing the.

defectiveness of our own judgment, realizing the unreliability of our own opinions, by realizing the proneness of the human mind to crave the things of the earth earthy. By learning thus that there is nothing to trust in self, we learn how to trust more firmly in Him who bought us, relying more fully upon Him who has promised to give us grace and strength in every time of need. How His promise encourages our hearts and lifts our minds above the earthly things and helps us to set our affections on things above, and thus to lay up for ourselves treasures in Heaven.

The Apostle Paul tells us we can best do this by cultivating habits of thought, saying, "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 praise (any virtue in character developing qualities), think on these things," for by so doing we fight against and overcome our natural weaknesses and frailties. Again it is written, "As a man thinketh in his heart so is he." If you are thinking of pure, true, noble, holy things, you are developing character along the lines of purity, truth, nobility and holiness, which are the reverse of our natural propensities. We have much more to contend with than either our own weaknesses and imperfections or the weaknesses and imperfections of our fellows. The Apostle Peter says, "Be sober, be vigilant, for your Adversary, the Devil, as a roaring lion goeth about seeking whom he may devour, whom resist steadfast in the faith." The Apostle Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (spirit powers in the heavenlies)." That is to say, we fight against Satan and his angels. Satan is a wily foe. For more than six thousand years he has intelligently and willfully opposed God in righteousness, and in these days he is making more strenuous efforts to thwart God's purpose to have an elect little flock of overcomers, who with their Redeemer shall shortly overrule all Satan's evil course, bringing blessings to the race, praises to our Lord and destruction to Satan. In these days, as never in the past before, is Satan endeavoring to stumble those who are new creatures by subtleties of false doctrines. Today, as never before, is he presenting himself as an angel of light, putting light for darkness, and darkness for light. Today, as never before in the past, is Satan flooding the whole world with strong delusions, so strong as to deceive, if it were possible, the very elect.

But how are we going to fight against, or resist, this mighty giant? By looking unto Jesus, the author and finisher of our faith; by trusting in His assurance that He will never leave or forsake us; by heeding His instructions to take unto ourselves the whole armor of God; by not forgetting to take plenty of careful, prayerful, exercise with the sword of the Spirit which is the Word of God, and thus fully equipped with diligence to tread firmly in the footsteps of the Captain of our Salvation. This we have the blessed assurance of the Heavenly Father, Himself, that no weapon formed against us shall prosper and "If God be for us He is more than all that can be against us." This, indeed, should give us all assurance -- the realization that God is for us.

But of these three opponents, the world, the flesh and the Devil, there is only one that we can hope to conquer and bring into subjection on this side of the veil, that is, the flesh. Our own weaknesses and frailties, our own natural propensities, can and must be conquered and brought into subjection. The Apostle Paul says, "I keep my body under and bring it into subjection." The world will be conquered and brought into subjection by the iron rule of the Millennial Age, while Satan will be conquered and brought into subjection by the second death, destruction, with which that Millennial

Age will close. It is the time of trouble with which that Age closes that will bring about the destruction of Satan, and all those having any sympathy with the works of darkness.

We have seen that it is both reasonable and Scriptural to conclude that faith is the result of mental exercise, as well as being the gift of God, but we have just noted Paul's statement in Hebrews 12:2, that Jesus is the author and finisher of our faith. How can Jesus be the author and finisher of our faith? This question can be answered from several viewpoints, from every one of which Jesus is emphatically proven to be the author and finisher of our faith. First, Jesus became the author, the leader, the beginner of our faith in God's promises in that He Him-self was the first to tread the narrow path of consecration, the way of sacrifice of human life in exchange for spirit life. He became the finisher of our faith by the resurrection in the sense that faith, being the substance of things hoped for, Jesus needed no longer to exercise faith when in the resurrection he obtained the things hoped for. Again Jesus became the author of our faith when we saw Him delivered for our offenses, bruised for our iniquities, because, with the Apostle Paul we have reasoned on the subject, as he says, "We have judged that if one died for all then were all dead." Jesus became the finisher of our faith when we saw him raised again for our justification. Again Jesus became the author of our faith, that is our individual faith, in that by His own faith in God's promises, and obedience unto death, God placed Him to be our propitiatory, thus enabling God to be just and yet the justifier of them believing in Him -- that is, in Christ, and enabling our dear Redeemer to extend to us the invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest." Jesus became the finisher of our faith in that, after accepting that invitation, by reason of his position, or office of propitiatory, he was permitted to cover all of our blemishes and imperfections by His own robe of righteousness, which is making us daily acceptable unto God during our time of trial. And if faithful, the Apostle Paul declares in Ephesians 5:7 that Christ will present us unto the Heavenly Father without spot, or wrinkle or any such thing." In his forceful and encouraging remarks, intended to stimulate us to wage a vigorous warfare against self-will, etc., he makes this statement in 2 Corinthians 5:7, "We walk by faith and not by sight." The Apostle is here contrasting the Jewish and Gospel dispensations. During the Jewish dispensation they walked by sight. Strict obedience to the law brought its corresponding blessing and every violation brought its own retribution, but during the Gospel Dispensation the reverse is true. We are not now receiving earthly blessings as a result of walking in paths of righteousness, but rather we are called upon to sacrifice earthly interests and lay our earthly hopes, aims and ambitions, and even life itself, upon the altar of sacrifice. God desires to develop our faith, so that in all the vicissitudes of life we might have confidence in Him, having perfect trust in Him. With this end in view, God has left many things obscure, or at least partially so, in order that He may develop in us a degree, of faith that would be impossible were signs granted to us. God, instead of granting signs to our natural eyes, has graciously opened the eyes of our understanding and has given to us marvelous visions of His wonderful love, of His wonderful plan and character as shown in His revelation to man, the Bible.

Though we lay all on the altar of sacrifice and look forward by faith to the consummation of our joys, when we shall see Him as He is by waking in His likeness, nevertheless, even in this present sacrificing condition, there are rich blessings and rich rewards of faith. As the Master Himself declared in Mathew 19:29: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my namesake shall receive an hundredfold and shall inherit everlasting life." What are some of these rewards and blessings of faith? The Apostle Paul shows that we have the rich privilege of sitting down with our dear Redeemer in the Holy, of

feasting upon the shewbread of divine favors, and as we daily seek to appreciate these more and more our faith and our confidence is increased. Day by day we develop the great fruit of the spirit of love, Christ-likeness.

From this position in the Holy we see and understand many things that could not possibly be seen, understood or appreciated before our consecration. As it is written: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things God hath prepared for them that love Him," but God has revealed these things to us by His spirit, for the spirit of God searcheth all things, yea, the deep things of God. Indeed, from this vantage point we see these earthly things we lay upon the altar of sacrifice are unreal things, while the things beheld by faith are real things. As we read in 2 Corinthians 4:18, "While we look not at the things that are seen, but upon the things that are not seen." The things that are seen are temporal, but the things that are not seen, except through the eye of faith, are eternal.

But we have another grand blessing and reward of faith on this side of the veil, that unspeakable blessedness of being permitted to come boldly to the throne of grace. We are ever near the dear, loving Father, realizing the blessed privilege of casting all our care upon Him; realizing He does indeed care for us; and realizing this, we can indeed come before Him boldly, confidently, seeking to hear the Father's voice, to have His guidance in every way or thing, this is indeed a grand privilege, and those making most frequent use of it are the ones who repose under and most appreciate the rich blessings of prayer. These do, indeed, sing for gladness in their hearts for that richly sweet hour of prayer. They are so glad for every opportunity to get into communion with the heavenly Father. Let every one of God's devoted ones learn to appreciate more and more this great privilege of coming to the heavenly Father, seeking for His guidance and help every moment of their lives.

That we have a great future reward of faith the Apostle declares, saying, "Now are we the sons of God, but it doth 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." And with our Lord and Master we will have the blessed privilege of being Jehovah's agent, clothed with glory, power and authority, to bind up earth's broken hearted ones, to give them the oil of joy for the spirit of mourning, to give songs of gladness for murmurings of disappointment, to fill with hope and gladness, being God's appointed agents in laying judgment to the line and righteousness to the plummet, thus filling the earth with the knowledge, justice, love and power of our God, bringing peace, joy and blessing to those millions of Adam's sons and daughters. O, what a grand reward then. And for this grand future reward let us day by day seek to more zealously hold fast to that which we have. Let us day by day be filled more with the spirit of love and appreciation. Let us seek to count all trials and difficulties of life, with as many aches and pains, mental and physical, as our light afflictions enduring but for a moment, and working out for us a far more exceeding and eternal weight of glory. And thus, turning aside from earthly strife, toil and confusion, let us seek peace and quietness in the rest of faith. In all of life's details let us rest every issue in God's keeping. In every failure let us even rest in His blessed assurance that in our weakness is His strength manifested. With every victory let us rest in His blessed promise to strengthen us for still greater victories. At every opportunity let us lift our hearts and minds from temporal things, far above the cares of this life, and rest them in His great and precious promises. In the morning let us give thanks to Him for His goodness and for His many blessings and favors to us, and rest our hope for the day in His keeping. In the evening let us again

give thanks to Him for all His many blessings and seek rest for both mind and body in careful and prayerful study of His word. Let us rest our care and safety for the coming night in His keeping. When foes assail us, let us rest in the blessed promise that the Lord our God doth fight for us and will deliver us with a high hand. When relatives, friends and neighbors forsake us, let us rest in that sweet promise: "I will never leave thee nor forsake thee." When with weakened frame and aching heart, the battle of life seems almost more than we can stand, let us listen to that tender heavenly invitation, "Come unto me all ye that labor and are heavy laden, and I will give thee rest." And when finally the battle of life is over, let us with confidence rest in the Heavenly Father's unlimited wisdom, justice, love and power, in quietness and in confidence, with our blessed Lord and Master saying, "Father, into Thy hands I commend my spirit."

When we can do these things with confidence in the Lord's oft repeated promise that He is just as eager to help, bless, strengthen, guide and comfort us as we are to be guided, blessed, strengthened and comforted; then we can realize and appreciate that marvelous Scripture, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." How does the earthly father pity? He is always on the lookout for the smallest interests of his little ones, and so the Heavenly Father is on the lookout, watching every turn, every movement of His little ones. Just as the earthly child is dear to the heart of the earthly father, so are the consecrated ones near and dear to the heart of the Heavenly Father. The Heavenly Father has declared that all of the mighty forces, both in Heaven and earth, are to be exerted in behalf of His consecrated children. How do we mean that the Almighty is exerting the forces of both Heaven and earth? Is it not written in Romans 8:28 that all things, both rough and smooth, bitter and sweet, all things seen or unseen, strong or weak, both evil and good, all things work together for good -- for the good of character development and for the preservation of them that love Him. And even the forces of Heaven are delegated in our behalf, for is it not written that the angel of the Lord encampeth about them that fear Him, and delivereth them? When we can realize and appreciate these things we have, indeed, the full assurance of faith of which the Apostle speaks when he says. "Draw near with a true heart, in full assurance of faith." As the Apostle said to the Hebrews, so we would say to everyone here, "We desire that every one of you shall give the same diligence to full assurance of hope, even to the end," for unto you belong the precious promises of the Ninety-first Psalm, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord He is my refuge and fortress: my God, in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers and under His wings shalt thou trust; His truth shall be thy shield and buckler. Thou shalt not be afraid of the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord which is my refuge, even the Most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet. Because He hath set His love upon me, therefore will I deliver him; I will set him on high because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy him, and show him my salvation." So we would say, "Hold fast that which thou

hast." "Cast not away your confidence." For thou shalt be a crown of glory in the hand of the Lord, a royal diadem in the hand of your God. Amen.

Discourse by Brother C. E. Heard.

Subject: "PERSONAL KNOWLEDGE"



THE TEXT for our subject tonight is found in the ninth and tenth verses of the first chapter of Philipians.

I am going to quote tonight from Wayman's translation, because I think he gives the most accurate of any of the translations.

I have looked over Rotherham's, Emphatic Diaglott and Wayman's, and I find Wayman's is the closest to an accurate rendering as far as I can understand, of any of the translations. I want to give the accurate rendering and I want this text to come home upon your hearts. If you do not carry anything else home, please take the text with you, as it is one of the grandest texts of all of Paul's writings.

Here it is, verses nine and ten of the first chapter of Philipians: "And this I pray that your love may be more and more accompanied by a clear personal knowledge and keen perception for the testing of those things which differ, that you may be men of transparent characters in preparation for the day of Christ." There it is. Have you ever heard a more comprehensive statement than that? I never did. The Apostle Paul is here praying for the Philipian Church, and this is the essence of his prayer.

In looking over our subject tonight, friends, there are a number of things that strike us very forcibly. The first thing we want to notice particularly tonight is that Paul is speaking to those who have the love. Notice that. He is not saying, I hope you are getting love; but he is saying, you already have the love, and now my prayer is that the love that you already have may be more and more accompanied by two wonderful things -- (1) a clear personal knowledge, and (2) a keen perception for the testing of things that differ. We understand, however, that before these two combinations of love

could be added there must be an absolute consecration to the will of the Heavenly Father.

In traveling around I find in some instances that consecration is not very well understood. I am rather a little surprised at that. I met a sister the other day who said to me, "Brother, I am a little troubled, and I would like to ask your advice." I said, "What is it, sister?" "Well," she said, "my husband died some time ago and left me some money, and if I understand consecration right, I ought to get rid of that money just as quickly as I possibly can." I answered, "I do not think that is right." "Then how do you understand consecration?" she asked. I replied, "I understand it like this;" and I took my pen-knife and grasped it in my hand. "Now," I said, "this is before consecration. My hand has a claim on my knife. That knife belongs to me. When I consecrate all that I have to the Heavenly Father, what do I do with my knife, or my money, or my wife and family, and everything I hold near and dear? I simply do that" -- and I opened my hand, releasing my grasp upon my knife. My knife still remained in my hand, but could be taken by anyone to whom it was passed if he chose to do so. My thought on consecration is to release everything you have to the use of the Heavenly Father. He may take it clear away from you, or He may not. I released my family absolutely five years ago; and did the Heavenly Father take them away? No; and they are now dearer than they ever were to me.

When that rich young man came to Jesus and wanted to know what he must do to inherit eternal life, Jesus told him to keep the commandments. And he said, all these things have I done since my youth. And Jesus said to him, "One thing thou lackest: Go sell what thou hast and give to the poor, and follow Me, and you will have treasures in Heaven." And the young man went away sorrowful. Jesus put his finger on the very spot which diagnosed the case, and demonstrated whether or not the young man was willing to consecrate. Had that young man been willing to release before Jesus made that statement, He would never have said such a thing. What Jesus wanted him to do was to release. If the young man had said, Lord I thank You for the advice, I will be glad to follow it, Jesus would have said, It is enough, all I wish to see is your willingness. Abraham had his knife



ready to plunge into that boy when the angel came and said, It is enough Abraham, I can see that your heart is all right; I do not want your boy. Do you think that Jesus wanted the money that the rich young man had? He wanted the young man to release. That is what I call consecration. Consecration is to have no will of your own. It is to release yourself and let the Heavenly Father use you -- everything you have and everything you are.

I once had a beautiful hunting dog which accidentally was shot, and became useless for a hunting dog, and was in his own way, as well as everybody else's. My cousin said, "We will have to kill old Sport." I said, "Yes, he is of no more use." "But how are you going to do it?" he asked. "I am going to chloroform him," I said. "Well, you will have your hands full to chloroform a dog," he said. I said, "You watch and see, I will have no trouble." The next morning I took Sport out on the back porch and said, "Sport, lie down. Put your nose down." And the dog put his nose down, and I

dipped a sponge into chloroform and put it down in front of the nose of Sport, and he never took his nose away. I said "Sport," and he raised his big brown eyes to his master, but never withdrew his nose for one moment until he had absorbed that chloroform and rolled over. That is just the way I want to be. I want to die like that dog for all the world. I do not want to withdraw anything. If my Heavenly Father wants to do certain things with me, I want to be able to submit, and have absolute consecration to the will of my Heavenly Father.

After consecration we are stewards over the things we have; and when we become stewards, how careful we should be in using our talents; how careful we should be in using everything the Heavenly Father has placed us over as stewards, for His glory and honor. Let us strive to do this more faithfully.

In the fourth chapter, seventh verse of the Proverbs (Proverbs 4:7) of Solomon we read: "With all thy getting get understanding." We could not test the things that differ, if we did not get understanding. This I pray, that your love may be accompanied with a clear personal knowledge. It does not make any difference how much knowledge my wife has, or how much knowledge you have, so far as I am concerned; it must be a clear personal knowledge, if it is going to be of any benefit to me. There is knowledge, and there is wisdom and there is prudence; these three things; and as far as I can understand, knowledge is to know how to do a thing; wisdom, how to apply that; and prudence is to apply it.

Now, my dear friends, if you and I are going to make a success of this thing. we are going to know a thing, and we are going to put it into practice, but some say, Paul says that knowledge puffs up. I will admit that knowledge puffs up, but do not forget the next words that love buildeth up, and it is your love that is to accompany that knowledge, don't you see. You are perfectly safe in this matter. Your little knowledge will never puff you up, because it is accompanied by love. You may see a very high voltage wire along here, and you may lay your hands on it as long as you like, if there is a thick insulation over that wire to keep you safe, you will never have a bit of trouble. I want to tell you, dear friends, that when knowledge, clear personal knowledge, is insulated with love, it will never do any damage, it will never puff you up. Let us have thick insulation. Be sure that it is your love that is accompanied by it. Knowledge without love is one of the most dangerous things;. it is more dangerous than a live wire passing over your head. Clear knowledge dispels our ignorance. Our ignorance leaves when we get the knowledge. Now we are going to see the little process by which it is done. The Apostle Paul says in the third chapter of Romans, second verse, "Be ye transformed by the renewing of your mind, that you may prove what is that good and acceptable will of God." Here you see is a transformation of an old mind into a new mind. Does this mean anything? I tell you it does; it means something to me tonight. What does it mean? It means effort to take the old mind off of things upon which it has been set all your life and turn it upwards. I sometimes illustrate this by a little tree. Just put a kink in a little tree and when it gets big as a stove pipe the kink stays in it, and it is a hard matter to get it out, because it is grown that way. Now, my dear friends, I was 42 years of age before I began transforming this old mind. For 42 years this mind was on business and family and pleasure and all manner of worldly things. My mind was conformed downward, however, not that I was not justified. The Apostle came to me five years ago and said, You must transform that mind and make it bend upward instead of downward; and I started in five years ago. And if you have had the time in transforming your old mind to a new mind that I have had, you will have had some difficulty. It is just the same as taking that tree and

taking the kink out of it, and I believe it is absolutely necessary to have. this mind transformed, if we wish to get into the Kingdom, and there is no other work for you and for me so important as this transformation of mind, but you may say. I am a colporteur. Is not colporteur far more important than transforming my mind? Colporteur work is for the purpose of transforming your mind. If God gave me Pilgrim work, it is for the reason that He wants me to transform my mind and that is the best way for me to do it. The transformation of our minds is the big thing in God's sight. As to pilgrim and colporteur work, God can do these things far better than we can. Every tract that you hand out is for the transformation of your mind God wants you, He does not care so much for your work as long as you are getting into a condition approved by Him. You will not be fit for the Kingdom unless you do harvest work. If anybody sits back and thinks he is making his calling and election sure in doing no harvest work, he is mistaken. If you will have your mind transformed, and made like unto Jesus Christ, you must labor in this harvest field, because you cannot demonstrate to the Heavenly Father in any other way that you love Him. I beg of you to labor in this harvest field in any place the Lord sees fit to send you, wherever there is a little door open, walk in. If we have our minds continually set on this matter, we will always be ready.

I was talking to a sister the other day who had been riding on an interurban car with another sister, and they were discussing certain Scriptural subjects, and she said, If I had my Bible, I could turn to a certain passage. And just then a man said, Pardon me, lady, I have my Bible with me, and offered it to her. Here was a man not in the Truth who had helped her by loaning his Bible; and when this sister handed his Bible back, the man said, Now will you allow me to present you with a little religious reading matter? She felt embarrassed, as she did not have any tract of her own to hand him. She said that was a lesson of my life. You will never catch me unprepared again. I will always be prepared for something. The very next day I was caught as bad as that, I am sorry to have to confess it.

Now the Apostle goes on in the twenty-ninth verse of the eighth chapter of Romans, "Those whom God did foreknow, He did also predestinate, that they should become copies of His Son." Now, my dear friends, in order to become a copy of God's Son, we certainly must have a transformation of our minds from the earthly condition to the heavenly condition.

Let me say here that the very moment that you and I present ourselves to the Heavenly Father in consecration, providing He accepts the consecration, that very moment our resurrection starts. We start a resurrection as a slow process. When the Lord Jesus said, in the fifth chapter of 'John's Gospel, twenty-eighth and twenty-ninth verses, that all in their graves shall hear His voice and come forth, those who have done good, to life, this class have practically had their resurrection when He calls them out; they have been going through this resurrection process all their consecrated life. You started your resurrection the day your consecration was accepted by your Heavenly Father. Jesus started His resurrection on the banks of the Jordan, and three and a half years that resurrection went on, and by the time He finished His course, His mind was absolutely transformed into a spiritual mind, then He got a spiritual body.

If I am consecrated and if I dwarf that new mind, there is no resurrection for me; there could be no resurrection for me because resurrection starts at consecration and it keeps on going. That is what the Apostle means by "transforming our minds." Transforming your mind is to make the old conform to the new by bringing these qualities into line that were out of line, and setting your

affections on things above where Christ sitteth at the right hand of God. When they slip off, put them back again.

Now we come to the Apostle Paul and we ask him, Have you any advice to give us as to the process that will be needed for me to get this mind transformed?

A slab of black basalt, bearing an inscription decreed between the years B.C. 198-195 by the priests of Memphis in honor of Ptolemy V. Epiphanes, king of Egypt, in recognition of the benefits conferred by him upon his subjects. It was discovered among the ruins of a fort near the Rosetta mouth of the Nile in 1799, and came into the possession of the British Museum in 1801, after the capitulation of Alexandria. The inscription is in the Egyptian and Greek languages, the Egyptian portion being in hieroglyphics or writing of the priests, and in demotic or writing of the people. The key to the decipherment of the Egyptian hieroglyphics and the interpretation of the Egyptian language was obtained from this inscription, a part of the hieroglyphic alphabet being recovered from the royal names which are enclosed in oval rings or "cartouches." It was ordered that a copy of the decree should be set up in every temple of the first, second and third grade in Egypt.



THE "ROSETTA STONE"

You know in 1799, in the mouth of the Nile, they found a little stone, called the Rosetta Stone. Now in 1799, strange to say, that was the year of the beginning of the "time of the end." On that stone an inscription was written in three different languages -- hieroglyphics, and the language of the country, as well as the Greek. That gave the key that unlocked the languages of Egypt. Now, Paul, have you got a Rosetta stone? You tell us our minds must be transformed -- give me a Scriptural statement telling me how to do it. Paul says, Yes I can do it; I have one verse that tells you how it is going to be done. It is third chapter of 2 Cor., verses 15 and 16 (2 Corinthians 3:15-16). He says, "When Moses is read, even to this day, that vail is around their heart." Take your Diaglott and notice that it reads, around the heart. It does not make any difference what way they turn they cannot see anything. That is what the Greek represents, the vail is around their heart and absolutely closes their mind in, not only in front of their minds, but completely around their minds. Now Paul says, "To this day, when Moses is read, that vail is around their hearts." That vail is done away in Christ -- so as soon as the Jew came out of Moses into Christ that vail was taken away. Then, friends, here is the key. If you and I want to know, I have the key for you from the Apostle

Paul. It comes to us in the eighteenth verse of the third chapter: "Ye who have come into Christ (all that are in Christ) with open face, beholding as in a glass (or mirror) the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18) -- a Rosetta Stone! There never was a verse in the Bible like it. The gazing in that mirror will make you like Jesus. In the twenty-ninth verse of the eighth chapter of Romans (Romans 8:29), he said. "Those whom God did predestinate." Calvinists think that God predestinated that just a few individuals were to be saved, and all the balance were to be eternally tormented, but I was so glad to learn what true predestination of the Bible meant when I read the first volume of Scripture Studies. True predestination is that there shall be a class that shall be con-formed to the image of God's Son, and that every individual that will become a part of Christ's Body will be conformed to the image of Christ.

Now Paul says, I will tell you how to do it. By gazing into the mirror; because gazing into that

mirror, you are changed into the same image as Jesus. Did Jesus gaze into the Mirror? He spent forty days and forty nights gazing into the mirror. It was the very first thing He ever did after being begotten by the Holy Spirit. It was there that He learned that He was the great anti-typical Passover Lamb. It was there the heavens were opened unto Him, and He recognized the fact that He was the anti-typical Moses. Then He came back and said in the volume of the book I have found it is written of Me -- I have come to do Thy will, O God. And I want to tell you, dear friends, that all His followers that are going to become like Him in character, will do so because they are gazing in the mirror.



What is the first thing you see in that mirror? You see that from the crown of your head to the sole of your foot you are a mass of bruises and putrefying sores.

Going down the street one day I found that someone had drawn a frightful picture on the walk, an awful thing, with tremendous eyes and awful teeth, and I stood and looked at it awhile and thought, Well, the person who drew that must have been in an awful condition of mind, to draw a thing like that; and when I looked a little closer, I saw

three little words stuck away in its hair, and I looked closer, and this is what I read, "This is you." That is what I read when I looked in the Bible the first time. From the crown of my head to the sole of my feet I was all bruises and sores, but I looked again, thank God, and when I looked again, I saw that the Lord Jesus had died to have that awful condition changed. Jesus gave Himself a Ransom for all, for me when I was a sinner, when I was in that condition, for it was "while we were yet sinners that Christ died for us." It was while we were yet in that awful condition that Jesus

Christ laid down His life for us. I looked and found that Jesus Christ had paid my debt. I did not stop gazing then. I gazed again, and the next picture that came to my mind was that by the exercise of faith I would be justified in God's sight. I kept on gazing and I saw a third picture, a beautiful picture, which was an invitation to me to present my body, a living sacrifice. What a glorious invitation, and how did I miss it all these years? There it is as plain as daylight -- "If you suffer with Me you shall also reign with Me." If I lay my life down with Jesus, I shall get glory in the resurrection. "If children, then heirs and joint heirs with Jesus Christ, if so be that we suffer with Him."

Now, my dear friends, in gazing into this mirror, what do you get? You get a clear personal knowledge. I pray that your love may be more and more accompanied by a clear personal knowledge. How did you get it? By gazing into that mirror. It does not say to let someone else gaze in it for you. No, friends, everyone has got to do that gazing for himself, and those who do not do it, can never become like Jesus Christ. because you are changed into the same image by one single process, and that process is gazing into that mirror. Paul calls Timothy his son, and he is away off, and he writes to him and he says in his letter, Now listen, until I come give attendance to three things, and the first one of these things is reading. Until I come, give attendance to reading, exhortation and teaching. First read, then exhort, then teach. Notice that Pastor Russell says, and I believe he is right, that everyone who teaches should know it themselves. I tell you there has been too much harm done in teaching by those who do not know it themselves. See Paul's process, 1 Timothy 4:14: Until I come first give attendance to reading, next to exhortation, and third to teaching. First get it yourself, get your clear personal knowledge, then exhort others to the same process, and third, teach. Do not try to teach until you get your clear personal knowledge. Clear personal knowledge comes first, never second. Get the knowledge first before you exhort. Get as clear personal knowledge as you possibly can. Do not let anybody tell you that you can get too much reading. I had a sister come to me the other day and she said, Brother, the great trouble with me is that I cannot retain what I read. I said, Sister, did you ever find anybody that could? I never have. She said, No. Well, said she, I do not know how we are going to get a clear personal knowledge unless we can retain it. I said, Supposing now you have a bucket sitting here on the corner of the table, and you have it full of water. It is very important that I must keep it full of water, and a little pin hole starts at the bottom and begins to drip. I must keep that full of water, and how am I going about it to keep that full? I pour in over the top; that is the way you and I have got to do it. I read the Manna every morning. The Apostle tells us in the second chapter of Hebrews, "Therefore we ought to give the more earnest heed to the things that we have learned, lest we let them slip," as from leaky vessels. Now suppose we ought to put in a quart a day, because it runs out a quart; but we neglect it for one day and think we will make it up the next day; and the next day we fail to do so, and say we will put in three quarts the next day, etc., and by and by we find there is no water left in the bucket. O, we say we will read double pages tomorrow, I am sure of it; but it is harder to read tomorrow than it was today. Then supposing you miss tomorrow, you must read three times as much the next day, because you miss these two days, you see. Finally you will not read any pages for a week, and then how do you expect the bucket to stay filled? It will not stay filled because it is leaky. We have this treasure in earthen vessels, and they are leaky. Now, dear friends, if we are going to keep it full, we have got to keep adding continually. I beg of you to strive with your might and main to lay hold of this thing by a clear personal knowledge.

Now I know a great many of the dear friends have their minds taken up in business. I was talking to a florist one day about a certain flower I saw. I saw some chrysanthemums as big as a pint bowl. I said to the brother, How under the sun does that man grow those chrysanthemums? My wife grows chrysanthemums and she does the very best she can, and the biggest are only as large as a tea cup, and these are three or four times as big. He said it is a very simple process. And he told me a thing that just staid right in my mind, and it did me about as much good as any statement I ever heard. You know a chrysanthemum has about a dozen flowers from each stalk, and the florist does this. He nips off eleven, and he lets all the strength go into one chrysanthemum. It is done under the law of concentration. I just caught hold of that. I see the point now, and that is good enough for me. Concentrate my whole mind upon that truth. That is what I did five years ago. I am going to concentrate my whole mind upon that truth, and I am going to keep it there, too. It knocked the feet from under my business. What do I care for business; we will have enough to eat. Concentration, there is the secret. If you are going to transform your mind, you are going to concentrate upon God's truth. I was in a home at one time where they had quite a nice library, and I did not have a great deal to do. I looked over the book shelves and found Shakespeare's works, and I read and read, and for weeks and weeks my leisure time was put in on Shakespeare, and I will tell you what happened. I got Shakespeare on the brain. Everything I saw I connected up with Shakespeare. I had read and read until I had imbibed Shakespeare, I would think like Shakespeare, and do like Shakespeare, for I had concentrated my mind on Shakespeare. It works just the same with Scripture. I concentrated my mind on the Six Scripture Studies, and if I see anything on the street or anywhere else, I connect it up with a Scripture. God put His thought into the Bible, and you pick it out and think it over again afterwards, and that is the only way to get the Holy Spirit. Listen to James, first chapter, eighteenth verse (James 1:18), By His own will begat He us through the word of Truth, drinking in and imbibing the word of Truth, for it must be a clear personal knowledge.

I did not get into school in my younger days but for a short time, or in my older days either, until I got into the school of Christ. I used to go for a month or two in the winter, and the rest of the year I slaved on the farm. When I came back to the school after eight or nine months, I would always find myself way behind in the class. There was one winter that I left school. I loved the boys in my class very much, and when I went back the next fall, I thought I had a little scheme to stay in that class. When the testing came I sat next to a boy who did all the examples for me, and I suppose the teacher thought, Well, here is a little miracle, he is just right up to the crowd. When examination day came along, however, they put Freddie in one place and me in another, and then goodbye for me. Here was a miracle on all other days excepting the day of examination, when he does not know. Look out! It must be clear personal knowledge. It won't do for your wife to have the knowledge. It is good for her, and I hope she has it, but it won't do you a bit of good when the examination comes. You won't be able to copy off your wife then.

You know, friends, we were all mixed up with error when we got the Truth. You cannot fill a bucket any fuller than full. Now if our minds are full of different kinds of error, you cannot put anything else into them; they must be emptied out. I find all over that people are not doing this. I was at a place last week where a sister who had been in the Truth for twelve years, told me about her little girl, five years of age, who died; she thought the little girl was in the Kingdom. When I told her that she would come up in the resurrection, she said, What! you do not mean to infer that she is not in the Kingdom? I said, I do not know whether I am inferring that; there is no chance of her being in the Kingdom, how could she understand anything about consecration at that age? O,

she said, I never thought of such a thing as that. She had not emptied out the error. Babies are going to come back here and have a glorious time in the resurrection, like the honey bees. There is a beautiful little lesson in the honey bee. He goes to the plants and extracts the honey in the form of a sweet juice, and on his way to the hive gets rid of the fluid in the honey by means of a little machinery he has, so that when he arrives at the hive he has nothing but honey left. That is just exactly what you and I must do -- we must save the honey and throw out the refuse. If we get rid of all our error then we can fill up with truth.

Keen perception, clear knowledge -- that is what the Apostle means when he says that we have not received the spirit of fear, but the spirit of love and of a sound mind. for the discrimination between good and evil -- good things and had things. that we may be able to divide between these things. That is also what the Apostle John means when he says believe not every spirit, but try the spirits. How can I try them? Try the doctrines, test them, have keen perception, so you can discern between the things that differ; and the things that are truth and the things that are error.

Paul tells us that the Heavenly Father provided a helmet for us -- we will not say anything about the sword and the shoes, but we will talk a little about the helmet. What is the helmet? It is the clear knowledge, the helmet of salvation -- a protection for my mind. That is necessary today. I had in my office one day a man who came from the village to the city, and we started to talk about Truth. It came around to Spiritism. He asked what I thought Spiritism was. I told him, and he said I do not believe it. Well, I said, what do you think it is? He. said these spirits that come and talk to us are the spirits of our dead relatives and friends, I am sure of it, I know it. He said, I was induced to go to a Spiritualist meeting and after I had sat down a few minutes, the medium on the platform began to describe a person and my companion said she is describing you. Then, said the medium, Now, if that man is in the house, I wish he would stand up. When I stood up, she said, you are wanted on the platform. When I got on the platform, she said there is someone back of the screen who wishes to talk to you. And when I went back of the screen my dead father spoke to me, but I was a little suspicious about it, and questioned him somewhat, and the spirit said, Now, John, you do not need to question me for a moment, I will tell you something; and he related an incident that no one knew but my father and myself. I tell you it was my father that spoke to me.

That man is a Spiritualist today because of that incident. He did not have the helmet on. You know our Heavenly Father has provided special protection. You will notice in the comments in the back of your Bible, it is special armor. The devil is using his battle axes today, and Spiritism is one, and Christian Science is another of his battle axes.

Suppose someone came to my bedside tonight and said, I am your father, I came back to tell you what is on the other side of the veil. He wouldn't make much impression on me, for I would tell him he was not telling the truth. You are not my father at all, my father is dead and I know it, and you cannot fool me. Could he fool you? No; be-cause you have on the helmet of salvation, the protection which God has given you. The helmet is a clear personal knowledge and a keen perception. If you have that on, there is no one on earth who can deceive you. Get that helmet on your head and see that nothing removes it.

The devil, you know, is like a cuttle fish. A cuttle fish when you go to catch him sends forth a black fluid, and when you get down to where you thought he was he is gone. When you think you have

him, you have not got him. The devil is sending forth all these kinds of errors and slips away out of the whole proposition and leaves you in it. The errors are getting thick today. Look out over your city today and see the sects that have sprung up in recent years. The devil is making his final attack.

You know Jeremiah says, fifteenth chapter and sixteenth verse, "Thy words were found and I did eat them." It means that they were lost. You remember how it says in Revelation the two witnesses prophesied in sack cloth for 1,260 years. They were lost in dead languages. And now he says, "Thy words were found and I did eat them." Thank God, His word is found again! Now the thing for you and me to do is to eat them. We want to assimilate God's Word.

You know when I read the Bible I just saw the surface of it, and thought no one could really understand it, but there is another way of reading. Sometimes people go from this country over to Canada to do farming. You know we have a peculiar condition in Canada. We have quite a good many of your subjects over there working wheat fields. We have people that came out of shops of the big cities that do not know a single thing about growing anything. They take a farm and come over there and depend wholly and solely upon the next door neighbor to learn how to grow things. Some of these men never saw a thing grow in their lives, and learn from all their neighbors around how to do it.

One man who came from the city learned from his neighbor how to farm. The farmer was looking pretty blue one clay and a man came along and asked him how things were growing this year. I think your stuff looks pretty well. Yes. I planted my potatoes just as I was told, and cultivated them carefully; and they came up beautifully arm had nice white blossoms, and then they turned yellow and withered away. There is my work all for nothing, and not one single potato. The man over the fence took in the situation and he forked into a hill of the patch and threw out a half dozen beautiful potatoes. The man from the city said, I never dreamed of those being under ground.

Five years ago I looked over my potato field and it was an absolute failure as far as I was concerned; I had only seen the surface of the whole thing. I had studied for 25 years, and I came very nearly putting it all aside until one day a man came along with a potato fork (the Divine Plan of the Ages) and showed me the potatoes underground. He was of that class of people who have a clear personal knowledge and a keen perception.

I never cease thanking my Heavenly Father for giving us the Holy Spirit whereby we become transparent characters. The grandest asset that a person in this age can have is transparency of character. It is the character that is going into the Kingdom. That you may be men of transparent characters in preparation of the day of Christ -- that glorious Millennial age.

Take heed lest ye also be led away by the error of the wicked. Grow in grace and in the knowledge of the Lord Jesus Christ. What does the word "grace" mean? Look it up, this word grace means "graciousness." Grow in graciousness, in preparation of the day of Christ, because if you are going to be associated with Him in the uplifting of this poor groaning creation, you are going to be gracious like Jesus Christ is gracious. And so our Heavenly Father tells us, we are not to do like we used to do, that is, hate your enemies, but rather love your enemies and pray for them and do good to them, for you are children of your Father in -heaven, Who makes His sun shine and sends rain upon all. In order to be like our Father in Heaven we have got to have that graciousness of

character. It is a wonderful thing to be gracious, to be kind, to be loving. There is only one class of people in the world that the Lord ever pointed his fingers at and spoke harshly to, and they are the hypocrites.

Let me call your attention to Hebrews 5:1-2, "For every high priest taken from among men is ordained for men in things pertaining to God that he may offer both gifts and sacrifices for sins." What must be his characteristics? He must have compassion upon the ignorant and upon those who have gone out of the way. Notice the two classes: some of them are ignorant and some have gone out of the way. Those who have gone out of the way have been in the Truth and have slipped. You must not condemn these, no you must have compassion. You remember what the Apostle Paul says, "Brethren, if any man be overtaken in a fault, ye who are spiritual, restore such a one, lest ye be also overtaken." You do not know where you will be tomorrow; suppose you will slip tomorrow. You will not want anyone to turn his back to you. Do not turn your back on any who slips, no matter how far he is down.

I want this verse to get right on top of your cocoon and stay there; that is why I left it until the last. If you cannot remember anything, remember our first text and our last text. Isaiah 34:16. Read it when you get home. I would not have believed it if any man had quoted it to me. When I got hold of that verse I got a double assurance of my entrance into the Kingdom. "Seek ye out of the book of the Lord, and read: No one of these shall fail, none shall want her mate: for My mouth it has commanded, and His spirit it hath gathered them." What has His mouth commanded? That those who have a clear personal knowledge shall not fail to get into the Kingdom. When you study the Word, you become imbued with the Lord's spirit, and when you become imbued with the Lord's spirit you get into the Kingdom. Not one of them shall want her mate. Jesus Christ is your mate. Everyone of you shall get your mate for His mouth hath commanded it, and His spirit hath gathered them.

God bless you all, precious friends, I am so glad to have had the opportunity of seeing you a little while. I may never see you again in the flesh. If God allows me to come back I will be grateful to Him. Let us try to meet on the other side. I will go away from here with a determination to meet you on the other side of the veil. God bless you! Amen.

Discourse by Brother E. D. Sexton

Subject: "WALKING IN THE LIGHT"

DEAR FRIENDS, I want to talk today about the Truth as it applies to you and me -- and you know we must have a text for a sermon, so we take our text from the first chapter of the first epistle of John, the seventh verse: "If we walk in the light as He is in the light, then have we fellowship one with an-other and the blood of Jesus Christ, His Son, cleanseth us from all sin." So we want to talk a little while about walking in the light. This is not in the general sense of the word, to be a discourse -- it is to be a talk. I want to characterize this as a "heart-to-heart" talk. I do not really know how to define a heart-to-heart talk, excepting this: I am going to tell you some things that are on my heart, and if they lodge on your heart, I suppose that will be a "heart-to-heart" talk; and if I say anything, my dear friends, that hurts any of you, why I am glad of it. And so I shall not make any apologies either at the start or the finish. I do not mean by that that I am going to say anything offensive, I will guard my utterances against saying anything offensive. I am going to speak regarding the light of God's Word and the application of the Truth as it applies at this present time, and if it hurts us, why, I believe it will be a pretty good hurt; and if it stimulates us to greater activities, and better consecration and more earnest zeal, we surely ought to rejoice.

What I have to say today, dear friends, is not for your special benefit, because I have been giving practically the same talk all along the way from San Diego to here; so you are only getting what we have



This horse was ridden 73 miles by Bro. Sexton while doing Pilgrim work in the mountains of the West. It was also used by several other Pilgrims.

been giving out all along the line. So if it fits any individual in a particular sense, cheer up! bless your life, you have a lot of companions in this all along the line.

You remember the Apostle John in writing about this walking in the light, brings to our attention something regarding our relationship to our Heavenly Father through the Advocate which He has provided for us. You remember he said in the same epistle, "My little children, I write unto you that ye sin not." I do not think that John meant to say: I write unto you because I know you will not sin; or, I write unto you, because you cannot sin; but I write unto you, to counsel you not to sin; and if you do not altogether follow my counsel, or through some weakness or misadventure you do sin, you have an Advocate. with the Father -- Jesus Christ, the righteous. But, dear friends, I have always been glad to know that in all trials and difficulties, and in all our shortcomings, we can always look back to the point where we find that God has provided an Advocate in Christ Jesus, and under these conditions obtain the advocacy of our Lord and Savior Jesus Christ.

So while we do not want to put a premium on sin, we are glad to know if we are doing our best to walk in the light, then we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. If we are not walking in the light then we will not have fellowship one with another and the blood of Jesus Christ will not cleanse us from all sin. No matter what our relationship or legal standing may be, to the extent that we are not walking in the light, to that extent we are losing fellowship one with another, and to that extent we are losing the application of the blood of Jesus Christ that cleanseth us from all sin.

And so, dear friends, I would understand that in order that we, as a class or as individual members of the body of Christ may have complete fellowship one with another we must of necessity be walking clearly in the light as He is in the light, and then, and not until then, and in no other case, will we have full fellowship one with another, and realize our vital relationship to our Lord and Head and our Heavenly Father who is Head over all. So it is essentially important that we are walking in all the light of present Truth.

We are sure of one thing, that in past ages and in the present Gospel age, the terms and conditions of fellowship were maintained only by those who walked in the light. Abraham walked in the light, walked fully in the light -- not your light, not my light, but all the light that God gave at that time -- and therefore he was acceptable to God. We can imagine such men as John the Baptist, Samuel. Moses and all the Ancient Worthies walking in the light, and they surely walked in all the light they had, and that is the reason they had fellowship with Jehovah and with all those in harmony with God's plan. We may be sure that Jesus Christ walked in the light and all the holy Apostles: and all the early Church, and all the middle Church, and all the late. Church, including the feet members, and have definite fellowship one with another.

I presume that we all have had some experience out of fellowship -- probably out of fellowship with our Heavenly Father, or out of fellowship with His dear Son, or out of fellowship with one another: and just as sure as we have had. through any misconduct or misstep of our own, we will

want to learn the lesson, that is, if we are truly seeking to walk up to the measure of the stature of a man in Christ Jesus.

So, my friends, I am glad to know that it is our privilege, in these last days of the Church, to walk in the light to a degree that our forefathers in the Church, and in the Truth, never dreamed of, and if we are not walking up to the fullness of that light and lingering in any way, the light goes on ahead of us.

I am often asked as to what is meant by walking fully in the light. Well, what I mean by doing that is what the Apostle Peter told us; he says, "We have a more sure word of prophecy," and we realize that the light of the Gospel of Jesus Christ, as it shines around us now, is a light in a dark place, we do well to take heed thereto, and we must walk in all the knowledge of the Truth as it is due today. And then again, you say, Do you mean by that that I must know all the Truth? Well. I think it amounts to about that. my dear friends, to walk in the light. Well, what do you mean by all the Truth? How much must I know in order that I may definitely understand that I am walking in the light?

We are going to talk straight from the shoulder today, and we shall see something that will indicate as to whether we are in proper relationship with God's family or not: and if there is anybody here who does not belong to the family you are welcome to stay and listen to all we have to say, but you may not understand our secrets. You know we have the most wonderful secret society the world has ever known. We have secret books, secret hymn slips, and a great many other secret things, for the "secret of the Lord is with them who fear Him, and He will show them His covenant." We can go to the house tops and shout our secrets out as loud as we wish, and then they are not understood. Why? That is simple enough. Because they are not walking in the light, and have not joined the order, and would not be expected to know the secrets. As I go around the country I have people come to me, especially if I am wearing the Cross and Crown button, and say to me, "I see you have traveled in the east." That is the opening sign of the Knights Templars. If I answer right, they go on to another secret, but I do not belong to that order, and I do not understand their secrets. Neither do they understand ours. We can talk and make overtures, and they will look at us, and we can explain, and yet they will wonder what that fellow is talking about. They have not joined the order: if they had joined the order and were walking in the light there would be no trouble about the secrets. What are those secrets? They are the secrets of the Church. What Church? Our Church, of course. What is your Church? Our Church is the Church of the Firstborn, whose names are written in Brooklyn! Why no, I am glad they do not keep them there in Brooklyn, because they might make a mistake. Our Church is the "Church of the Firstborn whose names are written in Heaven." And God knows how to keel) the books. If your names are on the books of the Firstborn, then you can belong to the order, and you can understand the signs and the symbols.

I used to tell a story about a relation of mine. She is not here, so I can talk about her. Someone, I think her sister, said I wish Jack's mother would join your church. And she asked, How much does it cost to join your Church? And I said, that is a pretty expensive matter. She asked, What do you mean? I replied, Why, I mean just what I say, it is a pretty expensive matter to get into our church. If you have 160 acres of land, it will take 160 acres of land -- not 159. If you have a house and lot it will take a house and lot. If you have \$1,000 in the bank, that is the price that you pay. If you have 15 cents you get in for that too. If you have not the 15 cents, we will give you a ticket and let you in

for nothing. That is what it costs to join our Church; and then you can understand all the secrets, and walk in the light as He is in the light. So you see it is an expensive matter to join the order, but it is worth all it costs.

Well, you say, Brother how much do you suppose I ought to know about present Truth in order to be walking in the light? For your benefit I am going to make this a personal matter -- I am going to talk family secrets, close secrets. I like to measure myself. Now I am not putting you up as a standard by which I am going to judge how far I am going to reach, but I would like to put some of you up as a standard, to see how much I grow. When I was a little boy (there was quite a family in our house: there were eight of us, and there was very little difference in our size). My father, to see how much we were growing would measure us one with another to see how we were getting along by putting us hack to back. Don't you know that helps me to determine just how I am walking in the light? When I know a brother is growing, then I would like to back up to him and see if we are anywhere near the same height. Let us give this as an illustration: Take our dear Brother Russell and have about two hours talk with him. We tell him how we understand justification. He has a very expressive way, and I watch to see how he is going to agree with what I say; and if he does not agree, I will back up a little and start over again. So don't you see in about two hours I bump heads with him to see how I measure up with him, and if I find that he agrees with all I put forth, I feel pretty good about it.

Because I know he is walking pretty well in the light, and therefore if I can explain matters to him, and he agrees that I explain them right. I feel about five inches taller at once. O, someone will say,

you are a Russellite. I say. Yes, if you spell it in the right way: I am a Russell-Light. I am glad I am in the light, and I am glad he is in the light, and I am glad you are in the light. You know so many tell us, Why, you are following a man. I used to say No, but now I am changing my tactics and I say, Why, certainly I am following a man. They tell me I am following that man Russell, and I agree right away. Yes, sir, I am following that man. Do you know why? It is simple enough: I have not been able to catch up with him, I have to follow him. Now I will tell you something more. I am not only following that man Russell, but I am following that other man, or that other woman, who is ahead of me. Yes, if you are ahead, I am in the procession. I see the Lord Jesus Christ started the procession, He followed the Truth; and then comes Peter and James and Paul and Stephen, Mary and Martha and



FOLLOWING PASTOR RUSSELL.

Russell, and Hersee and Hirsch and Johnson -- I don't know them all, you know many names. I am so glad I am following in this procession. There are a great many stragglers hanging on that cannot keep up and they do not like it. I do not like it myself. We ask them, What do you want? And they say, I want to be the leader. Well, let's turn about face. No, you must keep up with the procession. The light is shining more and more unto the perfect day, and I will not go back again. So, dear friends. I am glad to follow Brothers Hersee, Samson, Russell, or any-body, and if I can go ahead of you, you will have to follow me, too, because we are going to keep up with the procession.

I am glad that we had nothing to do with the selection of those walking in the light, because most of us would have been absent from this convention. You surely never would have picked me out.

The speaker then told how he came into the Truth; that, about eighteen years ago he was out at sea, serving as a sailor before the mast, their ship sprung a leak, and for three or four weeks drifted about trying to make for land, and only by sheer force of hard work at the pumps, day and night, were they able to get the ship into port at San Francisco. While going through that experience he promised the Lord that if he ever set foot on dry land again he would serve him the rest of his life.

True to his promise, he began to try to serve the Lord, and so joined the Salvation Army, and the first thing they gave him to do was to go out on the street and beat the big drum. He did it, however, and worked with them for awhile, but not satisfied. He longed to find someone who understood the Bible. Finally one day a colporteur came along, explained the Divine Plan of the Ages, and sold him a copy. Before this he had consulted various teachers, asking them questions, but they told him to keep still and not bother about those things, that the Bible was too deep for him. It did not take long for him to find out and know that they knew that he knew they did not know. After reading the, Divine Plan of the Ages that night, he was ready to leave the Salvation Army the next morning, which he did. He said, "I have never regretted it since, and now I am anxiously looking for October 1914."

Continuing, he said, As I remarked before, you never would have selected me, and this reminds me of a brother living two or three thousand miles from here. He came to the Pertle Springs convention a year ago. He is an old brother and came to me as I was serving at the Immersion and presented himself to be immersed. He had a set expression on his face, and I thought he must have had a hard time getting into the Truth, that he must have been a "hard-shell" Baptist, or a Presbyterian of the Calvinistic sort.

After the baptism service he said, "I understand you are coming to our town: I'll be on the lookout for you -- everybody knows me in my town."

It was amusing to learn how he came to the Convention. He had a suitcase, but not very much clothing in it, but it was full of tracts. He started to give these out on the train, but they stopped him. He said to the Conductor, "What shall I do?" "Keep your papers." "Well, you don't object if I put them down here and hand them to people as they come along, do you?" "No." So he sat down at the edge of the seat with the suitcase open, and as people passed he would point to the case, saying: "Take one."

Well, I did get to his town later and he met me at the station. As we walked through the town everybody knew hurt and they were not the best class of people, not church members. So after passing through the town we got out in the cactus brush and came to a little house and we went in. He introduced me to his wife by jerking his head over to one side and said, "That's my old woman." He said she was not in the truth (and I am afraid of people who are not in the truth), he then said that she was a Roman Catholic. That made it worse.

We then got to talking about how he came into the Truth, and I told him I had sized him up as having been a hard-shell Baptist for about thirty-five years. He laughed heartily and said that reminded him of having gone into a church in another place not long ago; they gave him some passage in the Bible to read and explain, and his answer pleased the people very much. They then said to him, "We trust you would not support the saloon business, would you?" "Well," he said, "I have come down here to sober up after a twelve year drunk. Further," he said, "for twenty-two years I ran a 'gambling hell.'" Finally, however, he got rid of his gambling hell for \$30,000 and invested the entire amount in horses, which he took to another city to sell. After trying for several days to sell them, but without success, as the price of horses dropped right after he invested, he finally decided that if he did not have an offer for them by 10 o'clock the next morning he would open the corral and let the horses out. As he sat on the fence the next morning a man came along, asked what he would take for the horses. He replied, "What will you give?" "Five hundred dollars," was the reply. "Give it to me the horses are yours." Thus he sold his \$30,000 worth of horses for \$500, and then went home. Then he began to wonder what it meant. At that time there was another angel -- a colporteur -- like the one who brought the Divine Plan of the Ages to me, came to this man, and explained the book, how it told all about and made clear the Bible. As a result, he read the book, consecrated himself to God and went to Pertle Springs, several hundred miles away, to be immersed, determined to go if he had to walk back.

I noticed this Brother's wife called me Brother Pilgrim; she would ask, at breakfast time, "How do you like your eggs, Brother Pilgrim?" It was Brother Pilgrim this and Brother Pilgrim that. She said, "Brother Pilgrim, I am a Roman Catholic, I have raised all my children in the Catholic faith, and one is a bartender now. I never would have lived with that old man if it had not been for my children. But, Brother Pilgrim, ever since he got to reading them Millennial Dawn books he is a different man. He has not touched a drop of whiskey for over eighteen months. And when I see what those books have done for my old man I don't go to the Catholic church as much as I did, but I go to the Millennial Dawn meetings.

About six weeks ago a brother, another Pilgrim, came to me and said, "Brother Sexton, did you ever go to such and such a place?" I replied, "Yes, why?" "Do you remember the wife of a certain old man there (giving his name)?" "Yes." "Well, she has come into the Truth and has made a consecration to the Lord."

Don't you see, dear friends, you would never have chosen me if you could have seen me when I came off that ship, and neither would we have chosen that old brother and his wife, but I am glad that we have nothing to do with the selection of those who are "walking in the light" -- "The Lord knows those who are his." Dear friends, we trust that that old Brother and his wife are in the procession and "walking in the light."

THAT SERVANT.

I believe that all the truth and all the food for the household of faith is as good today and is coming the same way that it did ten years or eighteen years ago. Then you believe that Brother Russell is that servant? Yes, I believed that for eighteen years, and I do not want to quit now in my old age. Paul says, "Cast not away your confidence," and I am not going to cast away my confidence, because we are too near to 1914. Nineteen hundred and fourteen is just the same now as it was eighteen years ago. And you still believe Brother Russell is "that servant"? I never doubted it for a moment. There is a brother I know who has been twenty years in the truth, and always wants someone to prove to him that this man Russell is the steward of the household of faith, and he wants a scripture proof. If a man has been in the truth for twenty years and has had everything brought to him from the Bible, quoting all those wonderful prophecies from the 3rd of Ezekiel to the 9th chapter, beside the 24th chapter of Matthew, and all these are brought to their attention time and time again, it would do no good to go over them any more. How do I know that Brother Russell is that servant, or that steward? Bless your dear soul, I do not need any scripture for it: I can prove that in about two minutes with-out any Scripture at all; that is, to myself. I will tell you how I prove it to myself free and no collections. I always look upon this proposition as a great army arrangement. I am an old soldier. Take a regiment of an army, they have to have one quartermaster; if they had two there would be con-fusion. That one quartermaster hands out all the supplies -- everything you want you get from the quartermaster. Did the quartermaster make all these things? No, he did not make any of them. Where did he get them from? Why, the king gave them to him, and he just distributes them. Seeing that the quartermaster has all this jurisdiction, and superintending the distributing of supplies, etc., I would be very foolish to say, Please, sir, are you the quartermaster? Why, I know he is the quartermaster. I do not go out and say, Here, show me in the book that you are the quartermaster, or produce the papers. I know he is the quartermaster, because I see he has the job. Or, if I should go down the street and see a man with a gray uniform on, distributing bundles and papers and letters from door to door, would I go up to him and say, Please, sir, are you a letter carrier? Show me in the book where you are a letter carrier? Why, no, I know he is the postman, because he has the job. Neither would I go to 'Brother Russell and say, Please, sir, are you the servant of the household of faith? No, I know he is, because he has the job. I do not need any scriptures or any arguments to satisfy me on that. The Quartermaster's store is at 13-17 Hicks Street, Brooklyn, N. Y., and everything you get from there is all right, if it wasn't all right it would not get over the Brooklyn bridge. Everything that is good for the house-hold of faith comes from the quartermaster's store. For the last eighteen years of my life, it has always been very good and very pleasing, and I am glad that the Lord's arrangement has been such that all the present truth comes from one channel, then there is no confusion. We know where it comes from and we are glad to receive it when it comes. You see where I stand, don't you!

1914

Dear friends, you know we are getting so near the time when the clock is going to strike 1914 that some of us might waver a little, and begin to say, Well, I do not know, it was all right about thinking of 1914 when it was a long way off, but now when it is real close, it is different. I know just how you feel. I will tell you how it came to me at first. I said to myself, you had better not talk so much about 1914, because it is getting very close to that date. If you want to have the approval of the friends all along the line, and don't like to have them say, Well, Sexton said so and so, you

had better keep quiet about 1914, because if it is not so, they will say you are not as good a prophet as you thought you were. When I found myself wavering in this way, I commenced to talk more about 1914 than in all the years previous. And if October, 1914, comes, and things do not happen as we think they are going to happen, why I am coming around just as cheerful as ever, and we will try 1915, but I do not anticipate that, my dear friends. I expect that the Lord's people are going home pretty soon.

I have a letter in my pocket that I just received at the Post Office describing the death of our dear Pilgrim Brother Hunt. His last words were, "It is all right, even so, come quickly Lord Jesus." The doctor said, I would have given the world to save that man. He is one of the grandest men I ever saw die. Why, of course, the Lord is only taking the grandest men that ever die. Yes, 1914 will soon be here and we shall all go home Well, have you no doubt in your mind at all? Not at present; I had a little wavering, when an article came out in the Watch Tower and said astronomers claimed there was a possibility of a cypher between A. D. 1 and B. C. 1. I tell you that "0" did bother me; I thought that knocks out our chronology; that puts another year on it to say the least. I began to think about that "0" and then I found another naught, and it was not long before I got another naught. I had three naughts. I was like the man who said he was pretty nearly a millionaire; he only lacked 1, he had all the naughts. And then I decided to straighten these naughts someway, and I did a very natural thing; I read the second volume of Millennial Dawn, and began to read the chronology again, that is all. It was not long before one naught dropped, and then another one, and another, and I have straight sailing now, I have got rid of my naughts. I found out I did not have to go back to the Bible period, but just started my figures from 1844, and there are no naughts there. I have straight sailing from 1844. How? I am sure you all remember the parallel of the thirty years between 1844 and 1874. Before Jesus came, the Messiah, all men were in expectation of him -- "all men" -- that does not mean that all mankind were in expectation, only one class -- those who were walking in the light -- all men of God. Jesus was born at Bethlehem. Thirty years after that all men -- not so many this time -- all men were in expectation again, and this time Messiah came, and they recognized him. How? That was simple enough. They had the law and the prophets, and they went amongst their friends and they told them, Come along, we have something to show you, "we have found him of whom Moses in the law and the prophets did write." We have studied the prophecies -- the time is here. Moses and the prophets wrote. about this Messiah, and this is the time. And so you see that it was just thirty years after the expectation that Messiah came, and only a very few knew about it, and then just forty years after the advent of Messiah what happened? The time of trouble, the overthrow of Jerusalem, exactly forty years. And how many of the Lord's people were in Jerusalem when it was overthrown? I do not think there were any. I think when the Roman army invested Jerusalem first, there were some of the Lord's people there, but all historians have marveled at the fact that when the great Roman general had the city at his mercy and could have made the entry, for some reason he withdrew all of his forces, but we understand, we do not need to be very wise: I think God had some people left in that city, don't you? and he wanted to get them out before the overthrow; and all of God's people got out of the city, then the real investment of the city took place in a time of trouble.

Now you see, my dear friends, we can apply that very rule; in 1844 all men were in expectation -- all the men of God -- I verily believe that in 1844 every truly consecrated child of God, who was walking in the light, was looking for Messiah at that time but he did not come; thirty years afterwards he came, and some were in expectation, not so many as before. I know of three people

who sat all day long with others watching, I think it was the 2nd of October, 1874, right in Chicago, in their ascension robes, looking up into the sky for Jesus to come and take them away, but the sun went down and Jesus did not come. Jesus came all right, but they were looking in the wrong place - they were looking up to the sky, instead of looking to their Bibles.

I know one dear old sister who was there, old Sister Johnson of Los Angeles, she is 91 years old. In 1874 she sat here in this city with her ascension robe on, and Jesus did not come. She is Norwegian. She said, in broken language, I know it was time for Jesus to come, but he did not come, and I did not know what to make of it. Then she got the first volume of Millennial Dawn and had it read to her, and then was told there were two more of those books, and when she asked the party who read the first volume to her, to read the others, he said, No, I am sorry I read that one: it is all wrong, I do not believe it. She said, You cannot take it away from me now. I saw her four weeks ago last Friday night. She shook hands with me, and said she had come once more to hear Brother Sexton before she goes. She was one of those who were in expectation.

Now, Jesus did come in 1874, and forty years from 1874, October, would bring you where? Nineteen hundred and fourteen. And what will happen? The overthrow of the antitypical Jerusalem. And how many of the Lord's people will be in there? I do not think there will be any, but you say, Can you prove that? No, not now. Come to me in October, 1914, and I will prove it to you one way or another. Why. I am rejoicing, I am just wondering if it is possible, by the Lord's grace, I can hold on for fourteen months longer. And those fourteen months seem more glorious than all the eighteen years past. I tell you it has been nip and tuck all the way along the line. "Cast not, therefore, away your confidence."

I was once canvassing in a town, and came across a man hoeing beans in the field, and I went to him -- of course, I walked up to him with my book in my hidden pocket, and I said to him, It is a nice day. And he agreed. If you please, I have a Bible book here. I would like to show you. He said, I don't want to hear a word about it. I don't want to look at a Bible Book, I do not need any. I am 86 years old, and do not want to know any new things. I have something that I want to keep. And what is that? I asked. He said, 1914, that's when Jesus is going to come hack here. You come to the house and I will show you a book. And then I felt all right. I said, Show me the book. And the dear old man was suspicious that my book was not the same. His book had a green paper cover. He said, You cannot rob me of that. Now dear old Brother Jenkins has gone. It was good for him not to cast away his confidence, which bath great recompense of reward.

Don't you know the enemy is helping us along. I feel a little put out when the ministers don't say something against us. I went down to Hot Springs to the Convention, and if the ministers had only kept themselves quiet, we would not have had so much success, but they had to rattle their tin pans. They said, the Bible Students are coming, look out!!! And the people did look out. They were careful to lock us out of a place that we did not want to go into at any price, for they declared against our occupying their pulpits, but we have all the pulpits we want -- we have "People's Pulpit" for everybody. So you see, clear friends, when they rattle those old tin pans about these Bible Students, it helps the good work along.

Now, my dear friends, we know if we are walking in the light, we are not going to get weary in well doing, and when the light gets more luminous, you are not to get tired of volunteering, but you

say, I have not done much volunteer work lately. Are you losing the light? Are you still in the Truth? Well, you say, I am trying to hang on, but it is a hard job to walk in the light, and not be doing any work; and oh, there is so much work to be done. It is not only getting someone else into the truth; there is going to be a highway of holiness and let us get the stones out now and get it in good shape, so when the dear ones come back from the grave, they will not come back stumbling over a lot of false doctrines and systems, but will understand the proposition better. Let us work, it is the only way we can keep in the light. Of course, we shall not all be popular; you know the Truth people are very unpopular in a sense, especially with our friends, the enemy. In a little while we will be snowed under. It will be cold and hard work. This matter of the Truth is like a field of winter wheat in the fall. The snow comes and covers it up, and then we are asked what is that. We answer, A wheat field, but it is nothing but a snow pile. Well, come around in the spring. In the spring the sun comes up and it warms the atmosphere and melts the snow and irrigates the field, and we find that the snow is good for it then. So when the Sun of Righteousness arises it will melt the snow and won't there be a wonderful crop?

THE GREAT COMPANY

If we are going to be of the Kingdom class we must stick very close to the light, and don't try to make ourselves believe we are going to be in the Great Company. Some of us have an idea that is where we are going to land up. We had better put that out of our mind right away. I was in the Great Company for many years, and then I promoted myself, and now I am out of it. Well, where are you now, Brethren? I am a prospective member of the Body of Christ. Are you going to get it? I am going to try, I am not going to throw away 18 years of work. I am going to try and get into the Little Flock for which I am called. God never said anything about the Great Company to you or me either. If you are walking in the light and the blood of Jesus Christ cleanses you from all sin, you will have no spots on your robe to wash, but you say, Brother, I do not know all the truth. I cannot remember all the details about chronology, justification, etc., and I am afraid, therefore, I shall not get into the Little Flock.

A sister once told me that she did not think she would get the crown of life as she did not have the brains, she said she could not understand the covenants. etc. Well, I said, that is too bad. Let us see what the Book says about it, sister, "My son, give me thy brains." I do not see anything about brains, but I do read, "My son, give me thy heart." Did you give your heart to the Lord? If so, that is all he has asked for. He will attend to the brains. I want to tell you for your consolation and comfort, that the Lord does not say, "these are they that receive the seed in a large and fertile brain," but "these are they who receive it into a good and honest heart." "Keep



your heart with all diligence, for out of IT are. the issues of life." The Lord never chooses anyone who has not brains enough to place the blame where it belongs -- in your heart.

If you are walking in the light, you have the fellowship. The great company have not this standard, they are not walking in the light, they are largely walking in darkness and are children of disobedience. You remember what the Revelator said about this matter: The four winds were to be held back until the sealing of the servants in their foreheads, and he said. I saw the number of them that were sealed, and there were sealed 144,000 -- and the Great Company. No, it reads. 144,000, not a word about the Great Company being sealed. Then we turn to the 14th chapter of the same book, and the Revelator said, I saw a lamb standing on Zion's hill and with him 144,000 -- and the Great Company. Oh, no, 144,-000, that is all. And then again, we read. No man was able to learn that song excepting the 144,000 -- and the Great Company. No, no, only 144,000. Then the Great Company do not sing that song? That is what the Revelator says, I can-not change it. And do not the Great Company have anything to do with the song? The Great Company agree to sing that song, but they slip on the first note, and they have to go down to the great time of trouble and learn music. Oh, yes. they will sing all right when they come back again. And I tell you another thing, friends, no man was able to learn this song except those who were sealed in the forehead with their Father's name. "They shall be mine, saith the Lord, in the day that I make up my jewels -- the 144,000." I heard the souls who were under the altar who were slain for the witness of Jesus, cry out, How long, O Lord, how long? Yet a little while, is the answer, until I seal your brethren, but you notice the souls of the Great Company are not under the altar. You remember in that altar there was a grate and ashes of the goat fell through the grate. The "scape goat" never was on the altar at all. There were only 144,000. They are those who follow the lamb withersoever he goeth. They walk in the light as he is in the light, and they have fellowship one with another and the blood of Jesus Christ cleanses them from all sin. I know just exactly the trials and temptations that come to all -- to count ourselves as something else from what God has called us to be. You say, I do not aspire to the little flock, I do not believe I could get there. I often use an illustration like this: Suppose a king had planned a banquet which was to be with great pomp and ceremony, and sent me an invitation to dine with him. I know the invitation is genuine, and it was very kind of the king to send it, but I cannot go. Why can't you go? Well, I have no court dress, etc, but just then the court tailor calls on me and furnishes me with the necessary apparel, but still I cannot go. What's the trouble now? Well, I do not know court etiquette. I might commit some breach at table, or I might not face the king in the proper manner. Then I receive a call from the Lord Chamberlain. And he instructs me in court etiquette so there will be no mistake when I dine with the king. And then the carriage calls: I have my invitation, my dress, and understand all the manner and details of etiquette, and I get into the carriage, and get as far as the palace, and then I jump out and go to the back door and dine with the servants. I think the king would say I did not appreciate his invitation at all. That is what the Great Company is doing. We have an invitation, the proper clothing (robe of righteousness) and then Lord Chamberlain Russell is sent to instruct us. I am going right into the Palace by God's help and sup with the King. And when will that be? Nineteen hundred and fourteen. I have it marked down here.

Now, my dear friends, what are we going to do? Shall we walk in the light. It is not what we are or what we have from the human standpoint. God is not trying to get your poor old flesh into the Kingdom. I am not fit for the Kingdom and you are not fit for the Kingdom from the natural standpoint; but look at your new heart, look at your new will, what does it want to do? Why, it

wants to serve the Lord, with all its strength and might. That is a pretty good intention, and if you do all in your power to cooperate and work out your salvation with fear and trembling, you can rest assured, my friends, that you will gain the Kingdom.

Let your light so shine that men may see your good works and glorify your Father in heaven. Are we going to walk in the light and have fellowship one with another so that we can take each other by the hand and look one another in the face without any malice or hatred or any such thing? If so, the blood of Jesus Christ will cleanse us from all sin, and if we are still walking in the light in 1914 we will be in the Kingdom, and live and reign with Christ a thousand years.

Our Journey Through the Southwest

DALLAS, TEXAS

LEAVING Hot Springs Saturday evening, we arrived at Dallas, Texas, Sunday morning. There is a nice class here, many of them being at the station to meet the touring party. They gave us a warm welcome. As this was a Sun-day appointment, the afternoon was given over to the public about 1,201 of whom listened closely while Pastor Russell spoke on the subject, "Beyond the Grave." Quite a number handed in their names and addresses for literature. The morning and evening meetings were for the interested friends at Dallas and from nearby places. yet some came from long distances and it was their first opportunity to see Brother Russell.

The following are some of the notes we secured at Dallas:

Question Meeting -- Conducted by Pastor Russell

Question 20 -- In a church election are we to understand that such rules as the class may adopt governing the percentage of vote required to elect shall apply to the vote on the candidate for deacon as well?

Answer -- Surely. The arrangement of the Bible in respect to the government of affairs of the church throws all the responsibility upon the congregation. I do not mean the congregation in a general sense, but the church, the gathering which is the Body of Christ: namely, the consecrated ones. The Lord has not given definite rules to govern every feature, so that leaves the responsibility to the whole church to seek to build up in the most holy faith, using the Word of the Lord, and the example and illustrations of the Scripture. If the Lord has left the matter so simply and plainly in the hands of his people, it would be entirely wrong for you or I to attempt to divert it into the hands of some individual or clergy class. There is no authority for that in the Bible. It is very natural that people might fail just the way governments fail. For instance, certain governments feel they can govern certain islands Fetter than the people there can govern themselves. So it is very likely that if the people would submit to it, a certain class called clergy would arrogate to themselves power, lay down laws and rule, but this is simply because the congregation does not know that the Lord has put the power in its hands, and never authorized any clergy class at any time. The Lord himself was to be the Master -- all ye are brethren. There should be no distinction amongst the brethren, except that distinction be recognized by the class as a company of the Lord's people, and if they shall choose certain persons for elders, the responsibility is with the class. The individuals composing the class are, therefore, to use all the more judgment and discretion, and to remember that they are voting and acting for the Lord in the matter. In the 6th Volume of Scripture Studies we have attempted to point out what the Scriptures lay down respecting the proper mode of order in the church -- not by way of law, but by way of suggestion. because the decision of the class respecting its own leadership, etc., is the final decision in the matter. We have suggested certain things about percentages; not that anything to the Scriptures say anything about percentages, but in an ordinary meeting of worldly people they might have, for in-stance, a vote taken on a question and a majority of one would decide; and suppose the congregation numbered 100, and 51 would decide, and the other 49 would be left practically without representation: our thought is, that is not the spirit of the

Lord. The spirit of the Lord would be that the whole church should feel a oneness of interest, but suppose that the 51 who would constitute the majority would say, "Well, this is our wish, we would like to see Brother So-and-so an elder, we think he is best qualified, but here are 49 of our brethren that we will pay no attention to their wishes whatever." That would not be the spirit of love. We suggest, therefore, there should be an endeavor made not only to suit the 51, but also the 49 who are in the minority; not merely each one doing as he wishes, but trying to be considerate of one another, esteeming one another, having an interest in one another. Suppose in a congregation of 100 it is decided a certain number might be found eligible to the position of deacons. As one of the congregation I might have very positive ideas that Brothers A, B and C were much better qualified than Brothers D, E and F, and I would have a right to vote for those three; and then if some one else thought well of D, E and F, I would say to myself, Well, this other brother would like these others. Do I really know anything against them? And if I knew nothing against them, then because so many of the other brethren like them is the best kind of a reason I would like to see them have them. If I were going to be an elder I would very much rather be one that would represent the whole congregation than one who had been elected by a mere majority. I would like to have the whole congregation pleased, satisfied, contented in their minds. I would be willing to put myself in their places. The Golden Rule requires that I do to the minority as I would wish the minority to do to me. If I were in the minority and they were in the majority, how would I like them to consider me? I would like to have some show, too. Then we ought to be equally as generous as the others. This would not mean we would be lax or careless, respecting any really important matter. If it was a had man, or unconsecrated man, or a man who was in some way totally unfit for eldership, then I would withstand him face to face, and would say right out. I cannot vote for Brother So-and-so for certain reasons. Now I would try my very best to avoid giving reasons, but if it became necessary to give the reasons I would do so in as kindly a way as I could, and I would try previously to have the confidence of all my brothers and sisters to such a degree that they would know I would not say a word unkindly, or speak a word of evil about any brother: that it would be an absolute necessity to even take a position of opposing a brethren -- a duty toward God and toward the church. When we get that confidence in each other we will have all the more power and weight in whatever we would say.

Question 21 -- When a consecrated brother of the church is absent on account of sickness from meeting when an elder is to be elected, can he write them his choice of elder, or vote by proxy?

Answer -- There is nothing in the Bible says he can, and there is nothing in the Bible that says he cannot. What are you going to do? Leave it to the class. Let the class decide.

Question 22 -- (Not understood by the reporter.)

Answer -- The brother wants to know what to do about his mind being occupied by reading worldly magazines and newspapers: he has about eight worldly magazines and newspapers. He says his mind wanders on those things. The more you feed your mind with anything in one direction, the more it will wander there. So I would feed it with good spiritual food and have it wander in the right direction. We used to have a cow that we always gave the very best grass in the barn, and the very best place, but she always thought the grass over the fence was better. She would

break ropes and everything else in order to get over. So that is the way with our natural dispositions. Whatever is a little piece off from us we are inclined to want. We want to get so fenced off from the world that we will not any longer desire those things, but, as the Apostle says, set our affection on things above and not on things beneath. This word "set" is one that indicates continual setting. You need to keep setting, set it today, and tomorrow morning set it early, and if it slips off early set it back again; and if it slips off set it back again, and by and by you will be too busy to have time to wander. That is the best advice I could give. You can become overcharged with the affairs of this life by very trifling things, things that are not worthy of your attention at all, but foolishness, if you only give your mind to what another person imagines and made a story about- I will tell you what I think: that we have in the Bible the most wonderful story. the most wonderful drama that was ever known. I don't know much about theaters and novels. but I can imagine how a novel goes; I know they have plots and schemes. etc I think I could write a novel, too, if I tried, but the point I am making is, the Bible has the most wonderful plot. Think of how it goes away back and shows Eden in all its beauty and grandeur, then the coming in of the serpent and the temptation of our first parents, mother Eve being deceived and father Adam being, perplexed, gives his very life for his wife, because he thinks he could never live without her, and deliberately sins against his God's commands. is there enough there for you? I think so. What about the results? Look what has come into the world as the result of sin. You could not have any deeper plot than to think how the Adversary and the fallen angels have all been conspiring to blind and delude men during all of this entire period. Then think about the picture God gives us of His own love wherewith He loved us, the great Creator looking down from His holy habitation and beholding our condition in sin and degradation, and He hearkened and heard the groaning of the prisoners. What prisoners? The prisoners of sin. hand and foot. Some are bound tighter than others, and some have a ball and chain onto their shackles; but all are bound, all are prisoners of sin, all are going down to the prison-house of death. Do you want anything more of a novel than that? Then God saw there was no one that could deliver; no one could help man out of his trouble. When this prison-house shuts its doors no iron or steel bars are like the bars of death; once closed on an individual, no power but God's can open those bars and bring those prisoners forth. So then the picture tells us that when God took in the situation, and realized He alone could help. He wished us to see that condition, and then His own eye pitied, His own arm brought the salvation. It has not brought it yet: He has merely stretched forth His arm. We have seen the arm of the Lord. What do you mean by that? Jesus was the arm that the Lord revealed. Has He delivered yet? No, He has redeemed, He has died the just for the unjust. He has made satisfaction to justice so when the proper time comes men can come out from under the curse or sentence of death.

But that is not enough for our novel: we want more. What shall we have now? The Father would have a bride for His son. What kind shall she be, and how shall she be called? She has only the filthy rags of sin and imperfection: all she has to commend her is her desire to be in harmony with God. Then the one to be bridegroom provides for her purification and cleansing, and justification -- providing her with a wedding garment. Is there not a good deal of plot about that? Then what must she do. She must receive this robe of Christ's righteousness which is to be the wedding garment. A marriage is going to take place, and the bride is going to get ready by getting a robe from the bridegroom Then what shall she do with it? She must embroider it. She gets the robe for nothing and has the stamped pattern given to her. What pattern? Christ is the pattern, and she must do the embroidery work herself. She must work out her own salvation with fear and trembling. seeing carefully that every stitch on the robe shall conform to the pattern the Lord has given her. What

does the embroidery represent? It represents the fruits and graces of the Holy Spirit, and you know unless you have those fruits and graces you will never be accounted worthy to be a joint-heir in the Kingdom. And what are the fruits and graces of the Holy Spirit? Meekness. gentleness, patience. long-suffering. brotherly-kindness. love. How long does it take to embroider these? It takes longer with some and shorter with others. Some can get their hearts fixed on this glorious pattern and so appreciate it that it is the great desire of their lives to cultivate these graces of the Holy Spirit. As they go to the Lord the first thing in the morning they say. Lord help me to cultivate the fruits of Thy spirit today. Why? I want to be pleasing to the Bridegroom, and be ready at such time as He comes to claim His Bride, that I may be accounted worthy to enter in as a member of the Bride class. And then all the trials and difficulties the Bridegroom knew the Bride class would be obliged to pass through. He allowed us to be tempted in all points like as He was tempted. Why so? Because He wants to have a Bride class who can endure temptation, and endure hardness. show loyalty, and manifest they are not merely so-so Christians, but really overcomers, seeking to know and to do God's will and having that spirit of love for righteousness and truth that would lead them to lay down their lives in the service of the truth and for righteousness rather than to receive the pleasures of sin for a time. He has taken more than 1,800 years for this very purpose. He knew there would not be very many who would love Christ and lay down their lives to be right. if they found it to be policy to do wrong I am not saying that He wants to do the others any harm, or roast them. No one would want to roast them: that is not the thought; but when He wanted to find a Bride class the Father will approve He is going to make sure He gets the right kind. Every one of them will be approved of the Father. He shall present them blameless and unreprouable before the Father in love, after they have had all of these trials. Then what will they do after that? Mark you! this is the drama that began away back at the fall of the race, and it has continued down to the betrothal of Christ. Is not the Church married now. No. brother, you do not know whether you will be of the marriage class or not. We are merely the betrothed now. We are engaged to Him and everything is contingent upon our developing the character, upon our wearing this robe, and upon our showing our love and zeal by the embroidering of our robe with the fruits and graces of the spirit as the Lord indicates is pleasing to Him. Then what? Then comes the marriage of the Lamb when the Bride has made herself ready. And what will be the marriage? The marriage will be that union with the Lord. How will it be brought about? By the change from imperfect human nature to Divine nature -- changed in a moment, in the twinkling of an eye. Then we are to be forever with the Lord. And is there not a supper, or something? Yes, or we might call it a breakfast, if you please. It is in the morning The word supper comes from the general word, to sup. You may sup in the morning, noon or evening. It means to eat. So this supper is to be the first great banquet that we will have on the other side of the veil. Who ever thought all that drama was in the Bible? It is very wonderful.

And what next? Well, before the supper begins they will wait a little while. What for? The Bridesmaids. Who are they? Oh, there is to be a secondary company. They were part of the church at one time: they made a consecration and were begotten of the Holy Spirit, just the same as the Bride class, but they failed to make their calling and election sure to that high position to which they were invited. They were not sufficiently zealous and loyal. Were they disloyal? Oh, No! No disloyal ones will be given anything at God's hands. By and by they will come up through great tribulation and wash their robes and make them white in the blood of the Lamb, and be before the throne instead of on the throne. They will have palms of victory instead of crowns of glory. So we read in the Psalm that after Jesus, the King, shall introduce the Bride before the Father, then the

virgins, her companions that followed after her, shall also be brought into the presence of the King. Oh, there is a grand drama there in all that Bible picture!

Then have we anything more. Yes, the King and Queen are going to reign for a thousand years, and everybody is going to be blessed. In all that empire there will be no attempt to take from the people their rights, and make every-thing subservient to the King, and the people poor. The very reverse of this: The King will take delight in lifting the people up, refreshing them, and bringing them to perfection. Then by the end of the thousand years, when all the unfit ones are destroyed from amongst the people, all of these grand beings will show forth the praises of God.

Is there anything more? Astronomers tell us that all of the stars are suns like our sun, and have planets around them just the same as the planets around our own sun. Are these worlds yet to be inhabited? If God formed not the earth in vain, but made it to be inhabited, do you not think these other worlds should not be made in vain, but they should all be inhabited? We think so. Then who is to do that great work? God says that Christ shall be first in all things, so that will put Him first in that great work. Who will come next in God's arrangement? The Lord says that the church shall be next to Him. Now we have Christ and the church and a great work for them for all eternity in the peopling of all these worlds? Are there many of them? We are told there are about a thousand millions of them.

Now if anybody can make a greater drama than that I would like to see it. My heart is rejoicing and overflowing with gratitude to God for the privilege now of having a chance to become an heir of God and a joint-heir with Jesus Christ, my Savior. We have all been called in one hope of our calling, and this is the hope of our calling. Is it sufficiently grand for you? Do you know of any other kind of business in which you could become so rich as that? I tell you the Scriptures are indeed right when they tell us about the riches of God's grace, and when Jesus tells us that is the pearl of great price, and if any man once gets his eyes on it, and appreciates the value of that Kingdom, to go and dispose of everything he has in order to win that prize. So let us do, dear friends.

SAN ANTONIO, TEXAS

OUR NEXT appointment was at San Antonio, where another nice company of "like precious faith" were waiting our arrival. The time spent at this place was very much enjoyed by the train party, many of whom had never been in the South, and this city is one of note from a historical standpoint. The chief interest, however, centered around the meetings, of which there were three, the morning and afternoon being for the interested and the evening service for the public. During the forenoon the friends enjoyed a testimony meeting and symposium. Along the entire route a number of symposiums were held and the friends from the train were drafted into that service. About 500 interested friends convened for the One Day Convention, while at the evening service for the public there were probably 1,300 present, and of these about a hundred requested reading matter. At this place five more friends joined our train party, Sisters Frost, Paschal and Stewart and Brothers McCormick and Dunn. Our party was then practically complete. We remained at San Antonio that night and started the next morning for the Pacific Coast, stopping en route at a few places.

While at San Antonio we secured the following notes:

Children's Consecration Service -- Conducted by Pastor Russell

IT HAS been requested first of all to have a little service of consecration of children. We remind you there is nothing obligatory in this matter, that consecration is that which is voluntary, therefore if anyone prefers not to have his children consecrated that is entirely his own business, just the same as with our own consecration. Indeed, some might say very properly that when they



consecrated their own lives and all they had that they consecrated their children. Very true, indeed: a very proper thought: and yet some have found a great deal of comfort and blessing, and joy, in making a more special and individual matter of the consecration of their children. The most precious things that they own in the whole world, the fruit of their own bodies, they delight to give to the Lord, and we believe that in some cases it has worked a great blessing both upon the parents and children -- upon the parents in that they felt afterwards still more earnestly, if possible, the obligation they had assumed toward the Lord in respect to these children, and how they should train them up in the nurture and admonition of the Lord; and upon the children in that they afterwards learned what had taken place, and what it signified and thus felt that they had in an especial sense been consecrated to the Lord and His service. I have known some cases of this very kind, and also have I known cases in which when sickness came to the child both the parent and the child felt as though there was a special relationship between the child and the Heavenly Father, and sickness and death had less fear for them

because of their greater confidence in that they had given the matter entirely into the Lord's hands.

We have the illustration of the Scriptures justifying us in having such a consecration service, because we remember how some of olden time were consecrated to the Lord when they were children and how some were brought to Jesus and He laid His hands upon them and blessed them. So we think this sufficient example and this seems especially appropriate because many of us were accustomed in past times to take children at the time of their infancy and have them sprinkled, supposing it to be baptism. Afterwards, ascertaining that this was not baptism, we were somewhat at a loss what to do to take its place. So this matter of consecrating the children seems to very appropriately come in to take the place of the other which is unscriptural and improper, because baptism is merely for believers.

Discourse by Pastor Russell

Subject: "JESUS, THE HEAD; THE CHURCH, HIS BODY"

WE HAVE chosen for our text this afternoon the Apostle's statement in Ephesians 1:22,23, that God gave Him, Jesus, to be the Head over the Church which is His Body. The word "body" is used in this text in the same way we use it in the other affairs of life; as we speak, for instance, of the body of Parliament, or body of Congress, or body of the Senate, and the different members of the Senate, different members of Congress; or as we speak of the Presbyterian body, of the Methodist body, and the various members of these bodies. So God speaks of His Church as the Body of Christ, of which Jesus is the Head, and of which every other saint of God is a member. The human body is the picture used in all of these cases. In the Senate, for instance, they have a chairman who is the head over that senatorial body. In Parliament they have one who is the head of Parliament, and so in every body, in every meeting where it is a corporate body, there is a representative head. So in the Church of Christ, Jesus is the Head, the Chairman, the Leader, the Captain of our Salvation, and as we come into relationship to God through Him we are counted as members of this Body of Christ.

What does "Body of Christ" mean? The word Christ means anointed, and the Body of Christ means the body of a company of anointed. And what is meant by anointing? The answer of the Scripture is, that God purposed in Himself from before the foundation of the world that He would establish His Kingdom, and that Kingdom should bless the world. In His wisdom He foreknew all that would take place in the way of entrance of sin and penalty for sin, and the condemnation of sin, and the sighing, and the crying, and the dying -- all of that He knew, and then He also knew His own plan and arrangement by which He would set aside this curse of death and by which He would bring in a blessing instead of the curse to the whole human family. And He purposed that this should be done through a great Kingdom. And this Kingdom was to be different from any other Kingdom, in that it would have a monarch who would be not only a king, but also a priest, and so Christ is called a priest and a king after the order of Melchisedec; because Melchisedec, we are told, was a king and a priest at the same time. Christ is to be a king and priest at the same time, and the anointing of this great king and priest was to represent His induction or bringing into the place of favor where He might be the authorized head, the authorized king, the authorized priest, that God would thus recognize Him as a king and priest. When did God do this with Jesus? We answer, that with Jesus this was done at the time He made His consecration when He was thirty years of age, when He came to Jordan to be baptized of John; there He gave His life; He gave His all a willing sacrifice to

God. This was God's condition: the one who would be accounted worthy to be King of kings and Lord of lords must first show His obedience to the Father, even unto death, an obedience that would bring in any kind of requirement that the Father might please. So Jesus in coming specified that He was ready to do anything and everything -- "I came not to do mine own will, but the will of my Father who sent me, and to finish His work." God is the great master workman and Jesus is the great chief agent in doing all the work God intended should be done. And the first work to be done was to prove Himself worthy to be king, the great priest, and thus He would have authority to bless the world. And, secondly, this very sacrifice by which He would prove His own worthiness to be the great king and priest would be a sin offering on behalf of mankind to pay the ransom price for the sins of the world, and thus to legally and justly set aside the penalty that God had pronounced against Adam and all his race. Jesus then took this step when He was thirty years of age, saying, "Lo, I have come, as in the volume of the Book it has been written of me, to do Thy will, O my God." Did He do it all then? No, that was merely the beginning of it; that was merely His consecration. What followed that? Obedience. For three and a half years all the testings of the Master's experience were proving Him out; were demonstrating that He really meant all He said when He made that consecration vow to God. When did He finish? He finished His whole work on Calvary when He died, and in dying cried, "It is finished." What was finished? His sacrifice was finished. His obedience unto death was finished. His fullness of laying down His life in the Father's service, and His work as purchaser of the world, was finished. Then what? Is He still asleep? Oh, no, the Scriptures assure us that God raised Him from the dead by His own power on the third day. Why? St. Peter says in order that He might be a prince and a savior to the world.

What is the first step in this matter of saving the world? Has He begun the work of saving the world yet? No, the world still lieth in the wicked one. More than 1,800 years have passed and the world is still in sin, still unforgiven.

What about the Church, Brother Russell?

The sins of the Church are forgiven. We have escaped the condemnation that is still upon the world. We were children of wrath even as others are still children of wrath. How did we escape, and they not escape? Because we have come in under a special invitation, or special call. What is our special call or invitation? That as many as hear this message may become, on certain conditions, members of this anointed class, members of this special body that God is selecting from the world -- this Body of Christ which is the Church. For God gave Jesus to be the Head over the Church which is His Body. Now not until the whole Body is complete will God's plan be ready to be carried out as respects the world. It has taken 1,800 years to complete the Body and it is not quite complete yet. Thank God, no, not quite! That leaves an opportunity for you and for me to come into harmony with God through Christ and into membership in this Body of Christ which is the Church.

On what terms may we come in?

First of all, the terms are that God shall nominate you. There is an election going on. You do not nominate yourself; God nominates you. Then you elect yourself. The Lord makes the invitation while the door to this High Calling is open, and it is for us to enter into the terms and conditions, and by so doing make our calling and election sure as members of the Body of Christ.

One says, I believe I am a member of the Body of Christ. How did I come in?

First of all you were drawn; you had some feeling after God and some desire to come near to Him, no matter where you got it; no matter whether you always had it all your life, no matter whether you got it at your parents' knees, no matter whether you got it through hearing a hymn or reading a book, or through hearing the Scriptures -- no matter where you got it you got the drawing, you got the call, the invitation, when you got that which invited you to Christ and gave you an understanding that this was the way to God. "No man cometh unto the Father but by me," says Jesus, and so we see this is the only acceptable way. Those who have never heard of Jesus have never seen, have had no opportunity of coming to the Father through Him; never had the opportunity of becoming members of the Body of Christ. So the great mass of the heathen world, thousands of millions, have never had an opportunity of coming to God because they never heard of the only name given under heaven or amongst men whereby they might be saved. Will they ever hear? Oh, yes! Why don't they hear now? Because the god of this world has blinded their eyes and stopped their ears. Satan is the one who is responsible for this great din of confusion which blinds and hinders people from appreciating the precious invitation of the present time. "Blessed are your eyes for they see, and your ears for they hear."

Thank God, then, if you have seen anything, if you have heard anything -- anything that would let you know there is an opportunity now of coming to God through Christ. And so we inquire further, How shall we come? What shall we do? and we learn first of all that the first step is to turn from sin. Then you must learn that God has made a provision through the death of His Son whereby the sins of the world may be forgiven. And you say, I am one of the world, I believe that Christ is the Savior of the world, and I accept Him as my Savior. What shall I do?

Well, says Jesus, if you want to become my disciple then I will deal with you, and I will be your advocate; if you do not want to be my disciple, then of course I am not ready to do anything for you now.

Suppose we do not want to become his disciple. We say, Lord, that is something that is going to tie up our liberties, is it not?

Probably it will.

And we would not have the former freedom in sin?

No, you would not.

We could not do our own will as much as formerly?

No, you could not.

Well, we do not care to tie up ourselves in that way.

Very well, stay out.

What will we have to do -- go to eternal torment?

No, nothing of the kind, but you will lose the blessings my disciples are going to have.

What blessings?

Oh, you do not need to know, if you are not going to come into that attitude. After you have gotten sick of sin and weary with trying to do something and failing, if you then come around and ask me how you may be my disciple I will tell you. You will be in a teachable condition then, you are not ready to hear now; you are in a self-satisfied condition: I am merely speaking to those who have already found they are weary and heavy-laden and need rest. I am only addressing those who feel their need of a Savior. Go and have whatever experiences you may choose to have. You may not learn your need in time to come into this calling that is now going on.

Another says, I want to come back to God. I want to feel God is my Father, and I am no longer an alien and stranger and foreigner to Him. I have nothing to give or bring -- "Nothing in my hand I bring, simply to Thy cross I cling." Lord, give me such blessings as you see I should have.

The Lord says to such, You are in the right condition; I will tell you now what you shall do. It is a very narrow way. If any man will be my disciple, let him deny himself, take up his cross and follow me.

What is it to deny oneself?

It is this: It is to give over his will, his self-sufficiency, his own will to do his own will, and to say, Here, Lord, I give myself to Thee; do with me and for me according to the riches of Thy grace and your loving kindness toward me, whatever that may be.

The Father is greatly pleased with these; pleased that we should thus come to Him through the Son, and the Son is greatly pleased with these; they are the very kind he is looking for.

This self-denial is the first step; you give up your own will. It is just as though you personally, as a man or woman, died -- no longer your own. All things thenceforth become new. You died to the old, earthly ambitions, hopes, prospects, and all of that, the great fortune you were going to have, and the great name you were going to make; you become dead to all of these and become alive to new hopes, prospects and desires.

What are the new things? Why that you would have God's favor, and be called a child of God, realize his supervision of your affairs, that you would know from his own assurance that in your case all things would work together for your good, because you love Him, because you have been called according to His purpose, and because you have responded to that call.

Well, Lord, I am ready to sit down and count the cost. There is not very much to count. At one time I thought these things I have were very valuable, but I have found out that all things of this present time are but trifles, toys, as it were, that a child might play with; whether fortunes of men, earthly

palaces, or honor amongst men, they are all as trifles, and as bubbles in the air that are gorgeous to appear, but really vanishing to nothing. When I compare the things I possess, and the hopes of the present with those glorious things which you assure me you have in reservation for them that love you, I count that these things, as the Apostle said, are but loss and dross and dung as compared with the riches of Thy glory and grace which I have the privilege to be revealed in me if I am faithful.

The Lord says, That is the one I am wanting. I will explain next what it is to take up your cross: At first you won't know exactly what it is to take up your cross: you don't know what your crosses are going to be, but gradually I will let you see: gradually you shall know what the crosses are, the crosses of your own will. They will come up in different ways you do not fully understand at first, but you will find it will turn out all right if your consecration was all right to begin with. You may at first think, Why this is going to be a terrible trial; but just keep firmly on as you started, and be loyal to me, and you will find that the trial will probably all part before you, and you will have rejoicing in that which at first seemed to be tribulation: as you go on from step to step I will cause the way to open before you. It may seem at times as though you are coming up against a blank wall and can go no farther, and difficulty and disaster is staring you in the face. When you come to that place I will provide a way of escape that you will not be tempted above that which you are able.

What about the following?

Well, the following is in the same line: it is patiently continuing in this way, patiently continuing to bear the cross, because, as the Apostle says, you have need of patience that after you have done the will of God you might receive the promise. The thought is, you must demonstrate until God is satisfied that your character is fixed -- fixed for righteousness, truth, loyalty to God, to His Word, and to the principles of righteousness.

But you say, I realize the weaknesses of my flesh, and I am afraid.

The Lord did not say it was your flesh to be perfected. He said it was you as a New Creature that is to be perfected. In our flesh dwells no perfection. God knew that to begin with. He told us from the beginning that we are all by nature sinners and children of wrath, and it is only of Christ that all of these imperfections are covered -- every weakness that is not ours intentionally, everything you do not will to do. Whatever you will to do that is wrong, that is a particular crime and sin on your own part. Whatever you have not willed to do, whatever has come in spite of your endeavors to the contrary, that is not sin on your part; that is weakness of the flesh, the fallen nature, which Jesus died to cover up for you; and so it is your privilege to have courage and faith in the Lord and to go on from strength to strength, from grace to grace, from knowledge to knowledge, growing in Christlikeness, and thus become more and more a copy of God's dear Son, our Lord and Savior, Jesus Christ.

So then, dear friends, that is the way we come into the Body of Christ.

Now, you say, which time did we come into the Body of Christ?

We answer that there are three bodies of Christ.

Well, which one do I belong to?

You must belong to all three of them in turn. In the first place, the Body of Christ, which is the Church, is composed of all those members who are begotten of the Holy Spirit, and they are thus begotten the moment they present their bodies a living sacrifice in Jesus' name. Then they are accepted of God and that constitutes them members in the Body of Christ, which is the Church, because all of these members have the same anointing that the Head has, and that is the picture God gave us. He gave Aaron as the priest or representative of the whole Christ. Oil was poured on Aaron's head and it ran down his beard and even unto the skirts of his garments. Aaron's head represented Jesus, and the other members of Aaron that were covered with this robe that had the anointing oil on it represented all the members of the Body of Christ, the Church, as they shall be gathered out of the world throughout this age. So the moment you came into the Body of Christ you came under that anointing, and I the same, and so with all the church all the way down. In the case of the Apostles there was a particular manifestation at the beginning, on the day of Pentecost. The Holy Spirit that had first come on Jesus the Head there reached down from the Head to the shoulders, so to speak, the Apostles being the first members of the Body. Since then as we come into the Body of Christ we come in under the same anointing and become members in particular of the Body, this spiritual Body, related to Jesus as New Creatures in Christ, all old things have passed away and all things have become new. Saint Paul says of this, that the hand member cannot say to the foot member, I have no need of you, for every member of the Body is necessary. God purposes the whole, complete, body, and we are not to speak or think lightly of anyone whom God receives into the Body, and whom we understand through consecration has received the begetting of the Holy Spirit. That is the first Body. Do you belong to that Body? We believe that all who have made a consecration belong to this one Body, the spirit-begotten body.

Now there is a second Body of Christ, which will be the Body beyond the veil, the completed Body? Will it be the same? Oh, no, it will have some of the same members, but not all of the same members, because only those who, after having been begotten of the Holy Spirit, shall press on faithfully to the end will be accounted members beyond the veil. Some will fall out by the way and not be worthy to be members in that glorious church who will be the real kings and priests. We are now reckonedly kings and priests, because that is the one hope in which we have been called, but we must make that calling and election sure, and all will not make it sure. What will happen to those who do not make it sure? Two things may happen to them: some of them, according to the Scriptures, may die the second death, if they turn from the Holy commandment; if they return to wallowing in the mire of sin, St. Peter says there remaineth for them only the blackness of darkness, the second death. They have had all their blessings, they have misused them, and there is nothing further for them in God's plan.

Then there is another company that neither denied the Lord nor returned to wallowing in the mire of sin, but lacked zeal; nor did they so faithfully persevere in the way that the Lord could count them copies of His Son and receive them to the Heavenly throne and glory. Who are these? They are pictured in various ways in the Scriptures. In one place they are called foolish virgins; they are not impure. The word "virgin" means pure, and the whole Church of Christ is pure. The wise of this church that are pure will reach the throne, because they will so run, be so wise in their use of present opportunities and blessings of God that they will attain to all the glorious things and make their calling and election sure; they will be wise enough to lay aside every weight and besetting sin

and run with patience the race set before them. The others, unwise, who have accepted Christ, after having given up the world, will still be more or less trying to tag on to the world while walking the more slowly toward the Lord. So while eventually if they keep on at all they will be conquerors, yet they will not be those overcoming conquerors to whom the abundant entrance will be granted. They are the class who through fear of death were all their life-time subject to bondage. What death? The death of the old man, the death of the flesh. They are fearful of it; they are afraid it will be too hard to break off this tender tie, or that one, -- What will my friends think? What will the world say? All of these things are detriments to them, and hold them back, and, therefore, they are not courageous enough to go on and follow the Lamb whithersoever He goeth. They are loyal, faithful, but not as courageous as they should be; they miss the great prize, but will get the secondary prize; instead of being in the throne they will be before the throne; instead of wearing the crown of glory they will only have a palm of victory. A palm of victory will be a great deal better than nothing -- Oh, yes, to be before the throne would be a great deal better than to be in outer darkness of the second death! They will be a grand class when they are finished and pass through great tribulation, but they might have passed through much more gloriously and been of the throne class if they had been faithful. It all remained with themselves. God nominated them, and it was up to these people to decide about the election. They failed of election because they failed to have sufficient zeal, sufficient love and earnestness to gain that great prize.

So you see then that the Body of Christ of the present time is not a Little Flock and a Great Company, but "ye are all called in one hope of your calling" and there is no decision as to the two classes in the present time. We are all one body now; all who receive the Holy Spirit are one company now. But when the end of this age comes and the great Master shall make the division between the wise and the foolish, between the Great Company and the Little Flock, there will be a difference after that. Then these are the two bodies of Christ: the one to which we belong now, -- and all belong to this one Body who are begotten of the spirit, -- then the other body that will be clothed upon with immortality, joint-heirs with Christ in his throne and Kingdom.

What about the third Body of Christ? That third Body of Christ is Christ in the flesh.

Why, Brother Russell, I thought you said awhile ago the New Creature was a member of the Body of Christ?

Yes, quite right; the New Creature is a member, and will be perfected and be a member beyond the veil in glory.

Then how about the Body of Christ in the flesh?

Jesus had a body in the flesh, did He not?

Yes.

What did He do with that body in the flesh?

He consecrated it to death, He laid it down day by day, hour by hour, until He finished the work at Calvary. All of that was the sacrifice of the flesh. And when He took you over to be His disciple

did He exclude the flesh and say, "I will take you merely as a New Creature and not take your flesh"? No. He took all you had -- your flesh, your property, everything you had; all went with you when He received you -- your children, your mortgages, and weaknesses and all; He took your all right over.

What is He doing with them, you say?

Well, my dear brother, from that time on you have been His flesh. And so we have had this thing to look at: that for 1,800 years Jesus has been in the flesh; He has accepted us as His flesh, we are His representatives, His flesh. Wherever you are, Christ's flesh is, and that has been true for 1,800 years.

Oh, I wonder, says one, if that can be so?

Yes, surely it is so. Hear what Jesus said to Saul of Tarsus. You remember Saul had been persecuting the Church, and how he was present when St. Stephen was stoned to death, and how he was hailing others to prison, and how Jesus hailed him by the way and said, Saul, Saul, why persecutest thou me?

Saul was astonished. Persecuting somebody up there? Why, I was persecuting some renegade Jews down here!

"I am Jesus whom thou persecutest."

He was not persecuting Jews in Heaven, he was not persecuting the New Creatures, he was persecuting the flesh of Jesus. Wherever there has been a disciple of Jesus, and that disciple has suffered in the flesh, it has been Christ suffering in the flesh. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."

"Whosoever will live godly in Christ Jesus shall suffer persecution."

How did Jesus suffer? He suffered in a great many ways. He suffered from being misunderstood, from being slandered, and in every way you can think of. We cannot possibly expect to suffer in all the ways the Master suffered. We are not worthy of so much suffering as He was worthy of.

Brother Russell, is not suffering a sign of God's displeasure? No, you do not think because Jesus suffered so much that was a sign the Father was displeased with Him, do you? No, you do not think that was so, but you think, on the contrary, that as the Scriptures say He was holy, harmless, undefiled and separate from sinners. And it pleased God to bruise Him, to put Him to grief, to put Him to shame. How does it please God? Did He take pleasure in the suffering of His Son? That is not the thought. The thought is, in God's great plan it seemed wisest and best that He should put His Son to all of these severe tests so that both angels and men, looking back to the experiences of Jesus from Jordan to Calvary, could see that He was faithful unto death, and glorify God because of His great loyalty, and that the reward of His obedience might be manifest to all, and all might see the grounds and conditions upon which God gives His blessings. So there will be an incentive to you and to me, and to all who may ever have opportunity of serving God to know that whoever

renders any service to Him and the pleasure of any kind of suffering for righteousness sake, the spirit of glory and of God rests on them, as the Apostle says.

Now the proposition, you see, includes the whole Body. If we suffer with Him we shall also be glorified together. If we be dead with Him we shall live with Him on the spiritual plane, be partakers of His divine nature, share with Him in His glory. All of these things are conditional upon our demonstrating that we are members of His Body, and actuated by the same spirit. Some may have more tribulations than others. Someone said to me recently on this subject, Should we not expect the tribulation to be equal and evenly divided. No, brother, if it is a large diamond it may take a great deal more polishing, because a large diamond is worthy of more polishing. A little diamond requires less polishing to make it shine as much as it can shine; but if it is a large diamond as in the case of our Lord, and as in the case of St. Paul, it would require a great deal of polishing, a great deal of affliction, a great deal of difficulty, that they might fully show forth the praises of Him who called them out of darkness into His marvelous light.

Now, I am very much pleased to have had the opportunity of speaking to you this afternoon as a class, and to rejoice with you in the wonderful privileges and blessings that are coming to us in our day, and in the increased light and knowledge, not only on God's Word, but on every subject under Heaven, and to rejoice with you also that not only are our eyes of understanding opening daily more widely than ever and we are seeing the lengths and breadths and heights and depths of God's character and plan, but we rejoice also that in God's providence the world is coming to see more and more of His goodness and of His wonderful arrangements. The eyes of the world are becoming more and more opened and the delusions that have been on the world are more and more passing away. How glad we are! This is evidently the beginning of a new day and our hearts rejoice in the privilege we have of enjoying it in advance of the world, and let us see to it that all the light, and all the blessings, and all the knowledge that God sends to us, produces in us the very experiences that He desires; that it has a sanctifying effect, as Jesus said in His last prayer to the Father, "Sanctify them through Thy Truth, Thy Word is truth."

I take this opportunity to remind you that perhaps in the past some of us have not been sufficiently careful in talking to friends and neighbors when trying to impress them with the importance of the Truth; we have not always remembered as we should to urge upon them the fact that unless they make a consecration of their hearts they are not to expect full clear light on the plan of God. I was recently in a railroad train and a young man on the train shook hands with me and said that he knew me, told me his father's name, and how he had been trained more or less in the Truth from childhood. I said to him, How are you getting along?

Well, he said, I do not get along as rapidly as I would like; I seem to forget everything. I have read the volumes, yet when I read them I forget them. I go back and read them over again and it seems as though I had not read them before at all. And I heard you speak several times and felt very much impressed, then it all slipped away.

I said, Have you made a consecration of your heart to the Lord?

No, I have never taken that step yet.

Then how do you expect that the Lord is going to impress His Truth on your heart when you have not given Him your heart? How do you expect that you are to be sealed with the spirit of the Truth when you have not submitted your heart to the sealing? God only seals those hearts that are submitted willingly, joyfully, gladly, and fully, to Him. You must take this step, give yourself to Him, then the truths as they come along God by His spirit will impress on you. And this is what the Bible calls the sealing of the spirit.

So the Scriptures tells us of those who are in Christ and have received the sealing of the Holy Spirit and an unction, an oil of lubrication from the Holy Spirit, how they get to know things, and the Truth comes more clearly and forcibly to them. But you must take the step. God gives you a certain amount of light and truth, then it is for you to say whether or not you appreciate it, and whether or not you have been loyal to that which you received. If you take the steps of appreciation and obedience, then you are ready for more light and knowledge, then another step of obedience and more light, and so on from grace to grace and knowledge to knowledge, from the way a child crawls to the way a man walks, until we all come to the full stature of a man in Christ.

When you and I came into the Body of Christ first we were not full-sized members at all; we were little members; we had to grow; you had to be receiving the strength and nutriment that you might grow thereby and become a fully developed member. And if you do not become a fully developed member, then in the glorious membership beyond the veil another one would be found better fitted for that place and you would be set aside for the Great Company class.

So you see, we are not here merely to make a consecration, and make a good start; we are here to enter the School of Christ, to learn of Him, to be taught of Him, to give ourselves fully and unreservedly to the rules and regulations of this School, that we may be taught and developed in heart and mind, and all the spiritual progress we need to qualify us and fit us for the presence of our Lord, and for a share with Him in his glory, honor, and immortality.

(Press Comment.)

DEATH THE ONLY HELL, DECLARES PASTOR RUSSELL

Tells Audience of Bible Students That Millennium Is Close at Hand

BUSY DAY AT SAN ANTONIO

Declaring that death itself is the only hell, and that the dawn of the millennium is close at hand, Pastor Charles T. Russell of the Brooklyn Tabernacle last night addressed a crowd that taxed the capacity of Beethoven Hall.

With a train load of delegates from the Eastern States and Canada on their way to a convention of the International Bible Students' Association at Los Angeles, Pastor Russell arrived here on the closing day of a local convention of Bible students and his address last night on the subject, "Beyond the Grave," embodied the principal teachings of the organization of which he is the head.

Pastor Russell said that he had been brought up, as a child, in the Congregational faith, but afterward underwent a period of doubt about the truth of the Bible. He studied the teachings of the greatest religious leaders of the world, without finding spiritual peace, and finally turned again to the Bible to see whether, under reasonable interpretation, the teachings that had made him skeptical might not be harmonized with the conception of God as a being of infinite wisdom, power, justice and love.

He found, he said, that the old teaching that hell is a place of eternal torment for sinful souls is not borne out by the Bible itself.

HELL IS STATE OF DEATH.

"The hell of the Bible is the tomb, the state of death," he said "The Hebrew word 'sheol' and the Greek word 'hades' mean the same thing. Any other construction of the Scripture is a misrepresentation of God. We simply are waiting for Christ to gather His church, which is to be His bride, when the 1,000 years of peace will prevail throughout the world.

"When the restitution of man comes, the elect of Christ will bless those who have led sinful lives while in the previous life, and all men may be blessed. I do not claim that all will be saved, but those who will not accept Christ in the second life will die and remain in a state of death, which is hell."

Continuing, Pastor Russell said in part:

GRAVE DIVIDING LINE.

"The grave marks the dividing line between the known and the unknown. All beyond the grave is held by faith, not by knowledge. How important then that we accept only divine testimony on a subject regarding which none but the Almighty could enlighten us. We admit that our own guessing

on this subject would be unsatisfactory. Why, then, prefer the guesses of other men who know no more on the subject than we do?

"I know that spiritism claims to have communications from the dead and that thus it has proofs. I admit that some learned men have become psychics and corroborate spiritists. I prefer, however, to follow the Bible's teachings and to believe those men are deceived. The Bible tells us that the intelligences which communicate through the mediums are not dead human, but the fallen angels. The Bible tells us that these evil spirits, 'demons,' purposely strive to deceive humanity, and to misrepresent God's plans; and that God will not fully restrain them until an appointed time, but permits them to test our loyalty and faith Godward.

BIBLE LOGICAL.

"When I say that the Bible's teaching regarding 'beyond the grave' is logical, some will scoff. But hear me for my cause. Hear the Bible's own testimony -- not what the creeds say it teaches.

"It teaches that the dead are not alive anywhere -- that a dead person cannot experience either joy or sorrow. It teaches that all hope of a future life by divine appointment is vested in Jesus, who died that we might as a race be released from the death sentence inherited from Father Adam, and that thus Jesus might become the life-giver or Savior to as many as will return to God through Him.

"The promise of the Bible is not that the dead are not dead, but that 'thy dead men shall live.' Because of the proposed resurrection of the dead they are figuratively said to 'sleep.' Thus the hope set before us is: 'Many that sleep in the dust of the earth shall awake, they that have done good (that passed divine approval, the saintly) shall come forth to shine as the stars of heaven.' They that have not been approved shall awake to shame and lasting contempt. Their shame will last until they reform -- their contempt until they shall cease to be contemptible, and learn and obey the way of God under Messiah's Kingdom.

REDEMPTION NECESSARY.

"Death with its attendant mental, physical and moral weaknesses, is God's curse or penalty for Adam's sin of disobedience. Resurrection, uplifting from all this, is God's remedy -- the lifting of the curse. The Redeemer's death was necessary as man's redemption price. Next in order will be His Messianic Kingdom. He must reign 1,000 years to fully overthrow the power of sin and death and to uplift or resurrect the willing and the obedient, thousands of millions of Adam's family for whom he died -- 'every man.'

"The perfect man, Adam, and his perfect, happy, Eden home were a picture, a prophecy of what all may attain, if they will, through the Redeemer's Kingdom. What a glorious outlook 'beyond the grave' we find in the Bible, for the world! Those refusing to progress, the Bible declares, will be cut off from life in the second death. It will be like the first or Adamic death except that there will be no redemption from it -- no resurrection from it. All consigned to it will, St. Peter declares, perish 'like natural brute beasts'; in everlasting destruction,' St. Paul declares.

"Note the beautifully sympathetic description of God's work for men through Messiah's Kingdom: 'God shall wipe away all tears from all faces'; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain there.' (Revelation 21:4; Isaiah 25:8.)

"The explanation is: He that sitteth upon the throne saith, behold, I make all things new (Revelation 21:5). A new heaven of spiritual power will have supervision of earth's affairs, and a new earth or social order will obtain amongst men. These are the glad 'times of restitution which St. Peter tells us will begin at the second advent of Jesus' (Acts 3:19-21).

THE MESSIAH'S KINGDOM.

"All except those now spirit-begotten will share in the general resurrection or uplifting of Messiah's Kingdom during his reign of 1,000 years. Some are more and some less dead, morally, mentally and physically, than others. Hence some will need more and some less uplifting or resurrection. But all need it greatly. Without Messiah's aid they could never get free from the death and into perfection of earthly life. It will require all of the 1,000 years to uplift or resurrect the world. Hence only the church class, changed to heavenly nature, will really live again fully until the thousand years shall be finished, although the willing of the world will be gradually rising, gradually experiencing restitution or resurrection, throughout that thousand years.

"If 'beyond the grave' means Paradise Restored, and human perfection to mankind in general, it means still more to the saintly Church of Christ -- his bride. Let us all live godly, but let as many as will become footstep followers of Jesus and thus gain with him glory, honor and immortality."

EL PASO, TEXAS

WE HAD expected a very hot and dusty ride across the desert country, but were agreeably surprised to find that rain had gone ahead of us and cooled the atmosphere and laid the dust, so that our ride was very comfortable. In fact, during the night blankets were very acceptable. However, while at El Paso we realized that the sun was on his job and we knew we were in the Sunny South.

While there are not many Truth friends here, nevertheless we had a good time with those who were there. In the evening about 1,600 came out to hear the advertised public talk on "Beyond the Grave," and must surely have been greatly interested, as 156 requested reading matter along the lines of the Truth.

TUCSON, ARIZONA

AFTER riding all night and a part of the next day across the barren desert we came to this place. For hundreds of miles the train sped across the wilderness with not a living thing in sight, no grass nor trees, only cacti and sage brush. It is remarkable how even those plants could get enough moisture and food on which to grow out of that dry ground, but grow they surely do, for some of the cacti are as large as telephone poles, while others were of other varieties.

Water seems to be the only thing lacking, for as soon as we would come to a railway station where the people had done some irrigating, we would see great palms and trees of various kinds and also nice green grass. As water is the only thing needed there to bring forth its fruits, so, too, it was forcibly brought to our minds that as earth is a symbol of humanity, and water the symbol of truth, all that mankind needs is the water of the truth, and they will grow and blossom again in the Paradise of God, as Adam once did in the Garden of Eden. Furthermore, there is no question now in the minds of those who made the trip, if there ever was, that there was plenty of room on this earth for the multitudes who will be resurrected. The question rather came to our minds, where will enough people come from to inhabit those desolate lands?



There are no Truth friends at Tucson, nevertheless the local Board of Trade, hearing, through the railroad officials, that Pastor Russell and 200 Bible Students would pass through their city, concluded that it would be a grand thing to have us stop there for a few hours, expecting, of course, that the clergy would immediately fall in line. After the Board of Trade had made the arrangements for the meeting, they soon found out the spirit that was in that pharisee class, for they made much disturbance and objection to our stopping, so the railroad officials and Board of Trade, disgusted with the preachers, decided to not have a meeting, but, instead, to entertain us while in their city by giving us a ride in automobiles. This they did, using about eighteen automobiles, taking out load after load of the friends until nearly all had ridden about their fine little city and noted what wonderful results had been obtained through irrigation.

Our departure was most impressing: As we left, the party on the train sang, "Take the Name of Jesus with You," while the Tucson representatives stood with bared heads and waved their handkerchiefs at us until we were out of sight. The preachers of the city made themselves scarce all the time we were there. In view of the fact that they were so strongly opposed, it was thought best to do special volunteer work with the paper entitled "A Clerical Conspiracy." To get the volunteers was but to make the request, and, notwithstanding the intense heat, it was not long before every house in the city had one of these papers, containing the following special article :

A CLERICAL CONSPIRACY TO INJURE PASTOR RUSSELL

Clerics Fear That the Pastor's Clear and Convincing Presentations of God's Word Will Discredit Them as Blind Leaders of the Blind Into the Ditch of Confusion and Unbelief -- Matthew 23:13.

Their Desperate Tactics Duplicate Those of the D.D.'s of Jesus' Day, Who Incited the People to Cry, Crucify Him!

Modern Burning at the Stake Is Done in Churches Dedicated to God's Worship and Instruction in Justice and Love, and is Termed "Roasting."

The various denominations of Christendom, after fighting each other for centuries, have concluded that they all are partly wrong and partly right, and that they do not know where the Truth lies, nor what is Truth, nor what is Error. The decline in church attendance and contributions combined with the increase of church expenses, cause troubles many and grievous. The lessons of the success of Financial Trusts inspires them to form a Church Trust or "Federation of Churches." They hope thus to impress the people by a bold front. But especially they desire to impress the newspaper proprietors and the politicians for such services as they may call for. The proposition is a frothy one, representing a very few -- nearly all clerics. The people of all denominations are unenthused. In doubt on all religious problems, and hungry for the Truth, the poor sheep are confused by the actions of their clergy.

Led by the Federation's press agent, Mr. Ellis, the "Religious Rambler," a systematic attack is being made on Pastor Russell through the religious (?) press as well as in the secular. All the clergy have been urged to join the conspiracy, and nearly one-fourth of their number have joined the campaign of lying and slander. Others more noble have refused, after the manner of Gamaliel, saying, If this thing be of God ye cannot overthrow it! Take heed lest ye be found fighting against God! -- Acts 5:34-39.

EXCUSE -- THE GOOD CAUSE.

Jesus was crucified for the good of the cause as the Scribes, Pharisees and Chief Priests declared. The Apostles similarly suffered for the good of the cause of error. The martyrs executed for centuries past were done to death for the good of error's cause. The Truth, the cause of God, of Christ, of the Apostles, never needed to put anybody to death, either physically or figuratively. Error and Tyranny are fearful and prepared to do violence for their own preservation.

So it is today. We are in the dawn of the Golden Age, the Millennium. The light of the new day is scattering the gloomy specters and hobgoblins of the night. We are awakening from the horrible nightmare which so terrified our fathers and threatened to alienate us from our God and from His Word, the Bible. Fear of sectarian fences, gates and bars is seizing some whom the Bible denounces as "hypocrites." (Isaiah 33:14.) Wild, lest their hypocrisy should be revealed to the public, these murder a Christian brother and fellow servant and excuse themselves by saying, We do it for the good of the cause. (1 John 3:15; Isaiah 66:5.) Truly so, but as usual for the good of a bad cause -- the cause of Error, Superstition and Misrepresentation of God and His Word. Beware of such! Be not deceived! God is not mocked! He that doeth righteousness is righteous -- not those

who conspire against the promulgation of the Truth. "My soul, come not thou into their secret" scheming. -- (Genesis 49:6; Proverbs 1:15,16.)

"NOT RENDERING EVIL FOR EVIL."

In none of his sermons or writings has Pastor Russell ever made a personal attack upon preachers or others. He remembers and obeys the command of the Bible, "Speak evil of no man." Even under the attacks of slander and misrepresentation he has never returned evil for evil, nor railing for raillery. He has set a noble example for all, in preaching the Word of God fearlessly, courageously, even when he knew from experience that it would be met, not by logic or reason or Bible truths, but by poisoned "arrows" of slander as the Bible forewarned. -- Psalm 64:3.

Pastor Russell does indeed attack errors of doctrine, unsparingly, though in kindly terms. This is the crime for which he is being "roasted." His attacks are so forceful, so logical, that they carry conviction; therefore he is feared and his words misrepresented, to keep Christian people who are really hungering and thirsting for Truth from reading the Pastor's writings. But if it be a crime to refute and denounce Errors, Pastor Russell has the good company of his Redeemer and the Apostles, and of all reformers. He is backed by the Lord's Word. "Cry aloud! Spare not! Show My people their sins!"

THEIR GREAT MISTAKE.

The preachers who are complaining about small congregations, and who blame Pastor Russell for this, are mistaken. Higher Critics in our Colleges and greatest pulpits have for thirty years been undermining faith in the inspiration of the Bible. Their teachings have come to be believed by the people. The result is that the people are too honest to take pleasure in supporting by presence and purse what they no longer fully believe, and they discredit the preachers as less honest, and as merely preaching for the sake of money and honor.

Many ministers are reading Pastor Russell's books and preachings much of what they read, and then denounce Pastor Russell to keep the people from reading the same books. One prominent Evangelist, after breaking a few chairs and denouncing Pastor Russell, preached a sermon on Christ's Second Coming which, if not quoted from the Pastor's books, is so much like his writings that some people think them quotations.

It is time that the people know the facts, and hence this statement. This issue of The Bible Students Monthly is, however, reserved for use only in places where the preachers make preconcerted attacks on the Pastor. This is not a retaliation, not an attack on the personality of any one, but a showing of the clear facts as in contrast with the dark slanders of the Pastor's opponents. A marked sample copy of this issue has been sent to all preachers to warn them re the course of error being pursued and that they are forcing the Truth to be told.

CHARGES REFUTED -- REPORTS FREE.

We can only very briefly here give the Pastor's answer to the Calumnies of The Eagle and the Ministerial Clique. We can, however, supply free on request his full reply and also the Missionary Committee's Report. The Pastor affirms briefly as follows:

MY ANSWER TO THE SLANDERERS.

I never defrauded my wife nor anybody else. My wife and I mutually agreed that the property I earned and owned should be devoted to the Lord's service. I carried out my part of the agreement and made a deed, which my wife did not sign. Subsequently the property was sold for debts which my wife had contracted unknown to me. Her dower interest was sold for her debt at public sale. The property being mortgaged, brought all that anybody probably would have paid.

The girl who sat on my knee and who kissed me was an adopted child in short dresses. Her brother had died, and she was in grief; besides, my wife had publicly requested her to kiss me every night before retiring, as her foster-father. If there be any crime in this, let the stones fly, but tell the truth.

As to my being in a girl's room with the door locked. Our servant girl was reported to be sick, and my wife asked me to take time to see her, as I had some knowledge of medicine. In the room where she was there was a noisy pump and sink, and after being interrupted, I turned the key for quietness for about one minute. My wife never charged me with unfaithfulness; nor had she any ground for so doing. She stated under oath that she made no such claim, and also under oath stated that she and I had lived celibate lives for eighteen years.

It is quite untrue that I was silent to my wife for months. The reverse was true -- that my wife was silent to me except in the presence of others. She thus and in every way sought to coerce me into giving her more liberty in the columns of the Journal I edited and published, The Watch Tower -- because she had adopted suffragette sentiments. She was not granted a divorce. There were no grounds for it. She got a legal separation nine years after she had left me. I never claimed, nor sought to show, that my wife was insane.

In my tour of foreign lands a year ago there were with me six other members of the Committee appointed to investigate the Foreign Mission work. Of these, five are still living: Dr. L. W. Jones, of Chicago; Mr. E. W. V. Kuehn, of Toledo, Ohio; Prof. F. H. Robison, of Brooklyn, N.Y.; Genesis W. P. Hall and Mr. J. T. D. Pyles of Washington, D.C. These well-known, reputable Christian gentlemen will fully corroborate my statement that I spoke publicly at every place reported in the hundreds of newspapers which publish my sermons weekly.

I did sue two newspapers for damages the one case I won and the other I lost. I consider that my cause in both instances was just and that this is not the first time that justice had miscarried in court.

In conclusion, I ask, what must we think of a Christian minister who, because he has no Scripture to back up his side of the argument, would resort to such misrepresentations of facts in an attempt to murder the reputation of his opponent? All sane people must feel sorry that a Christian minister would take such a course.

Los Angeles, California

A RIDE of about eighteen hours brought us to Los Angeles, where we found one of the finest classes to be found anywhere, probably four hundred interested in Present Truth. They had done a most thorough piece of advertising and everywhere one looked could be seen some kind of advertising respecting Pastor Russell and the meetings. They had also secured a number of automobiles, and on each side of each car there was a large cloth sign announcing Pastor Russell. A parade was made with these, which attracted considerable attention.

The friends have secured for a permanent home a large church building, and it is now known as the "Los Angeles Temple," and all the sessions of the Five Day Convention were held in the Temple, with the exception of the great public meeting. This latter was held in their beautiful auditorium, and every one of the 4,000 seats was occupied, with about 400 men on the platform. It was a sight not soon to be forgotten. The closest attention possible was given while Pastor Russell spoke on "Beyond the Grave," and at the close of the service 475 names were handed in for literature. Their convention was for five days, but on account of other appointments we could spend but the one day with them.



As both the talks of Brother Russell, the one to the interested and the one to the public, are published elsewhere in the report, we will not repeat here. We just give a few words of greetings from Brother Russell, as follows:

At 10 a.m. while a testimony meeting was being led by Brother John T. Read of Chicago, Brother Russell arrived at the hall and was warmly greeted with the Chautauqua salute and singing of hymn No. 23. Brother Russell then addressed the friends as follows:

Testimony by Pastor Russell **"PREPARING FOR THE KINGDOM"**

DEAR FRIENDS, I heard you were having a nice testimony meeting here and that I would have a few minutes in which to give my testimony; in the meantime I had the pleasure of visiting some of the sick of the congregation this morning. I am glad indeed to be with you, glad to see your faces still indicate that you have the oil of the spirit within, the joy of the Lord making fresh your hearts - - a fountain ever springing, as we sometimes sing. I am glad if I can display to you the same kind of face, and that my face can also indicate to you that the love of the Lord is within. I assure you that is the case. That is part of my testimony, that the way before shines more and more as we near the Eternal City. We are hoping for great things, and hoping for great things in the very near future. Of course it is not in your power nor mine to say positively that our expectations are all going to be realized in so short a time as we are hoping for, but we certainly will be very glad if in the Lord's good pleasure we shall all be in the Kingdom in a short time. There are very few people perhaps that are as anxious to get into the Kingdom as we are, and perhaps many of the other people who come to Los Angeles are trying to keep out of the Kingdom, trying to keep away from the tomb, but from our standpoint the whole plan of God seems so different from what it ever did before. Now we see that to the Church the tomb is the gate to glory; that there is no other way of passing to the New Nature than by the full, complete destruction of the flesh. At the present time we have the beginning of this experience when we give our hearts to the Lord, and are reckoned dead according to the flesh and alive according to the spirit; and begotten of the Holy Spirit as New Creatures in Christ. Then the new life has a start, and that new life is to progress at the expense of the flesh. As the New Creature prospers and grows strong in the Lord and the power of His might, the old creature is proportionately dying, with its aims, ambitions, hopes, fears, -- everything that belongs to the old nature passes away; as the Apostle says, Old things are passed away and all things have become new.

We are glad then, dear friends, to realize that this is our blessed portion as members of the Church of Christ. I congratulate you here on the Pacific Coast in the City of Los Angeles on the many blessings you are evidently enjoying. I have heard of the growth of the cause here, and in the various cities nearby, and I rejoice greatly with you as I hear from time to time, as I rejoice with the Lord's people everywhere, and you will be glad to know that the same blessed experiences that have been yours -- namely, of increased privileges of service, and of increased joy in the Lord, and of increased opportunities -- have been going on all over the world. I will not weary you now by going into a detailed account of the condition of things throughout the world. You get everything pretty well up to date through the Watch Tower, you know. I keep very little back. Nearly everything that I know goes out in the Watch Tower columns. You know, then, from what you have seen there that the work is growing all over this land, and in Canada, Great Britain, Scandinavia, Germany, China, Japan, India, and South Africa. The Lord seems to have some people everywhere, and wherever the people of the Lord are there is a measure of hungering and thirsting for righteousness; and righteousness relates not merely to right conduct, but also to right thinking.

Whoever is hungering and thirsting after righteousness is hungering and thirsting for the Truth as well as for good deeds and right actions, etc.

There is another thing that has encouraged me a great deal, and no doubt you have the same experience here. I would like to have had the opportunity of being with you without being seen this morning, and to have heard your testimonies, but I have no doubt that if I had heard them I would have heard what I know of going on elsewhere; namely, a very deep work of grace being manifested; that the truth of God's Word seems to be entering very deeply, running through all the fibers of the heart and of the mind and of the body even, bringing the very thoughts of the mind into subjection to the will of God in Christ, as the Apostle expresses it. I have no doubt that is your experience here. It is very wonderful indeed how much the Lord's people are growing in grace all over the world. Why should it not be so? Is it not a very proper thing? What have we been hungering and thirsting for? We have found that which is most precious to us, soul-satisfying. If there is anything else that is good, if anybody else has anything as good or better, I am glad for that. As for myself, if there is anything better I can get, I will be glad to get it. But I am not looking for anything better. I am thoroughly satisfied after having thought and studied, having exercised my mind and heart, and found nothing in general that would be satisfactory. "Jesus has satisfied, Jesus is mine" -- not merely in that effervescent way I sang those words forty or fifty years ago, but in the special sense of knowing who Jesus is, knowing what Jesus has done, and knowing what He has purposed to do for the Church and for the world, and how He is to be not only the Savior to the Little Flock and to the others of the Great Company, but that ultimately He is to be the Savior and a great one able to save to the uttermost the whole world of mankind, all that may come unto the Father through Him. I am glad to have that view of the Savior, and that view of the Heavenly Father's work through Him. It expands our hearts more and more deeply and more broadly than ever before. The little narrowness that was in your heart perhaps at one time has been gradually taken away, and you have gotten more of the character-likeness of the Lord Himself; as Jesus said, Be ye like unto your Father in Heaven. For those who thought the Father in Heaven was specially engaged in roasting people, and creating other people to be roasted, to be like Him would be a terrible thing. But we have found out differently. We have found out the real meaning of the statement that God is love, and that He is the Father of mercies, and we have found out what our Savior said, not merely be like your Father in Heaven, but He added also that explanation of what the Father in Heaven is like when He said, For He is kind even to the unthankful. And if you and I get that proper estimate of the Father, and get more of His spirit into our hearts, it tends to make us more loving toward the Heavenly Father, and more kind to our families and more kind to our neighbors, and more gentle toward all and in every way, even to the unthankful, even to our enemies. Kind to your enemy? Yes, love your enemies, Jesus said, and do good to them that persecute you and say all manner of evil against you falsely for my sake. God will make up to you a recompense of blessing and it will work out for good to you eventually. How gracious are the promises of His Word! How He has said everything that could be said; as we sometimes sing,

"What more could He say than to you He hath said,

You who unto Jesus for refuge have fled."

Our Father's Word, when we come to understand it, when we come to have the right light upon it, Oh, how good it is! What a satisfaction to the heart! How it stimulates, how it refreshes, how it

gives strength and courage to the mind and to the body -- yes, to the body also, surely. I venture to say if you will look into your own experience since the time you first came to know the Truth you will see that proportionately you are stronger physically, that somehow there is an ease of mind and rest that enables you to be stronger because of your relationship to the Lord and your trust in Him. But especially do we become stronger in faith, stronger in love, stronger in hope toward God, stronger in desire to be pleasing to Him, stronger in our effort to be of much comfort and assistance to others -- "Strong in the Lord and in the power of His might." May He continue to sanctify us by His Truth and fit us for the Heavenly Kingdom. That is my testimony, dear friends.

SAN DIEGO, CALIFORNIA

WE ARRIVED at this place the next morning and found a small class of the friends, but they did everything that could be done to make the day a success for us and the witness of the Truth. The friends here had an opportunity to take a swim in the salt water, and many took advantage of it.

The city officials met our party and took a number of us with Brother Russell in automobiles for a ride about their city. This ride covered about forty miles, and we were shown many things of interest, especially their wonderful harbor and the site for the proposed Panama Exhibition in 1915.

Satan came also, for, as in other places, the preachers had been in opposition. One of the brothers answered their attack, and we publish same herewith:

San Diego, Calif., June 14. 1913. Editor. San Diego, Calif., Tribune.

Dear Sir:

In your paper this evening under the caption "Russell Is Denounced by Local Pastors" is set forth a lot of slush by a set of men who are far from exercising the spirit of Christ, which says, "Do good unto all men"; "Do not revile"; "Speak evil of no man"; "Godliness with contentment is great gain": "Strive not," etc.

These ministers would like for the people of San Diego to know that they are so solicitous for the welfare of their flocks that they have gone to great pains to "investigate" Pastor Russell, and give their confiding sheep the truth: whereas, there is nothing new in what they have set forth. A reverend gentleman (?) by the name of Morehead wrote a slanderous tract about Pastor Russell and has given it general circulation. This has fallen into the hands of these preachers, and instead of an unbiased investigation of the tenets of Pastor Russell, as a man ought to do with man, say nothing of what a Christian should do, they have swallowed the Morehead tract like a raw oyster, and are handing out the misstatements of Morehead's fevered brain as their own conclusions.

These preachers are of the opinion that the admirers of Pastor Russell are a set of dupes, without sufficient gray matter to come in out of the wet; but the physicians, lawyers, newspaper men, and various other educated people in all the walks of life, who have become Bible students indeed and in truth from a perusal of Pastor Russell's "Scripture Studies" proves quite to the contrary. They are merely a class of people who have been famishing upon the husks of "churchianity" -- misinterpretations of God's word, dished out by theologians who are pretending to "preach Christ" for the self-same reason that you are editing a newspaper. As an old-time editor I learned that there was more "politics" of the Lorimer brand amongst the preachers than amongst the politicians -- and you know this. A glance backward over the pages of history at the awful 'deluge of blood that has drenched the nations, in the name of Christ, too, will verify the foregoing. Modern civilization will no longer countenance burning at the stake, but up-to-date- "roasting" is permissible, seemingly, to justify one's own self in his "own greatness" and in the littleness of everybody else. Pastor Russell is for light, light, light, first, last and all the time, and he believes we are living in a time when the people should get out from under the superstition of the "dark ages" and he is doing what he can to get the people of God out of the miasma of error into the glare of the sunlight shining upon the

pages of the Bible, and away from the delusions that are written in every "creed" in christendom -- fostered and nested in denominationalism.

I have read the Morehead tract and compared it with Pastor Russell's books and find that it wholly perverts Mr. Russell's teaching upon every subject mentioned. Nothing short of prejudice could possibly make such a miscarriage.

"Scripture Studies" will bear investigation and comparison with the Bible, and I trust you will sometime have the time to make a personal study, knowing that you would receive a personal blessing and a more comprehensive view, if possible, of the greatness of our God, in the coordinating of the divine attributes of Justice, Wisdom, Power and Love in the infinite mind of Jehovah.

With the greatest appreciation for what the newspapers are doing for the uplift of humanity, I beg to remain,

Yours very truly,
C. E. STEWART.

C. E. Stewart,
1412 College St..
Springfield, Illinois.

Brother Russell's discourse to the interested was very helpful, and we print same herewith, as follows:

Discourse by Pastor Russell

Subject: "QUICKENING OF THE SPIRIT"

I AM VERY glad to be with you, dear friends. The text of Scripture which comes to my mind at this time particularly reads, "And you hath He quickened, who were dead in trespasses and sins." (Ephesians 2:1.) The word "quickened" signifies made alive, and, therefore, the text says that you whom God hath made alive were dead; not totally dead, not actually buried, but dead in trespasses and sins. And this calls our minds back to the fact that a great sentence and curse came on the world as the result of sin. Death passed upon all men. We are members of that race which were thus condemned, and, therefore, we were condemned, not personally, because we never were tried personally. Our father Adam was on trial; he alone was tried; but God's great law stands anyway. That law declares that all unrighteousness is sin, and that the wages of sin is death. When father Adam, who was created perfect and put on trial, disobeyed and was sentenced to death, and when we, his children, were born in sin, it followed naturally we would partake of the imperfection; and if the perfect man did not keep the divine law, how could imperfect men keep it? Therefore, since we were all born in that condition of sin and imperfection, we were all subject to death; as St. Paul says, Death passed upon all because all have sinned. Because we are sinners we cannot have life. And here is the proposition, then, that the Bible sets before us, so different from any proposition that has ever come from any other quarter, that it is life or death eternal. If you will be in harmony with God, and perfect, and do His will, delight to do His will, He will be pleased to give you eternal life. If you will not be in harmony with God, if you will be imperfect, then His pleasure is that you shall not live at all, that you should not have any place in all the universe. How simple a proposition it is! When we read the Bible aright as Bible Students, we come to see that it is not a question of Heaven or Hell, but a question of life or death. God's provision for the angels, for instance, was, that, being perfect, they should maintain their perfection and by maintaining that covenant of life they would live everlastingly; and to live everlastingly from God's standpoint, the only way God would have any of His creatures live at all, means that they should live happily, live to enjoy life, live in pleasure. So we see, in harmony with the Word of God, that all the holy angels are happy, and perfect, and blessed, because they are not sinners, and have not transgressed God's Law. Then we see equally the reason why our text says that we were dead in trespasses, under the sentence of death. In fact, the Bible speaks of all mankind, the world in general, as being a dead world -- not that there are not people able to walk about, not that all have gone down into the tomb, but those who have gone into the tomb have merely gone to the place where all others are going, because the one sentence is upon all, for none are fit to live.

Brother Russell, do you say none are fit to live?

Yes, I think you are fit to live under present conditions, I think I am fit to live under present conditions, but I admit that we are not fit to live under the perfect conditions God has prepared according to His righteous law which we see is so reasonable. You are not fit to live with the angels and like the angels, because with your imperfection of mind and body you would be making some trouble all the time. So would I. Even with the new nature begotten in us we find it difficult as New Creatures to live in harmony with the will of the Lord. And you sometimes make mistakes, don't you? So you see, then, as natural men and natural women we could never be fit to live everlastingly, because we would always bring in trouble wherever we would be, and God says he

does not want anything of that kind going on in His Universe, but He intends to have a Universe in which every body will be happy, and everybody will be good, and everybody will be perfect.

Well, why did He make us imperfect, then, if He wants everybody to be perfect?

The Bible answers that God's work is perfect. We are not God's work. God made father Adam, and then father Adam by the law of nature propagated a race, but not until he himself had become a sinner, not until transgression, and sin, and unrighteousness, and the sentence of death, had come upon him; and, therefore, all of his race were born in sin, and we have been coming down all the way along -- six thousand years of falling. Is it any wonder that our heads are not all right? Is it any wonder that today the very best we can do we cannot do perfectly? It is no wonder at all.

Why does God expect us to do perfectly, if we cannot?

God does not expect you to do perfectly. He knows you cannot do perfectly, and He gave the Law to Israel for the purpose of showing to them, and incidentally proving to us, that by the deeds of the Law can no flesh be justified in His sight. That gives up all hope, doesn't it? God has decreed that none but the perfect can keep His Law, and none but they shall have everlasting life. He has also proved that no human being is able to keep the Law. That proved that none of us could have eternal life unless God would do something for us.

Now, how will God do something for us? It is the old, old story of Jesus and His love, and the Heavenly Father and His love. We must not forget the Heavenly Father's love. I think in the past many of us have not been inclined to think how much the Heavenly Father is love. The Father Himself loveth you, you remember Jesus says to the Church. And again we read, "God so loved the world that He gave His only begotten Son." And so the proper thought for us to have is not the one that is frequently given to children, and frequently held by older people, that God is very cross and very angry, and that He was just about to smite us and send us all to eternal torment when Jesus stepped in and said, "Oh, Father, please for my sake do not send all these people to eternal torment!" It makes out our Lord Jesus to be very loving, and makes the Heavenly Father to appear most evil and unjust; that He knew we were imperfect, knew we could not do perfectly, then was about to send us to eternal torment when we could not do perfectly. You see that is a wrong thought. As Bible students we are gradually getting rid of the error.

The right thought is that God from the very foundation of the world had a loving purpose in respect to our race. Did He know we would sin? Oh, yes, known unto the Lord are all His works. Did He know we would be imperfect? Yes, He knew it all. Why did He permit evil? Because He was so wise that He knew from beforehand how He could overrule the whole experience of mankind, and all these 6,000 years of sin and death, for our good. How could good come out of all this evil? What would be gained by that that could not have been better gained in some other way? Let us see what God's Word says. If He had not permitted sin, then men never would have known what would be the experiences of sin, how sinful sin is, and what evil conditions it promotes and brings about. Father Adam, we presume, had no idea what would be the result of his disobedience. He knew God had said, Thou shalt not sin, thou shalt not take of the forbidden fruit, but he did not know how it would bring all of this change of sin and sorrow, and mental, moral and physical depravity into the world. He did not for a moment think about all of the insane asylums, and all of the prisons and

jails, and the weak-minded and depraved people in the world. He did not think how it would come to you and to me, and how our tendencies would all be downward because of the fall. The angels would never have known that. Nobody would ever have known the effect of sin if God had not permitted sin to come.

Now there is a difference between permitting sin and causing sin. For God to have caused the sin would have been to do evil. God does no evil: He tempts no man. He was not responsible for the sin coming into the world, but He did allow Satan to take his own way and be a rebel against the divine government. He had always treated Satan right. You know Satan's previous name was Lucifer, the morning star, the bright angel, one of the highest of the order of angels, and he, according to the Bible, became very ambitious, and thought he would like to have a power of his own to see what he could do if he had his liberty to direct things. In attempting to get that he became disobedient to God, a traitor against the Divine government. God could have stopped it at any moment; He could have arrested Satan and could have held him in restraint, so that he could not have uttered a word or done a single thing in opposition to God's plan. But God said, No, I will let Satan take his course and let all the angels see what the effect of sin amongst angels would be. So God did not hinder things, and Satan misrepresented God's character. He said to mother Eve that God had misstated things to her: that whereas God said they would die for eating of the forbidden fruit, I will tell you, said Satan, it is not true at all; you won't die; on the contrary, you will become like gods, you will just get to be like the angels. And when mother Eve was under temptation God did not interfere. God could have sent an angel to say, Beware! Remember you were warned that you would die if you ate that! But He let her alone; His Word was there; she had her full testing; she ate, disobeyed.

Then God could have said to Adam, Do not follow your wife's advice, you know what this is. I will give you another helpmate that is better than she is and if she dies it will not make any difference to you, for I will see you through in the matter. But He did not. God permitted the whole reign of sin to come in, with the tremendous influences for evil in the world.

Then you remember how other angels were tempted to sin, and many of them fell, and you know what a terrible time they had before the flood, and how at the flood God wiped out that order of things, and then after the flood God started a new order of things and let mankind and the angels see things and try it over again under somewhat different conditions.

So God allowed this reign of sin and death to illustrate certain pictures. It illustrated what righteousness is, the necessity for obedience to God, and that there can be no happiness except in being obedient to the Creator. That is all illustrated, you have learned it, and I have learned it. And just as sure as you and I have learned there can be no real happiness contrary to the divine arrangement, just so all the holy angels see as clear as crystal that whoever sins will suffer. They all know it now. But if you had told any of the angels beforehand, they would have said, Well, I don't know, how can you tell that? Where is your proof? There never had been any demonstration of sin before. The first manifestation of sin occurred when Satan became the enemy of God, then the second manifestation was when our first parents became transgressors. It looked as though God had no power. There was Satan in rebellion, why did not God stop it? I suppose the holy angels would say, Why does not God stop Satan from tempting those creatures of His, and from all these wrong things He is doing, bringing temptations in to the other angels? But God held His peace; He did not

explain; He did not say anything. Then I presume -- I don't know -- the Bible does not say, but I presume that all the angels, or a good many of them, got the impression, Well, we thought God was able to do a great deal more than He is able to do. Surely if He were able to stop Satan and sin He would do it. And then came the temptation to doubt the Almighty's character and power. And then came the temptation to doubt God's wisdom -- He did not know what He was doing, He did not know what Satan would do, He did not know what men were going to do. Everything was doubt and confusion, and all the angels would look on with astonishment as they would see the reign of sin and death progressing and running over hundreds of years, -- When will it stop? What will be the end of all this? Is the whole Universe going into anarchy? What will become of this reign of sin and death? Of course some would say, Well, we have every confidence in the Almighty; we do not understand it -- just as you and I said we did not understand it -- it seems strange; what can it mean? Nobody seems to know. It seems an awful reign of sin and death, and apparently God is unable to cope with the situation, and does not know what to do. And God allowed it.

And then when the time of the flood came He did put a stop to things. It had gone as far as it ought to go. And yet the flood came in such a way that the angels might have said -- for there was room to doubt that the flood came providentially, because it was one of those great rings, the last one of them -- Well, it so happened, that ring that was to stay up came down and drowned them all, and that let the Lord out of a bad dilemma, and let Him start it all over again.

Then we see Noah and his family start out with offering a sacrifice and saying that they wanted to serve God and in only a little while the downward tendency of sin made the whole earth full of violence again.

And then it was over 2,000 years before God said to Abraham that He intended some day to bless the world. That is the first thing God ever said about blessing the world. He never told anybody He ever intended to do anything for the world at all -- just allowed it to go on, and on, and on. Now, then, if the angels heard that, and no doubt they did, they would say, God says to Abraham that He is going to bless the world. How will He do it? It is easier to say that He will bless the world than to do it. There is room to doubt, you see. Then Abraham had no child and he said, I do not see how I am to bless the world, I have not even any child, and God said it would be my child. So day after day and year after year went by and he did not even have a child; yet God said that through his posterity He intended to bless all mankind. There was plenty of room to doubt. God meant it to be so. He wanted to put it that way, that those who wanted to doubt could have as much chance as they chose, and those who wanted to believe would have as much chance for exercising faith as they chose. By and by Abraham's faith was rewarded. Isaac was born, and Abraham and Sarah looked at the little boy -- Oh, yes, he is the long-promised Messiah, God is going to bless the world, here is the son of promise. Ishmael is not the one. Then Isaac grew up, and was not a very specially bright boy either. They did not quite understand it. He got to be a young man, and there was no sign of blessing the world; it seemed to be as far off as ever. There was every opportunity for the angels to doubt -- another mistake, another blunder, another time God did not know what He was doing, and He promised more than He could accomplish. You see all the angels had plenty of testing.

Things went on, and by and by Isaac had two sons, and God said it would be through Jacob the blessing would come. Then Jacob's sons grew up, and they were pretty bad boys. They practically

murdered their brother Joseph, and they were none too promising to bless the world. Yes, God's promise was, "In thy seed shall all the families of the world be blessed."

Then when Jacob died God indicated how all of Jacob's children would come in to be the heirs of this promise. But instead of getting up in the world where they could bless everybody else, they got right down into slavery, and sunk a little lower and a little lower, until the Egyptians had such power over them, taking away all their weapons whereby they could defend themselves, and made slaves of them, and even compelled them to kill their own children lest they should become too numerous. How was that blessing the world? Were they blessing the Egyptians? No. Did God forget all about His promise? No. How long was it from the time He promised Abraham until He began to manifest something to Moses? Over 400 years. Just think of that, the very line that God said the blessing would come through were a nation of slaves, in slavery to the main nation of that day. It did not look much like God was keeping His promise, did it? Then what happened? The next thing was, God raised up Moses, provided him an education, trained him in the very home of Pharaoh. It looked very remarkable. Even the Israelites could not realize it. At one time Moses proposed to help some of them. They said, Who made you our ruler? They would not have him to be the ruler. Moses was obliged to flee from the very people he wanted to help and benefit, the very people he thought he was to be leader of, and he was away forty years. Why, you say, God did not care anything for time at all, did He? Oh, my dear friends, God has lots of time. When God's due time came He sent for Moses to come back from the land of Midian right to the children of Israel. Now, Moses had been courageous before, he was ready to lead out the Israelites, ready to stand up for them. He preferred to be an Israelite and stand with God's people rather than to be in the house with Pharaoh and have all the pleasures of sin for a season, the Apostle says. But now when God said to Moses, I am ready for you to deliver Israel, Moses said, Oh, Lord, excuse me, I had enough of that before; I went to deliver them forty years ago, you know, and was not able to do it.

Moses, I am ready for you to deliver them.

Lord, please send someone else.

Now the Lord said, You are very meek and modest about the matter, and I will give you Aaron to be your mouthpiece, and he will be the one who will do most of the speaking. You will be behind him and tell him what to say, and he will be your mouthpiece to do the saying. Now go on.

So Moses and Aaron started out. Moses representing God and Aaron being the mouthpiece. What were they to do? They were to bear witness to the people of Israel that God wanted them to go out of the land of Egypt to offer sacrifice to Him, etc., and you remember how one plague after another came on the Egyptians until they finally let Israel go. Then it looked now for all the world as though things had come to the right place. The Israelites marched out. The wind blew the waters of the Red Sea back and left it dry enough for them to pass over in the night and by early morning they were on the other side. The Egyptian Army came along, the wind came the other way and the waters gradually rose on them and they were drowned. Then the Israelites said, God who has delivered us is evidently going to do for us all the wonderful things. So onward they went to Mt. Sinai. God said, Now are you ready? If you are ready I am.

They said, Yes, Lord, ready for anything.

Very well. Before I will give you any work in blessing of the world you will have to show that you are able to rule yourselves; you cannot expect me to put you up as teachers to instruct and guide the world unless you show that you can keep my law yourselves. That is fair enough, because we cannot teach others if we do not know ourselves. Are you ready, then, for me to make a covenant with you?

Oh, Lord, have we not been waiting for over 400 years?

All right, the Lord said through Moses, I will make the covenant.

They answered that all of these things they would do. They got the table of the Law, the ten commandments, and they would keep His commandments and He would bless them. They would grow great and influential and all the world would come under their sway. But it was only a little while until they had broken the commandments and found they were sinners. Then God arranged for them to have atonement days, to cover their sins for one year. So they tried an entire year to see if they could live without sin and keep the commandments of the Lord, so they would not die, but be worthy to be His people. They could not do it. They kept on with sickness and dying just the same. What was the matter? Was not God living up to His terms or were they not living up to the terms? Well, they found out finally that the fault was with themselves, that they had entered into a contract they were not able to keep; they had agreed to keep God's Law, and were not able to do it.

Now that is the very lesson God wanted them to learn -- but not them especially. The Apostle explains that in dealing with the nation of Israel God was dealing with them in a typical way, so you and I of this Gospel Age would get the lesson, we would see where they failed, and we would know that if those Jews failed to keep the Law, and could not keep the Law because they were fallen creatures, you and I would know that if we had been in their places we would have failed just the same as they did. So this would make us cry out, Lord, we must have help or we cannot keep the Law.

So God said to them, Now, my people, I appreciate your condition and the situation of things, and that you are not able to keep the Law, and I do not want you to be discouraged; I intend by and by to bring in a different order of things. I knew in advance you were not able to keep your Law Covenant, but I intend to give you another Law Covenant, and it will be more favorable to you. What did God mean by that? Had He given them too hard a law at first? No, no, He could not give a bad law. If He would give a bad law, then He would be a bad God, you see. The only law God could give would be a righteous law. Then what kind of a new covenant would it be that would be better than the one they had? The Bible tells us that the difference would be that there would be a better mediator of the New Covenant. Was not Moses a good Mediator? Was he not a very faithful leader of his people? Did he not leave the throne of Egypt for them? Did he not try every way to be a faithful mediator between God and Israel? Yes, he did. How could God send a better mediator than Moses? This way: Moses was a member of the fallen race and imperfect. He gave all he could give, but he was only a typical character. He gave all he could give, but he was only a typical character. He had no real rights to give any more than anyone else had. Because all the race of Adam was under condemnation, all imperfect, and Moses just the same as the others -- not as low as some, but nevertheless imperfect. Then how would this other mediator be better than Moses?

This way: Moses as a typical mediator offered typical sacrifices, a bullock and a goat for the sins of the people, but these did not really take away the sin, they merely covered the sins for a year, but now God says, I purpose that not only the sins shall be covered, but I purpose a sacrifice that will really cancel all of those sins, blot them all out. I will make a new Covenant with you, saith the Lord, not according to that Covenant I made with you when I took you by the hand to lead you out of the land of Egypt, which covenant ye brake, but I will make a New Covenant with you, and I will remember your sins and iniquities no more. I will just forget all about them, as though you never had had them. And I will do more than that, because if I merely blot out all your past sins and leave you with the kind of heart you have now you would merely get into more sin, so I will take away the stony heart, -- the hard heart, the selfish heart, the heart that would take advantage of its neighbor, and brother, and servant, the heart that would do selfish things for selfish purposes, to get something for itself.

Where did we get the hard heart? We got it through sin. Did Adam have a hard heart? No, Adam had a very tender heart, because he was in the image and likeness of God. Don't you think God has a tender heart? Yes. Be ye tenderhearted, said the Apostle. Be ye like unto your Father in Heaven. So God is going to take away the stony heart and give instead a heart of flesh. Now we can see how the blessing is going to come. When God does all of that for mankind, it will be lifting them clear up out of their fallen condition. And if they get back to where they have a heart of flesh, the image of God, as Adam had, then they can do perfectly; they can keep His law, and He can give them eternal life. Then they can be used of Him in blessing anybody else who is not in that condition.

Has God done that for the Jews yet? No, not any more than he has taken away the stony heart from amongst the Gentiles. He has not taken the stony heart out of the flesh of any people. We have not found any that are back to the image and likeness of God. Why not? Because the time of that covenant has not yet come. When will all of that be, and how long will it take? It is for the antitypical Moses when he comes to bring in this New Covenant and cancel the sin and give the new heart. How long will it take? It will take the antitypical Moses exactly a thousand years. What will he reign for? To overcome sin and take away the hardness, dissolve the hard heart and give instead the warm, gentle, sympathetic heart that was lost way back 6,000 years ago.

Well, now, what is going on in the meantime? We are waiting for the antitypical Moses. Everything in the type must have an antitype. Here is the Law Covenant, and here is to be the New Law Covenant, but there could not be any Law Covenant until there was a Mediator of that covenant. Who is that to be? Christ, the Head, and the church, His body. Moses could not do anything in the way of instituting a covenant until first of all he killed his sacrifices. He first killed the bullock, and then the goat, and not until he had killed the bullock and the goat was he prepared to make that covenant. And what is the antitype of that? Why, the great antitypical Moses must make his sacrifice. Jesus first of all sacrificed himself, then he must sacrifice the church, and that takes all of this Gospel age. He killed the antitypical bullock when he gave up his own life, when he offered himself sacrificially for our sins, when he said, Not my will but thine be done; when without resistance he allowed himself to be led as a lamb to the slaughter. And then at Pentecost he began dealing with the antitypical goat class, and I hope you are a member of that class, and I hope I am a member of it. How many of them are there? Perhaps 144,000. I used to think that was too few, but the more I come to think about it the more it seems to me that is a very large number. I would wonder more that there would be that many than that there would be more, as I come to see how

few there are who seem to be glad to lay down their lives in the Lord's service. If all of these who would be with the Lord are to be footstep followers, copies of His spirit and zeal, I wonder where He would find 144,000. But then the Lord knows his own, and if God has fixed the number at 144,000, not one less will do, and there will not be one more in the company. The election of the church will be at an end, the body of the antitypical Moses will be completed, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts 3:22.)

Now we see how God has been proceeding. Coming back to our text, "You hath he quickened, who were dead in trespasses and sins," we see the whole world were sinners, and you and I were of that same class, and just as condemned and devoid of life as the rest, but God has made us alive. How so? Through the imputation of Christ's merit in advance of the world. Why so? Because God wishes now to select a special class from the world. Not everybody has been invited to this. There are millions living today that never so much as heard of Jesus Christ; and there are thousands living right here in San Diego, and in California, and in New York, and all over the civilized world, that have never heard in the Bible sense of hearing. They have heard something about it, but they did not hear in their minds; they have natural sight, but do not see with the eyes of their understanding. They do not comprehend that they are sinners and God has provided a Savior, and that he is now asking those invited to come in. How could that be? From prejudice, superstition, false teaching, false theories -- some from parents and some from outside. Many of the creeds have false doctrines in them. One asks, How could a good man put bad things in a creed? The Bible says the devil put these things in the creed; the devil made part of our creeds. Is not that hard? It is pretty hard. How could he do it? Oh, he has been working at this business a long time; he is an expert hand. The Apostle says we are not ignorant of his devices, and speaks of the "wiles of the devil." He is wiley; he is like the serpent; he is deceitful. He misled our forefathers, and they would think they were going to do something very zealously for God, and he would lead them way past the right mark and get them to do something very much to God's discredit and to their own; as, for instance, in the case of Brother Calvin. I can see, as I look back over the pages of history, how the devil has been working hard with all people that have ever tried to get out of darkness into light. That makes me all the more solicitous for you and for myself -- and for myself especially. It is all right for you to watch for me, but still more important that I watch for myself; and I am trying to watch out for the devil all the time. I know he would like to do me up, and I know the Lord is willing I shall not be done up, so I am going to try to walk very near to the Lord, and if we thus walk near the Lord, in humility of mind, in full confidence in his power, trusting only His Word, and if anything would seem to lead us off to do some guessing for ourselves to come right back and say, No guessing for me, I have the Word of the Lord. I will stay by what is written -- thus it is written; I will walk according to the way it is written and leave out those things that I might be tempted to guess at. If you would guess at something, and bolster it up, then by and by somebody will be coming along and if it is written they will have the advantage, and your pride would say, I have said so and it is so. But the Bible says for you and for me to walk circumspectly. That means to walk looking around you. It does not mean that we are to be living in fear and abject dread; that would mean we would lose our faith in God; we are not hoping that by any strength or power of our own we are going to come off conquerors and win the great prize; our confidence is in God; he has begun a good work in you and he is able to do it; but we are to walk with fear in the sense of having such respect for God and such respect for his promises, and such anticipations of the grand outcome, that it will make us very careful.

If coming days shall bring severe trials, then coming days will also bring us increased joy; for as the Apostle says, These light afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory. How are they light afflictions? In proportion as you get the matter balanced in your mind, they are light afflictions. Your mind balances the afflictions of this present time with the joys and blessings of God's favor now and in the future, and from that standpoint what is the trifling worth of this, that and the other thing of life in comparison with God's favor, and love, and promises, and everlasting blessing in the future: The more you study it, the lighter the afflictions appear to you, until they begin to say, I dreaded those things so much and really they are not worth thinking about at all. So you will get to thinking less and less about the affairs of life. You will say, Well, let them do what they will, I do not care; my heart is fixed on the eternal God, why should I worry about these other things?

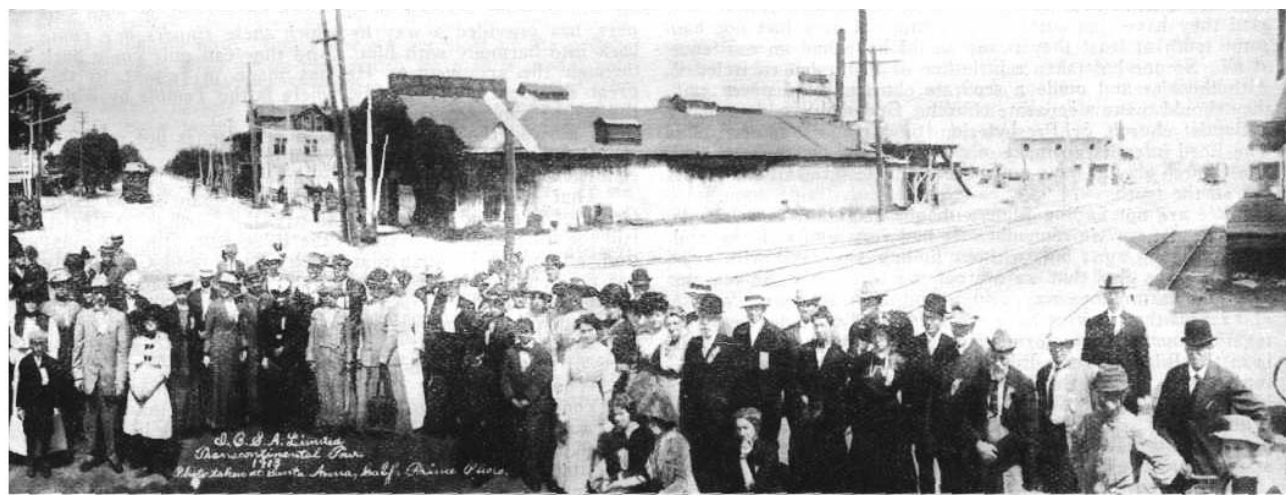
So, then, dear friends, we are dead with Christ, dead to the world, and we are alive toward God as New Creatures. Having begun in the spirit, let us walk in the spirit; let us not try as New Creatures to walk after the flesh, but rather put away the defilements of the flesh of every kind -- the desire for wealth, fame, name, ease, pleasure. How shall we walk after the spirit? God, through the spirit of His truth, has told us if we would have His highest favor, the great favor and blessing to which He has called us, we must walk in the footsteps of Jesus -- self-sacrifice. And this is our desire -- may I speak for you and for myself? This is our determination, by the grace of God helping us we will go on unto perfection, and we will reach the glorious prize of our High Calling in Jesus.

Santa Ana, California

THE NEXT morning, Sunday, we arrived at this place for a public meeting, proof of which can be had from the accompanying photograph of our great train and party.

Satan came here also, and had succeeded through his representatives, in getting the Opera House condemned, so that we could not hold meetings in it. However, other places were found and the meetings were held. Since the tour, word has come that a sharp investigation has been made of the condemnatory proceedings, the result of which is that it has been decided that the building was perfectly safe to hold twice its capacity, and that some other motive must have been back of the order to condemn the building, and the directors of the building publicly stated through the papers that they had been "played with." Perhaps they do not know who did it, but we think we have a pretty good idea who it was and why -- because "darkness hateth the light, neither cometh to the light, lest its deeds be made manifest."

The meeting was held, however, with about 1,200 in attendance, with an overflow meeting going on at the same time, so thus we see that the Lord causes the wrath of man to praise him.



Pasadena, California

GOING on from Santa Ana, we reached Pasadena in time for the advertised public meetings, and here there was a large attendance, probably 1,300. One hundred and eighty-three addresses for literature were handed in. This city is one of the garden spots of the world, and when the whole earth gets to be even as beautiful as Pasadena it will be grand, yet we know that it will be still better.

San Francisco, California

THIS was another of our "big" appointments, and it was the halfway point of our tour. Brother Russell spoke twice, once to the interested and once to the public. Seven hundred interested were present and about 4,000 at the public meeting, and 408 requests were handed in for literature. We felt that our visit here was indeed very profitable. This new, modern city is nearly a miracle in itself. Seven years ago the city, covering an area of ten square miles, was destroyed by earthquake and fire. Today a new San Francisco, at a cost of over \$500,000,000, stands on the sight of the old, and is graced with as fine a collection of buildings as any city in the world. They contemplate holding a World's Fair here in 1915.

Discourse by Pastor Russell

Subject: "THE TEMPLE OF GOD"

MY TOPIC for this afternoon, dear friends, is found in the Apostle's words, "For the Temple of God is holy, which temple ye are." (1 Corinthians 3:17.) As Christian people, Bible Students from all denominations, it would seem that we have something in our faith that is in sympathy and harmony with each denomination, the world over. Do our Presbyterian friends speak of the election? We more. Do our Methodist friends have the doctrine of free grace? We more. Do our Baptist friends understand the importance of baptism, to some extent? We more. Do our friends of the Christian denomination, and our Congregational friends, appreciate the great privileges of individuality in church government? We more. Do our Masonic friends understand something about the Temple, and being Knights Templars, and so on? We more. Do our Roman Catholic and Church of England friends believe in a Universal church? We more. In other words, it would seem as though the message of God's Word has been more or less subdivided, and each denomination has taken hold of a piece of the truth, and around that bit of truth has gathered a good deal that we think is erroneous. But we are glad they have that little bit of truth. If they had not had some truth at least they never would have had an existence at all. So one has taken a little line of truth, and encircled it with theories and made a separate church. God never said they should make a separate church. God never said to make a Baptist church, or Presbyterian, or Methodist church, etc. The Lord intended

to make one Church, and he intended that one Church should have not merely a little scrap of the truth, but all the truth.

We are not finding fault with our neighbors and friends -- not at all; for we remember we had very similar ideas, and not very long ago; but, without finding any fault with anybody, we are glad that we are coming to see a more reasonable and harmonious way, and, abandoning all church creeds and fences that so long have separated God's people, we come together upon the platform of the Bible, and everything that is in the Bible, and the Bible only. Is not that very happifying to us? Is not that what is bringing us so much blessing in the study of God's Word, as International Bible Students? It is. So I am glad to address delegates especially here from the Bay cities, and also including some thirty-five states represented in the excursion party.

I am very glad to have this particular opportunity of saying a word about some of the things in which we agree with our Masonic friends, because we are speaking in a building dedicated to Masonry, and we also are Masons. I am a Free Mason. I am a free and accepted Mason, if I may carry the matter to its full length, because that is what our Masonic brethren like to tell us, that they are free and accepted Masons. That is their style of putting it. Now I am a free and accepted Mason. I trust we all are. But not just after the style of our Masonic brethren. We have no quarrel with them. I am not going to say a word against Free Masons. In fact, some of my very dear friends are Masons, and I can appreciate that there are certain very precious truths that are held in part by our Masonic friends. I have talked to them at times, and they have said, How do you know about all of these things? We thought nobody knew anything about these things except those who had access to our very highest logic.

I said that I had been in conference with the Great Master Workman, the Lord himself, and I have secret information through the Holy Spirit and guidance in respect to what the Bible says, and that contains all the truth, I believe, on every subject. And so if we talk to our Masonic friends about the Temple and its meaning, and about being good Masons, and about the Great Pyramid, which is the very emblem they use, and what the Great Pyramid signifies, our Masonic friends are astonished. One who had been a Mason a long time recently bought a lot of books that had the Great Pyramid discussed, and sent them to I am sure a thousand Masons. He paid for them and sent them out at his own expense. He wanted the Masons to see something about the Great Pyramid. He knew they were greatly interested in that. But we are not going to discuss the Great Pyramid this afternoon. We are going to discuss free and accepted Masonry -- the Bible Masonry, my dear friends.

The Apostle Paul and the Apostle Peter are our authority for saying that we are the Temple of God, and that the Temple of God is holy. What does the Lord mean by that? He means this: That God who condemned the whole world as sinners, and declared he would have no fellowship with sinners, has provided a way by which these sinners can come back into harmony with him. And they can only come back through the arrangement He has made in respect to this great Temple. Well, you say, where is the Temple by which the world can come back to God?

I answer, the Temple that God purposes is not yet built.

It must be a Great Temple, Brother Russell -- all of these centuries and the building not built yet?

That is so. The Great Master Craftsman of our High Order of Free and Accepted Masonry, the Lord Jesus Christ, laid the foundation of it all; as the Bible says, Other foundation can no man lay than that which is laid, Jesus Christ. He has the foundation for high and acceptable masonry, and all that pertains to it.

And what has been going on since Jesus' day?

St. Peter says that God is selecting living stones to be parts of that great Temple he intends to construct.

Who are the living stones, and what does it mean?

You may be one of the living stones, and I may be one; St. Paul, St. Peter, St. John, St. James, and all the holy people of God from their day down, have been invited to come in and be living stones in this great Temple which God is erecting.

And this great Temple had its figure back in Solomon's day. The Temple which Solomon erected was a figure, or picture, of the great Temple which God is erecting. The Temple Solomon built had its peculiarities. One very especial peculiarity was that the great stones were taken out from right underneath the site. I was in that quarry once and saw it myself; and some stones were lying there that had been partly prepared and apparently abandoned. But the Temple was built of those stones brought from right near where it was built.

And Solomon's Temple, you remember, had the peculiarity that our buildings of today have; namely, that each stone when it is numbered is made exactly to fit the place in which it is to be located. And then it is marked definitely for that place with signs which the builders understand, and when they come to the construction one stone goes upon another, and everything goes up quietly and orderly, and no confusion about it. Just so it was in the building of that Temple, which is the first building we know of in the world's history that was built along the lines of our modern masonry. That great Temple of Solomon's was built and came together, every stone fitted to its place, and not the sound of a hammer; they did not need to chisel or do anything of the kind; it was not a particle out of true.

What does that represent? That represents you and I; we are the living stones, the Apostle says. And what about our chiseling, and polishing, and branding, for our places? You can see the fitness of it, dear brethren. I need not particularly dwell on that. The trials and difficulties of life are the chiselings that come to all of these stones that God is dealing with. The quarry is the world in general. We are taken out of the world, separated from the world, but we are chiseled in the quarry, made ready for our positions and then taken to the proper place. And that has proceeded for how long? For 1,800 and more years, this work of chiseling and preparation.

Brother Russell, don't you mean longer than that?

No, my dear brother.

Were there no living stones before that?

No, Jesus was the foundation stone; there were no stones chiseled out before he came; none could be accepted before that. He did the great work of founding this great order to which we belong, the order of Free and Accepted Masonry. He is the Grand Master, and we are not to recognize any other. We may indeed recognize assistants in the work, and superintendents in this, that or the other division in the quarry, or in the building, etc., but there is the one Grand Master who has the supervision of the whole matter. He is our Lord and all ye are brethren; one is your Master, even Christ.

You know what experiences you have had in the way of separating you from the world; it was a difficult matter to block out your character first of all and come to the place where you would be separated from the other surroundings of the present time. It was still more difficult perhaps in some respects that you should receive the chiselings, blow after blow, experience after experience, trial after trial, in order that you might be fitted and shaped and prepared for a place in the glorious Temple that is yet to be constructed.

The polishing process is also going on. The polishing properly comes last, I presume. I trust you are getting some of the polishing now. You know we get most of the polishing with each other. You may polish me a little, and I polish you a little; as the Scriptures express the matter, the Bride makes herself ready; it is a polishing process. And here I see a lesson for us as the Lord's followers: that while various severe difficulties, trials and tests may come from the world, yet this very finest polishing of all will come when in contact with the brethren. Therefore, if we learn to love the brethren, and to put up with all the various weaknesses and imperfections that they as imperfect beings may bring to bear on us (and that we bring to bear on them), and if we are rightly exercised by these rubbings together, we get on finally the polishing, the polishing that the Lord describes, you remember, as the fruitage of the Holy Spirit, saying, the fruits of the Spirit are manifest, which are these: meekness, gentleness, patience, long suffering, brotherly-kindness, love. And if these things be in you and abound -- if they polish you -- ye shall be neither barren nor unfruitful in the knowledge of the Lord. And so it is an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior, Jesus Christ.

Well, what about the Temple, Brother Russell?

The Temple is in process of construction, we believe, now.

And it has not been in process of construction all down through the age?

No, simply the foundation was laid, and here we think we have the real picture of the Pyramid: that the foundation was laid in Heaven, and that is the top stone, as the Apostle says. Now that all seems very strange, but we must remember that all of these pictures are unnatural -- they are heavenly pictures. The top stone, Jesus, was first laid there, and all the stones must be fitted up to Him. So the Apostle says that you and I are to be built up into Him, into conformity with the laws of that great Master of ours; for you know the Head of the Pyramid is a perfect pyramid itself, and all the stones under that simply come into line with the top stone; and that top stone is what the Bible declares Jesus is -- the chief corner stone, the foundation of all, and we are being built up instead of being built down. You see how that can be? The Apostle says we must all be changed, and the

gravitation will be the other way -- changed in a moment, in the twinkling of an eye, because flesh and blood cannot inherit the kingdom. You could never gravitate upward unless you had the change; but; changed into spirit beings like the Lord, you will be built up and completed with Him on the heavenly plane, far above angels, principalities and powers and every name that is named.

When will this Temple be completed? To our understanding, with the end of this age comes the building of the Temple. Just as they first got ready all the stones and all materials for Solomon's Temple, and then began the building of it, so we understand that our great Master Workman, the Captain of our Salvation, has been getting ready these living stones all of this time -- supervising the matter under strict rules and regulations as to the shape, size, quality and everything -- and not until the whole number of stones is completed will the construction of the Temple begin.

What will the construction be?

The construction of the Temple will be that resurrection change from earthly nature to heavenly nature.

But, Brother Russell, all the stones, perhaps, were finished when Solomon began his building?

I answer that I presume they were all practically finished, but I do not know that the last of the polishing had been put on all of the stones before some of the work began. So I am assuming now that the work of construction of the Temple has begun. And the Scriptures so intimate when they say that the dead in Christ shall arise first -- beforehand -- and then afterward we which are alive and remain shall be caught up to be with them and with the Lord. So we who are alive and remain, not yet being caught up, are still in the place of polishing and preparation; the good work of the Lord is going on with us, and it is getting us ready for our change. The Temple will not be completed until every living stone is there. And then what? The next thing will be that which our Masonic friends make so much of, and which we make so much of, namely: the glorification of the temple. That is a grand thing in Masonry. They picture how Solomon, the wise -- the type of Jesus - - offered the sacrifice, and how God accepted it, and the glory of the Lord came into the Temple. Just so our Temple, the Church in glory, will not be the Temple of God until the Heavenly Father himself shall have recognized it. It will be the work of the Lord Jesus to build with these living stones, to shape them, polish them, and finally to translate them to glorious conditions by the resurrection change, and then, all changed, the Temple built, not another stone to be added, not a stone lacking, then it will wait for the Father's action. And what will that be? Pictorially, he shows us. The glory of the Lord will come upon this living Temple, of which we hope to be the living stones beyond the veil -- spiritual beings.

This is represented, you remember, in various ways. One way is in the ninety-first Psalm, where the Lord Jesus is represented as introducing the Bride, and how she shall be brought in raiment of fine needle work and gold into the presence of the King. The Bride class is one picture, the Temple class another picture, but from this picture of the Bride coming in we have the thought that Jesus must first, as it were, as the great Advocate for the Church, present us blameless and irreprovable before the Father in love. Then the Father accepts us. He has already accepted these living stones in the sense that they have received the spirit of the Lord. The begetting of the Holy Spirit, as the Apostle tells us, is the earnest of our inheritance; that which we are to inherit is the glorious

fullness of the Father's favor and love beyond the veil. What we now have is a mere foretaste of it - just a little sample. And if the foretaste is so good, what will the fullness be, when we shall be made like Him, and be filled with the Father's spirit and the divine power, to be thereafter forever God's agency, God's Temple, through which He will manifest himself to angels and to men!

What will be the use of this Temple after it is completed? And what is the Temple for? The use of the Temple was all pictured back in the Law Dispensation. It was to be a house of prayer for all nations. That is what the Temple at Jerusalem was particularly. You remember it had different courts. First of all was the Most Holy, and the Holy, then came the court in which the Jews might come; then came the women's court, then the court of the Gentiles, and various divisions, representing different classes, as it were. So during the Millennial age -- and this was a picture of the Millennial age -- after the Temple shall have been glorified, God will be in the Church, the divine power operating in it, and all nations will begin to draw near to God! and in order to do so they must draw near to this Temple, because the glory of God will be in her. And this is the name wherewith she shall be named -- The Righteousness of Jehovah. That is to be the name of the church. Will we really be righteous, then? Oh, yes, none except those who are absolutely righteous will be there.

All the nations, heathen and all classes, Jews and Gentiles, will come to the Father through this Temple. Who will be the Priests is another picture. The Priests in this new Temple of the future will be, first, Jesus the great High Priest -- a King and Priest together, a priest upon his throne, after the order of Melchisedec. He is not on the throne yet; he is waiting. Where is he waiting? Why, the Bible says he is waiting at the Father's right hand. What does it mean by right hand? That is the place of chief favor, right next to the Father. The Father said, Sit at my right hand until the right time comes for your foes to be subjected to you. It is not time yet; just wait awhile. And the time of waiting is the time for preparing those living stones for the Temple. The time in which we wait also represents the preparation of the Royal Priesthood. But we are not Royal Priests yet. Did not St. Peter say, Ye are a Royal Priesthood? Yes, but he was speaking prophetically. You are to be a Royal Priesthood. There is still a chance that you should not be. It is only those who will be declared worthy to sit with him in his throne that will be the Royal Priesthood. "Blessed and holy are all those who have part in the first (chief) resurrection; on such the second death shall have no power." They will be divine. They shall be priests unto God and unto Messiah, and shall reign with Him a thousand years -- "A thousand years, earth's coming glory." Yes, a thousand years for the blessing of the world through this great Temple that God is preparing. A thousand years during which these Knights Templar are to scatter blessings to all the families of the earth. We may not wear our white feathers now, but we will have all white raiment by and by. "They shall walk with Him in white, for they are worthy."

Now the question arises, How can we become members of this order? Would you like to become one of these Knights Templar on the heavenly plane. I am not saying anything against the earthly Knights Templar. You can use your own judgment. You know I never advise one way or another respecting what things we shall eat, or drink, or wherewithal we shall be clothed. I merely advise how we come into harmony with God, according to the Bible, and each man and woman must use his or her own judgment respecting the will of God. If you think it is the will of God you should join the Odd Fellows, and don't feel you are Odd Fellow enough in becoming a follower of the Lord, go and join the Odd Fellows. If you feel that you want to become a member of the Free and

Accepted Order of Masonry, and do not feel free and masonic enough as a follower of Christ, God bless you, use your judgment; that is yours to decide, not mine. But now I am talking about this great order of masonry of which Jesus is the Grand Master. This Order is to be entered in a peculiar way. There are certain conditions, -- the low gate, the narrow way, the difficult path.

Although I have never been a Mason, I have heard that in Masonry they have something which very closely illustrates all of this. It is in riding the goat, etc. And the Bible calls for the goat, you know. The Bible tells you that your goat, which you have to ride more or less every day, is your own flesh. Our Masonic friends have it down very fine. I do not know where they got it so well. I have often wondered where they found out so many of the secrets of our High and Accepted Order of Masonry.

From the time you come in to be a member of the Royal Priesthood, a living stone, a member of the craft of Masonry, from the Lord's standpoint, to be chiseled yourself and to help chisel others, and help prepare one another for the kingdom, a place in the Royal Temple, -- from that moment on it was necessary for you to enter by that narrow, difficult way. Jesus described it, saying, If any man will be my follower -- that means, if any man will be a living stone in the Temple, if any man will be a member of this High, Free and Accepted Masonry -- let him deny himself and take up his cross and follow me.

And the Masons have another thing, I am told, that represents it -- every stitch of clothing is to be removed, nothing on at all: "nothing in my hand I bring." That is the way it reads with us. The High Order of Masonry does not leave you a single thing when you enter it. You give up all to the Lord -- everything, yourself included. That is the condition. It is the most stringent condition known in any secret order in the world.

Do you mean that the Lord's Church is a secret order?

Yes, surely it is. It is the most wonderful secret order the world has ever known. The mystery of God is not finished yet, the Bible says -- the mystery of God which he has kept secret from the foundation of the world -- will not be finished until the sounding of the seventh trumpet. The Bible tells us that the Church is the mystery -- the mystery is represented in the Church. So we may walk through the world, and the world knows us not, even as it knew Him not.

Did the world know the great Mason when he was here?

No.

Did the world slay the great Master Mason?

Yes.

And Masonry also has its chief Mason slain. It is the same picture. The Masons are accepting that first Mason that was slain, because he had the secret. It is their theory that this first Mason had the secret plans for the Temple, and that when he was slain more or less of the mystery connected with the Temple was lost, and that certain features will not be completed until his resurrection. So the

Masons as a body theoretically declare that they are waiting for the return of that first Master Mason who lost his life back in Solomon's day because of the secret of the Temple. So you and I as under-masons are waiting for the return of our Master Mason who gave his life on this very account in connection with this secret of the construction of the Temple, the Church.

So we might find other analogies, but this one of full consecration is the main thing. The only way in which one enters this High Order of Divine Masonry is by the giving up of himself, full self-surrender -- and by riding his goat to death. The goat represents your human nature. If we suffer with him, we shall also reign with him; if we be dead with him, it is the condition on which we shall live with him.

It is interesting to know something about the degrees of our Masonry, too. There are some who take merely the initiatory degree, and never go on unto perfection. The first step, or degree, is recognition of Jesus as our Savior, and faith in Him. That will give us a right to go on to higher degrees. Then if we would become of those who have a right to enter into the secrets of the Lord, and know about the mysteries that belong to this High and Accepted Order of Masonry, we must go on to higher degrees, because those who are in the first degree practically know very little. The Apostle tells us that the natural man, the world, receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned. So then, since the mysteries of this Order must be spiritually discerned, you see there are secrets that nobody on earth can find out.

More than that, our Masonic friends have great trouble in keeping their secrets from leaking out, but God in his great Secret Society has fixed it so that you can tell all you like about it, and the other man cannot understand it unless he has the key. Jesus preached in the world, preached out in public, and thousands heard him, but very few understood. And you and I might tell the good tidings of great joy, and the Bible says none of the wicked shall understand. Why? Because they must belong to this Order before they have the power, the hearing ear. "Blessed are your ears, for they hear." "Blessed are your eyes, for they see." Not everybody has the hearing ear and seeing eye. It is only those who have come into this divine masonry that have this spiritual insight, and this spiritual guidance, and may know the things that are freely given unto us. It is something that is freely given to one class, and not intended for anybody else. Why not for everybody? Because God is not dealing with the world. He will deal with the world after he has built the Temple. But they will never be priests, or members of the temple. They will have a great blessing, restitution, human perfection. It will be grand for the world, but it would not be for them to know all about the secrets of this masonry God is carrying on; they would interfere with God's plan; as, for instance, if all the Jews had understood about our Lord Jesus, if they had understood his parables and dark sayings, they would not have crucified him. Then how would the Scriptures be fulfilled? How would God's plan have been carried out? St. Peter said to some of the Jews, I wot that in ignorance ye did this and also your elders, for if they had known they would not have crucified the Prince of Life. How wise then on God's part to keep a little part secret from the world and not let them know too much. Besides, in proportion as the world has knowledge in that same proportion it has increased responsibility.

The more I see of God and His Book, the more I appreciate his wisdom and love and kindness, not only toward this Royal Priesthood, this Temple Class, but also toward those who are ultimately to be blessed of Him through these.

So, then, I repeat what Jesus said about the terms of membership. I do not know if we are all members of this order or not. You know our order is so secret we cannot know each other always. Is not that wonderful? I find that is so with Masons also. Many Masons shake hands with me and give me what I know is their grip; they don't know me from a Mason. Something I do seems to be the same as Masons do, I don't know what it is; but they often give me all kinds of grips and I give them back, then I tell them I don't know anything about it except just a few grips that have come to me naturally. But the Lord has so arranged this matter that you and I cannot know who are the approved Masons; He alone knows; He alone knows how true and loyal we are at heart. We might put on uniforms and wear feathers -- and I think there are many Masons perhaps that go around and parade who do not come up to all the high standards of Masonry either, and some of their Masonic brethren are perhaps ashamed of them. So there are many who come in and have more or less of an outward appearance of being Christians and are not such really at heart. I wonder how many of us here present have taken the first step, the first degree? I wonder how many have gone on to take the second and third degrees? I wonder how many have come into Knighthood -- shall I say? -- to be Knights Templar? That simply means to be very honorable in connection with this Temple service; as, for instance, to be leaders in the Church. That is getting up to one of the high degrees, to be leaders in the Church of Christ, to be Knights Templar, to be amongst those who are special functionaries in any matter pertaining of the interests of the Temple, and know most about the things of the Temple.

You know that in these orders of Masonry, as they progress from one step to another, they learn more and more, and there are Masons in the thirty-second degree that know a great many things that Masons of the fourteenth or sixteenth plane would not know. And those on the fourteenth plane know a great deal more than those down in the third degree. It is a matter of increased knowledge. So it is in the Spiritual Temple. The Apostle urges us to come up higher. He tells us to grow in grace, and grow in knowledge, and grow in character likeness of our Lord, and become more and more like the great Chief Commander, the great High Priest of our profession, the great Templar of all Templars, the one who died for us and set us an example; who not only redeemed us and gave us an opportunity to come in and be members of this higher fraternity, but also set us an example of how we also should walk.

A Mason will tell you with a great deal of pride, we Masons try to live up to a high standard. I am sure they do. So I say to you, dear friends. We of the Free and Accepted Order of Masons of the Lord Jesus Christ's Commandery have the very highest standard, and ours is not the cross that is on the head of the sword, but ours is the cross of Christ, the cross with which we must be marked day by day. And our marks are not uniforms and white feathers, but our commander has given us different kinds of marks if we belong to his high Commandery. One of the very highest of this order of ours, a thirty-second degree spiritual Mason I will call him, was St. Paul. St. Paul in one of his epistles boasted about the kinds of marks he bore. He said, I bear in my body the marks of the Lord Jesus Christ. I am one of His. What did he mean? Oh, they were not marks the world would appreciate! They were marks such as our Savior had, and such as all the high spiritual Masons must have.

Where were they, Brother Russell?

St. Paul goes on to tell us, as Jesus had the mark of having been smitten and condemned, and beaten and crucified, those were his marks of faithfulness to God, to truth and to righteousness. So St. Paul says, so many times was I shipwrecked, so many times did I receive thirty-nine lashes over my back, and the salt then rubbed on to make it smart and leave a scar. And he said, in this will I glory. These are the marks and the Masonic Fraternity does not know much about that kind of marks. It is generally very honorable amongst men, but our Society has its own marks, and there is one that knows all these marks. If you receive any marks in his service, he tells you, Faithful is he who called you who also will do it. What will he do? Oh, he will give us exceedingly, abundantly more than we could have asked or thought and all of these light afflictions which are but for a moment, transitory, shall work out for us a far more exceeding and eternal weight of glory. Where? Beyond the veil, in that Temple which is about to be constructed, in the Royal Priesthood, that is about to be established, of which Jesus is the head.

Now, have you taken the first step of humility to acknowledge your sins? Have you acknowledged you have nothing in your hand to bring to make you worthy to be accepted of God? Have you acknowledged that you are trusting in the precious blood of Jesus? Have you taken these degrees? Have you said, Simply to Thy cross I cling? Have you taken that degree?

Have you gone on then to say, Lord, I give myself to Thee? And have you received the initiation into this high degree in which you may be called a Priest, a saint of God, a member of the Royal Priesthood? I hope you have.

And are you going on still from grace to grace, from knowledge to knowledge, from one degree to another degree? Are you laying aside the things of life that you may more and more practice or work these things that belong to our order of Free and Accepted Masonry? It is the grandest Masonry of all. It is the greatest Temple of all. All the other Temples, all the other societies, are only shadows and pictures, or figures, of this one which is the great one of all. No matter where you may come from, no matter who you may have been when you came into the lodge of the Lord Jesus Christ, to be one of this Order, you have a right to the regalia and all that belongs to the Order. And you are not at liberty to go back on that which you have attained. There is only one way that anybody whom the Lord accepts and gives a degree of the Holy Spirit can go out. And if he is once in, there is only one way to put him out, and that must be according to the Lord's arrangements; because there is a secret writing of the names even in our Order. Their names are written in Heaven. Everything is kept secret. Nobody even knows who the members are. What do you mean by Free and Accepted Masonry?

We are free, my dear brethren; not free to do sin, thank God! we do not wish to do sin. Our very desire to come into relationship with God means that we do not love sin, but we are free from it, free from the domination of sin, free from the fear of death, free from that condition of sin and death in which we once were by nature when we were children of wrath even as others. The shackles have fallen off. If the Son makes you free, then are ye free indeed. And thus every man made free by the Lord Jesus Christ, through the merit of his sacrifice, in thus presenting his body a living sacrifice and being received of God, and inducted fully into this Masonic Fraternity, into this Masonry of the highest order, into this Royal Priesthood, happy is his position, for the spirit of Glory and of God rests on him. And the more he is laying down his life, the more faithful he is, the more attentive to the rules of the Order, the more progress he will make, the higher will be his

station; he will rise from stage to stage and from degree to degree until he shall have the highest rank and be in the fullest sense in favor with the great Chief Captain of our Salvation.

The Lord gives another picture of the Temple through the Apostle Peter. It is a very good thing to have this in view at the same time. It is one thing to think of the glory and another thing to think of the present time difficulties. He says to each of us, Know ye not that your body is the Temple of the Holy Spirit? Those persons who have received the Holy Spirit are Temples of the Holy Spirit. It is not the world. The world by nature knows not God; the world is under condemnation; the world are called in the Bible, "children of wrath." God has not begun to deal with them yet nor to give the blessings He intends for them. He is now only dispensing blessings that belong to the Church class, to those who come into this position of receiving the Holy Spirit. Now we have not received the Holy Spirit in full. We explained a while ago that the Holy Spirit in full will be given beyond the veil, when all of these living stones as the completed Temple will be filled with the Glory of God. That will be the glorification in full. But there is a sense in which you received the Holy Spirit when you gave up your will to the Lord, and the Holy Spirit came into your own heart. And in that sense of the word this body of yours became a temple. Wherever God's spirit is, there is a temple. So the Apostle says, Know ye not that ye are the temple of the Holy Spirit, if so be that the Spirit of God dwell in you? Have you received it, my dear brother? And is it dwelling in you? I hope you have not grieved it or ignored it, or lived contrary to this new spirit with which you have been begotten. The Apostle says, Grieve not the Holy Spirit wherewith you were sealed unto the day of redemption. From the very time that stone was taken to be worked upon, from the time it was sealed, the preparation began. That is, it was marked as one of the stones of the Temple. We have received the seal, the mark of the Holy Spirit. Now, then, the chiseling and polishing goes on. The Apostle says we have this treasure, the Holy Spirit, in earthen vessels that the glory may be of God. That is to say, God's Holy Spirit that you have received constitutes you a temple. It is not a very satisfactory temple, is it? No, it is not. It is more like a tabernacle, as the Apostle elsewhere calls it.

What is the difference between a temple and a tabernacle? A temple is a permanent structure, a tabernacle is a temporary structure. So the Apostle calls our present condition, in which the Holy Spirit dwells in our hearts, a tabernacle condition; it is not to last forever; it is to be for the present time. If we are rightly exercised by this power of God in us, and learn the lessons and have the experiences, then we will be ready for the Temple conditions. They are different pictures -- blended pictures. The Temple is one figure and the Tabernacle is another. But the thought is, if the Holy Spirit dwell in you, that means that you should regard your bodies very sacredly. The Apostle in that same connection, goes on to say, What communion hath light with darkness? What harmony is there between the Temple of God and the Temple of idols? Or, between the purity that belongs to the Temple of God and the impurities that belong to the flesh, the world and the devil? Do you see the wide distinction? You have been accepted into this high Order of being Temples of the Living God, and he has placed his Holy Spirit in you, and now we see that as a Temple of God we should be pure and clean. We see that this sanctifying power of God extends and operates through all your powers, in your mind as well as in your tongue, and in your words, and in your hands, and where your feet should go.

And so one of our hymns says most beautifully:

*"Take my life and may it be,
Lord, acceptable to thee;
Take my hands and let them move
At the impulse of thy love.*

*Take my feet and let them be
Swift on errands, Lord, for thee;
Take my voice and let it bring
Honor always to my King.*

*Take my lips and let them be
Moved with messages from thee;
Take my silver and my gold;
Nothing, Lord, would I withhold."*

We are all His Temple -- the whole Body is the Temple of God -- and here we see finally the threefold picture of the Body of Christ. We have the Body of Christ first of all in the sense that we become members of the spiritual company of which Jesus is the Head. That is the Body of Christ you enter when you make your consecration. That is one picture of the Body of Christ.

Now another is that Body of Christ beyond the veil, the elect of God, the Royal Priesthood class -- all the Body of Christ of which He is the Head.

But there are more of this present Body of Christ begotten of the Holy Spirit than will be in that after Body of Christ -- many more. Why? Because not all of those who have been called, not all of those who have been accepted, will be finally found worthy to be of that Royal Priesthood. Some of them will even be found worthy of going into the second death, and be utterly destroyed, if they turn to the flesh, and the world, and the devil, and live in these things.

Then there is still another class, a large class that will not prove disloyal but they will not be sufficiently zealous; they will not deny the Lord and go into the second death, as those who turn their back on righteousness; but having a love for righteousness, and a great love for the Lord, they still do not have enough zeal and fervency of spirit to make them worthy to be accounted members of that Royal Priesthood class. What will be done with them? The Bible tells us that they will constitute a great company out of all nations, peoples, kindreds and tongues, and that they must wash their robes. They do not keep their robes unspotted from the world, therefore they must wash them and make them white. But how? It will be in great tribulation they will wash them; but the power of cleansing is not in the tribulation; the power of cleansing is in the blood. They must wash their robes in the blood of the Lamb.

Now we are glad indeed that the Great Company class will thus be brought up even through great tribulation. They will be the anti-typical Levites, the Great Company class of Revelation. Do you wish to be of that class? Or do you wish to be of that class to which God has invited you? Remember they were all called in one hope of their calling. There was just the one invitation sent

out. There was the same begetting of the Holy Spirit in every case, and the difference between the Little Flock, the Royal Priesthood, and that Great Company of the Anti-typical Levites who will be servants of the Priests in all of the glorious work of the future is that the one was more zealous, more like the Lord, and the others hung back. Why? The Bible describes it -- through fear of death. Didn't they know they had consecrated to death? Yes. They knew they gave their lives but still they hung back. The pleasures of life, and family, and wealth, whatever it may be, held them back. They never really carried out what their own hearts desired. They wanted to do it, they saw the pattern, Jesus running in the race; they saw the Apostles running along in the same narrow way. They have seen saintly ones since then going hastily along with good courage, and do not seem to be afraid of death at all; they plunge right in and seem to enjoy it; and they say, Here I am, fear of death -- Oh, I would like to be with them!

But they hold back, fear of death and love of the world -- do not like to break it off. They look away awhile from the pathway, and get absorbed in the world and are crushed with the cares of life. By and by they look back and something calls their attention to the narrow way.

O, yes, I would like to be of those running in the narrow way. I almost envy them!

Why don't you go?

Well, you know I cannot; I have so many things here; it seems to me I have more to break loose from than other people.

If you love the Lord more you will love the world less. We all love the world naturally to begin with. Therefore it is a test as to how much you love the Lord. The Lord says, in speaking of the Bride class, He that loveth father or mother or houses or lands, or self, or any other thing more than he loves Me is not worthy to be My disciple. That settles it. So then, these dear friends -- good people, honest people, they love righteousness, they like to give money to good causes, they appreciate saintly living and all of that, but they are holding back through fear of what it is going to cost. They made the consecration else they would not be of this class at all. They gave their life to the Lord, but they have not faith enough, perhaps. More faith would say, "Jesus says that all things shall work together for good, so He will make them work together for me, and I will go on, laying aside every weight and besetting sin and everything that would hinder me from running the race with patience. I need more faith and zeal, more love."

How do we get more love? We get more love of the Lord the more we think about Him and about what He has done for us, and His glorious plan.

Well, says one, I have been that way, but Brother Russell, I get filled up sometimes, just running over with love for God and appreciation of His plan, then it seems to all go away.

Why, yes, naturally enough. You know you have an earthen vessel that is leaky; you cannot hold in very much; you must come often and stay long enough at the throne of Heavenly Grace that you may obtain the streams of blessing from God, in order that you may keep full. You cannot expect to pray once a week and keep filled with the Spirit. I do not think you could expect to pray once a day and keep filled with the Spirit. I would not expect to. I believe we need to go frequently to the

throne of Heavenly Grace. What for? To obtain mercy. Mercy for what? For your imperfections. There is none perfect, no not one, and if you do not acknowledge it and do not get these imperfections cleansed away day by day, your robe will not be fit to be seen when you come into the presence of the great King. You are on test to see where you will be fit to be. That is the thought the Bible gives us. We all know that none are worthy to begin with, and when we come into the Lord's company a robe is given to each one there -- a white robe representing purity covering all our garments. Our own garments, you know, are like filthy rags; you haven't any righteousness at all. You would better not tell everybody all you know about your own natural robe. But the Lord's arrangement is that all those coming through the straight and narrow gate making a consecration and entering this high order of Priesthood shall be given clean, new garments. Oh! it is nice to have on something nice and clean, sweet, good, and to know that now we can come into God's presence and, figuratively speaking, He will not recognize our imperfections, but we will be there as one of His, clothed in the righteousness of Christ.

It is so nice to come in amongst the Lord's brethren and to recognize that we all meet on a level, and part on the square, and all can feel that the robe of Christ's righteousness makes us all common members of the one fraternity. It is a very blessed thing.

One says, I knew that man ten years ago; he was a drunkard in the gutter.

Never mind about what he was ten years ago. He has come into this High and Accepted Order of Spiritual Masonry, he has become a member of the Royal Priesthood; he wears the livery of God, given him through the Lord Jesus Christ, the robe of Christ's righteousness. There is not a spot on that robe. None may say a word against him truthfully, or properly. All his past is under the blood; Jesus has made him whole; he is accepted as a member of this spiritual Masonry. Thank God! That is the way we should view each other. All of these spiritual Masons should know each other, not after the flesh but after the spirit.

Now, what about this robe, Brother Russell? Can anybody wear His robe?

Well, the instruction is to keep your garments unspotted from the world. So you watch from the time you become Christian.

Oh, you say, seeing how much sin there is in the world, how many allurements and pitfalls there are, how can I ever keep from making a mistake or misstep, getting too close to something that would soil my garments?

The Apostle says to walk circumspectly. That means, looking all around at every step you take. That means that whether you move out to this ranch, or into that city house, whatever you do, you shall think first of all how it will affect you as a New Creature -- not how it will affect your pocketbook merely. When Lot went down and lived in Sodom he made a very bad choice, and if you go and live in Sodom in order to get the beautiful advantages of earthly things, you will be making a bad choice. With every one of us it is the same. So he that is begotten of the spirit and has this robe of Christ's righteousness is to walk very circumspectly.

What he eats?

Yes.

You don't mean that, do you?

Yes, I do. Whether ye eat, or whether ye drink, whether ye buy or whether ye sell, whatever ye do, do all to the glory of God. That is the Bible way. That is the way you will progress and keep your garments unspotted. If you are not careful you will get spots on them and if you are careful you will get some spots also. Do you suppose anybody except the Lord Jesus ever walked through this world of sin and imperfection without getting some spots on his robe? None but He. You have gotten some on your robe, and I have gotten some on my robe -- everybody has gotten some.

Well, what shall we do? How can we walk through the world unspotted from the world and be in the end without spot, or wrinkle, or any such thing, as the Bible says, if you say it is impossible to go through the world without getting spots or wrinkles?

The answer is that God has provided a fluid that will take off these spots -- they are figurative spots and it is a figurative fluid. The Bible tells us that the blood of Jesus Christ cleanses us from all sin. If you have a spot on your robe that is the thing to do, and the more earnest you are, the more you love the Lord, and the more you appreciate that grand prize of our High Calling, the more diligent you will be to keep your garments unspotted.

What will that mean?

That will mean that every morning you will go to God in prayer -- perhaps many times in the day, but at least every morning -- and say, Lord help me to so live today that I may walk with thee unspotted from the world.

Will that do, Brother Russell?

Well, that will do for a start, dear brother, then you must watch.

The Lord said to watch and pray, so you have prayed, now go on watching and watch the best you can all day that you keep far away from all sin.

You say, I cannot make more than half as much of a fortune.

Better not have any fortune. Better enter into the Kingdom a bankrupt to some extent as far as earthly things are concerned than having much riches to be cast out as unfit for a place in the Kingdom.

Well, you say, suppose in spite of ourselves we get a spot?

That is the thought, dear brother, you will get a spot in spite of yourself -- perhaps the very moment you are not thinking; therefore it is all the more important to try to keep thinking, watching, watching, because even in spite of watchings you will get some spots and if you don't watch you

will run into nearly everything. Did you ever notice a lady with a white dress going down the street? If she has worn a white dress many times you will see she watches her steps carefully and when she comes near something likely to soil, she will turn the skirt over. That is the right idea. You have a robe and I have a robe and every now and then we need to "keep" our garments that they may not be spotted with the world.

And if you get a spot what would you do?

The right thing would be to make some apology to the Lord at the very minute you noticed it, and say, Lord forgive me, I have made a mistake there; I will try to be more careful. And then you may not have an opportunity to say more to the Lord on the subject before evening; but you need to go before you retire to rest, and it should be that you would be so anxious for the Lord's smile that you could not possibly go to sleep without being sure there were no earthborn cloud between your soul and the Lord. That is the only way to live close to God. That is the way to keep your garments. There is no patent way, dear brother -- no other royal road. That is the royal road that the Lord has marked out for all His followers who would gain the prize.

Then the next day perhaps it is the same thing in a little different form -- so much the same though that you feel more discouraged than you did the first time. Now! that is practically the same thing; it came just a little different. Before I knew it there it went, and I got that spot again. Now you feel more ashamed of that spot than you did of the other one? Why? Because you had told the Lord before that you would be very careful, and if possible you would never do that same thing again, yet it was pretty near the same thing. Oh, you felt sick almost at heart! What would you do? Well, there is just one right thing to do, even if it is the seventieth time seventy, and that is to do what the Lord has instructed you, through the Apostle, to do: To go with courage --

Oh, you say, Brother Russell, I had courage the first time.

Well, brother, there is only the one way.

I cannot go, Brother Russell.

There is only one way to do, to go with courage to the throne of heavenly grace that you may obtain mercy and forgiveness, and may find strength, grace, to help you in future times of need. That is God's way.

Well, Brother Russell, I cannot see any good in that.

There is a great deal of good in it if it is God's way. And He is pleased to have it that way. Besides, there is another good thing in it -- you will be humbled by it; it will bring you right down low in the dust. If we can go and acknowledge the same thing over a second time, or a third time, or a tenth time, Oh, it should make us all the more humble, so that we could hardly feel as though we could lift up our eyes to the Lord at all! Yet it is the only thing we can do.

Do you want to leave those spots on your robe? That is a mistake some make, and after they have gone once or twice and had forgiveness, then they make mistakes and grow cold, and the spots multiply on their garments. Then some might say, I see you have several spots on your robe?

Oh, yes, everybody has them. They try to hide them, or they don't amount to much -- most people have more than that.

Now that is just the wrong thought. That person cannot go to the Lord, and that is what stopped most of the family or individual prayer -- spots on the robe. You have got to get right down and acknowledge those spots, or they will get the better of you -- one or the other. If your robe continues in that way, and you do not get it cleansed, be sure that when the grand end of the age comes, and the Master will inspect, He will not say that you may walk with Him in white for you are worthy, and that your robe is without spot or wrinkle or any such thing. If you are amongst those who have the spots and wrinkles, then you are in that class that is mentioned in Revelation -- the Great Company. There will be a good many of them. They started well, and went on until they found faults coming, and they were not humble enough to accept God's arrangement for their sins, they broke off communion, and therefore the sins got more and more the better of them. So while they still loved righteousness, still preferred it -- they did not prefer sin, they did not prefer the devil and his service -- yet they are not fit for the Kingdom. No one is fit to be of the Bride class except he wear that wedding garment without spot or wrinkle or any such thing. But I am glad that God has something for these dear brethren. They will come through great tribulation -- more tribulation perhaps than they would have had if they had walked right in the footsteps of the Lord.

We are not forgetting it says that through much tribulation we shall enter the Kingdom. The Little Flock will go through great tribulation, but they have so much of the spirit of the Master that they do not feel the tribulation nearly so much. Notice Paul and Silas, their backs beaten with thirty-nine blows each, until the blood came, then washed with salt water, and yet they were able to sing praises to God in prison. That is the spirit of the overcomers. Do you think they suffered nearly as much as someone else would have suffered under the same circumstances? I tell you no. And so it is with all of those who suffer with Christ. They have the spirit of loyalty and zeal, and the spirit of glory and of God rests on them. It compensates so much to know that these are only light afflictions in comparison to the blessings that shall come, and are working out for us a far more exceeding and eternal weight of glory, while we look not at the things of this present time, but at the things that are unseen -- the things of glory beyond the veil.

We trust that as we think over the gracious arrangements our Father has made for us, we are more and more determined that by His grace we will have that which He offers to us, that which He is most pleased to give us and that by His grace we will be -- conquerors? Yes, the Great Company will be conquerors. We read palm branches were given to them. Thank God, they will have the palms of victory! If they do not get the victory they would never be on the spirit plane at all. No one will ever get everlasting life unless he gains the victory. But they have to gain it by being pushed into the great time of trouble, forced to the point where they decide for God or for sin, and they will finally decide for God and come off conquerors. Oh, we are glad! Conquerors before the throne. But the more than conquerors are those in the throne; they are such as rushed on toward the prize; presenting their bodies living sacrifices, holy, acceptable unto God, their reasonable service,

they delighted to do God's will, even as their Leader did. These shall be accounted worthy to be His joint-heirs in the Kingdom.

Let us, dear brothers and sisters, choose the wise part. Let us count all other things as but loss and dross that we might win that pearl of the Kingdom. You remember Jesus said that if you once got your eyes on that pearl to go and sell all that you have and buy it. You cannot give too much to get that pearl -- the prize of our High Calling in Christ.

ALONG THE SHASTA ROUTE



THE CRAGS



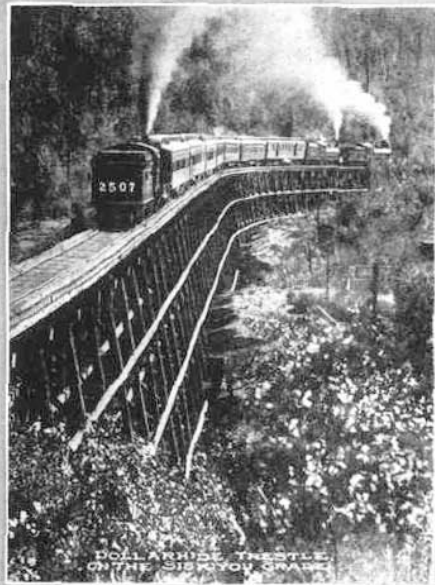
THE PASS



MT. SHASTA



SACRAMENTO RIVER



CLIMBING THE MOUNTAIN

THE SHASTA REGION

MOUNT SHASTA AND THE VALLEY OF THE SACRAMENTO

FROM San Francisco the way holds constant interest. There is the trip on the great ferry Boat Salano, a Noah's Ark of a boat that takes the train on board. engines and all; there are the Suisun marshes, where the duck hunters find limit bags an easy matter; and beyond Sacramento, before the upward climb begins, is the Plains Country -- broad expanses of gently rolling lands grouped here and there with the beautiful live oaks of California, vast wheat fields, now gradually disappearing before well-ordered orchards. Roseville is an important railroad point where the Shasta Route intercepts the Overland. Here the foothills commence, everywhere set with vineyards and orchards of apple, peach and almond, a land of rich soil and balmy climate.

The little towns along the route are all ensconced in green and wear a semi-tropic air with the palms that flourish everywhere. These communities are all prosperous and up to date with the best of things in municipal improvement. Some of them have sprung from little mining camps into important fruit-shipping centers. It is here that!ha westward-bound traveler first sees the real California and admires the transition from the forested and snowy summit to these verdant places with shady streets and gardens where palms wave and roses cluster. In summer the air is rich with the fragrance of boxed fruit awaiting shipment at stations and warehouses.

This journey is northward through a section of the country which is a never-failing source of interest and fascination to travelers. The route is known 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.

Shasta, most noble of mountains, lies directly south of the Klamath lakes, its isolated bulk plainly visible from that section across a hundred miles of air-line, just as it may be seen from the plains near Chico, at a distance of one hundred and twenty-five miles. From its perpetual snow-crest takes source, the Sacramento and McCloud rivers, Shasta, Butte and Squaw creeks. About its base gush forth a thousand springs, mineral and otherwise. Verdure clothes its flanks, and fertile valleys are all about it. On the McCloud are modern hunting lodges of rich city folk; along the sparkling Sacramento are many pleasure places set amid wild crags, by mossy waterfalls, on pine-shaded plateaus, where owners of purses plethoric or gaunt may all find ample measure of content.

On the northward journey from San Francisco toward Portland, Shasta is eagerly looked forward to, lingeringly left. The train parallels the racing Sacramento in the lied of the canyon between towering ridges of pine-clad Sierra . curving here, crossing there; climbing always. The mountain itself appears quite unexpectedly. First there comes a grim fortress of rock, the vertical strata splintered into a hundred parapets, known as Castle Crags. Grim as they seem, they may be

conquered by the climber, and from them is a wondrous view of Shasta. The "Craggs," while still in sight, are swiftly forgotten when ahead, appearing silently, swiftly above the ridge, as if it had risen like some mighty moon, shows the rounded summit of Shasta, silver against the turquoise of the sky, a watchtower of the world, gazing ever toward the eternal. Its noble grandeur dominates all thoughts, its majesty dwarfs the mere attempt at expression. Serene and immutable, its face reflects the centuries that have carved its sphinx-like grandeur.

Leaving the Craggs, 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.

Shasta stands in a broad volcanic plain some three thousand feet in altitude, part forest, part grassy meadows, and -- toward the north and east -- vast seas of pumice and lava. From every standpoint, Shasta, springing from a cluster of a hundred little volcanoes, is the one great landmark. It has a distinction, a grandeur, hardly equaled, never eclipsed, by any American mountain. Practically it is a single cone, a vast volcano whose fires have been supplanted by snow and ice, though still steam comes from its higher crevices and molten sulphur bubbles near its summit. It has two world making glaciers on the eastern and the northeastern slopes -- the Whitney and the McCloud -- grinding the rocks to sediment and filling the valleys with fertile soil. From Sisson, on the line of the railroad, the ascent of the mountain is readily made. It is not difficult, for young girls have successfully essayed it, and guides can be easily secured. A road now runs to the edge of the timber-line, where the night camp is usually made, so that the conquest of the mountain can be achieved in one day. There are marvelous caves, or lava tubes, to be seen, caused by the outer crust of lava cooling while the core flowed out, one of them three-quarters of a mile long. The wonderful view from the summit is bounded only by the curvature of the world's disc. Emphatically, truthfully, there is no finer, no more extensive view in North America.

Grand and impressive, too, is Shasta from below. From Castle Craggs and Castle Lake the view is magnificent. All along the stretch of the McCloud River Railroad from Sisson to Bartle, Mount Shasta looms from ever-changing points of view. The best-known view is that from Sisson, in Strawberry Valley. From the wide veranda at Sisson Tavern the view of Shasta, showing the two cones, the abrupt termination of lava, rock and snow is remarkable. In the European Alps such a view would alone bring fame and fortune to a resort.

Sisson itself is thirty-five hundred feet in elevation, and is a delightful resting place. It is on the main line of the railroad, and its homelike tavern, open all the year, is in a mountain meadow backed by the virgin pine forest. There are twenty-three mountain lakes near by, easily visited by trails that lead through wood and mountain meadows, the fishing and hunting are excellent, and, in common with other fine resorts of the Sacramento Canyon, there are many outdoor amusements. Horses for hunting, exploring, or mountain climbing parties are always in readiness. Berryvale Inn, with bathing and boating in the lake, is also at Sisson. From here starts the branch of the McCloud railroad. Here, too, is the largest fish hatchery in the world, where forty-nine fish ponds and two large hatchery houses send, yearly, millions of trout and salmon to the streams and rivers of California. The hatchery is open to the public and is most interesting to visit.



SCENES ON
MT. SHASTA



& SHASTA SPRINGS



Shasta Springs is the "star stopover" of the Shasta Route. Here, when the limited and express trains stop, the fore-warned or already wise passengers rush in friendly rivalry to the spring house for a draft of the sparkling Shasta water -- real soda water, containing a large percentage of iron and magnesia, highly charged with carbonic acid gas. Everywhere water gushes, bubbles and springs. From the sub-mountain channels, the streams born of Shasta snows burst out in gladness to greet the open again, and all about them ferns nod and flowers grow in a green twilight of over-arching boughs. One of these rivers, after an eighteen-mile journey through the lava, divides into a myriad little waterways before reaching the top of a calcareous cliff of semi-circular shape. Over it tumble the hundreds of tiny streams pouring into the river pool a hundred feet below. Behind them is a curtain of ferns and moss and flowers, seen through the streaming waters as through glass. Mossbrae Falls is the name of this rarely beautiful spot.

But there are cascades everywhere, and the voice of the waters is the dominant note as the train stops. Up the main series of falls runs woodland trails, with rustic bridges here and there, leading to a pine and oak shaded plateau, where the cottages and grounds of the resort are placed, with Shasta rising up behind.



PASTOR RUSSELL VIEWING 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 these 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 climbs 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 the 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 elevation, we turn with a last lingering look toward Mount Shasta, now far behind, and towering like a giant in the air; there is a darkening and closing in, and we are in the tunnel crossing the range.

In a few minutes we emerge and go 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.

PORTLAND, OREGON

THIS is called the "Rose City," and after being met at the station by a large reception committee, all went to the hall where each was presented with all the beautiful roses they could take care of. Roses of every description are so plentiful there that a short time before we looking for some amusement, had a rose fight, using wagonload after wagonload of beautiful roses and throwing them at one another as we would throw snowballs.

The class here is wide-awake and had made every preparation possible for good meetings. There were about five hundred of the interested friends in attendance at this convention. while at the public service in the evening there were nearly 3,500, notwithstanding it rained all the evening. Many requests for literature were handed in. Brother Russell again spoke on the subject, "Beyond the Grave." The discourse in the afternoon to the friends was specially interesting and helpful, which was as follows.

Discourse by Pastor Russell

Subject: "IF YE BE CHRIST'S, THEN ARE YE ABRAHAM'S SEED"

I AM VERY pleased, dear brethren and sisters, to have this opportunity of addressing you again at Portland. I see that the Lord's people are one people wherever I find them -- from all nations, peoples, kindreds and tongues. He is selecting them, yet they all have one character-likeness; they all belong to the one family. My text bears upon that subject -- the Apostles' words: "If ye be Christ's, then are ye Abraham's seed."

I believe it is because we have become Abraham's seed that we have the general family likeness of all the family of Abraham. You remember Abraham was called the father of the faithful. Not that all the natural seed of Abraham were faithful. By no means. But because he represented our Heavenly Father, the great Father of all the faithful, and because as a type of Jehovah God he was the initiator of this faith which is now inspiring our hearts, and we are becoming children of this faith, begotten of this faith, guided by this faith, led and sanctified by this faith, and ultimately to be glorified in response to this faith.

But the question properly comes to us, How can we who were Gentiles, who were never related to Abraham at all, be said to be the seed of Abraham? God made a very definite promise to Abraham. Shall we suppose it was merely a figurative promise? Shall we suppose that God ignored the natural descent of Abraham's posterity? Nay? God waited for the birth of Isaac, and distinctly said, "In Isaac shall thy seed be called." Then have you and I anything to do with it. We are not children of Isaac? Isaac never was our father. We belong to what the Bible terms Gentile nations, who by nature are without God and without hope. Where do we come in? How do we become members of Abraham's seed?

The Bible explains that our Lord Jesus by nature was not of Abraham's seed, but of the heavenly nature, and in harmony with the divine program He left the heavenly courts and humbled Himself to take the lower nature, the human nature. The question then was, Of which family or nature or class of humanity would He be born? And the Scriptures inform us that according to the flesh He was born of Abrahamic stock -- the son of Abraham, and the son of David, according to the flesh. Then is Jesus, according to the flesh, the Messiah? We answer no. Jesus according to the flesh could not save the world. Why not? Because even in His perfection all the man Christ Jesus could have done for the world would have been to establish a glorious kingdom of perfection, and give the world all that any perfect man could have given to humanity in the way of instruction and assistance. One perfect man could never help an imperfect man to live righteously. He might, indeed, have guided him into better living, into better doing, and into happier conditions, but he never could be the great Redeemer that God foretold -- the one who is not only to bless Israel, but all nations; and not only the living of all nations, but the dead of all nations; for in Abraham's seed all the families of the earth shall be blessed.

More than this: to merely establish a good government, such as, for instance, Solomon established, and such as some other kings have a greater or less extent established, or such as our own government, would have been the highest conception of anyone in olden times. But the government God purposes to establish that would bless the world, is to do something more, because from God's standpoint this word "bless" means much more than ordinary human mind would comprehend. The

word "bless" from God's standpoint would mean to bless in the full, complete, degree. God calls our present condition a cursed condition, or under the curse, and whoever would be brought under the blessing would correspondingly be brought out from under the curse. You could not be under God's curse and God's blessing at the same time. The whole world was and still is under God's curse, under the sentence of God, and the only way the blessing of God could come in as God intended in His promise made to Abraham would be by the cancellation and rolling away of that curse. And so when God said to Abraham, in thy seed, in thy posterity, shall all the families of the earth be blessed, it meant that this seed of Abraham would roll away the curse and roll in instead God's blessings upon humanity.

But you see that Jesus in the flesh could not do that. He could have taught the Jews something, but what could a perfect man do amongst imperfect men? We see that God's perfect law given to the Jews could not make them perfect. Did not they strive to the best of their ability to keep that law, and were unable to do it? Does not St. Paul tell us that by the deeds of the law no flesh could be justified in God's sight? He found in His members another law working in opposition to God's law, and bringing him into slavery to this law of sin and death working in him. If Jesus had been a preacher, He could not have preached a greater law to mankind than the Law Covenant itself preached. It was continually saying, Do right and you shall live, do wrong and you may not live. That was the meaning of the law. Now, Jesus could never have said anything more than that to anybody. He might have said, You had better eat a particular kind of food. But the law said that. He might have said, You had better deal thus and so with your family. But the law said that. There was nothing that Jesus as the man could have said that the law did not already say and command. So, although He was the seed of Abraham according to the flesh, as such He could not bless either Israel itself, nor all the families of the earth.

What then? God never intended that Jesus in the flesh should bless the world. It was to be the New Creature Jesus, it was to be the Christ of glory, that was to bless the world. How then would Jesus ever become the Christ of glory? How would He ever become the Messiah?

Oh, Brother Russell, do you mean to say Jesus was not the Messiah when He was born?

No, He was born that He might become the Messiah; just as we read. He was not the King of Israel when He was born, but He was born that He might become the King of Israel. He was not the great Prophet, Priest and King when He was born, but He was born that He might become such. Something had to be done before He would occupy that exalted office. The Scriptures tell us that He was 30 years of age when He came to John at Jordan and was baptized. What would a water baptism do? An outward baptism would not amount to anything, but it was a real baptism that took place there. The Apostle puts the thought of the prophet in the mouth of Jesus, saying, Lo, I have come to do Thy will, O my God, everything that is written in the book. What did that mean? Why, he knew that things were written in God's Book, in the book of the Law; there were types and shadows there, various things that were not commandments at all. For instance, the type showed there would be a Lamb led to the slaughter; He had come to be that Lamb. The type showed that before there could be an atonement for sin there must be the death of the sacrifice; the bullock of the sin-offering had first to be offered. He had come to be the anti-typical sin-offering, to give Himself in God's service a sacrifice, to present His perfect body, His human nature, all that He had, to give it all sacrificially into the Father's hand -- There are things in your Book, in the types and

shadows, I have not comprehended, but I have come to do all that is in the Book -- everything. The Apostle points out that was the very time the Lord became our sacrifice. He took away the first that He might establish the second. That is the translation of our Common Version, and it does not give a very clear significance. The proper thought would be, He removes the type that He may establish the anti-type. The type was the first, the anti-type was the second. He came to set aside the type. When? Just at that moment before John at Jordan when He was thirty years of age, when He said, Lo, I have come, I give Myself unreservedly, Father, that I may do Thy will; work now in Me, fill up such a cup for Me as seemeth best to You. Provide the sin-offering at any cost to Me. What was the cost to be? It was to be, primarily, His death; because mankind was under the sentence of death, the curse, and it was necessary that He should taste death for mankind before He could bring the blessings. He must have wherewith to satisfy the claims of Divine Justice on behalf of Adam before He could ask for the release of Adam and his race.

Did the Father accept Him? Yes. John says he bare record -- he saw -- we do not know that any of the people who stood by saw; the record rather is to the contrary, that John alone saw -- I John saw and bare record that I saw the Holy Spirit descending upon Him in form like a dove. And He who sent me declared, Upon whom thou seest the Holy Spirit descending and resting, this is He, this is the Messiah, this is the one that is to do the work, this is the one that is to be the Redeemer. Messiah means king, the one that is glorified and exalted to the position of high honor and glory. But our Lord Jesus was not in a position of high honor and glory as Prophet, Priest and King when He was amongst men. He said He came to be the servant. What service did He render? He says, Greater work can no man do than to give his life. And that is what He did; that is the service He rendered. Jesus Christ by the grace of God tasted death for every man; -- broad indeed. That is one thing about the Word of God that is different from any human theology ever conceived; it has a depth and width and height and breadth to it such as the human mind could never conceive. You would never have thought of so great a salvation as God has provided -- neither I, nor anybody else. All the theories and theologies we have ever heard of come short of this grand standard that God has provided through the Lord Jesus Christ. When the Holy Spirit came on Jesus that was the Father's acceptance of Him; that was His anointing; from that time on He was called the Anointed of God. As the Anointed He did not enter on His work of blessing. He had still to prove Himself, to demonstrate Himself, and to learn His own lessons, before He would be qualified to be exalted to the kingly and priestly power and exercise that great office to which God had called Him and for which He had consecrated Himself. As an illustration of this we see how David the prophet as a youth was anointed of Samuel the prophet some years before Saul was dead -- some time before he entered upon his kingly office.

Come back now and see the steps He took. When He was consecrated the Spirit came upon Him, then the testings were to go on and all that He had promised in His consecration had to be fulfilled in those three and a half years. What did He promise? He promised to do the Father's will in every respect. Those things were accomplished within the three and a half years. He went about doing good. The Father gave Him some special trials. He Himself said, the cup which My Father has poured for Me -- the cup of ignominy, shame and suffering which He hath poured for me, shall I not drink of it? And drink it He did. The Apostle tells us He was faithful in His covenant of sacrifice unto death, even the death of the cross, the extreme limit of humiliation, ignominy, shame and death. In His dying breath He cried, "It is finished." Now what was finished? He had not finished the work of blessing the world. Merely His own personal sacrifice of Himself was

finished. What came next in God's order? Next came His resurrection and His manifestation to His disciples that they might know He had arisen from the dead. He appeared and manifested Himself under different conditions to prove two things: (1) that He was no longer dead, and (2) to prove that He was changed from what He was before. Instead of going with them, and sleeping and eating with them, He merely came in and spoke a few words and vanished out of their sight. He met them here or there and walked a little piece, giving them lessons to prove He was their Lord indeed, and opening to them the Scriptures, so that afterwards they said, Did not our hearts burn within us as He talked with us on the way to Emmaus and opened unto us the Scriptures? He could come and go like the wind. When He went in and sat with them at the table and broke bread, immediately they knew Him, and immediately He vanished from their sight. You remember He appeared some seven times during the forty days, but only a few moments each time -- probably not more than an hour or two altogether in the whole seven appearances. When He did appear it is not said that He was with them in the ordinary way, but that He manifested Himself, or appeared. You and I do not speak of appearing to each other. You cannot disappear from me and I cannot disappear from you. We do not use such terms as manifesting ourselves or appearing to one another. But those are the terms used respecting Jesus, because in His resurrection He was a Spirit being; as the Apostle says, He had been put to death in the flesh but God had quickened Him in the Spirit.

After He had convinced his disciples of his resurrection, He ascended up on high. There was another part of God's plan still to be accomplished. It was necessary that He should appear in the presence of God for us, that He should make presentation on our behalf of His blood, the merit of the sacrifice, the value of His sacrificial death, that we might be justified through His merit, that the Father might give us the benefit of this cleansing that He had accomplished for us.

Who do you mean by "for us"? The Bible limits this expression to the church. He has not appeared for the world, and they do not want Him to appear for them; they are not anxious to have Him for their advocate. They say, never mind, we are going to build some more battleships and blow some more people off the earth and sea. Never mind, we are going to make some more money and build some more castles. We don't want Him for our advocate. If we did, we would have to be in line with what He has to say. We want to have our own plans for a while and see what He has to say. We want to have our own plans for a while and see what we can do. Let me see what I can do, then let my son John see what he can do. Let us see if we cannot make our name great. So mankind in general are not wanting this Advocate to appear for them, nor to reconcile them to the Father, nor to bring them into any relationship to him.

Are there any who would like to have Him appear as their advocate? Oh, yes. There is a room full here that want him as their advocate. Why do we need an advocate? Because we never could have access to the Father otherwise.

Why, Brother Russell, couldn't we pray. Didn't the Jews pray?

Yes, the Jews prayed because they had an arrangement especially made for them. Moses instituted a special arrangement for the Jews, under God's direction; it was a typical affair; it was not the reality. Under the arrangement of the Law Covenant there were certain sacrifices for sin offered every year, and those were only typical sacrifices and only made a typical reconciliation, and on account of these every Jew was privileged to come near to God, to draw near to the Holy and Most

Holy in prayer. But you and I, who are Gentiles, never had even that, and the Jews do not have it either now, because all of that has passed away, so far as any reconciliation by the blood of bulls and goats is concerned. They could not have such an atonement day if they tried. They have no High Priest, they have no Holy and Most Holy, and they have no Sanctuary to which they could go and make an offering and thus bring the acceptance. All the typical matter has passed away and we are living under the antitype. So if we desire to draw near to God we have an Advocate, Jesus Christ the Righteous. Let us, therefore, draw nigh with good courage and having our hearts sprinkled from any consciousness of evil, that we may appreciate what God has done for us in Christ.

Wasn't it merely for the Church then living that Christ appeared? Oh, no, in God's plan the whole Church is one company from first to last; even as Jesus prayed the Father on the night before his crucifixion, saying, I pray for those whom thou hast given me and yet I pray not for these alone, but for all of those who shall believe on me through their word. We come in under that score, my dear brethren. We belong to that same class, that same body, of which Jesus was the head, of which the Apostles were the first members, and of which all the faithful in Christ Jesus throughout this Gospel Age are the members in particular. So we have had reconciliation with God through His Blood.

Our sins were imputed to him figuratively, and we may realize ourselves as free from sin, by faith. The sins are not canceled for those who cannot and do not exercise faith. The sins are only covered for those who do exercise faith. He has, indeed, a great work to do for the world in the future, but that work is not yet begun. The only ones yet reached by the grace of God in Christ are those who belong to the household of faith which is the church. Ours is the household of faith because we are believing things not seen as yet. You have never seen into the Most Holy except with the eyes of faith; you have never seen Jesus except with the eyes of faith; you do not recognize Him as the Lamb of God that taketh away the sin of the world except with the eyes of faith. You never came to the Father through Him, except through the ear of faith. You never realized your sins were forgiven except by the sense of faith. It is that which God wishes to recognize, and any one who does not exercise faith is not acceptable to Him. "Without faith it is impossible to please God." Others will have the opportunity of knowledge by and by. In the next age they will be seeing the things we believe now. But God is now attaching a special reward, a special blessing, a special opportunity, to those who have faith and who will exercise it, walking by faith and not by sight. That, I trust, includes you and me.

After Jesus had ascended on high, what was He then? He was then the spiritual Seed of Abraham, the one who is to bless. Primarily He became the Seed of Abraham when He received the anointing at Jordan, and to a certain extent He began the work of blessing, but it was a typical work He did in healing the sick and in giving certain instructions, even though His instructions were all parabolic and symbolic, things they were not able to understand until after Pentecost. The work of the Blesser was in Him from the time He Himself received the begetting of the Holy Spirit. And then when He was raised from the dead He was the perfected one, the seed of Abraham complete, so far as He Himself was concerned. Why do we limit it in that way? Because the Bible intimates that God from the beginning not only had in mind Jesus to be the great Savior and Blesser of the world, but also a company of associates with Jesus. He was to be the Captain of their salvation, and to lead forth many sons to glory, honor and immortality. And those sons of God He began to lead at Pentecost

are the same Church of God which are still being led. And what is He leading us to? To glory, honor and immortality. We are to be with Him and share His glory and see Him as He is throughout all eternity. What will that do for us? That makes us members of Abraham's spiritual seed, and we are thus to have a share with Christ in blessing the world. "If ye be Christ's, then are ye Abraham's seed" -- you see the if, you see the condition and only you and the Lord can say whether you are Christ's, whether you have made the full surrender of yourself to him.

The seed of Abraham as God meant it was primarily the spiritual seed -- Christ and the Church on the Divine plane. But there is another seed of Abraham according to the flesh, the natural man, the Jew. They also will have a part in the blessing work, but the spiritual seed comes in first, as God mentioned to Abraham, Thy seed shall be as the stars of Heaven. You and I are of that "star" class, as St. Paul says, As star differeth from star in glory so also is the first resurrection, the Church's resurrection -- differing, but all like the stars, all heavenly in contrast with the earthly.

Now go back and tell us where it begun, again. It began with Jesus, the perfect man, giving Himself a sacrifice, laying down His earthly rights, and God begat Him to this higher nature. He did not need anyone to make good for His sins, because He had no sins. But you and I must come through Him as the sin-offering, as the one who would become our advocate, covering our blemishes and imperfections. Why? Because God would not accept any imperfect or blemished thing; therefore, the invitation to you and to me is, "I beseech you, brethren, by the mercies of God, to present your bodies a living sacrifice."

But we say, how would God accept us?

God has made the arrangement for us through Christ that upon His imputing His merit to us we may be thus accounted of God as though we were perfect.

How can God count anything perfect when it is imperfect?

Suppose you were wanting to go into some place of entertainment and the price was one dollar; and suppose you had only fifty cents and somebody came along and said, Take this fifty cents, here is enough to make it good. You would get your ticket all right just as though you had the whole dollar. So that is exactly the case with us. In coming to the Father and this great feast He has prepared for us, maybe we have only ten cents instead of a dollar; perhaps we have only a nickel; perhaps we have only a copper. Oh, you say, there is no use of my offering a penny at that window; that is too glorious a spread for me to get with my little penny; it would not pass there at all.

Some one says, Offer your penny and see. There is somebody going to make good for all you are short.

And timidly, but still with a little faith, you hold up the penny, and the ninety-nine cents necessary to complete the matter is provided for you by this one who is attending to the matter.

That illustrates the picture we have before our minds that God is inviting us to lay down our lives sacrificially with the Lord Jesus, and he says to us through the Apostle to present our bodies living sacrifices, holy, acceptable to God. Is it really Holy? Yes, Jesus' blood made it holy. His merit

made up for your imperfection, and you can get right in on this same footing with the Apostles and all the faithful of this Gospel Age and thus become joint-sacrifices with Jesus. Then God accepts that sacrifice, and you become members of that Spiritual Seed of Abraham. There is only one way to get through, whether Jew or Gentile. Some of the Jews thought they ought to get in on different terms, but God has only one arrangement. No man cometh unto the Father but by me, said Jesus. Any one else who tries to get into the sheep-fold except through the door, Christ, is a thief and a robber, attempting to take advantage of things that are not properly His.

Then what did the Apostle mean by saying that the Jews must become dead to the Law? They must become dead to the Law in the sense that they had as a nation previously for 1,600 years been hoping that they might get eternal life by keeping the Law. They found they were not able to keep the Law. What, then, shall they do? St. Paul says, become dead to it, then accept Christ, and consecrate yourself, and through His merit you may come in and be members of the Anointed One.

Well, what about us Gentiles? What shall we do? We simply do the same. God never gave us the Law, nor any hope of any kind. The only hope that is set before us is the opportunity of coming into Christ by the surrender of what we have of earthly things. How much have you got? Turn your pockets inside out, dear brother. You remember how it used to be when little boys playing marbles, etc. You would turn your pocket wrong side out to see what you had, and you had some strings, a nail, a marble, and so on. You did not have very much, did you? But it was all you had you were to give. That is the proposition God makes. You may have a ranch, or a house, or not much of anything, but you have to give what you have -- not only what you have now, but all you will ever have as long as you live in this world, and more than that.

Not more than that, surely?

Yes, more than that. More than you will ever have as long as you live on the earth.

What more is there?

Why, you would have naturally an inheritance coming to you on the earth. You belong to the race of Adam, and while Father Adam died a bankrupt, yet God has made a provision whereby Jesus redeemed him, and he is going to get back his estate, and the whole human family will become rich again. What are they going to get? All that was lost, the whole estate is coming back. When? During Messiah's Kingdom. So you as a human being, until you made your consecration to the Lord, had your rights in that, and I had my share in that, too. But if you want to come into this high calling you have not only to give up all that is in your possession now, and all you will have as long as you live, and consecrate it to the Lord, but you need to give up and include with it all these earthly hopes and ambitions and everything that was coming to you at any time through the redemptive work of Christ.

That would be a good deal, wouldn't it?

It just depends on how you would look at it. The Apostle Paul gives us an illustration of how properly to estimate it. You remember he had a high family station, was a Roman citizen by birth, he had a good education, wealth, good standing and great prominence in the world, besides his

share in God's promises for the future. What did he have to hope for in exchange for these? Oh, he says, 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, but he has revealed them to us by His spirit! We are beginning to see that the things we have sacrificed are not worthy to be compared with the glorious things God has for us. These things that are now apparently precious to us -- or that once were so valuable to us, these earthly hopes, etc., have all lost their charm in the sense of being our idol, or to be compared at all with the glorious things in reservation for us. We estimate them as loss and dross that we might win Christ and be found in Him.

The Christ is the Seed of Abraham, Head and Body. If you win Christ it means you win a place in that Body of Christ, which is the Church. If you are found in Him it means that you have, by the grace of God, stayed in, and shall hear the "Well done, good and faithful servant." You have been faithful over a few things, -- you cannot say that you have done very much -- any of you; it fits us all, we do not accomplish very much; the Lord could have done it easier in many respects without us. The angels would have been glad to make all the communication you and I have made. He could have done it in a hundred ways without us altogether. It is a privilege, an opportunity for us.

But, Brother Russell, that is coming too close, because we really sacrifice something.

Yes, God counts that we are sacrificing something; He is pleased to have it that way; but really this sacrificing is in your own interest, because you could never be prepared for that glory unless you would develop this spirit of obedience and loyalty, and our sacrificing means loyalty to God, the Truth and the brethren, and obedience to God and the Golden Rule. That is our covenant.

What covenant do you mean? Jesus was under the same covenant you and I have been called under, and it reads like this: Gather together my saints unto me, saith the Lord -- my holy ones, all who are desirous of doing my will.

Who will you call first, Heavenly Father?

Give Jesus the first opportunity, that in everything He might have the pre-eminence. Jesus, do you want the opportunity?

Oh, yes, I delight to do thy will, O my God. I will take the first opportunity.

Then the Apostles came along, and they made the same covenant of sacrifice. And you and I have come, and we were called, and we also made the same covenant.

Then where does the natural Seed of Abraham come in? They have already received a blessing at the Lord's hands, and will receive more. It was a great blessing for God to take that people and deal with them as He did. What did He do for them? First of all He gave them trying experiences in Egypt, then He brought them through the wilderness into Canaan, and worked great signs. These were valuable lessons. He made a great history for them, and the whole nation has been blessed when they look back at that history. And the people of that time were strengthened by it. Then they were in the land of Canaan for centuries under God's special care, sometimes receiving chastisements and sometimes blessings. But they never got the great blessing of eternal life, though

the other blessings were valuable. You remember the Apostle tells us that the trials, blessings, etc., God gave to natural Israel developed in them a certain special class -- Abraham, Isaac, Jacob and all the prophets, and he goes on to say time would fail him to mention all the other faithful ones not so prominent as these. There were a good many throughout the Jewish age found worthy, as we learn from Hebrews 11. They have nothing yet but the promise, but the promise is good that they will have a better resurrection. When will they get it? After the whole church shall have been completed. God has ordained that the Christ shall have the pre-eminence. After the spiritual Seed of Abraham has been completed, then something will begin to be done for the natural Seed of Abraham.

Will the natural Seed of Abraham have any advantage over the remainder of the world? The Bible answers yes, that those worthy ones of the past will come up to human perfection in the resurrection, instead of coming up imperfect human beings. Will that be a better resurrection? I tell you yes; the majority of mankind will have to be raised up and up for centuries, perhaps during the thousand years, gradually attaining more and more to the perfection of human nature. And then what? They will be associated with the Kingdom. Jesus says so. He is to be on the throne, and the Church is to be with Him, invisible to men, but there will be something men can see. Jesus says, Ye shall see Abraham, and Isaac and Jacob and all the prophets. Why? Because they will be perfect men. They will be grand examples in the world of God's likeness in the flesh. They will be the earthly phase of the Kingdom, in the sense they will represent the heavenly kingdom which the world cannot see.

Are we sure the world cannot see the heavenly kingdom?

We have Jesus' words for it. "Yet a little while and the world seeth me no more." But they will see Him represented in these perfect men, just as God is manifest in a perfect man. Adam was made in the image and likeness of God; whoever, therefore, would see a perfect man would see the best illustration he could possibly see of a spirit being. No man can see God and live, and since our Lord Jesus by his change to the Divine nature is the express image of his Father's person, therefore no man can see Him and live. And when the Church shall experience her change she shall be like her Lord, and no man will see her.

Then the whole world will come into subjection to that Kingdom. The spiritual Seed of Abraham will be in the Kingdom glory, and those in the earthly dominion will be princes in all the earth, as the Scriptures describe them. These will be Abraham's natural seed. When the Kingdom is set up, all the blessings of God will go to those who are really Israel. The first representatives of Israel in the flesh will be Abraham, Isaac and Jacob and all the prophets, and then we think all the promised blessings will rest with them, -- no one outside. Only by coming into relationship with this company will any get a blessing at all in the Millennial age. We think they will want to get in very fast. It will be like it is here in America: there are certain blessings and privileges to be secured by getting citizenship here, and you will find people flocking here from Italy, Spain, France, Sweden - - everywhere -- and becoming citizens, so they may enjoy the blessings and privileges that belong here. That is exactly the picture God gives. They are all going to become Israelites in the future; everybody is going to press into that nation.

What will the terms be?

The terms will be full surrender, abandonment of sin, consecration to God, faith in God, trust in Him, and loyalty and obedience to this great Kingdom of God.

Who will come in first?

I don't know, but I think a good many who will come in early will be the natural Israelites, because what will be offered to mankind will be more in line with what the Jews have been expecting than anything else in the world. It will be really what they have been expecting. I think of one Jew that said not a great while ago, after hearing something about the Divine plan, and how God was going to restore Israel to His favor, and that instead of being outcasts any longer they would be brought near to God's favor, as St. Paul explains in Romans 11. He said, I own eleven scrap yards, and, Oh, if I could believe that is true I would be ready to sell every one of them. The Jew still has in his mind somehow that Messiah and his Kingdom are coming, and that the blessing of Abraham is yet to come to the world. He does not know what to make of all this that has been going on for 1,800 years. He is greatly puzzled to know why Lazarus should have been taken into Abraham's bosom as Abraham's child, and why he should seemingly be rejected and be an outcast and in trouble; but his eyes are going to open. God will pour upon them at the proper moment the spirit of prayer and supplication, and they shall look on Him whom they pierced. They will begin to see something of God's mystery then, how it was necessary that one should redeem them before anybody could restore them. They will begin to get the key to the Divine plan of the ages, and that it rests in the cross of Christ. All the blind eyes by and by will see, but I believe the Jews will be amongst the first to see and the first to be blessed on the earthly plane.

And then who next, Brother Russell?

Well, my dear brother, I would rather incline to hope there is a certain class of Christian people that have been considerably misled and confused, and after they shall begin to get their eyes open a little they will see that some of the things that were believed by those foolish Millennial Dawn people are coming true, and they will begin to study. The Bible intimates they will -- that the foolish virgins will get the oil, and that they also will want to knock and come into harmony with God.

And thus the message will gradually spread, and all nations will get to know by and by that it is really God's Kingdom, and that it is established, and that by coming in and becoming Israelites, by becoming Abraham's Seed, they will get the blessings. There will be a great rush to get in, I think. Every nation, people, kindred and tongue will have an opportunity. And finally in the end of the Millennial age all the evil doers having been destroyed, there will not be any but Abraham's Seed in the whole world -- a great number that no man could estimate. And they will all need the trial that God there prescribes. Having demonstrated that they could be loyal during the favorable conditions of Christ's Messianic Kingdom, when every wrong-doing shall be punished and every well-doing blessed, they will then be tried to see whether they would be all right if left alone and the Kingdom would be withdrawn. Jesus will deliver up the Kingdom to God, the Father, and then will come the great trial. Satan will be loosed for a little while, then there will be opportunity for sin to prevail -- a test for all those perfect beings to determine whether they are loving God or not, whether they are loyal to the principles of righteousness or not. And all of those not found loyal to truth and

righteousness and God will be destroyed from amongst the people, even as you burn brambles, and tares, and things that are cumbering the earth. Or, as St. Peter says, natural brute beasts are destroyed.

So, dear brethren, the test to them will be loyalty; and let me say in conclusion this is the test upon you and I now. It is not merely if you will be whipped into line. The Lord wants more than a person who has merely to be whipped into here, and then whipped into there, and then whipped into the other place. He wants not merely those who fear to do wrong, but those who love to do right and hate the wrong. That is the class He is choosing, and now it remains for you and for me to develop character and to stand the test. If we have the right conception of matters, there is only a little while longer in which you will have the opportunity of proving your character, and I of proving mine. All of those found worthy to walk with him in white because they are worthy shall have the best beyond the veil, and the door to the High Calling will be shut. Then will come the tribulation, and then gradually out of the tribulation will come the second company class -- all overcomers, indeed, but not to that highest glory.

Let us show our loyalty so surely to the Lord that He may be pleased to make us joint-heirs with His Son in the Kingdom. Amen.

Tacoma, Washington

Our next stop was at Tacoma, Wash., and here we found the class had grown in grace, knowledge and zeal since our visit two years previously. We received a warm welcome from the Bible Students -- and also from the preachers. The latter, however, was of a different nature from that extended to us by the Bible Students. It was the same old story of Satan coming also, and wherever the light goes the agents of darkness try to make trouble.

However, there is another phase to the matter, for, as of old, "the common people heard him (Jesus) gladly," so today the common people hear Pastor Russell gladly, as the following item from one of the Tacoma papers attests:

(Tacoma Tribune, June 19, 1913.)

SPECIAL BRINGS PASTOR **Noted Evangelist Arrives in City** **for a Big Meeting -- Declares the People Demand Light** **Report by Berthe Knatvold**



"Moving pictures -- the right kind of moving pictures -- are certainly agents of uplift. In our new temple in New York we will show films presenting creation from nebula to flying machines, three times a day.

"If the preacher would hold audiences, he must feed the multitude.

"There is a famine in the land. Not a famine for bread, but for the knowledge of the Lord.

"Brother Calvin fed the people on predestination for several centuries, and they were too terrified to cry out for other food.

"Along come the evolutionists, the preachers of the higher intelligence, and say: 'Here is the soul-satisfying doctrine for you. Your ancestor was a monkey.'

"The world is pretty fairly civilized from Timbuctoo to Tacoma. The traveler no longer confronts the cannibal king, reposing in the shade of a palm tree and gnawing a human limb.

"Just as the appointed time for electric lights has come, so also has come the time for the greater spiritual light." -- PASTOR RUSSELL.

Pastor Russell is a man of indefinite age and mystifying placidity. An expressionless face, guiltless of furrows as though composed of substance less prone to change than suffering, wasting flesh, shaven free of the patriarchal beard which beclouds its borders, contradicts its own two dominant features. A straight, narrow mouth, drawn out to grim contact with the parenthesis which curve from nose to chin, and two large, luminous eyes seem to monopolize the energies and to leave the other portions of the physiognomy untouched by emotion, even by thought.

He was sitting in his compartment in the Pullman which is a unit in the "International Bible Students' Special" of 10 coaches and 276 passengers, when I called for the interview arranged several days ago. The blinds were up, and along the cement promenade lines of "students" moved, none passing without a look fraught with significance, and many stopping to raise children in their arms for a glimpse of "Brother Russell." Indeed, so constant were the interruptions of this kind that the blinds had to be lowered and the flock shut away from view of the pastor, lest the coherence of the interview be lost.

And this was the man, this elderly gentleman whose undeniable personality radiated through the swathings of fleshy and emotional serenity in which it was enveloped as in an aura -- this was the man whom critics and opposing clergymen labeled "colossal fraud," "faker," "charlatan." This man beaming tranquilly under the resplendent sheen of the high silk hat reposing like a crown laid aside to give the weary sovereign head pause from power, on the rack above him -- this was the man whose worst enemies admitted, gave his message free to the world -- asking no guarantee for lectures, taking no collections. This was the man who rumor had it had not only laid by treasure in heaven, but had a considerable store of the treasure which moth and rust can corrupt, accumulated by the sales of books, offered to the public when the thought was best attuned to purchase -- directly after lectures. This was the man whose followers adored as "pastor," and whose critics denounced as the commercializer of religion.

JUST BACK FROM ORIENT.

"I have just returned from the Orient," he said when the formalities were over, the blinds pulled and the interview was under way. "And I was astonished at the development along intellectual lines, which I found prevalent everywhere. The cannibal king no longer gnaws a human bone as he sits in the shade of a palm. The Chinese are not barbarians nor the Japanese heathens, nor the Indians unregenerate. Christian missionaries have made little headway converting the intellectual classes of those ancient lands. In India they have found they cannot get them to their churches -- so they have built colleges. Eager for new world knowledge, the Indians have enrolled in the colleges, absorbed what they had to offer -- and repudiated the religious teachings after graduation. The missionaries have done good among the lower classes. They have certainly been useful to the poor natives -- rice being given in equal shares with doctrine -- and they have taught low caste women to be more like ladies -- to do less work, a doctrine readily absorbed.

"The educated classes refuse to believe that their ancestors, who were men of culture when our forefathers still wielded stone axes, are suffering eternal torture. They will not accept the teaching.

If we are to convert them to our way of thinking, we must ourselves think something better than they think -- not something worse. In China I looked at the ugly brass and bronze and lacquer gods in a temple and realizing that the Chinese did not worship those things of metal and wood, but strove through them to concentrate on the ideas they represented, I realized that Christendom had long worshipped uglier gods than those. We do not forge our gods of metal -- but have we not, for centuries, written with printers' ink and with the finer substances of our minds, more heathen pictures of God than the Chinese?

"We are getting away from our bondage to the gods of fear and dread and torment. Enlightenment has come. Three hundred years ago Brother Calvin fed the people on predestination and eternal punishment, and they were too terrified to cry out for other food. Then came the evolutionists in this latter day, crying in the wilderness: 'Here is the soul-satisfying doctrine for you. Your ancestor was a monkey.' But that is a side issue, just as ugly and impossible as its predecessor. Newspapers and magazines have set the world thinking, and where there is thought there follows rational conclusion. God is no longer a dread presence, here or hereafter. Just as the appointed time for electric lights has come, so has come the time for spiritual light. The world is now a gridiron of rails and wires -- and the greater wonders are already at their dawn. We no longer believe in hell fire -- we refuse to entertain the thought of eternal punishment. We are beginning to argue the other way -- for eternal progress, everlasting betterment for all.

MOVING PICTURES FOR GOSPEL.

"The International Bible Students' Association has just donated its Sixty-third street temple in New York to the public as an agent for uplift. It will be a moving picture theater for the public. Moving pictures -- the right kind of moving pictures -- are certainly agents for uplift, they inspire thought. In our temple we will present films showing the process of creation from nebula to flying machines, three times a day. Other rare films, presenting Bible incidents, views of foreign lands, etc., will be shown every day of the year. We must all get together and push enlightenment along."

The International Bible Students' Special arrived in Tacoma from Portland over the Northern Pacific tracks at 7 o'clock this morning. A reception committee from the local Bible Students' Association, headed by Mr. and Mrs. J. M. Fleetwood, who are personally entertaining Pastor Russell at their home, 902 North Sheridan street, welcomed the visitors.

Prior to the meeting at the Temple of Music this afternoon, the entire party was conveyed in special cars to some of the interesting points in the city, including the stadium. The advance agents for Pastor Russell had hoped to arrange a meeting in the stadium at which he could address the people of Tacoma, but owing to the regulations governing the uses of the stadium and to the uncertainty of the weather, the project was dropped.

At 8 o'clock this evening Pastor Russell will speak in the Tacoma Theater. No entrance fee will be charged and no collection will be taken. At the meeting hymns will be sung by the audience, assisted by the full quota of the traveling "students," nearly 280 in number. These are trained singers, having traveled with Pastor Russell on his tour of the country.

Following tonight's meeting the party will return to the special train and Seattle will be the next stop. After that the line will be crossed into British Columbia and a zig-zag course back to New York will be taken.

Opposition by Preachers

AS WE remarked at the beginning, the preachers did their best to thwart our meetings and to influence the people against coming out to hear Pastor Russell, but in spite of their attack 1,800 came to the public service, and of these 275 handed in their names requesting literature. We give herewith the newspaper report of the attack by the preachers and Pastor Russell's reply:

(From Tacoma Tribune.)

ATTACKS RUSSELL for SELLING PRACTICES **Rev. E. L. Benedict of Mason M. E. Church in Statement Scores Evangelist**

Attacking Pastor Russell "for sailing under false pretenses," Rev. E. L. Benedict of the Mason M. E. Church today declared the evangelist had made a fortune by selling books and wheat, using his religion as a means to raise money.

In his statement Rev. Benedict said:

"Pastor Russell sails under false colors regarding the running of his church. He claims to charge nothing for his services, takes no collections and pays his own bills. This immediately places every other church which does take collections in a false light. The facts are: Pastor Russell, by preaching the end of the world in 1914, makes people believe that their money is of no use after that date, and easily gets hold of it.

"Another game that is worked by Pastor Russell's followers is the selling of "miracle wheat" at \$1 a pound. We are informed that his man, Mr. Bohnet, sold \$100,000 worth of miracle wheat at \$1 a pound, and while Pastor Russell claims not to have sold the wheat, yet Mr. Bohnet has his office in Pastor Russell's church and Pastor Russell got the money for the publication of his tracts. Pastor Russell's connection with the Union Bank of Brooklyn is not in harmony with the thought of the modern ministry. If we pursued such methods for raising money we would not have to take a collection in church, either.

"We object to Pastor Russell because of the way his agents have of fooling the public about his literature. They change the name of their literature from time to time, so that the unsuspecting church member does not know the name of the denomination. They call it the "People's Pulpit," the "Interdenominational Religious Newspaper," "The Bible Students' Monthly," etc. By this method they pull a number out of the churches under false statements or else get them dissatisfied. In their method of disposing of his four volume library on millennial dawnism, their agents invariably deny being connected with any church. Many people get this library, thinking it is not sectarian and interdenominational.

"Pastor Russell takes passages of scripture, mainly from the allegorical chapters of Daniel, and old testament prophesy, twisting them all out of their setting, and applies them to this age in which we live. Pastor Russell sets up a bogey man called "a literal fire in hell" and accuses us ministers of preaching a literal fire. I have been preaching for 18 years, and I have never preached a literal fire nor have I heard any other minister preach a literal fire. Anybody with common sense knows that we do not need a literal fire to burn up a soul. Pastor Russell teaches a future probation. He says it is the business of the church (meaning his church) to brush up the saints and that the mass of the world are all going to the devil. But in this new earth, during this millennial reign, these polished saints will give another opportunity for these terrible sinners to repent. It is for this reason and to satisfy his religious calamity theory that the committee that made the tour of the world reported that foreign missions in different foreign lands was virtually a failure.

"When such men as William H. Taft, Theodore Roosevelt and William J. Bryan speak in great praise of the work of foreign missions, we prefer to believe them, instead of Pastor Russell's calamity hunters. We take issue with Pastor Russell on his exploded theory of "soul sleeping." Pastor Russell would try to make us believe that when we go through the little gate called death, the soul goes into the ground, there to smolder with the decomposing body until the resurrection. The Bible in unmistakable terms says, 'Dust thou art and unto dust shall thou return, but the spirit shall return to God who gave it.' Another reason why we cannot accept Pastor Russell doctrinally is his 'end of the world fallacy.' He has it all figured out by Scripture that the world is coming to an end in 1914.

"The Advents, of which Pastor Russell is first cousin, made themselves the laughing stock of the world by several times setting a date when the world should come to an end, and 'the world still do move.'"

Dr. Hugo P. J. Sellinger, professor of religious education and sociology at University of Puget Sound, in a statement said:

"Outside of the late Alexander Dowie, founder of Zionism, in my opinion, Pastor Russell is the most monumental religious faker of the age. He is one of the few men who have been able to take a segment of religious truth and by ingenious perversion make it appeal to the popular imagination.

"Pastor Russell stands for the immoral doctrine of conditional immortality, which is merely to say that you can follow every lascivious and pervert bend of your imagination or inclination without, in the end, having to be held accountable for it.

"Pastor Russell is a man of strong animal magnetism, gives one the very strong impression that he is in the pursuit of his movement for revenue and for revenue alone. It must be utterly denied that he is rendering service to humanity or to humanity's God in the spirit of the Gallilean, who said: 'If any one would be greatest among you let him be servant of all.'"

Rev. Thomas W. Lane of the First Methodist church said: "I have no use for him. I came from the same section of the country where he made records I do not care to discuss, for I fear they would get me into trouble. I have no confidence in him. I have no use for him."

Rev. H. T. Mitchelmoore, acting for Rev. Murdoch McLeod, says of Russell:

"Let Professor Moorehead speak for me; the millennial dawnism of C. T. Russell is a mixture of universalism, second probation and restorationism and the Swedenborgian method of exegesis. Let the reader remember that imposition is not exposition, nor is eisegesis, exegesis. Mr. Russell constantly employs both. He imposes on scripture his views and reads into it that which never entered the mind of the inspired writer.

"Men and women of force do not follow Russell. Equally manifest is the sincere piety and Godly character of many of his followers, when God in His infinite mercy preserved His people from being deceived and betrayed by His counterfeit of Christianity."

Pastor Russell in Reply to Critics

Editor of The Tribune: I am requested to reply briefly to the charges of my critics reported in your yesterday's issue.

On some points my opponents are misinformed, on others they are evidently prejudiced and spiteful. The basis of their opposition is stated by Rev. Benedict. They are opposed to me because, without taking up collections or making any solicitation for money, I am preaching to thousands almost daily, while they have but few hearers even on Sundays. They are specially vexed that a newspaper syndicate representing nearly 2,000 editors are weekly placing my sermons in the hands of more than 12,000,000 of readers. A further grievance is that the public are buying and reading my books "Bible Keys" in 19 languages, to the extent of 8,000,000 of copies.

The proposition with these ministers seems to be "What can we do to prejudice the people against this man and his writings?" When, therefore, they attempt to state my views, etc., it is not to inform the public, but to deceive them -- to prejudice them so that they will not hear me, nor read my writings.

FEAR PEOPLE ARE IMBECILES.

They fear that all the thinking people of all denominations will be convinced by my message. Therefore, they declare that only imbecile crossheads would be deluded by it!

Do they fear that all or nearly all of their people are imbecile? or why do they think worth while opposing what they describe as insane? The public is getting wise respecting their objects and methods.

Yet, those who hear me know that I never speak an unkind word respecting any minister. I do, however, smite the creeds of the Dark Ages hip and thigh!

FOREIGN MISSIONS REPORT.

I challenge a single unkind remark or exaggeration in the report made by a committee of seven of which I was chairman.

Indeed, the report was too moderate. That committee of the International Bible Students' Association are all deeply interested in the heathen, and laboring for their true enlightenment. Within the past year they have printed 4,000,000 of tracts in the 10 most prominent languages of the East, and have put them into the hands of the benighted ones.

This is more than all other missionary and Bible students' societies together accomplished. And no one was asked to give a dollar. It all came freely from loyal Christian purses.

MIRACLE WHEAT AND UNION BANK.

What perverseness moves a minister of Christ, a minister of truth, to slander a brother minister or anybody else? Why tell what he does not know to be the truth? I have no knowledge of the Union Bank of Brooklyn. I heard that it failed through the dishonesty of its officials. I never was inside its doors; never was financially nor otherwise connected with it; nor do I know who were its directors.

"Miracle Wheat" is a new variety of wheat discovered and so named by a farmer at Fincastle, Va. I copied an item about it from a newspaper in my religious journal, which carries no advertisements. Three years later one of the readers wrote me that he had bought some of the miracle wheat at \$1.25 per pound and found it very prolific -- up to 3,000 grains from one seed. He sold some of it and donated to the society of which I am the president.

The following year he and another donated 18 bushels, fixed the price at \$1 per pound and asked that it be mentioned in my journal and that we bear the trouble of mailing it. I merely gave their reports and a copy of a report by United States government expert. The wheat was sold and in all \$1,800 was thus donated by these two friends to the work done last year amongst the heathen. No one ever complained of the wheat, and all were offered "money back" if not satisfied.

If anybody has a microscope that will show anything wrong with this, we would like to have a look through it. We presume the wrong was that it was not "raffled at 10 cents per grain," or grab-bagged for at a church fair!

NO FIERY HELL IN TACOMA.

Rev. Benedict knows of no preaching of a fiery hell in Tacoma. Good. But what kind of a hell do they preach here since the people will no longer come to hear them describe the fiery one? I wonder if the people who have heard these ministers preach for years know what kind of a hell the local reverends have made for them -- or rather for the masses of Tacoma people who do not go to church?

By the way, who gave these ministers authority to change hell from what their forefathers and their creeds fixed it to be!

Ah! perhaps Rev. Benedict is the preacher we heard of who declared that -- "There is no literal fiery hell, but there is a hell of gnawings of conscience which is still worse."

Poor humanity! How they need the very message that is now stirring up classes of Bible students all over the world! How they need to know exactly what the Bible hell is and just what salvation from it is to be! I now offer to your readers, free, a pamphlet which gives every text of the Bible containing the word hell, and shows the original Greek and Hebrew words and makes the whole subject plain and clear as a crystal. It also explains the parable of the "Sheep and Goats" and of the "Rich Man and Lazarus." It contains just what the bible students need and want to know, and just what my critics do not want them to know about. Their motto would seem to be, "Keep the people in ignorance." A postcard addressed Pastor Russell, Brooklyn, N. Y., will bring your readers free copies of that pamphlet with my best wishes for their present and future.

THE END OF THE WORLD.

One critic says I work upon the fears of the foolish by telling them the world will soon end. I assure your readers that this is untrue. I do believe and teach that the present age is about to end, but that "the earth abideth for ever." I tell that the coming age is to be one of great blessing to the race as a whole, and that present-day blessings are but foregleams of that blessed time.

But note how dishonest the accusation. Every creed represented by my critics teaches that the world is to be burned up! And these preachers say, "Yes, but no one knows when. It may occur tonight!" Rev. Morehead, quoted by one of the critics, declares that he goes to bed every night expecting that Christ's second coming may be before morning!

All my critics are angry about is that I get the money and the hearers and they do not; and I don't tell them how it is done.

Very truly yours,
C. T. RUSSELL.

Question Meeting

Conducted by Pastor Russell

Question 23 -- Is the robe of Christ's righteousness for the covering of the old man or the new creature?

Answer -- The old man we are to put off, Put off, therefore, the old man with his works, the Apostle says. The old man was the old will, and he is not to be covered at all; he is to be dead: do not even need to bury him, let him go. And the new man does not need any covering, for the new man is perfect the new creature never had any sin, has no sympathy with sin. What is it, then, that needs covering with the robe of Christ's righteousness? It is the flesh that once belonged to the old man, the old will, this flesh that has now been turned over as the body or flesh of the new creature and that the new creature must act through. This flesh is imperfect and needs the covering of Christ's imputed righteousness to keep all the blemishes out of sight, so they will not appear to the brethren any more than necessary, and will not appear to the Father any more than necessary.

Question 24 -- Do we start to run for the prize at consecration or at the mark of perfect love?

Answer -- Well, the thought might vary. I would understand that we start at the point of consecration. Our consecration point where we make our start in the matter is where we first give our hearts to the Lord. There we are reckoned as perfect in Christ, and that is the beginning of our race; though there is perhaps a step that might be recognized as a little further in advance of that, when, after having given ourselves to the Lord, we are quickened, or made active, and begin to run, begin to exercise ourselves. The picture is drawn, you see, from the natural birth. In the natural birth there is the period of begetting in which there is apparently no motion. no activity; then comes the period of activity and development. And so with the Christian. When first we receive the Truth and make our consecration, it takes the Truth a little while to soak in, as it were, and for us to really get our bearings and get our information before we could properly begin to be active and serve the Truth and make any progress in teaching or helping others. Then comes the time when we are said to be quickened, made active, made alive, and make progress. From that time on the progress would be a growing one, -- growing in grace, knowledge, and love.

Question 25 -- Do you advise electing a foreign brother, German or Swedish, who speaks the English language imperfectly, for a public speaker?

Answer -- I would advise, if there be enough in the class of that foreign language to constitute a class, that such a speaker would be a preferable one, and might very properly be elected. As, for instance, in the Brooklyn congregation as an illustration, we have a French brother who is very well qualified to lead a class in French. We have an Italian brother who is well qualified to lead a class in Italian. We have a Swedish brother, also. Not that these friends do not understand something of English, but they prefer their own tongue a little bit; they would rather have somebody who is familiar with their own tongue. We think that is very proper. So with the colored brethren; we have

colored classes -- different nationalities. It is remarkable how many different kinds there are in that congregation.

Question 26 -- Is it your thought that the Great Company expiate for the partially willful sins committed against the Church so far as justice is concerned, in order that they may come from the tomb?

Answer -- I would not put it in that form. I would put it in the form it is in the Watch Tower or Dawns; I think that is better. This brother may be all right, but I do not like the way of stating it. If you will read over again what is in the Watch Tower, that is what I prefer. On most of these doctrinal questions I prefer not to say either at conventions or in private letters anything else than what is in the Watch Tower, because I find that some of the dear friends are inclined to say. Oh, well, that is what Brother Russell used to believe, that is what is in the Dawns and in the Watch Tower, I know, but since then he has changed his mind; he wrote me a special letter, but I heard him say at the convention this year so and so. I understand that even one of the Pilgrims has been telling what Brother Russell changed his mind about. I want to say that when Brother Russell changes his mind he is going to put it in the Watch Tower: he wants you all to know. You just take it from the Watch Tower. I will make it as plain as possible there, and, if I cannot make it plain enough there, I am afraid I would not do so here.

Question 27 -- Are those of the Great Company class changed at the moment of death at the present time?

Answer -- Do we understand that those of the Great Company class are changed at the moment of their dying? I think not. To my understanding, the Little Flock class will constitute the first resurrection; as we read. Blessed and holy are all of those who have part in the first resurrection: they shall be kings and priests unto God and Christ, and shall reign with Him a thousand years. This is the first resurrection. I would understand the Great Company class will not be changed until after the Church class, the Little Flock company, is all completed on the other side of the veil.

Question 28 -- Could it be said that a class was studying Tabernacle Shadows too deeply when every point is covered by the Watch Towers, Tabernacle Shadows, or questions in the Convention Reports?

Answer -- I would rather have my views understood by what is in the Watch Towers and the Dawns. I do not always know what is in the Convention Reports. And I have found occasionally things in the Convention Reports and in some of the convention discourses I would not entirely approve. You will understand that what I have to say and what I will say is in the Watch Tower. That does not mean that we would necessarily be "tight fitting" and make a quarrel with everybody who expresses a different thought at a Convention, on the platform or anywhere else. We would like to have the Lord's people have a great deal of liberty; we like a great deal of liberty ourselves, and we would like to have all the brethren have a great deal of liberty. Whenever I express my own opinion you will understand it to be that expressed in the Watch Tower.

Question 29 -- When the blood of the Lords goat was taker. into the Holy, was incense taken also the same as with the blood of the bullock?

Answer -- There is nothing stated of that kind, and I do not understand it would be at all proper. The incense represented, I think, the personal value of our Lord's personal sacrifice; it ascended up as a sweet odor and that smoke entered in beyond the wail and covered the mercy seat. I understand that sweet odor and perfume remained there, giving the high priest full right thereafter of access to the Most Holy, and going in and out with the blood of the goat had no part with the offering of any more incense necessarily. Yet I do not know. I merely know that nothing is said about additional incense, and I would see no necessity for any additional.

Question 30 -- Is it a wrong condition of heart for one to have a choice of a teacher for certain studies who would have ability for such studies, not from the standpoint of personality?

Answer -- I would not think that would be. a wrong condition of heart. There are some who might have a special talent as teacher. A person might have a preference for that one who could impart the largest amount of instruction. I see no wrong condition of heart necessarily implied in that, but I do say this, that the class ought to seek in its elections to find amongst the brethren those who have the special qualifications, and are apt to teach, because that is one clement of the qualifications for an elder, as the Apostle says, and any one who is not apt to teach should not be elected elder at all. However, there would still be the thought that there would be a difference; therefore, our suggestion has been to the friends, and our practice in Brooklyn is, that these different leaders be more or less changed about; as, for instance, one who would he leading a class for a certain length of time would be changed to another class, then to another class, changing all around, so as to give all the classes a chance to have the best and the worst.

Question 31 -- On the chart the Great Company is represented above plane M of spirit begetting, yet we are told in the finished picture in the Tabernacle type they will be in the court condition below the spirit begetting. Please harmonize this.

Answer -- The chart is a picture of the progress of the Church upward to the attainment of the High Calling, and then in the large pyramid at the end of the chart the different relationships of these the one to the other is pictured. We cannot say that we can harmonize it to everybody's mind. Take as much of it as you can and leave the rest. Some can get more nutriment out of a slice of bread than another can, so we cannot hinder the one that gets only a little nutriment from eating the bread, and, if he need it, eats more.

Question 32 -- Do you understand that there is any difference in the depraved will and the human nature?

Answer -- The human nature has not a depraved will. The human nature is that which Adam had. The depraved will in us now is because we have merely the depraved human nature. Adam's will as a perfect man was a perfect human will, and the will of the natural man today, because depraved, is a depraved will.

Question 33 -- In the type did the Israelites indeed have need of John's immersion?

Answer -- We do not understand that the Israelites indeed had any need of John's immersion, because John was not notifying the saintly of the Israelites to come to his immersion. He was inviting those who were living in a condition of sin to come. There is no evidence whatever that John the Baptist was ever immersed by his own baptism, and when Jesus came along he objected and said, Why you are not a sinner, why should you come to me? I am baptizing sinners, telling them to get out of disobedience and come back into harmony with Mosaic Law. Jesus did not stop to argue the matter with John, because John could not have understood; it was not due time for John to understand, he was not of those begotten of the Holy Spirit; none were begotten of the Holy Spirit until Pentecost. Therefore, Jesus did not argue the matter with him, but merely said, John, permit it to be so now; I know what I am doing. Jesus was making a type of a new thing. He was not joining in John's baptism at all. He was not washing away His sins in order to come back into harmony with the Law, because He had never been out of harmony with the Law.

Question 34 -- About what time will the Great Company class be glorified?

Answer -- I think shortly after the Little Flock has been glorified, and the great time of trouble has come upon the world in general in which the Great Company class will be amongst the first to share, and that after they have all finished they shall be glorified and brought into the presence of the great King, as described in the 46th Psalm.

Question 35 -- It is claimed that unbelief and lack of faith is sin, and is the sin spoken of by the Apostle Paul in Hebrews 12:1, the sin which doth so easily beset us. Is this the proper view?

Answer -- I think that is not the proper view of the Apostle's language. I think the Apostle has in mind that there may be one sin or weakness that would especially beset you; there might be another one which would especially beset your brother or sister. There might be still another one that would beset me. Whatever sin it is that would easily beset you, and is, therefore, close to you, ever present with you, and always seeking to trammel you, cast it aside; it is your special danger. Be sure to lay it aside and run with patience the race set before us.

Question 36 -- Did the Atonement Day sacrifices typically cleanse the people for the year past or for the year following?

Answer -- For the year following.

Question 37 -- "One Mediator between God and man, the man Christ Jesus." Please explain further your thought expressed yesterday of Christ the New Creature in connection with this statement, the Man Christ Jesus, mediator.

Answer -- The Apostle's words were, There is one mediator between God and man, the man Christ Jesus, who gave him-self a ransom for all to be testified in due time. Jesus is this mediator; not that He has yet done the mediating work; He is the one who purposes to do the work, just the same as if, for instance, President Wilson were here, but the time had not yet come for his inauguration, and if he were known to be elected, then we could speak of him and say, Mr. Wilson, who is the president. Some one might say he is not yet inaugurated, he is not president, but he is the president-elect: he is the one already voted for; there is no question about it, he is the president-to-be. So in the case of Jesus, the Apostle points back to Jesus and says the man Christ Jesus gave Himself, He is the one who is to be the Mediator, He is the Mediator, He has begun His work as Mediator, because His first work as Mediator is to kill His sacrifices, and there He had already done this work as respects His own sacrifice, and for 1,800 years He has been killing the sacrifices of the goat which represented His Church: and this work of killing the goat class, the members of His Body. He has been doing for all these 1,800 years, and He is all of this time a Mediator, the Mediator who is killing His sacrifices, and it is not until He shall have finished all of this work of killing the "better sacrifices" that He will have the blood of atonement which will be used as the sealing power for that New Covenant. It is the New Creature that is attending to all of these sacrifices, Jesus and the Body of Jesus in the flesh. When He shall have finished the work of sacrifice, then He will take off the robes of sacrifice and will put on His glorious garments as the priest did the garments of glory and beauty. Then He shall have accomplished the whole work and be ready to bless the whole people, and all the families of the earth will be blessed by that great Mediator standing between God and men.

SEATTLE, WASHINGTON

One day was spent with the Seattle Class and friends from nearby places, including some who had come on with us from Portland and Tacoma. We had a grand time with them. The public service was held in one of the finest auditoriums in the country, and it is estimated there were 2.300 present. Of these 283 requested literature that they might further investigate the points Brother Russell touched upon.

The morning service was in the nature of a testimony meeting and symposium, while in the afternoon Brother Russell delivered a grand discourse on the subject, "Awake Thou That Steepest." and which we reproduce, as follows:

Discourse by Pastor Russell **Subject: "ACTIVITY IN THE HARVEST"**

OUR TEXT is found in the Apostle's quotation from the Old Testament, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (Ephesians 5:14.) Our text may be applied to the world in general first. The world in general is asleep. In one sense of the word it is dead. The death sentence passed upon all. As we know, the whole world is said to be dead in trespasses and in sins, dead under Divine sentence. Our first parents having disobeyed God, we, being in their loins, shared with them the sentence that came upon them. But this death sentence that was passed upon all has been transmuted, or changed, by the Lord to be a sentence to sleep for a while and then to be awakened. God had this in His glorious purpose from before the foundation of the world; as the Bible tells us that Jesus in the divine program was the Lamb of God slain from the foundation of the world. God knew exactly what He intended to do. He intended to redeem the human family and, therefore, because He purposed this redemption and restitution by awakening from the sleep of death, He always speaks of this when speaking to those who know Him, those who believe Him, not as a death state, but as a sleep state; as, for instance, Abraham slept with his fathers. And just so our Lord Jesus called our attention to the fact that God said, "I am the God of Abraham, the God of Isaac, and the God of Jacob." God would not speak of Himself as being the God of anybody who was dead in the sense of being extinct, for whom there would be no future life. Therefore, Jesus, in reasoning out this subject with the Scribes, declared that this was proof of the resurrection of the dead. Not a proof that the dead were alive, nor that they did not need a resurrection, but a proof that the dead would rise because God said respecting these that He was still their God, thus recognizing them as still having some right in God's great arrangement to a share in the future life by a resurrection secured through the redemption accomplished by our Lord Jesus' death. So, then, in this text the Apostle is saying that those who are thus asleep, those who are thus with the dead world, should awake. "Awake, thou that sleepest in the dust" -- rise up superior to the remainder of mankind, wake up, realize what and where you are. That brings to our attention that the majority of the human family seem to be passing through life in a kind of a maze; they are not awake; they seem to be going about as in a dream; they are not thinking of any of the important things of life, as a rule, but they are thinking of the trivialities of life, what they shall eat, what they shall drink, wherewithal they shall be clothed, where they are going to get some pleasure, who will entertain them -- those are the trifling things the world thinks about, instead of thinking of

the weighty things, the things that pertain to God, to the Divine will, to the future and everlasting life.

There is a picture that is known as the "Soul's Awakening." It represents a young girl sitting in meditation, with a book in her hand; she is bending her eyes and looking toward the Lord -- into space. The thought that the picture gives to my mind is, that here is a young person who has been in the ordinary affairs of life hitherto, but now has seemed to get the eyes of understanding open, seemed to come out of the sleep, as it were, seemed to awaken. The body was awake before that, but now the soul is awake to think about God and the things of the future, about the meaning of the Word of God.

I presume that picture represents something in the experience of practically all who have come to the Lord. There has been an awakening of the soul first, and it is to this that the Scripture seemingly has an application, Awake, thou that sleepest, arise now from the dead. What then? Christ shall give thee light. But we need to awake. And this is the first thought we should have in sympathy with those who are still away from the Lord, who have never yet heard the voice of the Lord. Blessed are your eyes for they have seen, and your ears for they have heard. Things come to us we did not think of before, we have had the soul awakening. We are thinking about what the Lord has to say to us. You know some of the world have been steeped in sin and degradation, and living for the world merely, and never seem to think of anything at all; they heard and never paid heed; they heard about heaven, and about the Lord, yet it never seemed to go in. Then came a time when they somehow or other experienced a soul awakening; they realized they were sinners and there was a sentence against them. Perhaps they got the right view that the sentence was death, but more likely the wrong view that it would be torment. From the moment of awakening it meant a crisis in their lives; how would they respond? Would they come near to God and get a blessing, or would they turn from God and wander off into greater darkness, greater sin, and be more difficult than ever to reach with the message? Perhaps in your case, as in mine, it was not a case of awakening out of a condition of sin, but we had been God's people all our lives, had never known anything else. I am sure that is the case with a great many people who are of the Lord's family; trained as Christian children, they never knew anything except the Bible, hymns and prayers; and yet the soul was not awake. It was going through the form of singing the hymns without really thinking of what the words meant. They were asleep -- somnambulism, as it were, going around half stupid, not knowing what they did or said. I had my own experiences in that way. I remember very well the period of my soul awakening. It was when I was about 15 years of age, and I thought, as I looked at that picture called "Soul's Awakening," that the young person in the picture looked to be about 15, and that gave me the thought that perhaps there were a great many of about that age when they reach thoughtful conditions. There seems to be a great change, you know, in human nature about that time, and it is a splendid time for the forces of spiritual growth to come toward these, and for parents and guardians to have in mind that it is a very favorable time for soul awakening. I do not mean to say that we should delay our endeavor to bring the child to a knowledge of the Lord. Quite to the contrary, from the time the child is born it should always be trained in the nurture and admonition of the Lord. We believe the training of the child should begin nine months before it is born, in order that the child may be properly born, in order that the parental mind may have the proper influence on that child. The best opportunity you will have in the whole experience, so that the proper thoughts of justice, and love, and mercy, and kindness, and gentleness, and reverence toward God, may be impressed upon the child mind is prior to its birth. I have a good deal of

confidence in that. As I look about me in the world and see how farmers are careful of their stock, and how they try to get the best blends of nature, etc., and see how husbandmen and florists are careful with respect to the flowers, trees, etc., then I think how strange it is that untrained minds are not careful with their children, which are a million times more valuable in comparison. As parents and guardians, we should be specially alert as children are reaching the age of from 10 to 15, the most favorable time, according to the disposition of the child. If they pass that opportunity, in my opinion the chances are they will pass other opportunities further on. That is the most favorable time for opportunities looking toward the soul's awakening, getting their mental eyes open to see things in a new light, to look beyond the trivial affairs of the present time, -- from broomstick horses and rag dolls to higher thoughts. And, if your experience has been anything like mine, it is this: that children of from about 12 to 16 reason just about as well as they will ever reason all their lives. That seems remarkable to be true, but my experience teaches me that children reason with a great deal of accuracy at that age, and it is after that that their minds become perverted by false reasoning, and they get the brain powers mixed up; they don't know how to think or what to think; they are getting ideas crowded on one another, and they are learning what deceitfulness is -- learning it from neighbors, teachers, friends, or parents, as the case may be, and the honesty that belongs naturally to the minds of many children seems sure to take its flight. Of course, ages, and conditions, and children, differ. I am merely making general suggestions.

We should be on the lookout, then, for all of this, and remember the words of the text. If they can arise as little children with their minds in good condition before they have sown their wild oats, all the better. And yet, strange to say, I have known parents, and Christian parents, too, who have said, Well, I think all children must sow their wild oats. How strange that a Christian parent should so reason! Sow your wild oats and you will reap your wild oats, too. "Whatsoever a man soweth, that shall he also reap" -- no getting away from it. So my thought is that the child mind from its very earliest opportunity should be kept near to the Divine standard. The parents should be able to express to the child in sympathetic terms these qualities which the child mind is so ready to receive, just like a sponge sucks up water. The mind of the child is ready to absorb very fully the thoughts that are given by sincere parents, or by any person in whom the child has confidence. One great difficulty seems to be that children lose confidence in those whom they know very well if they find them deceitful. No matter if you have never deceived the child, if it finds out you have deceived other people, or practiced falsehood in any way, its mind is perverted, it loses faith, it keeps that same dishonesty of purpose and thought. Indeed, I have known parents that seemed to think it something wise and proper to teach children to be thrifty, to take advantage of somebody else, and to "fib" a little. I trust that none who have come to a knowledge of Present Truth, and who are before me in this audience today, could have such sentiments, but I am mentioning the matter on general grounds, and not with a view of making any specific application of the matter to anybody within the hearing of my voice; for I trust that by the grace of God, having learned the right way ourselves, we are prepared to point the right way to our children and to all with whom we have influence.

Those who do awaken should arise. It is quite possible to awaken and then go to sleep again. Try it in the morning and see. When you first awake there is a certain amount of freshness to the mind, but, if you turn over and doze a little, you may go sound to sleep again. Just so with the soul's awakening. That is a favorable moment to take advantage of; it means so much blessing; but, if the soul turn around drowsily, or has no encouragement at the proper time, it may drop off to sleep

again. So we should encourage those who have awakened to arise from the dead world and be separate from those around them.

What would be the result, then? The next statement of our text is, "And Christ shall give thee light." He does not give light to those who are not awake. "Light is sown for the righteous and gladness for the upright in heart." These are approaching righteousness; they have a righteous desire and are approaching uprightness; they have been down and in arising from the dead they are getting upright. The dead are represented as being down. These arise from the dead, and become upright in character, upright in desire, and that is the kind the Lord is pleased to give light to.

What kind of light did he give to us at that time? I am not speaking of Christians; they have not been Christians yet; to merely awake, merely arise from the dead, is not to be a Christian. He gave us the light to see this, first of all, that as sinners we have no hope of everlasting life, that the wages of sin is death, but that the gift of God is everlasting life through Jesus Christ our Lord. Then we must accept Christ, must somehow come in conjunction with Him, must lay hold on Him.

And then what? Then we must go on in the light and encourage one another. I have an idea some of us have at times made a mistake in the way of talking a great deal of truth to people without showing them the important point. Here is the point: Truth is for the righteous; truth is for those who have taken their stand on righteousness, on the side of the Lord, and we are trying to tell them the truth without their taking the stand that God does not wish them to know the truth without their taking. They may only understand a certain limited part. It is to their advantage not to understand beyond, for with an increase of light comes an increase of responsibility. God will not open their eyes beyond a certain degree unless they take certain steps. How kind are all of the Divine arrangements! Blessing there, plenty of it, and yet limited to the human will.

Then, after they have responded and said, I see I must come to the Father through you; tell me what I shall do in order to be an heir of eternal life? then the Master tells them the terms. The light is shining more. The Lord now says, If you desire to be my disciple, you must deny yourself and take up your cross and follow Me; then where I am there shall that disciple be. Unless they take that step, the light will not probably shine much more clearly. They that walk in the light as He is in the light, for them the light is intended, and they go on from grace to grace, from knowledge to knowledge -- just as you put one foot forward first and then the other foot forward, then the other and so on. You may progress in the way of light, for the path of the just is as a shining light that shines more and more until the perfect day. So, then, this message of the Lord to us is full consecration.

When do we become members of the Body of Christ? Not when we wake up, not when we first rise from the dead. That is a great mistake many of us made in the past; we did not know what it meant to be a Christian. We were merely looking toward Christianity, merely getting the soul awakening to see that there is such a thing as harmony with God, and escape the condemnation that is on the world. There is still condemnation upon all except those who are in Christ Jesus. The Apostle truly says, Therefore there is now no condemnation to those who are in Christ Jesus and who walk not after the flesh, but after the spirit. It is from the moment we get into Christ Jesus that we lose all condemnation, and it is from the time that we lose the condemnation of death that came on our race through Adam, that we begin to have the opportunity of life, because, you see, it is a trial for life.

The first trial for life was given to father Adam, and, when he failed, condemnation came on all. Now no man can be tried twice unless in the meantime he has been cleared of the previous condemnation, when it is a capital offense. That is the end of the matter. Now we, as a race, were sentenced to death by God's Law, "Dying thou shalt die." The whole race is under it. Nobody can have a second trial through Christ until he gets out from under the first condemnation that came through Adam, and so merely the awakening does not give us our second trial. Arising from the dead, and seeking to live an honest, decent life, would not mean that we had passed into trial. It is only the Church that is on trial; the world is not on trial at all. Not until after you come into the Body of Christ and have Christ's merit imputed to you to cover your imperfections and to make you acceptable sacrifices can you come into relationship with God at all. Thus He makes certain terms with you by which you can become heirs of God and joint heirs with Jesus Christ, your Lord. No one is on trial for eternal life except those who have been begotten of the Holy Spirit, because all the race are still under condemnation of the Adamic sin. Does not that make it clear who is on trial now, and who will be on trial by and by. The world's judgment lies in the future, and the Church's judgment commences the moment any one of us comes into the Church. It has been going on for nearly 1,900 years. The head of the Church has been tried first and found worthy -- "Worthy is the Lamb." He was glorified. The apostles were tried, and the Church all the way down has been under trial. By and by the Church's trials will be finished, the last member will pass beyond the veil and enter into the joys of His Lord. Only those thus begotten of the spirit are on trial for life on the spirit plane, whether they get the highest place, the Divine nature, members of the Royal Priesthood, or whether they get a lower place on that spirit plane as members of the Levite class, the greater company. And St. Paul says, in the sixth chapter of his letter to the Hebrews, that those who have tasted the good word of God, and the powers of the age to come, and been made partakers of the Holy Spirit, if they shall fall away and turn their back on the Savior, their portion would be the second death. But that would not be very many, for the world has not tasted the good Word of God and the powers of the age to come, and been made partakers of the Holy Spirit.

Amongst those who have come into Christ are included you and myself, I trust, -- and not us merely; we should not think that merely those who are associated with the Bible Students' Association would be the elect of God, but all who belong to the Lord, whether Methodists, Presbyterians, Lutherans or Catholics, whatever they may be, if they belong to Christ, though they may have more or less ignorance of the Lord and His plan, and of the Bible, yet, if they belong to the Lord, He is their head, He is to be the guide and He will be the instructor. And in the School of Christ they must be brought to a certain amount of development where they will be ready for the Kingdom. To some who have come into the Church of Christ we might apply our text and say, "Awake, thou that sleepest." I am not sure but what a good many of the Church are asleep. The Apostle seems in the very connection of this text to imply that some of God's people who have escaped from the world and the bondage of sin and death, and have come into Christ as New Creatures, have gone to sleep on the matter, sleeping with the world, overcharged with the cares of this life, Jesus says, and they are in danger. The sleepy ones will not be in the Kingdom. The Apostle says that we are not of them that sleep, but we are children of the day, so, therefore, be awake and sober, looking for the great salvation that is to be brought unto us. There is a certain sense in which, if we go to sleep now as Christians, we become overcharged with the cares of this life; it is usually with the world that is dead, whether it be by intermarrying with the world, and thus have the spirit of the world brought close to us and are overcome by the influences of it, or whether it be by business entanglements, or alliances, or partnerships, or what not, that may not be

favorable to our spiritual interests and consecration to God. There is a great danger that after you become one of the Lord's people, after you have become thoroughly awake, after you are a member of the Body of Christ, and after understanding a good deal of the Truth even, you might become overcharged with the cares of this life and the deceitfulness of riches. Probably you might get the deceitfulness of riches without getting the riches; just as many people and more get into trouble without the riches as with the riches; it is trying to get the riches that has the deceitful part to it.

My text is also applicable to the future age. We considered the world and its awakening, and the Christian and his awakening and staying awake, now look forward and see that this same text will apply to the world during the Millennial Age. The world will be asleep, some of them asleep in death, and some of them asleep in ignorance and superstition, but there will be a great racket at the beginning of that new day, and the majority of people who are not in their graves will certainly get awake. I think I see that some of the worldly people are even getting awake now, and, as the racket goes on and the day of trouble comes, I think the whole world is going to get awake, and then Christ will give them light. The whole thousand years will be a time of arising from the dead. Not merely those who are in their graves will arise from the dead, but all those who will be living at the time the Kingdom is established, and before any are awakened from the tomb, will begin to get awake and arise from sin and evil conditions, trying to get up a little higher, and more awake, and get more of the blessings that will be coming at that time from the glorious Sun of Righteousness, the Lord Himself and the Church with Him. Christ and the Church are in the Scriptures represented as being the Sun of Righteousness that will arise with healing in its beams. Then the poor world that is in sorrow, and pain, and sighing, and crying, that has been afflicted of the Devil for 6,000 years, will begin to look up to the great Redeemer for deliverance from the power of the Devil, and the Devil will be bound for that 1,000 years and have no power to deceive them any more, and the true light will shine out and all the darkness will be scattered. Glory to God for that!

Will they all awake? The Word says that all the blind eyes shall be opened, and all the deaf ears unstopped, and the knowledge of the glory of God shall fill the whole earth as the waters cover the great deep, until none shall any longer say to his neighbor and brother, Know thou the Lord, because all shall know Him from the least unto the greatest.

How about those who will prefer to be asleep and won't arise from the dead state? The Bible indicates that a hundred years of patience on the part of the Lord Jesus as the great King and Priest will give the opportunity to every one of those to reconsider and to take the proper view and to respond, and to love righteousness and hate iniquity, and, if by the end of that hundred years they are not found in harmony with God, they shall be destroyed from among the people. There will be no further opportunity for them; they will have had all that was ever intended for them by Divine wisdom.

On the contrary, those who will be awake and come to the light the Lord will give more and more light. It will not be the perfect day all at once. That great Sun of Righteousness, like our natural sun which is the picture of it, will have a gradual rising; gradually its rays will dispel the darkness and clouds and bring more daylight, and so during that thousand years the world will be rising, and rising, and rising -- arising from the dead! It will take the whole thousand years for them to completely arise from the dead. One says, Why does not Christ do it all for them? Because it is far better that He should help them do it themselves; he is taking the best way; it is His blessing, but

His blessing comes in the most practical way. The person who thus learns to co-operate with the Lord will be forming a character, so that at the end of the thousand years he will have formed a character based on experience. He will have had experience with right and wrong, and, backed by all that experience, having attained the full perfection of human nature, Oh, what a wonderful being he will be! Will He be proof against sin? He should be; there is no excuse for anyone who would not be then. But this restored man, when brought back to the image of his Creator, will have a personal test. All through the thousand years they will be under the Mediator's control and guidance as the great King, and any wrong will be punished and any right will be blessed, but, when they reach the end of the thousand years, Messiah will give over His Kingdom, and they will be left to themselves. Those who have formed character, who have really learned to love that which is right and to hate that which is wrong, will be ready for any kind of a test, and those who have not come to such a determination will not be ready for every test, and God will then bring the test against them. We may not know definitely the character of the temptation. In Revelation it is symbolically represented as the loosing of Satan and his going forth to tempt the world. No matter what the temptation is, we may know it will be a very crucial one. Everybody who has any sympathy for wrong will be deceived into taking the wrong course. We presume that those who reach perfection there would not take the wrong course if they realized it would bring death on them; they would dodge the wrong course then just for fear of death. But God is not pleased to give eternal life to those who would merely dodge the penalty; He only wants those to have eternal life who love the right as He loves the right. God is not afraid of any punishment in connection with Himself; it is because right is right that God loves the right, and He wants of those who would enjoy His favor of everlasting life to also love right because right is right. He wants them to hate wrong because wrong is wrong.

If any of them are destroyed in the second death, one asks if that would not be an unkindness on God's part? They had no rights at all, because they were born without any life rights. God never made them any promise of life everlasting. It is only indirectly He has told His people that He intends to provide a way of escape to the whole human family. Nobody has a promise from God. God merely said to Abraham, and to the Church through the prophets and apostles, what He intends to do for the world; He has not promised the world a thing; He is going to give it as free grace. These blessings of God which we are now enjoying should be appreciated from the standpoint of right and wrong, and you and I must learn to appreciate these principles in the same way that the world in the future must learn. Otherwise we will not be acceptable with the Lord. He seeketh such to worship Him now, and then, and always, and everywhere -- angels and men -- God seeketh such to worship Him as worship Him in spirit and in truth, such as love righteousness and hate iniquity. I hope we can all mark that down clear in our minds so we can press on loving the right, standing for the right, and eschewing all wrong, even if the wrong would be to our advantage.

Here I will leave the matter with you, dear friends. "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." He is to be the great Light-giver, the great enlightener of all mankind; as He has declared, "This is the true light that lighteth every man that cometh into the world."

Press Comment -- "Pastor Russell Raps the Sects"

Says Denominations in the Churches Are Stumbling Blocks to Christ

SAYS HELL-FIRE IS A MYTH

**Deplores Lack of Interest in Bible Study and Explains
Status of the Dead -- Big Audiences to Hear**

"Every graduate of a college in this country today is an unbeliever in the Holy Bible. Most of the colleges denounce the book. The courses in the colleges of today compel the students to lose faith in the Bible. Many of the graduates have no faith in the Great Creator."

So declared Pastor Russell, the famous nonsectarian Brooklyn clergyman, to an audience of nearly 2,000 persons at the Moore Theater last evening. The aged pastor spoke in his usual unostentatious way, prefacing his address with the statement, "I want to have a heart-to-heart talk with every one of you."

Pastor Russell bitterly denounced denominations in the churches. He said that they were a retarding stone in spreading the teachings of the Bible broadcast. "Put all the creeds up as targets and then shoot them down -- down and out forever," he said.

He cited a case in which he personally investigated in New York in which, he said, a father, eager to have his child get a complete education, sent her to a college. She was a strong believer in the Bible before she entered, but after she graduated she had lost all faith in the book, he said.

SAYS MINISTERS ARE UNBELIEVERS.

"The professors are all unbelievers in the Bible. Even the ministers are thorough unbelievers in the Bible. This is the time of darkness. But the great light is soon to appear. God tells us a new day will soon dawn.

"All this fictitious description about the horrors of hell is a disgrace on God. Is it possible for us Bible students to think that God, with all His love and sympathy, would create such a hell as is pictured before us today?

"But soon a great change is going to come. The 'mystery' is that the church, as well as her Lord, and in association with Him, will be the world's Restorer -- Regenerator. Not any of the nominal churches of Christ is meant, but the one true church, composed only of saints. These have been in process of selection for more than eighteen centuries.

"When I say that the Bible's teaching regarding 'Beyond the Grave' is logical, some will scoff. But hear me for my cause. Hear the Bible's own testimony -- not what the creeds say it teaches.

THE DEAD -- DO THEY LIVE?

"It teaches that the dead are not alive anywhere -- that a dead person cannot experience either joy or sorrow. It teaches that all hope of a future life by Divine appointment is vested in Jesus, who died

that we might as a race be released from the death sentence inherited from Father Adam, and that thus Jesus might become the Life-Giver or Savior to as many as will return to God through Him."

Pastor Russell addressed an audience of more than 500 persons in the auditorium of the Scottish Rite cathedral yesterday afternoon. This meeting was attended mostly by Bible students of Seattle and nearby cities. He told of what great progress had been made of late in winning the people over to the Bible and gave suggestions on the most efficacious method to pursue in carrying on the work.

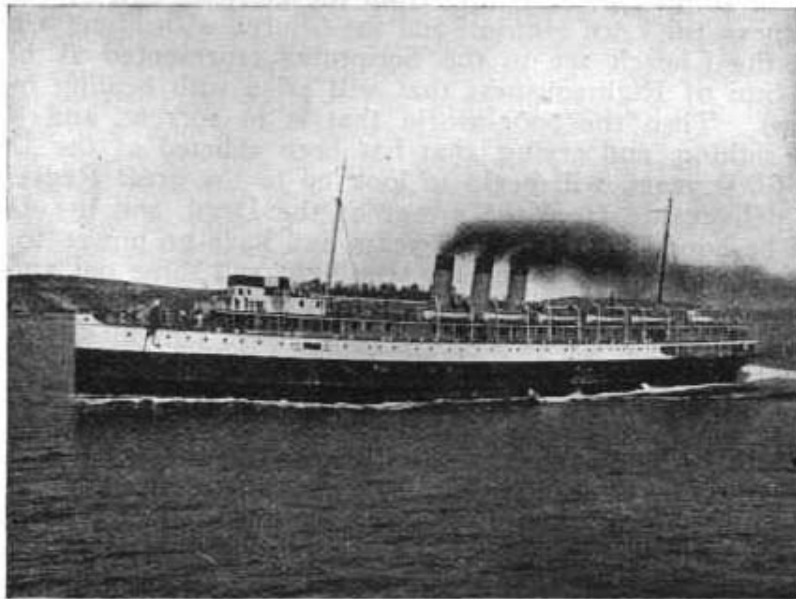
Dr. Russell is accompanied on his western tour by 225 Bible students of the eastern states. Dr. L. W. Jones of Chicago is conducting the excursion. Following the close of the afternoon meeting many of the visitors were taken about the city in automobiles furnished by local followers.

Victoria, B.C.

JUNE 21, 1913

TO REACH Victoria was a ride of about five hours from Seattle on one of the Canadian Pacific steamships. This trip was especially appreciated by the friends who had spent so many days on board our train.

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 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.



STEAMER "PRINCESS CHARLOTTE" PLYING BETWEEN SEATTLE AND VANCOUVER.

However, while all of these features are very interesting, to all, yet to the International Bible Students, our special interest was in meeting, greeting and fellowshipping with those of "like precious faith." Our interest also centered in the public meeting, addressed by Pastor Russell at 8 p.m., because we desire all who are hungering and thirsting for a knowledge of the Truth to have an opportunity to hear it from the lips of him whom the Lord is using so wonderfully in these latter days.

About 500 Bible students were in attendance for the afternoon meeting. The evening meeting taxed the hall to its full capacity of about a thousand, so that the interested friends gave way to the public and held an overflow meeting which was addressed by Pilgrim Brother Saphore. Brother Russell's afternoon discourse is as follows:

Discourse by Pastor Russell
Subject: "SEE THAT YE REFUSE NOT HIM
THAT SPEAKTH FROM ABOVE"

I HAVE a great deal of pleasure, my dear friends, in being with the class at Victoria today. I may say to the friends by way of introduction that the goodly company traveling along, about 240, are a company made up by Brother Dr. Jones of Chicago. He learned that I would be taking a tour of the western coast, and asked whether or not I would like to have some company; I said I always enjoyed having good company. He said he thought we would have maybe two or three cars anyway, but later reported that there were nine cars full. So you see there are quite a good many that have the pleasure of visiting Victoria and seeing you here with the Body of the Lord, and meeting with all the other dear friends along the way. On the train they have in a certain degree a convention season all the time amongst themselves. I do not have a great deal of opportunity to see them on the train, necessarily being busy, but they have enjoyed themselves, I am sure, a great deal as they have stopped at one place and another. You all know something about the journey we have had. I joined the party at Hot Springs, Arkansas, having made some half-dozen different stops before that, and from Hot Springs on I know we have had very nice convention seasons. Wherever we have gone we have found the friends of one mind, one heart, and one spirit -- because we were all baptized by one spirit into one Body. The one spirit is the spirit of our Lord Jesus Christ and His spirit was, you remember, to do the will of the Father who sent Him. And so when we are baptized into that one spirit, when our spirits, our minds, are buried, immersed into the mind of our Lord, and He accepts us as members, that is what produces the great oneness -- the sympathetic heart oneness -- of all the members; because we are each and all recognizing ourselves and each other as merely members of the Body of Christ and merely under the headship of Jesus. As long as the headship of Jesus is recognized, we must of necessity have a great deal of harmony. My head directs this hand what it shall do, and the other hand what it shall do, and also the feet -- every member is under the direct control of the head, therefore the harmony. If my hand got the St. Vitus dance, and I could not control it with my brain power, it would be in a diseased condition; the hand would not obey the head, and I could not do various things I would want to do. I would try to pick up a glass of water, or to feed myself, and this motion would go on all the while. Why? Because the hand is sick; it is out of harmony with the head. So when any member of the Body of Christ is out of harmony with the Head, he is sick, and would be proportionately unable to get a blessing himself or to do good to others. The greatest blessing and usefulness we will have always must be from our co-operation with the great Head in all the work that He is doing. You are not doing any of the work, and I am not doing anything in the work; we are merely factors. God is the great one who is doing the whole plan. He it is that formed the plan and is carrying out His own purposes. Our Lord Jesus is the great factor the Heavenly Father is using, and we are invited in, not to be heads, not to be rulers, not to be anything but obedient.

I was thinking over what subject the Lord would have me use for this afternoon, and the text of Scripture came to me which I will give you: "See that ye refuse not Him that speaketh from Heaven" (Hebrews 12:25). The Apostle says elsewhere, that God hath in these last days spoken unto us through His Son. He is here contrasting this message that God has sent us through the Lord Jesus Christ with the other messages that God sent through inferior servants previously -- the prophets, including Moses. All of these angelic messages through the prophets by inspiration came

previously by this, that or the other hand, as might be necessary, but God hath in these latter days spoken to us by His Son. Jesus told about how a certain husbandman had sent different servants and they were mistreated, etc., and finally he said, I will send my son. And so it is in harmony with that that the Apostle says, God is now speaking to us through His Son. And he tells us in another place He is speaking peace through His Son -- speaking the peace of Jesus Christ. What does that signify? Oh, that signifies there was a war before; there was rebellion before. Our whole race rebelled against the Heavenly Father way back in Adam's time, when Father Adam and Mother Eve were on trial. Mother Eve was misled by Satan's suggestion and disobeyed God's word, and then Father Adam, leaning to his own understanding, concluded he would be a transgressor, and wilfully sinned that he might have fellowship with his wife rather than with his God. And so the whole race got into rebellion and were condemned. God said, I will cut you off from fellowship, you are all sinners, death is the sentence; none of you are fit to be called my children any longer. And then afterwards He did give an opportunity for some to come into harmony with Him during the Law Covenant time, and there He spoke to them especially through Moses and through the law, directing that those who would come under those sacrifices, and who would hear Moses, might do so; as we read, They have Moses and the prophets, let them hear them. They could not hear anything more than that. God had not spoken in any other way than through the law and the prophets, and there would be some excuse for people not believing them and not fully obeying them. And yet the Apostle says that those who disobeyed Moses' law died without mercy. Why? Because Moses was merely God's mouthpiece, and if they disobeyed Moses the penalty was death. The Apostle's argument is, Now, brethren, look back at the history of Israel in the past, and see how they from time to time were negligent of the messages God sent at the mouth of angels and at the mouth of Moses, and how that from time to time disasters came on them because they were negligent. If there was such a penalty for negligence in respect to Moses, who was an inferior servant, what do you think would be the result of refusing Him that speaketh from Heaven? Do you see the contrast? If those who rejected Moses' law died without mercy, of how much sorer punishment suppose ye they should be accounted worthy who would count the blood of the covenant wherewith they were sanctified an unholy thing, a common thing, and do despite to God's spirit of favor? Oh, you are bound to see that as the earth drinketh up the blood that is spilled, so we might expect there would be nothing further for those who would reject the arrangement God has made.

As I studied over this text, which seemed to be the one the Lord had for me for this afternoon, it seemed to me I realized something more than I had ever realized before in these words; and that deeper meaning is that apparently there are a good many more going into the second death than I had been inclined to suppose. My mind has always been inclined to suppose that nearly everybody when brought to a knowledge of the truth, to a knowledge of God and of the Lord Jesus, would surrender and say, Gladly will we go in the Lord's way. But there were the Jews, who were more or less a typical people, and we remember how many of them fell on this occasion when they rejected the Lord's testimony, and how many of them again fell in the wilderness on that account; and the Apostle calls up these very illustrations -- Now see what happened to them! See how it is with you! That is the very argument the Apostle makes.

In thinking of the Church I have been inclined to believe that the three classes would be something like this: The Little Flock, only the limited number, probably 144,000 as far as we may be able to judge; then the Great Company, whose number no man knows -- the number of whom is not

revealed, God not having fixed it in any way, merely those who failed to become worthy of the Little Flock condition and yet are loyal to God in their hearts, and will not be permitted to die the second death. Then I have always thought of the number going into the second death as probably being very small; but as the Apostle's words came before my mind this morning in thinking this matter over, See that ye refuse not Him that speaketh from Heaven, for they who refused Moses perished, I said, Are there many refusing Christ now? Well, I believe, dear friends, that perhaps a considerable number get enough hearing of the real ears of their hearts to make them to a considerable degree responsible. I am not meaning to say that anyone becomes fully responsible until he has come into the spirit-begotten condition. We were discussing this matter yesterday, and I was trying to point out to the friends that no one can be on trial for eternal life until first he has gotten free from the sentence of death. The first sentence of death, the Adamic sentence, must be removed before anybody can be on trial for life or death again. So then we see God's wonderful mercy in providing that those who come now into Christ will not be on trial merely when they hear about Christ, merely when they hear there is a door open of return to God, and their hearts have a longing in that direction. They look over toward the Tabernacle -- I am speaking figuratively -- they look toward God, and they go a little piece farther and they look again, and stop and think, and they hear God's voice, "Draw nigh unto Me and I will draw nigh to you." Then they go a little nearer -- they are approximating justification: that is, they are going in the right way toward justification; every step is a step nearer to justification. Every step is bringing them a blessing. As they draw nearer to God they have more of His favor. So we pointed out that in all of this drawing near to God they had not yet come into the full trial, full testing until they came to the place where the Lord accepts them, and justifies them, and at that point He has indicated, "Present your bodies a living sacrifice." So they keep coming on, looking forward, and learning a little more and a little more. Finally they come to the parting of the ways. There, now, you understand the condition. You cannot go on into the Tabernacle condition unless you present your bodies, unless you make a full consecration. You have no standing with the great God unless the great Redeemer Himself shall accept you, and He will not accept you as His brethren, He will not count you in as part of His flesh, and will not sacrifice you as part of the offering of the Lord, unless you give yourself fully and unreservedly to Him. So that was the deciding point. When you gave yourself unreservedly was the time when the Lord Jesus accepted you, in harmony with the Father's plan.

And immediately after He accepted you and counted you as His flesh, then the Father accepted that flesh; because, as we pointed out, the flesh of Christ has been offering all through this Gospel Age. Jesus first offered His own flesh, and when He finished that He appeared in the presence of God and made satisfaction for the sins of all His disciples. And then as soon as the Lord made satisfaction for them, the twelve apostles, the Father immediately accepted their sacrifices as indicated by giving the Holy Spirit. So all other believers received the Holy Spirit as they were accepted of the Lord and all were accepted of the Father just as soon as the great Advocate accepted them. So then we have been coming down through all the age and the flesh of the Church, the consecrated ones, has been the flesh of Jesus, and this flesh of Jesus has been suffering all the way down for pretty near 1,900 years -- Christ suffering in the flesh. So we see the fulfillment of the Scripture which declares that we are filling up that which is behind of the afflictions of Christ. If we suffer with Him, we shall reign with Him. And the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. All these various Scriptures tell us that now are the sufferings, and then is the glory. The prophets of old, St. Peter says, spake of the sufferings of Christ -- Christ Jesus the head and all the members of the Body of Christ -- and the

glory that will follow. The glory will follow promptly just as soon as the sufferings are over. You and I are anxious to have a share in the sufferings, that we may also have a share in His coming blessing, glory, honor, immortality.

Then we pointed out also that as soon as we are received of the Lord in spirit, we are all one in body -- that is, as New Creatures. There is the one body in the flesh. Then there is the other body, the New Creature body, composed of Christ the New Creature and all of us as begotten of the Holy Spirit New Creatures, and the New Creatures inhabit this flesh of Christ. So the Holy Spirit in you is inhabiting the flesh of Christ, and the Holy Spirit in me is inhabiting the flesh of Christ; and so in all the Church of Christ. Here are two bodies of Christ, then, the body of Christ in the flesh and the body of Christ spiritually dwelling in these earthly tabernacles, and seeking to bring them to the sacrificial point in everything day by day.

And then we pointed out the final Body of Christ beyond the veil to be composed of the more than conquerors only, Jesus the Captain, and all of the most zealous and faithful ones who would lay down their lives voluntarily and of their own free will in obedience to His example.

So we have the three bodies. This last body is taken out of the others and besides there are some left, and those constitute the Great Company and some who go into the second death. But you see all of this dealing is with this class that God receives, and He does not receive us until we come to the point of full consecration, then the New Creature is there, and it is the New Creature that is on trial, not the flesh. And your trial and mine, therefore, could not begin until we become New Creatures. So that in all of this Gospel age it is only the New Creatures that have been on trial for life eternal or death eternal.

We are not wishing to make any different statement from that this afternoon when saying, See that ye reject not Him that speaketh from Heaven. We are not meaning to say that anybody could reject Him in the full sense of the word and go into the second death unless he had fully come into Christ and had become His disciple, and had heard His voice in a very special sense. We, dear friends, hear in a way that we did not hear before we received the begetting of the spirit. When we were begotten of the spirit we got a new understanding, a new hearing, new ears as it were, new eyes, and as New Creatures we could see, hear and understand differently from what we ever could before. As St. Paul says, The natural man receiveth not the things of the spirit of God, neither may he know them, for they are spiritually discerned. We could not discern them until we were begotten of the spirit.

But now there is such a thing as rejecting Christ after we have heard about Him. Using these rugs here as illustrations, suppose that this rug shall represent the approach, the court condition, and the second rug shall represent the Tabernacle, and this strip between them shall represent the door into the Tabernacle, and out there shall represent the world. When we started from the world and came a little piece toward the court we were going in the right direction, and we got a little blessing every step we took. Now suppose we stop right at the door there, would we have advantage so far as we came? Well, we have gained a certain advantage but if we got that far and saw and then turned back, it is questionable whether we would have any advantage over others that never saw any. If once we have seen anything and then reject it, it is questionable whether it has done us any good -- it is a question whether it has not done us harm.

After we come further, and after seeing the sacrifice of atonement on the altar in the front of the court, and come on in the Court farther, thus progressing nearer to God and getting better ideas of Him, and then we see the laver there representing purification, then if we do not go any farther, but say, No, I will hold back, I won't purify, I won't wash, I won't think to put away the filth of the flesh, it is doubtful whether the seeing of the altar does us any good. I doubt it very much. And then if we do see it, and wash and put away the filth of the flesh and become cleaner in our daily lives in coming nearer to the Lord, and then come clear up to the door of the Tabernacle then learn the thing necessary, namely, that we should present our bodies living sacrifices, and if then we stop it is doubtful whether all these steps will be of any advantage to us. I rather think that the steps of progress might not be of any advantage. Why not? It would be in line with this text, "See that ye refuse not Him that speaketh from Heaven."

What was it we heard? We heard a speech from Heaven inviting us, and after coming a certain piece we got a blessing as far as we came, and coming further we got more blessing, but any time we stop then we are refusing Him that speaketh -- refusing the great Speaker from Heaven, the great Teacher.

But, you say, Brother Russell, it is in the future He is going to teach?

Yes, He is going to be the world's great Teacher in the future, there is no doubt about that. Everybody's ears and eyes then will be opened. But these who now have their eyes and ears opened and see these things under the present pressure of sin, ignorance, weakness, labor and heavy-laden conditions, and if it does not impress them, if the blood of the Savior is nothing to them, and if they turn back and reject or refuse Him that speaketh, and refuse His message, I do not know how much they are advantaged; I rather believe, as far as I can figure out, that they will be somewhat disadvantaged by reason of having heard now and having come to see these things.

How would they be disadvantaged? I am speculating now. I haven't any positive Scripture to say this, but I am just reasoning it out. This text has led me to do some of this reasoning. I rather think that whoever hears of a good thing and rejects it, that good thing does not sound quite as good the next time he hears it. I can imagine the world in the next age hearing about God's goodness and I can imagine them in my mind as being, Oh, so wonderfully impressed! For instance, I would put myself in imagination to the time when the Kingdom is established, and suppose we were amongst those who would be awakened from the tomb and come up. Suppose we had died in fear of Purgatory, or Hell, or something, and with the last thought on our mind -- when we even tried to die very quietly the last thought was, Well, the next minute maybe the devil will have me. That is the way it has been with many, you know. I think a great many people try to keep a very sober face as they go down into the dark valley of death, try to be very quiet, they do not want anyone to know how much they are feeling of fear, yet occasionally some will say, I feel a great dread; I wish you would stay near me. It is the dread in their minds caused by these teachings they have had about devils, fire and pitchforks, etc., and they would not like just to say, I am afraid of the devil catching me. They would not want to say that for the sake of their friends; they keep a stiff upper lip for their own sake, and keep perfectly quiet and don't give in. That is what they all try to do. It is just as well they should. But I fancy when these people would awake with these very same thoughts, they would think as they opened their eyes, "The devil!" They do not see any devils but they will be

looking around for them. And their friends who are there to meet them when awakened from the tomb would say, "We are glad to see you."

"Where am I? Where are the devils?"

"Oh, my dear brother, it is a mistake we had."

"Mistake?"

"Yes."

"Are you sure?"

"Yes, we are sure. That was a mistaken theology, doctrines of devils that came in, and God's people, all of us, were deceived and we were all in great terror and misunderstood God and His Plan altogether. Now you are just being awakened from the sleep of death."

"How long have I been asleep?"

"For 100 years."

"And what has taken place?"

"Oh, the world has been changed a good deal since you fell asleep. You will find things going on nicely now. Jesus is the King indeed. You know Satan used to be the prince of this world -- you heard that from the Bible."

"I didn't know what it meant."

"No, you did not, but he was indeed the prince of this world and deceived the whole world and misled us all for a time and made us think God was a devil, and now we are really getting Messiah's reign, and He is showing us the truth, and the whole world is getting the blessings God intended, and God has been very good all the time. This is the penalty of sin you have experienced in sorrows, aches, pains, difficulties and death, and all the remainder of mankind were a groaning Creation. We were all having these difficulties and that was the curse, and now you are getting free. Don't you feel thankful to God?"

"Oh, yes, if God is so good as that I think I want to be His servant."

See how it will affect them. They will say, "If God is really good I want to serve Him." And I think, my dear friends, that person will be in just as favorable a condition as the other person who would have a different experience and who would awaken and say, "Where am I?"

"You are in the Millennial Age."

"Yes, that is what I have been expecting; I was expecting that. Have you got a nice place for me? Nothing will be too good for me."

He will then see what the conditions are and will say, "This is not nearly as good as I expected; I heard Pastor Russell speak, and I thought it would be much better."

That person who merely gets a glimpse beyond into the future, and hears of God's goodness now, and is not melted by his own imperfection and need of the Savior, when he hears the voice of God speaking in Christ and telling about the love of God which passeth all understanding, and his heart is indifferent and steeled against it, and he says, I will wait, I will get all of that by and by, I will have a good time now and I will live according to my own desires at present, I guess it will be all right by and by -- I do not think it will be so good for that person by and by. I believe he will be considerably disadvantaged in the future if he hears of the grace of God now and rejects Him that speaketh from Heaven -- even if he hears only a little bit of it such as the world can hear. I do not mean as much as you and I who are spirit-begotten can understand and know of the deep things of God; we can appreciate God's great plan in its lengths and breadths and heights and depths. Oh, no, I do not mean that! I mean those who can get just little glimpses of restitution, the whole earth to be made like the Garden of Eden and all men having the privilege of coming to perfection. If that does not appeal to them, and if they do not love the kind of a God that has made that kind of a provision for men, they are not in a very favorable condition of mind. If they reject Him that speaketh from Heaven now, I would not be sure they would not reject the voice of Him who will speak from Heaven by and by during the Millennial Kingdom.

I will tell you what I think: I think that when I first hear that sweet story of old -- the story that is always going to be sweet and precious to those who are God's people -- when I hear about God's loving provisions I want to let it down into my heart and I want to tear away and put out of my heart everything that would hinder it from flowing in freely to every part of my being, and there bringing fruitage to God, love, appreciation, devotion and all proper feeling. What can I render to the Lord for all His benefits towards me? Oh, show me what little thing I can do, I appreciate this redemption so much! I appreciate the love of God so much! Is there not some way I can show Him I appreciate His love?

Yes, there is.

What is it?

Well, He has offered a certain cup and He says that those who especially love him and want to know specially what would be His Will, that cup represents His providences for that special class. If, therefore, you have heard of His grace and want to do His will, take the cup.

Who drank the cup?

Jesus, and He set us an example.

Did He walk the narrow way?

Yes, sir, He did, and set us an example that we should walk in His steps.

Is it a reasonable service?

"I beseech you, brethren, by the mercies of God, to present your bodies a living sacrifice...your reasonable service" -- nothing unreasonable about it. What have you got to give?

Hardly anything. Just think it over a little while and you will be almost ashamed to offer what you have. If you offer all you have you will feel ashamed, and say, No, the Lord would have no use for such a trifling little thing as I am, and my little things, my time or money or whatever I may have -- whatever constitutes my value. Oh, no, I could not offer it to God. But that is God's offer to us. He says, Now I know you have nothing practically, but if it is only a penny you have to give all you have. If it is a million dollars you could not give any less and get into the Kingdom. Whatever you have, you have to give. That "Pearl of Great Price" is worth everything you have; and as Jesus gave all He had, and as He left the Heavenly glory to die that He might win that prize, so if you want to be a joint heir with Him you know just what you are to do. You have not anything to give in comparison with what He gave, and yours would not be worth anything because it is all worm-eaten with imperfection and sin, whereas His was holy, harmless and undefiled. But He makes yours worthy by imputing His merit to it and that overcomes all the imperfection of your little offering. Now if once we hear, see that we reject not Him that speaketh from Heaven. You will find that after you have rejected once or twice, the story will not seem nearly as wonderful, not nearly as sweet. That is a fact, is it not? Whoever rejects this matter finds it to his own disadvantage, I believe, every minute after that.

But, Brother Russell, what do you say about those who do not hear?

Well, those who do not hear have not the least bit of responsibility in proportion as we have who do hear. The heathen millions who have not heard of God could not present their bodies. And what could they do? Jesus says that those who knew not will be beaten with few stripes in comparison with those who did know. So if you and I have heard and do not know the will of God, and what is right and wrong, the responsibility lies with us and we would get stripes even if we did not come into a condition of having a full test or trial for life eternal. Even if we only came along and saw the Tabernacle and heard of the privileges and arrangements, if we did not respond we would have a certain amount of responsibility.

Then there is the next step after we have heard Him speak. We say, I heard the voice of Jesus saying, Come unto Me and live, and I came to Jesus as I was. That is your position and mine, is it not? We passed in here at the gate of the Tabernacle Court and saw the sacrifice for sin, and our hearts were uplifted toward God for the great redemption. We saw the laver representing the cleansing of the flesh, and we said, Oh, we are glad, we want to put away all the filth of the flesh we can; we want to be as near pure as we can be; we want to do our best.

We came further up to the door of the Tabernacle and said, Lord, we understand we can go in? May we?

Have you washed at the laver?

Yes.

Did you see the sacrifice and accept it?

Yes.

Now you want to enter in and become priests?

Yes, Lord, if we may.

Very well. Tie yourself up like that goat at the door of the Tabernacle.

What does that mean?

That means, give up your own will, surrender yourself.

Will you accept me, Lord?

I will attend to that.

So we gave ourselves, and He there, as the Great High Priest, accepted that offering that you made and I made. We tied it up in the sense of making a consecration. Your consecration tied the goat at the door of the Tabernacle. You did not sacrifice the goat -- the goat does not sacrifice itself. The underpriests do not sacrifice the goat. The High Priest sacrifices the goat. So you merely can go as far as tying up the goat. You tied your goat there, and I tied mine there. Here, Lord, we give ourselves away. Then the High Priest came, smote the goat, killed the goat -- death to the flesh. Henceforth you are represented in his body, a member of the body of that High Priest. Then as members of the body of the High Priest we had the right and privilege of the interior, and in the Tabernacle itself, in the Holy, we had the fellowship with God, as we partook of the unleavened bread of His presence, and we had fellowship with Him as we saw the light from the Golden Candlestick giving us light on the precious things of God -- yea, the deep things of God. The things in the Tabernacle were hidden from the sun, they were darkened as respects outside light, and we had the interior light. And then we had also the blessed association with the incense; not that you and I perhaps had anything to do with offering the incense, but the incense that the Great High Priest offered was sufficient for all of us, and makes all of His members acceptable in the Most Holy.

Now after we have heard His voice, after we have come in, after we have become of the priestly class, is there any Church then. Brother Russell?

Oh, yes.

I thought that was outside that the Church was -- see that ye refuse not Him?

We did accept Him and came in.

Is there anything more?

Oh, yes, He still speaks and it is for you and for me to hear it. See that ye refuse not anything that the Great High Priest says.

How does He speak to us? After we are inside, you know we have accepted His voice?

You merely accepted the opportunity of coming in under Him as your head. He is more to you now than He ever was before. This hand of mine has more responsibility to this head than to anything outside. That table and chair may be under control and possession of the head but not in the sense this hand or foot may be. In everything this hand and foot are responsible. The will of the head is to be done in the body. Hand, see that ye refuse not the head that directs your course, and speaks and acts through you.

Does that apply to us?

Yes.

Did it apply in the type?

Yes.

Don't you remember some of the rebellion and some of the wrong doing Paul referred to among the Israelites was done by the underpriests? Some of the underpriests were the very ones that were in rebellion against the voice. That might be you or me, my dear brother; we might be rebellious against the Master. See that ye refuse not Him that speaketh from Heaven, for if those who refused the typical Moses died without mercy, you who have now come in under the headship of Christ and have agreed to be subject to Him in all things -- if you are disobedient to Him you will run the risk of the second death. That is what I understand the Apostle to mean. The more I think of it the more reasonable it seems that if I have come unto the Lord and He has accepted me as a member of His body and I made a full consecration of all to Him, it should be my highest aim, my highest desire, to do His will, and if in anything I should be rebellious against the will of the Lord then I would be a rebel, and as a rebel refusing Him that speaks I would be like those who refused Moses back there, and that the anti-typical punishment would come on me. As the earth opened her mouth and swallowed up some of those priests there, just so it would be here, as the Apostle uses that as an illustration.

See that ye refuse not Him. What is He saying to us? Well, He tells us we are in the School of Christ and He has become our teacher. Those in the School of Christ are to be still more amenable to the voice of the Teacher than before they came into the School. What lessons does He wish us to learn? Oh, a variety of lessons. The first lesson is meekness -- teachableness. Will there be any of the Body of Christ who will lack in teachableness? We suppose that there is more lack along the line of failure to be teachable than any other line.

What would interfere with teachableness? Well, self-conceit would interfere a good deal, and self-will. Should not everybody have a little self-conceit? Well, anybody that is big enough ought to have a little self-conceit, but none of us are big enough. I do not know what you have to boast of. I do not know what I have to boast of. And I believe that when we are in the School of Christ and hear our Master's voice instructing us we had better all conclude that of ourselves we are nothing, that without Him we can do nothing, and that here is the very first thing, we need to be taught of God. We need to be taught by the Great Teacher God has appointed to teach us, and if we refuse then we are refusing Him that speaketh from Heaven; we are refusing the very Teacher God appointed, the Lord Jesus.

Well, Brother Russell, the Lord Jesus does not come down and teach us in so many words?

Oh, well, my dear brother, He has been the instructor of His people nevertheless, He is our Teacher through His Word and through His promises. If you have never heard His teachings then you are not in His School at all. Now did you hear the voice of Jesus?

Yes.

How did it first come to you?

Through the Scriptures, through His promises, and through the various experiences of life.

What have they taught you?

The first lesson is meekness. If they have not taught you and I meekness then we have not even learned the primary lesson. Lord, show me Thy way, not Lord, I want my way, and I am going to have my way, and here is what I prefer, and this is what I am going to do. The Lord will just let you go and do your way. Many of us know it. Has not that been the history of the Church all the way down? Doesn't the Lord let people go their own way? Do you know anybody the Lord has ever forced? I do not know of any. He is not seeking for those who need force. He will use force on those who need it in the next age. The whole call of this Gospel age is for those who declare in their covenant that they want to do God's will, and they will sacrifice their lives, anything, to do His will. Now after they have come in and He has accepted them and the contract is sealed, and He has given them the earnest of the inheritance, the Holy Spirit, it is too late to go back on that contract. It is either go on or perish, to my understanding. It is, get everlasting life along this line, or get the second death. It is either, hear Him that speaketh from Heaven and get His blessing, or, you will die as one that is unsuitable for any blessing of God. I believe that is the teaching of the Word. Now we should hear His voice very attentively. There are different degrees of hearing and obedience. You see it in dogs, and horses, and everything else. You know some dogs, if you say, Here, Jack! the dog will jump up and run to you with his tail wagging. That is the kind of a dog you like, is it not? The kind of a dog you have to say Jack! Jack!! Jack!!! and hit him with a stone, you don't want that dog around at all. You say, that dog is no good.

Now the kind of a dog you want, the kind of a dog you like, is the one who is responsive, ready to do, so that if you just snap your finger and he catches your eye when you motion to him he is right there on the spot to do. That represents the Little Flock class. They are watching the Lord's eye --

just watching the Lord. We do not see God's eye in one sense of the word; it is a figurative expression, but He says we are the ones he will guide with His eye. "I will guide thee with mine eye." That is the kind He is looking for, those who are all attention to see what they can render to Him. As the eyes of the servant are to the master, the eyes of the maid to the mistress, so are our eyes to Thee, Oh, Lord. That is the thought, you see, to see what the Lord's will is -- watching the Lord, not waiting until He hits us; not waiting until we are knocked down by some providence. The Little Flock class will be such as can be guided by the Lord's will; that are so anxious to do His will, so alert, so willing -- anything, any time, Lord -- now, or any time, any moment. That is the spirit of them. Now that will be the first class graduated out of the School of Christ.

Then the second class graduated from the School of Christ will be those who are rather slow, and busy. The dog is busy playing with a ball or a bone and you say, Jack, come here! He will wag his tail a little and still gnaw the bone. And you say, Come here, Jack! Then he will leave it and come. You see, he is not quite as alert as the other dog. He does come after you say, Jack, I want you to come here! Or, if you want to put it as an illustration in school we will say there are different children in there; one is attentive to do just as the teacher would have done, the other is rather inclined to play and forget the rules of the school and yet is not a bad boy or girl. Another is really a bad one. You see, there are three kinds. The Lord is seeking the attentive pupils for the Bride class. Then there are those who are well intentioned, but more or less do not study their lessons properly somehow. They will study some, then play a little, then study some more. They will come in as the second class. They will have to be kept in after school and get a little switching on the hands, etc., and then they will get second place as servants in the Kingdom; instead of being on the throne they will be before the throne; instead of having golden crowns they will have the palm branches; instead of having the Divine nature they will be of the spirit-nature like unto the angels. Very good indeed -- Oh, yes, very blessed! Anything the Master will give will be good. Those are real good people; they are well meaning people, but they are not up to the standard the Lord wants for the Bride class. You and I want to see that, because we want to be pleasing in His sight; we want to be of the Bride class who will have the love of the Bridegroom, the very one who wants us to be there. You know how He has expressed it: If you love father, or mother, or houses, or lands, or self, more than Me, you are not worthy of Me. The ones who will get first place are the ones who will catch the spirit of the Master and have the loyalty to Him and His cause. Is that going to be your position and mine, dear brother? If so, then we may say to ourselves, By the grace of God we will be with Him in the Throne, we will be more than the merely conquerors, we will have the joint-heirship. But if we are of those who hear His voice and refuse and say, We have a plan of our own, a will of our own, etc., and we are not looking around, Lord, especially for Your will, we are doing something, then I understand that those will not get anything, not even life itself. All of those who are so indifferent to the Great Teacher, the second death would be their portion, is my understanding of the Scriptures.

So we must learn this first lesson, meekness. With some people meekness is very difficult. But things are pretty well balanced. The man who is very meek and teachable is very apt to have a disadvantage in other ways. Sometimes people impose upon him; they impose on the weak, you know; therefore it would be a disadvantage in some respects. The man who has a good deal of self-esteem and is not very meek, will get along a little better by himself; he can get along pretty well alone; but he will have his difficulty in respect to coming in under the Lord, you see. If you are going to be one of the meek kind, you have to take it on the Lord's terms. We have to be meek. You

cannot change the shape of your head; if you are born proud-spirited you have that much more to battle against. And if you were born humble-minded you will have other things to confront you, but it will come easier for you to be meek. It is according to the shape of your head and the experiences of life since. But the thing balances pretty well. One has one difficulty, and the other has another. So we are to take it that the Lord is fair in His dealings, then get this thought, that meekness is the first lesson to be learned in the School of Christ. The Lord puts it first. You cannot make any progress at all until you are meek, because meekness signifies teachableness.

Next comes gentleness, and patience, and long-suffering, and brotherly kindness -- making progress, you see, all the way along. It is all progress in love. Meekness is the foundation for love. Gentleness is a very important thing. The person who is rude and boisterous is not in a proper way to be used of the Lord; he will not be ready to learn the lessons. The person who is not brotherly kind will not get along very well; he will not be pleasing to the Lord. He must learn brotherly kindness in order to be kind to all the brethren, to love the brethren. He must be gentle towards them so as not to offend or hurt them, or stumble them, but if he is gentle he will always be wanting to be assistful to them. That is the spirit of the Lord.

You say, it is all right for those who have it, but I do not have it.

But, brother, then you have to get it.

Oh, Brother Russell, I cannot ever become as meek, and gentle, and patient, as the other fellow.

Well, your flesh may never become just as gentle as his or hers, but you have to get it in your mind or will. The Lord is going to judge you by the will, you know. The body may be ever so imperfect, but you must have it in your mind; it must be your desire, and endeavor, and effort. You, as a New Creature, must be gentle, else you will not be ready to be of the Kingdom at all. You, as a New Creature, must be meek, no matter what you are in the flesh. If you do something wrong, you will have to be meek enough to go and confess it and acknowledge you are wrong. It will be good for you. It will help you to be more meek the next time. And if you are rude in some respects and have to apologize for it, it will help make you more gentle the next time. So by your difficulties you will learn the lessons. If you cannot learn them one way you will have to learn them the other way, or not be fit for the Kingdom, because these are qualities of heart and mind that the Lord demands. He will give you a new body if He finds you have a ready condition of your mind. If your mind is meek, and gentle, and patient, and kind, and loving as a New Creature, the Lord says, I know he has a very mean body and a lot of trouble with it, but I see his heart and he is all of this in his heart -- meek, gentle, patient, loving, kind -- Oh, I love that child notwithstanding his poor body. I am going to give him a new body in the resurrection. He will not have any trouble when I give him his new body, because I know his intentions are all right.

But, my dear brother, getting the intention all right is what you are to do and what I am to do. Get your hearts right with God and then do your very best with the body. Every time the body balks, see that it gets the proper discipline. Make it go and do the thing in proper form. If it was rude to somebody, humble it, make it meek by saying, Now you have to go and tell that brother you are sorry for what you did.

But I do not like to do that; it goes against my grain.

Well, go against your grain; it is better to go against the grain and acknowledge a thing and learn the lesson than to fail to enter into the Kingdom. That is part of the process.

Now, He that is speaking from Heaven, our great Teacher, is telling us all of these things and giving us all of these lessons and when we get the right view of it, it will not be such a personal thing with us, I think. We will be looking to the Lord as respects all of life's affairs. For instance, nearly everybody is inclined to say at first, "When I first got the Truth." And after we get along a little piece further, and get our eyes of understanding more widely opened, then we will say it differently; we will say, "When the Lord was pleased first to give me the Truth." Do you see the difference? "When I first got the Truth" means that I went and got it. That I did something. You see how big I am, I did it. That is the feeling. Then after we get along a little further, we say, Oh, no, I was blind enough, I didn't get it, the Lord graciously let me have it. He sent it to me.

In one place, I remember I had been speaking and they were coming out of the meeting and I was shaking hands with some of them, and one dear sister said, Oh, Brother Russell, I want to tell you how God was good to me. First somebody handed me the First Volume of Studies in the Scriptures. My friends got about me and told me it was a bad book, surely, and not to read it, and they wanted me to burn it, and I did burn it. I am sorry but I burned it. And then, Brother Russell, God was good to me and sent me another one. And then my friends still got around me and persuaded me and I burned it. Oh, she said, I am ashamed. But God still pursued me with His goodness and sent me a third copy. Oh, Brother Russell, it burned me! And her husband was with her, a doctor, and he spoke up and said, "And me, too."

So I think we come more and more as we grow in grace and knowledge to see that it is not something you have done, or I have done, or that somebody else has done; it is simply something God has been doing for us. You and I are not very bright, are we? Compare ourselves with Shakespeare, and we feel we are rather "small potatoes" in the basket, don't we? Compare ourselves with Solomon and some of the others of the past and we are very little. Where did we get to know anything about God and His plan? Look at a man with a great big head and a big mind; look at Brother Calvin and other good men; look at Brother Wesley, and Brother Melancthon, and Brother Zwingli, and Brother Knox, and all of those eminent men of the past, and the eminent men of our more modern times, and we say to ourselves, Didn't they study Theology? Yes, they studied Theology -- they thought they did. Were they not able me? Oh, yes. What did they make out of it? They made out what you and I are ashamed to acknowledge, and what if they were living today they would be ashamed to acknowledge. There is nothing in the whole lot that is worthy of the least consideration. They will all be ashamed of some of the things they have written and said.

What, then, are we abler than they? No, not at all. Then how do you account for the fact that we have more light? When God's due time came the light began to come -- not because you and I were brighter, or that anybody else was brighter, but because God was ready to give it to us. How did He give it to us? He chose His own way of sending His message, and I am glad to get the Truth of God in any way that He is pleased to send it. We want to be so meek and teachable and humble that any way God sends us instructions, whether through trials, difficulties, sickness, or through books, pamphlets, or hymn books -- no matter how it comes, if it brings to us the light of the knowledge of

the Glory of God, if it scatters our darkness, ignorance, superstition, if it brings us out of darkness into His marvelous light, we will be sure it is God who has done it, for you could not have done it for yourself. Is not that so? I am sure of that for myself, dear brethren.

So I say, See that ye refuse not Him that speaketh from Heaven. Is He still speaking? Yes, He is speaking louder than He ever spoke before right in our day. God's voice never has been heard in the way it is now. The Apostle says so. Speaking of the past and the typical, He says, God's voice then shook the earth -- way back in the days of Moses in the typical time at Mount Sinai when the Law Covenant was made, of which Moses was the mediator. It was only a typical covenant but in order to picture the thing properly God brought all that wonderful manifestation of lightnings, and thunders, and power, so that Moses said, I exceedingly fear and quake; and all the people were in a tremor for the great disturbance of the time. What was it? God was speaking -- giving that Law Covenant. Now St. Paul, standing down here prophetically at our day and pointing back to that time, says, God's voice then shook the earth, but now hath He declared I will shake not only the earth (society) but I will also shake the heavens (the ecclesiastical powers). Are they going to shake? They are shaking now. There is no doubt about it. Whose voice is shaking them? The Lord's voice. What is the Lord's voice? The truth is the voice of God. God does not need to send a brass trumpet from Heaven. The seventh trumpet is not a brass trumpet nor a silver trumpet. They had brass and silver trumpets, and ram's horns back there, but here we have the real thing. God's voice speaking out in one way, and another way -- by the printed page, and by your voice and my voice, and all these different agencies of His. Whoever is in harmony with God to a certain extent is God's voice speaking to the world today and telling the world that we are on the eve of a great change of dispensations, that the Great One who redeemed the world is about to take His great power and reign. And in proportion as you and I are in accord with our Master, the great Head, He can speak through us, using us as His members. So the voice of the Lord is being heard in the earth today, and those that hear let them see that they refuse not the message of the hour. If they refuse Him who is now speaking from Heaven, as most of them are going to do and are doing, all the more severe will be the tribulation that will come upon them -- a time of trouble such as never was since there was a nation, no, nor ever shall be the like thereafter, Jesus said.

So, then, we are hearing the voice now, and hearing it more clearly, and you are prospering in that voice of the Lord Jesus today and getting a clearer understanding, because you also heard yesterday and were obedient, and you heard previously and were obedient; and in proportion as you hear the voice and humble yourself and cultivate the qualities of meekness, gentleness, patience, brotherly kindness and love, in that proportion the Master will be ready to speak through you and use you as part of His mouthpiece as He speaks to the whole world respecting this New Dispensation and the blessings that are to come through it.

Let us then be glad, and let us set down in our hearts this prominent thought, that we will give heed and not refuse Him that speaketh from Heaven. We do not know where it will lead to, but we wish to follow the leading of the Lord and His voice and His message, no matter how or where or through whom He sends it, so long as we believe that it is the message of His Word. And it is not merely to have the Bible in our hands. Your grandfather had the Bible in his hands, and your father had the Bible in his hands, and you had the Bible in your hands for years and years and didn't know anything about what was in it at all. But when God's due time came and in His own way He opened the eyes of our understanding, He gave us the blessing. And for my part I am thankful for anything

He has given and for all the blessings that are coming, and I wish to be in the condition of heart and mind that I can receive more today, and more tomorrow -- yea, all the way to the end of the journey -- and I am glad if in the meantime I can also be a part of the Master's body, the Lord's flesh, used of Him to show forth the praises of Him who called us out of darkness into His marvelous light.

VANCOUVER, B. C.

WE LEFT Victoria on the night boat and when we awoke in the morning found we were nearing Vancouver. Upon leaving the boat we proceeded at once to our train, which had, of course, come by land from Seattle and which was waiting for us. Our faithful cooks and porters had everything in readiness and the friends soon dispatched a good breakfast and then went to the hall for the morning service.

The afternoon service for the public was attended by about 4,500 and many others were turned away. Two hundred and twenty-four requests were handed in for literature.

Many friends were present when Brother R. Pollock opened the one-day convention with the following address of welcome, to which Brother Russell responded :

ADDRESS OF WELCOME BY BRO. R. POLLOCK

BELOVED BRETHREN: It gives me very great pleasure to stand before you this morning to welcome you to the city of Vancouver.

First I would welcome you in the name of the Heavenly Father, who has manifested Himself unto us in the gift of His Son. Second, I welcome you in the name of our Lord Jesus, who bought us and redeemed us with His own precious blood. Third, I welcome you in the name of the Watch Tower Bible and Tract Society, under whose auspices we meet. Fourth, I welcome you in the name of the Vancouver Ecclesia, who are delighted to have you with them this morning. This is one of the red letter days in our history; we have prayed and labored and given of our means that this convention might be a success, that we all might be built up in the most holy Faith, that God may be honored and His name glorified in our hearts and lives.

*Blest be the tie that binds
Our hearts in Christian love.
The fellowship of kindred minds
Is like to that above.*

And this brotherly love, we would like to make the key-note of our convention. I am sure that all here can testify to the fact that they were attracted to the Truth by learning of the true character of our Heavenly Father and our Lord Jesus Christ. Some in our class were induced to look deeper into the precious truths contained in the volumes of Scripture Studies by the warm handshake and the

kindly welcome they received when they first came amongst us. I am glad the Vancouver class has no monopoly of the spirit of love; it is found in all classes and in the hearts of all Truth people everywhere. "By this shall all men know that ye are my disciples, if ye love one to another."

Permit me to say a few words about our experience as a class since we met in convention two years ago. The consecrated have more than doubled in numbers; the friends of the Truth are much more numerous; many people in the vicinity of Vancouver are reading and evincing considerable interest, so much so that three classes for Bible study have been formed recently on account of the extension work done there and we expect further results in the near future. The enemies of the Truth are also becoming more numerous and active. We deeply regret the fact that our local paper has seen fit to withdraw our pastor's weekly sermon, as we believe that it was read and appreciated by many who do not identify themselves with us, but who were by this means being prepared to receive present Truth. We began this year under what appeared to be very unfavorable circumstances. Our dear Brother Heard, whom so many of you know and love, and who had been to us a "tower of strength," and who was our mouthpiece on all occasions such as the present, was called from us to enter the pilgrim service, which position we rejoice to know he is filling so acceptably. May our Heavenly Father bless and keep him faithful to the end, but you remember the old adage, "The death of the martyr is the seed of the Church." So the taking of our dear brother from us has brought forward three brothers who very acceptably serve us with a public discourse every Sunday evening and who use the intervening Sundays in extension work.

And now in the name of every member of the Vancouver Ecclesia I extend a loving welcome to our beloved pastor, who has come so far to minister to us and to be a witness to the Truth in the city of Vancouver. We recognize him as the honored instrument in God's hand, set in our midst over the household of Faith to distribute the "meat in due season." We rejoice that we have been privileged to eat of that meat: for it makes us "wise unto Salvation;" it shows us the narrow way which we must walk if we would be at the marriage supper of the Lamb. Running parallel with service to the Household of the Faith, he has been pulling down the strongholds of Satan. When a boy I loved to look at the illustrations in the family Bible, and one of them showed Samson standing between the pillars of the Temple of Dagon, the god of the Philistines, who were the enemies of God and of Israel. Samson prayed that he might be strengthened; he pulled, the pillars gave way and Samson slew more of the enemies of God at his death than he had done during his life. We have a great Samson in our midst who has been pulling at the three great pillars that support Mystic Babylon. I refer to "Immortality," the "Trinity" and "eternal torment." They are tottering, they are falling, "and great will be the fall thereof." Let us, dear brethren, strengthen his hands to the extent of our ability and stand shoulder to shoulder until the last ditch is reached.

Again we welcome you, pilgrims, colporteurs, volunteers and all the visiting brethren and all harvest workers of every name from far and near. May God's blessing attend us until we meet at the GREAT CONVENTION beyond the veil.

RESPONSE TO WELCOME BY PASTOR RUSSELL

I AM ONLY to say a few words at this time, dear friends, in response to this greeting that we have had. In this response I am representing the majority of those present, and am addressing the Vancouver class and our brother as a representative of it.

We want to say, dear brothers and sisters of Vancouver, that we greatly enjoy our pleasure in being with you. We have been expecting a joyful time here, and we are starting out with it. The Lord has favored us with a beautiful day in the first place. I cannot give credit to the Vancouver class entirely for that; I would like to do so, of course; but we thank the Lord for whatever share they had in it. We see they have been making preparations for us; they knew we were coming and their hearts are full to overflowing. They have been busy trying to prepare the way and to prepare the people for the message of the hour -- for the afternoon meeting in particular, and for a good season of refreshing and spiritual fellowship together this forenoon. I am sure we appreciate their endeavors. It has been part of my experience to know that the dear friends everywhere in making preparation for the conventions and for the public meetings, while they are doing this in a sacrificial way as it were -- that is, doing it for the Lord rather than for themselves -- nevertheless they always get a great blessing. It seems to be a part of God's providence in dealing with His creatures that in proportion as they seek to do good to others, in that same proportion they get a blessing themselves. So I am sure that our Vancouver brothers and sisters have had a great blessing on their own hearts while they have been striving to prepare for the meeting. "He that watereth shall be watered also himself." How true that is! How we have all proved it to be so!

I think of one dear brother whom I met a good many years ago when our meetings were very small and he had done what he could to make ready; he was about the only one in that town, and as he met me at the train it was raining and was a very unsatisfactory day. He said, "Brother Russell, it does not look a bit favorable, but it does not make any difference as far as I am concerned; I have received my blessing. This is the first time I ever distributed any literature of any kind, it is something entirely new for me, but the literature was here and needed to be distributed and I was the one to do it. I said, 'Lord, help me to do it.' After I 'cracked the ice' the first time it all went easy. It was a little hard to get the ice broken, but everything went smoothly after that and I have been just rejoicing. I am just full up now, and I have gotten my blessing whether the others do or not."

So I was thinking of how wonderfully God has arranged all the different features of the harvest work, so that every member of the Body of Christ -- I do not mean merely those of us who are now in the Truth, but each one of God's people who may hear His message and desire to co-operate in His work -- has something he can do, and he will get a blessing in proportion as he sees his possibilities and his opportunities, and in proportion as he responds to them and seeks to let his light shine, and holds up the banner of the cross, and glorifies God in his body and spirit which are His.

Our dear brother referred to the fact that there is a great oneness in the Body of Christ, and I think we all know the reason. The Bible tells, you know. Union of hearts always leads to union of heads. Our heads are all different, no two alike, and if we were to stop for a moment and think it all over we would naturally see that we would never agree. How could my shape of head agree with that other brother's shape of head, or he with someone else, because with different shaped heads we

must see things a little different. What is it, then, that enables all the Church of Christ to come together in unity of heart and mind and oneness of vision to see things alike, with different heads? The secret is found in the words of the Apostle. He says we were all baptized, immersed, by one spirit into one body. That is the key. We were all buried. The old "you" was buried, the old "I" was buried -- all of our old selves were buried. We were buried into one spirit. What was the one spirit? The spirit of Christ. What is the spirit of Christ? The spirit of obedience to the Father. Is not that the spirit you got into? Yes. You were buried? Yes. Now you are a member of the Body of Christ and under that glorious Head who delighted to do the Father's will? Yes. No wonder, then, that those who are in full subjection to our Savior, the head of the Church, and who delight to do the Father's will, have fellowship with one another and the blood of Jesus Christ keeps them clean from all sin. The word "cleanseth" means to keep clean. The original cleansing was done when we were first received, but after we have been received there are imperfections of the flesh, and shortcomings, and the cleansing must continue, and we must therefore go daily to the throne of grace to obtain mercy and find strength to help in every time of need; as our Lord taught us to pray. Forgive us our trespasses -- the trespasses of today. Then when tomorrow comes we will have more imperfections, because we are still imperfect. However perfect the will, however thorough-going the new nature, however determined we are according to our loyalty to the Lord to live faithfully, we will find there are blemishes of the flesh we are unable to cope with. The Lord knew it and He made this very arrangement and said, Come now to the throne of heavenly grace and pray, "Forgive our trespasses as we forgive those who trespass against us." And how humble it makes us all to go to the Throne of Grace! How much we feel that, as we must come day by day and feel that we are only gradually making progress and we cannot do all we would like to do! The Lord intended it so. His intention respecting us is that we keep very humble; that is the place to begin; that is the foot of the cross, humility, the very foundation of all graces. You cannot begin to grow in character likeness of Christ unless you have humility and meekness right at the bottom; then gentleness, patience, long suffering, brotherly kindness, love. You are growing up into Him in all things, but you must have the proper foundation in order to grow. The brother or sister who does not begin to grow meek, teachable, under the great headship of Christ, is not prepared to go on. He will have a short course and a rugged one unless he gets right in at the foundation of meekness and humility.

The Lord would say, "Oh, I knew you did not do wrong intentionally."

"Then why, Lord, if you know I did not do the thing intentionally, must I go and ask to have it forgiven?"

"Well, that is my arrangement for you. While I know you did not do it intentionally, if you want to have it forgiven you must come to the throne of heavenly grace and ask for it to be forgiven."

Why so?

It will help you to remember that you are imperfect, and it will help you to remember that the only cleansing there is in the precious blood; it will help keep you humble; and then, more than that, it will make you generous toward the brethren -- "Forgive our trespasses as we forgive those who trespass against us." Do you not see how the Lord intended that to work out? "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." What would that mean? That would mean that a great cloud would come up between our hearts and the Lord. He would not

forgive our trespasses, and we would be off at a distance. It does not mean original sin. The original sin is all settled. That is forgiven; the Lord never goes back on what He has already done. It is these little trespasses, weaknesses, imperfections, that must be cleared out of the way every day at the Throne of grace through prayer. How wise God was to make us thus dependent -- that we could not have the way open with Him unless we would keep the way open with the brethren. Unless we were very humble and gentle toward all we would get into trouble. So this is one of the great lessons for us all, without any exceptions, and I trust it will be one of the blessings of this convention that all our hearts will melt and flow together in sympathetic bonds of union. We have all been immersed into the one Body of Christ, the one Head is Lord over all, His will is our will; our own wills are dead, and we are alive toward God in Christ, and any privilege we have is the privilege of the New Creature. And then our imperfections and trespasses in God's sight call for sympathy from God and forgiveness. That makes us tender and forgiving one of another, even as God for Christ's sake forgives us. Is not that it?

Now then, my dear friends of the Vancouver class, accept our congratulations -- and I speak on behalf of Doctor Jones and his party of about 240 who are in the special train. I know they are all full of love for you here, and they appreciate very much the kind words of greeting that were extended through our brother, and we bid you all Godspeed. We shall be leaving you shortly and we wish to leave our love with you and to carry your love with us. Remember us at the Throne of Grace, as we remember all of the dear household of faith.

Discourse by Pastor Russell

Subject: "WE HAVE AN ADVOCATE WITH THE FATHER"

MY TEXT is, "We have an advocate with the Father, Jesus Christ, the righteous" (1 John 2:1). More and more for the last year or so I have been impressed with the thought that our mission is not merely to tell about the Divine Plan of the Ages, but there is a special feature of the work that sometimes might be neglected. It would be the proper and logical thing for anyone hearing the Divine Plan of the Ages expounded to consecrate his heart to God, and to seek to come into harmony with the God of Love, and yet there are some I find who are disposed to say, "By the time I have studied the entire matter, and when I understand it fully, perhaps then I may consecrate my life." Perhaps we have not sufficiently pointed out in the past that this is not the proper course; but that the course God would have us pursue is this: that when we find we are sinners, that is the first thing; then we should repent of the sin and turn from it, even before we find the Lord at all. The step of repentance comes first. Then after we have found that God has made an arrangement by which sinners may be reconciled to Himself, the proper thing next for us to do is to ascertain what the steps are by which we may obtain our share of that reconciliation. Then will come some knowledge of the Divine character and plan. A person who is living in unrepented-of sin would not be in any condition at all to receive the great plan of the ages, because God has declared that none of the wicked shall understand. God does not wish His great plan to be understood by the wicked. It is not the plan of God that is intended to break men's hearts. The very reverse is true. It is the plan of God to bind up the broken-hearted -- it is the message of God that speaks peace to those who are in trouble and who are looking to Him and seeking for the righteousness which He will provide. Some, I think, have made a great mistake in thinking the Gospel is a hammer whereby they are to break men's hearts. The devil does the breaking of hearts, I think, a great deal. I do not know of any commission to you and to me to break the hearts of any. By and by in the great time of trouble we may see that some hard hearts will be broken, and during the future the Bible indicates to us that the Lord will specially break their hearts -- or dissolve their hearts, more properly. He says I will take away the stoniness of their hearts and will give them hearts of flesh. Instead of being hard and selfish, the hearts of men, under the conditions of the Kingdom, will gradually become soft, and tender, and kind, and gentle. This is the way the Lord will operate. But now, in advance of that Kingdom of Messiah, He is seeking for those who are seeking for Him, and if they seek He may be found of them; and those who are not specially seeking Him are not likely to find Him at the present time.

The message of the Gospel then is to those who are already broken-hearted. You remember how Jesus quoted the prophecy of Isaiah 61, "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." This is the work of the Lord, preaching the Gospel to the meek. If there are those who are haughty and proud, we are not specially to hunt them up. If they come our way then we may make the message not to exclude them; but our message is to the meek. You see we have had the wrong idea in the past; we would go out into the highways and those that were blasphemers and very wicked were the very ones we thought we were to deal with. It is quite to the contrary. The spirit of the Lord is upon me, because He has anointed me to preach good tidings to the meek, the teachable, to those who want to know. That is the only class God wishes to have know now. All the others by and by will have their eyes opened and their ears opened. He is seeking the class now that desires to

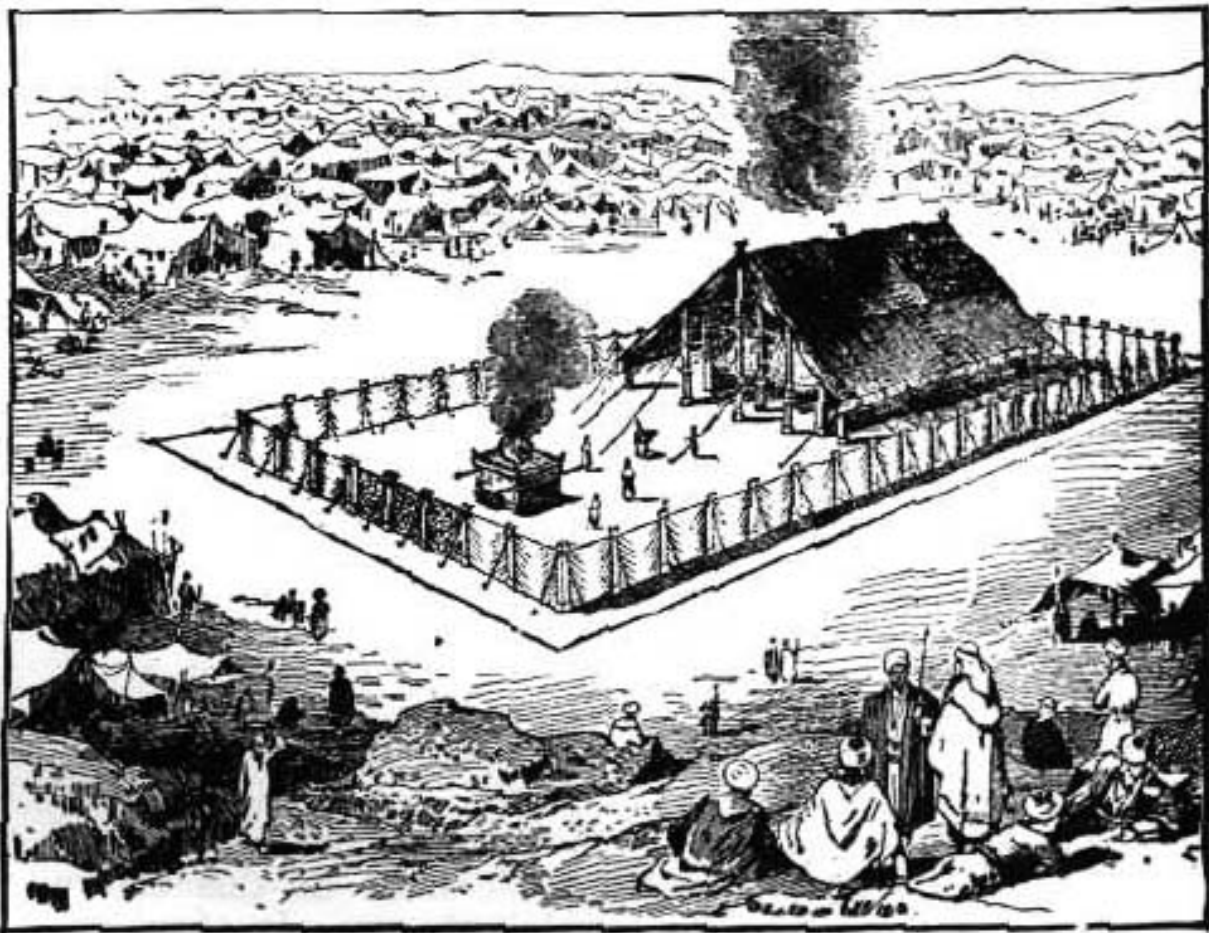
be the Bride company, joint-heirs with His Son; therefore the message is not what would suit the hard-hearted at all; it only suits the tender-hearted. Tell them about the love of God, the mercy of God, the forgiveness of sins, the privilege of coming back and having Him as the Father, and having Jesus as the Savior.

I think this should be an important point with us in our seeking to present the message to those who have hearing ears. If they come to meetings the supposition is their hearts are in a receptive attitude, that they are meek, teachable; and if when they are at the meeting they are told something about the Divine Plan that finds lodgment in their hearts, it implies they are good-ground hearts, and God has a message for them; that their hearts were in the good condition that would receive the seed of the Truth, and it would spring forth there and yield some fruitage. And yet, many no doubt heard this afternoon in our public meeting who will not bring forth any fruitage. They heard gladly -- glad there was going to be a good time coming -- far better to hear that God is going to bless the world than that He is going to do injury to the world; rather know that God is a kind God, and generous God, than to think of Him as a very demon; but not ready to give their hearts to Him, not teachable, not in the right attitude. I think, as Christian people, we should know how to deal with these, and not merely lead them on, and say, come now and have further knowledge. I think we should indeed give them further knowledge, but I think at the same time that whoever we have an opportunity of instructing in the Truth, we should give them the thought that they will not get the Truth clearly, not see the Divine Plan with clearness of eye, unless they consecrate and receive the gift of the Holy Spirit of the Lord. Because the Apostle says distinctly in so many words, the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. So then unless one becomes a New Creature in Christ, he will never understand the Divine Plan. Neither you, nor I, nor anybody else can ever teach him. I think if we have this in mind it will make us more solicitous that our influence be in the direction of leading people to consecration. It should not be sufficient for us to see that they take the steps to justification merely.

Let us see what the steps are in approaching the Lord. First of all, one desires to come to God; he feels he is a sinner. Jesus said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Those who are not weary are not likely to come or rest; those who are not heavy-laden are not likely to hunt the Savior and Burden-bearer. It is after they are weary of sin, and heavy-laden with a feeling of their need of a God, that they begin to desire a Burden-bearer, helper and friend. Then is the time to direct them, "This is the way; walk ye in it." And we point them in the way of faith; we tell them of the steps necessary to be taken in order to come to God. The step of turning from sin might in some respects be called a conversion. It is sometimes so spoken of, and yet that is not the principal conversion. There are two conversions -- turning from sin, and full conversion to God, we shall see as we go on. We turn from sin first. We cannot go in two directions at the same time. Whoever is seeking to draw near to God is seeking to leave sin. Whoever is living in sin is wishing to be away from God. Those who are desirous of approaching God, you can inform in this way: The first thing of all is to believe on the Lord Jesus Christ as your Savior.

Whenever I talk on this subject a picture comes before my mind, and I will give you this picture. You remember the Jews had a Tabernacle; that Tabernacle was a picture of God's plan. The Tabernacle proper was built of boards and covered over with skins. Around about that Tabernacle there was a court constructed of linen curtains hung up on poles. In the front of it was a gate, and

right in front of the gate was an altar where the offering was made. Then a little piece back of that altar was a large laver of brass in which there was water for the washing of the feet and hands of those who desired to be priests. Now this is our progress, then: Turning away from the world we desire to come to God. That Tabernacle represents God. God's presence was represented by the Shekinah glory in the Most Holy. Whoever wanted to get to God figuratively was wanting to go toward the Tabernacle. Right in front of the gate was the altar. You can go no further unless you see and recognize the fact that Christ died for our sins; that is the message of the altar -- Christ died for our sins according to the Scriptures. He is our Redeemer. We needed to be redeemed. Our sins could not be forgiven except by and through the merit of this sacrifice which God has provided without any expense to us; it costs us nothing; it is free so far as we are concerned, but it cost the Lord Jesus something, and it cost the Father to provide this for us. There it is, but it must be seen to be accepted; there is no further progress except as it is recognized. Then seeing the sacrifice, we go on.



As we go farther we see the Laver, and that represents the cleansing of ourselves. While we did turn from sin, we say: Now I find there is certain filthiness of the flesh, and I desire to get rid of some of this; I am seeking to get near to God, and I will put off some of the filth of the flesh, will try to become more clean in my words, thoughts and deeds, that I may be more and more pleasing to God. That is the picture.

Then he goes clear up to the door of the Tabernacle; but he is not a priest yet, and his sins are not forgiven yet. The time for forgiveness of sins is when he is accepted by the great High Priest. The individual is typically represented in that scene as being a goat that comes in and goes clear up to the door of the Tabernacle, and there the High Priest accepts it and kills it as a sacrifice. That represents your sacrifice and my sacrifice; as St. Paul says, in Romans 12:1, "I beseech you, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." That is where you present yourself. Not that the goat had merit, but the High Priest had the merit in Him. His sacrifice had made good for this goat. So Christ's sacrifice has made good for you, and if now you desire to come to God you must come as a sacrifice. There is no one else received except sacrifices now. If you do not wish to present your body a sacrifice to God, you are not invited now. You say, I would like to come to God, but I do not care to just sacrifice. Very well, stand aside, God will have a time for you by and by. He is not inviting any except this first class. He is calling for those who would like to follow in the footsteps of Jesus, those who would like to lay down their very lives in His service. This is the class mentioned in our text when we read, We have an Advocate with the Father. Who are "we"? We are those who have forsaken sin, drawn nigh to God, and come to this place where we say, O Lord, I give myself away. That is the goat ready to be slain. And there the Lord accepts us. That is the slaying of the goat. That is the death of the old man, the old nature, and just at that moment the old nature is reckonedly dead, and that moment the New Creature begins -- begotten of the Holy Spirit that we might be children of God, spiritual sons of God. Then we have an Advocate with the Father. We have become the Lord's in two senses: First, in the sense we are New Creatures, begotten of the Spirit, which by and by will be glorified in the first resurrection, if faithful. But now we are not ready for that. We must grow in grace, knowledge, love, and in all the fruits and graces and characteristics of the Master -- grow by our trials, by our obedience, and striving against the world, the flesh and the Devil, -- grow strong in the Lord and in the power of His might. We must do this before we will be ready for the resurrection change. In the present time, however, as soon as we become the Lord's, we not only belong to the Church in general with all others of God's people, in this one brotherhood of Christ on the spiritual plane, but we are also members of Christ's body on the fleshly plane, on the earthly plane. Your flesh is His flesh, my flesh is His flesh. We present our bodies living sacrifices, the Lord accepts the whole thing, and your body becomes His, and from this standpoint the Scriptures speak of the Church in the flesh as the flesh of Jesus. Jesus has been in the flesh for these eighteen hundred years. Jesus personally died, and personally arose from the dead, and personally as a Spirit being He ascended on high; then at Pentecost He began receiving the Church, and every one He received had a body of flesh, and that body of flesh that was received was received as Christ's body of flesh. So Christ's flesh has been in the world all the way down. All the consecrated ones are His flesh. From that standpoint Christ has been still suffering through all of these 1800 years. No wonder the prophets of old, St. Peter says, spake of the sufferings of Christ -- still going on -- all the saints are filling up, says St. Paul, that which is behind of the afflictions of Christ -- all the members of His body. After these sufferings are filled up, then the glory will follow. The glory has not yet followed, because the sufferings are not yet completed.

Now our ability to endure faithfully is limited; you can only endure in proportion as you appreciate. When you first came into Christ and made a consecration you saw only in a measure, you suffered a little, you sacrificed a little, you didn't know anything more. God kindly veiled your eyes; and so gradually as you were faithful in the least things, He showed you a little more you might do. Then

as you were faithful in that, He showed you a little more, and a little more. Faithfulness, obedience, light and knowledge keep pace with each other. The Christian walk is a walk in a path that shines more and more unto the perfect day, in a path that shows indeed more the sufferings with Christ every day, but not necessarily more of unhappiness. Quite the reverse. Instead of meaning more of unhappiness it means greater joy, because the sufferings of Christ participated in by His people bring the highest joy; as the Apostle says, we are permitted to rejoice in tribulation. You know what he meant by that. Remember how that same Apostle learned to rejoice in tribulation himself; how he received thirty-nine blows of the whip when he was put into the jail at Philippi. It was the custom at that time to wash the backs of all prisoners whom they had whipped with salt water, so that the smarting might be more painful and the discipline more severe. After all of that the Apostle Paul, with Silas, was able to break forth in singing to God that he was accounted worthy to suffer for the name of Christ. I tell you, dear friends, there was no suffering there in one sense; there was in another sense, but he had the rejoicing in tribulation. Is it sensible to talk about rejoicing in tribulation? Why, says one, I should think it would be an insane man that would rejoice in tribulation. Oh, no, there is nothing insane about it. He goes on to say, Rejoicing in tribulation, knowing -- you see the knowing has a great deal to do with it; if he had not known it would not have been any cause of rejoicing, but he was rejoicing, knowing -- that tribulation worketh patience, and patience experience, and experience hope; and thus he realized that all of these trials and disciplines were developing him as a Christian, making him ready, polishing him for the future service of God; not only in the present life but preparing him also for the glory beyond.

The same Apostle again says that when severe afflictions come upon us we should remember that the spirit of glory and of God resteth on us. And that in proportion as we are found faithful, and worthy to suffer for Christ's sake, in the same proportion we may expect a heavier, richer weight of glory in the future.

So then, beloved, this matter of suffering with Christ in the flesh is something that you and I can appreciate and enjoy. If you have trials in the flesh on account of Christ, and because you become disciples of His, rejoice therein and continue faithful in order that you may by and by as a polished jewel be ready for a glorious setting in the immortality of the future.

You remember that is the picture the Lord gives. He tells about the Church. It is a beautiful picture. In one place He tells us we are jewels, and these jewels are being made ready; that He will make up His jewels, by and by; and He explains to us why, if we are the Lord's jewels, called out of the world and begotten of the Holy Spirit, we may expect to have the trials and tribulations, because every jewel needs to be polished. A jewel that is uncut, unpolished, is not worth very much. It has a value, but the real value is brought forth in the cutting of the jewel. So the Lord gives you and me the cutting and polishing necessary to enable us to reflect the glorious light of the goodness of God by and by. They will not all take the same amount of polishing. A little diamond can be cut easier, and polished easier, than a big one; the larger the diamond, the more work in polishing is required. So hope for it that you may be a large jewel in the Lord's hands, and that you may be accounted worthy of a good deal of polishing, that you may also in His providence have a glorious part when "Grace hath well refined our hearts."

Then after all these jewels are ready, He says He will make up his jewels. What does that mean? I will tell you what I think. You know the jeweler when he is wanting to make up a very gorgeous

piece of precious stones, selects different stones, and the different places, and their relative position one toward the other, so that one will shed more or less of beauty on the other. That is making them up. He arranges a place for each stone; and if he is a professional jeweler he may make the piece to fit the stones he has. So that is what God represents He is making up -- a gorgeous Diadem. Gold in the Bible represents the Divine nature, and God has promised that all of these jewels now being cut and polished will all have the Divine nature; they will, therefore, have the gold setting; and as the prophet of old says, The Church shall be a Royal Diadem in the hand of her God. Is not that a beautiful picture? Why doesn't He put the Diadem on? Well, dear friends, it would be too much honor for the Church for the Lord to put her on His head. No, indeed, there is no such incongruous picture in the Bible. The Bible is a very careful book. The Bible does not say God is making up a Diadem to put on His head, as if to show us forth as something that would adorn Him. Oh, no! We read that it will be a diadem in the hand of our God. He will turn it around in the light to show the various beauties of these gorgeous diamonds that have been polishing for eighteen hundred years. Angels and men will know something of the grandeur touching that diadem company that the Lord will then have completed.

Brother Russell, will the world ever know about the saints? Will they ever know who is of that company?

Yes, my dear brother. You remember how it is written in the prophecy again, "It shall be said of this one and of that one, he was born in Zion." That will be told by and by. There will be a regular list made; they will know who are on the other side, who have gained the prize of the High Calling. I hope your name and mine will be amongst them, that we may be accounted worthy.

Brother Russell, it seems easy to have your name written there, doesn't it?

Well, it does seem easier to have it written there than to keep it there. It seems easy to have it written there in the sense that you have so little to give to the Lord that it is an easy thing to give it. But remember how you hung on to that little, how tenacious you were; but afterwards, looking back you say, it was only a trifle. One of the poems in our Poems of Dawn represents the matter beautifully -- how the speaker had his own will as a flower in his hand, and he wished to give it to the Lord, and yet he clung to the flower so tenaciously that by the time he really surrendered it into the Lord's hands it was crushed, wilted, dead.

That is very much like some of us have done. We have held on so tight, one would have thought we had something valuable; yet we knew all the time that we had nothing practically of any value to give to the Lord, and it was merely of His grace that it would be received by the Father at all. But we are glad the Lord did accept our little gift.

In the Lamb's Book of Life all of these are written from the very time they enter in. Written as what? Oh, written as members of His body, as members of the Bride class, if we are faithful. He says that if we are faithful He will not blot out our names. That means if we are not faithful He will blot them out. Faithful to what? Faithful to just what you agreed to do. What is that? We just agreed to give our little all. Now you would not think of doing any less than that, would you? As St. Paul says, it is a reasonable service; we could not ask the Lord to make us His joint-heirs unless we gave Him all we had.

So then these are the terms upon which God accepted us and our names were written, and they will stand there unless we withdraw. But if we deny Him, He will also deny us. He says so. If we confess Him, He will confess us. Is that what it is, then, a matter of confessing Christ, or denying Christ? Yes, my dear brother, that is in substance the whole matter; you can state it in just that way. To confess Christ is to live for Christ every day, confessing Him in your daily life, in all the affairs of life; confessing Him in your business life, in harmony with His will; confessing Him in the way you use your time, your influence, your money -- in the way you do everything. Whether we eat or drink, or whatever we do, we should do all to the glory of God. And He says that if we thus confess Him, He will not deny us. But if we deny Him, if we seek to live after the world, if we neglect our covenant of sacrifice, then we will not be fit to be of the Bride class.

In this connection I am reminded of the beautiful hymn we sung awhile ago about the Bridegroom and the Bride entering into the marriage. We know we have nothing worthy -- the robe, the lamp, and all we have, are the gifts of our Lord. That illustrates also this same subject we are discussing. I will remind you of what a Jewish wedding was. Certain persons were invited to come, and they might be on the way, and some might be on the hill yonder, and some in the valley below; they are coming toward this place where the wedding is to be. If some one should say to them, Where are you going? They would say, I am going to the wedding. And to another, where are you going? I am going to the wedding. But they have not reached the wedding place yet; they are merely on the way. Now when they get to the house and come to the door, that is as far as they can go unless they come under some kind of conditions; and the conditions were that anybody entering such a wedding invited would receive a wedding garment. It was a very plain, simple, white garment, and when each guest had put on the wedding garment, all the guests looked alike at that table in that house; they might have richer or poorer garments underneath, but the wedding garment covered everything and made all of those guests brethren for the time being, because they were guests of that host who had invited them and provided the robe.

Just so you and I and all others who have accepted God's invitation and heard about the wedding garment and the wedding He has prepared for His Son. We said we would like to get into that company. So we have been coming on the way, and striving to put away sin and draw near to God. Now, we say, Here we are, if we can now get into this wedding; we have done the best we could as we came along to straighten our robes and get them in good order. But our robes will not do here; you must put on a wedding garment here, or you can go no farther. Very well. One had a better coat, and another a worse coat; one had a better dress, another a poor dress; but all the dresses, all the imperfections, are covered by the wedding garment when we enter in. Now that moment of entering in, that moment of getting the wedding garment, was when? It was the moment of your consecration. Nobody got the wedding garment except as he made a full consecration of himself to God. How do we know that is so? How do we know that God does not deal with the world in general, does not hear the prayers of everybody? Why should you lay such stress on the point of consecration? Why surely there are many Christian people that have never made a consecration, and really don't know what it is. They have been praying this long time, and now you seem to intimate that there is no relationship with God unless they made a consecration?

That is my understanding, Brother.

Well, what about these Christian people who have been praying?

It is easy to pray; the question is, does God hear? Now get the thought: God heareth not sinners, as the Scriptures say. In order to have the ear of God, and to be heard of Him, and to be permitted to bring our petitions to the Throne of Grace, we must get into relationship to God somehow. By nature we were sinners. There is only one way to get rid of your sins -- by belief in the Lord Jesus Christ. But believing merely does not get rid of your sins. The word believing would apply to the Devil, as the Bible says devils believe, but they are not justified by their believing. Neither are we justified simply by believing. Why does it say then believers are justified? That is to say, the believer who acts on his belief, and who shows he really means it, will make a full consecration. A believer from the Scriptural standpoint is a disciple, a follower. A disciple means pupil. So if you want to enter the School of Christ, there is only one way. It does not say that everybody are in the school of Christ, and some take more lessons and some less. There is one definite way of coming into the School and becoming a pupil of His: If any man will be my disciple, let him deny himself, and take up his cross -- cross-bearing -- and follow me -- faithfulness. Then it is that as we become disciples of Christ He becomes our advocate. He does not advocate anybody who is not His disciple.

What is the meaning of the word "advocate?" Advokat in the German represents the thought. It signifies one who pleads the cause of another, standing as his representative. The Germans use the word advocate as a synonym for our word attorney, lawyer. A lawyer is a representative at court. An attorney is one who represents you at court. We stood before God's court represented in father Adam. He was on trial, and was sentenced to death. He was a sinner, and you and I were born in that condition as children of Adam, and if we would come back to the court of God now and say, We would like to have that record of sin blotted out so far as we are concerned, the great Court of Heaven would say, we cannot receive you; we do not receive sinners at this court at all.

What shall we do, Lord? We would like to come to you. Is there any way?

You may come by getting the Advocate. There is only one Advocate for us to get; that is the one God has provided, the one who is willing to be our servant.

If you enter into an earthly court and say, I have a case coming on here, the court would say, Have you an attorney?

No, I have no attorney, no advocate.

Well, you must get one.

So you would have to go and get your advocate.

You would then go to someone and say, will you be my advocate, attorney, lawyer, in this case?

I will charge you \$200 if I like your case.

You tell him a little about your case, and he says, I would not undertake it at all.

You may go and hunt another attorney or advocate, and say, Would you take my case at all?

Yes, for \$500.

You are limited by what your attorney will do. When we want to approach the great Throne of God and get our sins marked off and get reinstated with God, we must go and get an attorney, and there is only one to get, and you are limited to His terms. But His terms are so reasonable when we see them, we have every reason to thank God.

He says, I will be your attorney if you want to come in under the call at the present time.

What is that call?

Full consecration to God, giving up your life sacrificially to His service.

So you make the arrangement, and Jesus then becomes your advocate. So our text says, We have an Advocate with the Father, Jesus Christ the Righteous.

When did He advocate for us? He advocated for us first of all when He arose from the dead and ascended up on high, there to appear in the presence of God for us. That word "appear" is the same word they use in court. If you employ an attorney, he would say, I will appear for you when court opens. What does he mean? He means he will go into court and give his name to the court as your representative in this case. After that the court will not pay any attention to you; anything it has to say in your case will be referred to your advocate, counsellor, attorney. He represents you in every sense of the word. Jesus ascended up on high and appeared in the presence of God for us, not for the world. The world does not want any attorney with God, nor any dealings with Him. The world is in sin, wishing to forget God, having no hope; they are busy with their own affairs, and Satan has most of them blinded anyway, so that none of them are wanting an Advocate with the Father. There are just a few who want the Advocate, -- you and I and all others who desire to come into fellowship with God.

So He appeared for us before we were born, you say?

Yes. He appeared for the whole Church at once. How could He do that when we were not born at all for hundreds of years afterwards? God in His wisdom foreknew what He would do. He knew of the call of the Church, foreordained their number, and what their character must be. They must all be copies of His Son, all living sacrifices, holy, and desirous of pleasing God. The work of this Gospel age is to find that class, and Christ at the very beginning appeared as the Advocate for all of those who would come unto the Father through Him.

Now what did He do, then?

Well, He settled for all the sins that were past -- all Adamic sins that were past -- when He appeared as our Advocate.

What is Adamic sin?

Adam by reason of disobedience was a sinner, and needed to be redeemed, and you have inherited certain weaknesses from Adam.

But since He cancelled all of those sins, we have had trespasses?

Yes, nobody could live a single day without trespassing, because God's law is perfect, and we are all by nature imperfect. In your heart you do not sin; the New Creature does not sin; it is merely the flesh that is weak, and sins. And Christ, our Advocate, is there with the Father to make good for all of those Adamic weaknesses.

But suppose my mind consents to the wrong?

To whatever extent your mind consents to it, to that extent it is willful to sin; then it would not be forgiven; only that portion could be forgiven which was not willful, that portion which belonged to Adam; but the part you would add to it is not forgivable.

What would happen, then?

Whatever is not forgivable is punishable. You would get stripes of one kind or another, in proportion to the degree in which your will consented. But we are not to suppose that the will would give full consent. There is such a sympathy between the flesh and the will that sometimes the will may, so to speak, become lax, allowing the flesh to go and take it by force. The will should not do that; the will is responsible, and will get some kind of stripes because it has been careless. But the will itself does not love sin, and that you know because after the temptation of the moment has passed, you feel sorry for it. You would not feel sorry if you had approved it. If your will changed and preferred to live in sin, then you would not be sorry for the sin afterwards. You would say, That is just what I wanted to do. But many sins we all have are such as are weaknesses of the flesh, which says to the will, "You just be blind a little bit while I, the flesh, have a little bit of freedom." That is the tendency, and that is where you must conquer as a New Creature. The New Creature is to say, "No, you are my flesh, I am accountable for you, you shall not do anything of the kind; I am to have the victory over the flesh." Each one must be an overcomer in fighting the fight of faith and obedience to God, in putting down everything that pertains to sin and unrighteousness in ourselves, and standing for that which is right and pleasing to God. That is the test of our loyalty to Him and the principles of His government. If you should go to the extreme of saying, I have given up all opposition to sin, my will is surrendered to sin, then that means you have died as a New Creature altogether. It would be the sin unto death, to my understanding.

But, as says the Apostle, we are persuaded better things of you, brethren, though we thus write; we are persuaded your hearts are loyal to Him who called us out of darkness into His marvelous light, and you are wishing to fight a good fight against all the faults of your natural, fallen flesh, and God is pleased to help you, and you have the assurance of the Lord's Word that He will not suffer us to be tempted above that we are able to bear, but will with every temptation provide a way of escape.

But suppose, Brother Russell, we are overtaken, and there is part willfulness, or part or entire ignorance, or what not, -- what then shall we do?

Why, my dear brother, the Bible says, if any man sin we have an Advocate with the Father. If we sin, if we trespass as our Lord's prayer tells us, forgive us our trespasses, our daily shortcoming, the things in which we fail to come up to the full requirements, -- if we thus trespass we need to go to the Fountain of Grace. And this is the picture that is given us.

These robes we put on when we came to the Lord and desired to have entrance to the wedding were white and clean, representing our purity, our full justification at that moment, justified the moment we made our consecration, and covering all the blemishes of our flesh. Now the robe was not necessary for the New Creature? Oh, no, the New Creature needed no robe! It is the flesh that needs the robe -- the flesh that has become the flesh of Jesus. Jesus said to Saul of Tarsus when he was persecuting the Church, Saul, Saul, why persecutest thou Me? He was persecuting the Church in the flesh; Jesus called their flesh His flesh. So our flesh is the flesh of the Lord Jesus Christ, and it is covered because it has imperfection. We have this treasure in earthen vessels.

Now our Master says, Keep your garments unspotted from the world. And then He tells us the class that ultimately will enter into the marriage and constitute that class will be without spot, or wrinkle, or any such thing. But perhaps every day you may get a spot on your robe. What shall you do? There is the secret. If you get a spot on your robe you are to go to the Fountain that the Lord has provided for uncleanness and sin, the Fountain of the Blood of Jesus. "It cleanses me" as we sometimes sing. That is the way you keep your garments unspotted from the world.

But one says, Surely if we did it in ignorance the Lord would not count it a spot? Yet He does; He counts it a spot if it is wrong. All unrighteousness is sin; all sin is a spot on your robe, no matter whether you knew it or didn't know it. Why does He not ignore anything except where the will would come in? He has His own way, and that is the better way. He says, I want you as my disciples to learn carefulness. Every morning think about your robe as you start out. Say, at the opening of each day, What shall I render to the Lord for all His benefits to me? Then answer, You may take the cup of salvation and walk carefully before the Lord, unspotted from the world. Then at night as you review the day you find you have failed here and there. The one thing is, never go to bed, never go to sleep, with a spot on your robe -- never. That is the only way I know of to keep the garment unspotted -- take it to the Lord in prayer. He said the blood of Jesus Christ would cleanse us from all sin. The word "cleanseth" there in the Greek is the imperfect participle which signifies, "keeps cleansing;" continues to cleanse us -- not merely what He did at first, nor what He may do at any time, but the Apostle says His blood keeps cleansing us from all sin.

Why should He do this for us? Why should He not allow them to go, and say, "Never mind, I knew you didn't intend it, don't bother with it?"

Oh, He wants you to learn every little thing in respect to your imperfections, that you may be all the more on guard; or, as the Apostle says, walk circumspectly, watching where you tread -- "I wonder if that is a bad place to walk? I might get my garment soiled there."

Did you ever notice a lady with a white dress on passing through a muddy street, or near muddy wheels, etc.? how carefully she will draw her garments around her to seek to walk carefully at each step? She is trying to keep her garments unspotted. And if she got a spot on this garment, what would she do? She would not necessarily send it to the laundry to have it all done over because of a single spot, but she would have a cleansing fluid; she would take out the spot with a great deal of care -- the very way the Lord tells us to do. We take it to Him and He sponges the spot and we stand before Him clean again, forgiven, and with the white pure robe.

The great difficulty seems to be that after we have had some experiences of that kind -- it does very well the first time, but after we have done it more than once, properly enough we feel, Oh, I am ashamed that I have not made more success in my striving; I thought I could manage that matter better; I felt sure that would be the last time I would need to go to God in prayer on that matter; I felt sure that by His strength assisting me I would be firm on that point, and it should never have to be repented of again.

That is the time you are in danger. That "again" comes in there; the tendency, you know, is to stay away, say nothing about it, try to forget it, tumble off in bed and go to sleep and never mind it -- land of forgetfulness. But the stain is still on, my dear brother. And the next day you will feel the same, try to forget the robe, try to forget the spots, try to forget the Lord -- and you succeed. Gradually a veil comes between your soul and the Lord. He is not as near as He formerly was. He is not as dear to you as He formerly was. He is far off. He is still your God, you are still trusting in Him, but there is a lack of the fellowship of the spirit; there is a lack of comradeship that you want. Those earth-born clouds have arisen and are hiding you more and more from His face.

That is the experience of hundreds of the Lord's people, because they do not resolve that they could not live away from the Lord's presence, and could not be in His presence with the spots. They cannot be in fellowship with the Lord with the spots on, and they cannot have proper Christian life absent from the Lord.

So then the lesson to us on that point is, watch and be humble. You see how much more humble you are when you come back and say, "Oh, Lord, another time; I am ashamed!" The humbling will do you good. The Lord wants all His children to be very humble. That is one of the very foundations upon which all the other graces are to be built. He wants you to learn every day. And so the Apostle says, Humble yourselves under the mighty hand of God. If the spot remains, gradually it becomes more and more of a barrier, and if it continues in that way you will not be accounted worthy of a place in His Bride company at all.

So then we see the necessity for prayer, and the forgiveness of sins, and how the Lord made it all to work for good to us. But suppose you let the spots go on, what then? You will be like a good many people; you would have a good deal of company. The number of those who are without spot, or wrinkle, or any such thing, is very small; there are many who have not kept their wedding robes with sufficient care; they have not shown their appreciation of the wedding, and how much they would like to be there. And if some one would say to such a person, "Why you have spots on your robe, don't you see?" he would say, "I know I have."

He tries to put it out of sight, tries to ignore the spots. That is the tendency. Or, to say, "I know there are spots there, but I try to forget them, -- Is there anything else I can do for you?"

He tries to turn it off. Everybody has them, he says.

I hope everyone in this audience tonight is going to look at his or her garment before going to sleep tonight, think about its value, its passport into the Kingdom to the wedding. It means everything. Instead of having it all bedraggled and spotted with sin, it has a certain stamp on it, and you were to embroider it with the character-likeness of the Lord. You were to get that robe ready for the wedding, and all the painstaking stitches of character and preparation for the Lord's likeness -- all of these things you were to do. The robe was pure and white when you got it, and if you have neglected it some, see that you go to the Lord and stay with Him until you have the assurance of His forgiveness. He is just to forgive us our sins and to cleanse us from all unrighteousness. It is not a matter merely of love, it is a matter of justice. Have we really a right to go to God? Oh, yes, says the Apostle, let us come with courage to the Throne of Heavenly Grace to obtain mercy. How would it be justice and mercy? Why, God made the arrangement. Jesus has died, paid the penalty and made application of His own merit sufficient to cleanse all your spots that are unintentional. It is all there to be asked for.

Now there are some who will not do that; they will live short of their covenant; they will not have the smile of the Lord; they will not be walking in the light of His countenance. Think it all over. Have you done the best you knew how to do, as the Lord's servant, the Lord's steward, as one who professes His name? Have you done your very best, and can you say "Lord in my imperfection I am sure I must have come short of your perfect standard; forgive I pray the shortcoming of thy servant for Jesus' sake." That would be all fixed, wouldn't it? Then you will have the Father's smile. Our hymn 273 contains this very thought:

*Sun of my soul, my Father dear,
I know no night when thou art near.
O! may no earth-born cloud arise
To hide thee from thy servant's eyes.*

But there are some who will not "keep" their garments, and the Bible tells us about these. They get their garments all bedraggled and they are not fit for the wedding at all. What will become of these? You remember the picture. God gives us a little glimpse in the seventh chapter of Revelation of these and tells us they must wash their garments, and make them white and come up through a great time of trouble. It is not the sufferings that will cleanse them but the blood that will cleanse. And you might just as well have the cleansing now and thus be pleasing to the Lord, and enjoy the light of His countenance day by day. This is our blessed privilege. I wonder if we are not all of one heart and mind on this subject? I wonder if we do not appreciate the condition of having an advocate with the Father, Jesus Christ the Righteous? I wonder if we will not try to use that great Advocate more, and to keep in close touch with the Father according to the gracious arrangement He has made for us? So doing, an abundant entrance will be ministered unto us into the everlasting Kingdom of our Lord and Savior Jesus Christ.

THROUGH THE CANADIAN ROCKIES AND SELKIRK MOUNTAINS

ON hoarding the train at Vancouver the railway follows the south shore of Burrard Inlet for several miles, and a short distance further enters the Fraser Valley. At this point the Fraser River is a smooth-running, mighty stream and hardly recognizable as the same river seen a few hours later in such reckless, sportive mood.

This ride is 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.

The scenery of the Fraser Canyon is intensely interesting. The great river is forced between vertical walls of rock through which it madly rushes and roars. The railway is cut into the cliffs 200 feet or more above, and the overhanging rocks which occur in close succession are pierced by tunnels. At Lytton the Thompson Canyon is entered and followed for about sixty miles. The Thompson Canyon is thought by many to be superior to the Fraser Canyon, and by none to be inferior.

After two-hours' ride from Sicamous, Revelstoke is reached, where begins the ascent of the western slope of the Selkirks. The line enters the Selkirk range by the valley of the Illecillewaet River, the first portion of which is a gorge with walls of rock only ten yards apart. After climbing 800 feet the line runs along the brink of several canyons, the most striking of which is Albert Canyon, where the river can be seen 150 feet below the track, now merely a boiling flume scarcely twenty feet wide. Passing Ross Peak, at an altitude of 3,456 feet, a magnificent view is obtained of the peaks at the summit of the Selkirks, Mount Sir Donald towering above the rest. Continuing up the valley, the Illecillewaet River is crossed for the thirteenth and last time, and the line sweeps sharply to the right and, turning back across the valley, makes a double loop like a letter "S." Ascending still higher to an altitude of 4,122 feet, Glacier is reached, which lies at the summit of the Selkirk range, in the midst of a region of mighty peaks and glaciers, woods and waterfalls. Here are 37 square miles of ice, 500 feet thick.

The great Illecillewaet Glacier stretches one of its octopus-like tentacles to within thirty minutes' walk of the hotel. Like most other glaciers the sun is driving Illecillewaet Glacier back, in this instance at the rate of about thirty-five feet a year.

After leaving Glacier the summit of the line through the Selkirks, 4,311 feet, at Roger's Pass, is soon gained, and the descent down the eastern slope through the Beaver Valley is begun. The superb panoramic views of the Selkirks during this descent are never forgotten. Just beyond Golden

the train enters the Kicking Horse Canyon and in less than two hours draws up at Field. Right on the station and under the shadow of Mount Stephen, which rises 10,450 feet above sea level, is Mount Stephen House, a charming Canadian Pacific Railway hotel.

At Field the most ambitious and enthusiastic mountaineer can find ample opportunity to prove his prowess and skill, and the lover of beauty is more than repaid by a short stay here. From Field there is a delightful seven-mile drive to Emerald Lake, where there is a chalet operated by the Canadian Pacific Railway, where tourists who wish to visit the far-famed Yoho Valley will find excellent accommodation. Yoho Valley is one of the beauty spots of the Canadian Rockies. It is a delightful experience to ride from Emerald Lake through the Yoho Valley and stay at the comfortable camps provided by the Canadian Pacific Railway for tourists. Here Nature is seen in all her grandeur of towering peaks, glistening glaciers, fantastic waterfalls, picturesque mountain lakes and enchanting streams. The celebrated Takakkaw Falls, eight times as high as Niagara, the Twin Falls and the Wapta Glacier are all to be found in the Yoho Valley.

After leaving Field the train soon commences to climb the "Big Hill," the grade of which has been reduced by one-half, by one of the greatest engineering feats in Canada.

Put in brief, the work which has now been completed is as follows: -- Length of two tunnels, 14 miles; length of cutting outside of tunnels, 7 miles; increase in length of track, miles: reduction in grade, from 4.5 to 2.2; approximate cost of work \$1,500,000; number of men employed, about 1,000, with complete outfit of steam equipment. Time of work, twenty months, from October, 1907, to July 1909; 75 carloads of dynamite were used, or upwards of 1,500,000 pounds of the explosive. The cost of explosives alone came to over \$250,000.

During the tunnel work, for the first time in Canada, steam shovels were operated by compressed air, one of these machines was installed at the working head in each tunnel, the cutting being worked from opposite ends. Despite the complicated work caused by the spiral shape of the tunnels, they met exactly, and the work has been completed with marvelous exactness.

This is not merely the greatest piece of tunneling ever attempted in Canada, but the first introduction of this spiral system of tunnels on this continent.

The result of this work is, that whereas on the old track with its big grade it took four engines to handle a train, now only two engines are needed. The four engines used to be able to only make four or five miles an hour, now the two engines are able to make twenty-five miles. In this way the cost of operating a train over this difficult piece of line is cut to about one-third of the old cost, with an improvement in the time of running, while the element of danger inseparable from high grades, has been practically eliminated. It is these factors which have induced the C. P. R. to go to such tremendous expense to reduce this famous "Big Hill" grade.

The new line has two spiral tunnels driven through solid rock, both making a complete loop of track. The railway enters the first spiral tunnel under Mount Ogden and emerging, enters the Kicking Horse Valley and enters the second spiral tunnel under Cathedral Mountain and after making another loop emerges again and follows the Kicking Horse River. Between Hector and Stephen the summit of the railway line in the Rockies, 5,321 feet, and the Great Divide are passed.

The Great Divide is marked by a rustic arch under which the mountain stream divides into two 1 ranches, one running eastward into Hudson Bay, the other westward into the Pacific Ocean.

After leaving Field a two-hours' run brought us to Banff, the gateway to the Canadian National Park, which is situated on the south bank of Bow River, near the mouth of the Spray. The scenery here is incomparably grand and diversified.

From Banff we descend the mighty Canadian Rockies to Calgary, the entire journey from the coast being a continuous panorama of bewildering magnificence -- majestic mountains, snow-capped peaks, startling precipices, wondrous glacier fields and peaceful valleys -- "Fifty Switzerlands Rolled in One," is the expression used by world travelers In describing the magnitude of the Canadian Rockies.

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 in enjoying these wonders, yet marry claim that traveling through these mountains without leaving the train has been the most enjoyable event and the greatest scenic treat of their lives.

CALGARY, ALBERTA, CANADA

LEAVING Banff three hours more brought us to Calgary, our next regular appointment. We reached there in time for an afternoon service for the interested friends. We were warmly welcomed by them and were all blessed in our fellowship together. At the evening service about 1,300 were present. We never saw closer attention given to a speaker -- they leaned forward in their chairs so as not to miss a single word. 270 addresses were handed in requesting literature. Brother Russell's discourse to the Interested in the afternoon was as follows:



Discourse by Pastor Russell.

Subject: "PERFECTION"

THE text before my mind on this occasion is our Master's words, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." That to my mind is a very wonderful text; it states such a wonderful thought. And there is another like unto it, "Be ye holy; for I am holy." And there is another one like that: "Blessed are the pure in heart; for they shall see God."

As we find those statements in God's Word, and then realize our own littleness and imperfection, we say to ourselves, What does the Lord mean when He says for us to be perfect as our Father in Heaven is perfect? How could we imperfect beings be like our God? Like many of our dear Savior's expressions, it is a dark saying; as when he said, "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you." It is a dark saying, it needs something to illuminate it, something to enlighten us as to what he does mean. As Saint Paul declares, the natural man receives not the things of the spirit of God, neither can He know them, because they are spiritually discerned, so when our Lord used these words to our disciples they were still natural men and of course they did not fully comprehend what He meant, just as we ourselves did not at one time comprehend. It seemed like a rather exaggerated statement, hyperbole, poetic license as we would say -- something said and not meant. But as we receive the Lord's spirit, this becomes our instructor. The Apostle says that God has given us the spirit that we might know the things that are freely given to us of God. That is to say, that we might be able to comprehend the deep things of God's character and plan.

So as New Creatures in Christ we begin to receive nourishment in our hearts and minds and feed upon the things of God. With our first knowledge of the Lord we find more and more of our own imperfection; but we did not know at first how imperfect we were; the imperfections of the flesh grew upon us; that is to say, our appreciation of them increased. At one time we thought we were models in every way, and that perhaps no people in the world were more upright in character and more honest than we, more anxious to do the right or square thing; and yet after we came to know the Lord and to understand more and more of His Word, we began to see that there were imperfections of character we did not know of at first. And this was part of the leading of the Lord's spirit, to show us our own selves and to cause us to more and more aspire to the perfections that He would set before us. Gradually as we came to hearken to the Master's Word, and as we were guided by the Holy Spirit, and that was in proportion as we gave heed, in proportion as we surrendered ourselves to know the Lord's will and to do it, -- in that same proportion we began to see a little more and a little more the reason and the logic connected with these statements. They become plain to us now. These admonitions are not given to us as natural men, but apply only to those who become New Creatures in Christ. The Lord knows that your flesh could not be perfect like unto your Heavenly Father. He knows we are all born in sin and misshaped in iniquity, that we are as disposed to sin as the sparks fly upward, as the Bible assures us.

And here comes in a remarkable thing: that we must become New Creatures before we can have any of these new experiences. How do we become New Creatures? As human beings we are not worthy of Divine acceptance; we are informed that we are under the sentence of death, and our only hope of life is by becoming associated with the Life-giver; and if the Son shall make us free from the bondage of sin and death we will be free indeed; if the Son shall give light then we will have light indeed, for in Him is the light of the world, and God brought life and immortality to light through the Gospel. What is this message, then, we have through Him? It is that being sinners we are part of the whole world of sinners, part of the whole world that He died to redeem. And, furthermore, that while He is not yet ready to deal with the world he is prepared to deal with a certain special class; namely, with the class that desires to forsake sin and to turn their whole heart to God; and turning to God to fully submit themselves to Him to do His will at any cost. In other words, to sacrifice themselves, to sacrifice their wills. This, then, is the message that comes to us, that God is calling for a special class to be heirs of God and joint-heirs with Jesus Christ our Lord to the Heavenly inheritance. An inheritance implies a gift or a promise. God has promised a Heavenly inheritance. He did not promise it in the vague way He promised Abraham, that some of his seed would become as stars of Heaven, the special seed, the Abrahamic seed, the Messiah seed. In the New Testament He brought to light this immortality which is the gift of God to the Church, as well as everlasting life for the world; and so the Apostle, explaining God's plan, tells us that ours is a high calling, a Heavenly calling, a calling to the Heavenly nature.

Now things begin to shape before our minds, and we begin to see that before God deals with humanity in general He is dealing with a special class, and this special class is to become a new nature, and that new nature is of a higher nature. We are now of the human nature, which is the highest of all earthly natures, and He invites us to the Divine Nature which is the highest of all Heavenly or spiritual natures. What a wonderful proposition! Can it be true that God would invite us who are so imperfect, and so little, members of the fallen race, to become members of the Divine Nature, far above the Angelic nature, above Cherubim and Seraphim! Yes, even so, as the Apostle

says, God hath given unto us exceeding great and precious promises that by these we might become partakers of the Divine Nature. It takes us a little while to recover from our breathless astonishment -- astonishment that God should have such a wonderful, broad, comprehensive and benevolent plan for those who were once enemies through wicked works, once under the condemnation of death. Our minds were indeed illuminated when we learned that he had a plan of salvation for the world, that God so loved the world that He gave His Son that whosoever believeth might not perish; but to hear that not only we were not to perish but if we would become associated with our Savior in the present time and under the present call we might attain to that highest of all natures, seems too wonderful to believe. It staggers our faith, it is so much more than we would have dreamed of. But gradually as we get to know our Heavenly Father these things become more reasonable to us, and we see that he is operating along the lines of certain principles and what He is especially seeking for is obedience and loyalty. He has plenty of room, and plenty of work to do, and He would just as soon take us if we are loyal of heart as to take the Angels, and He would rather take us than the Angels because if we pass through the experiences that He has mapped out then indeed it will prove us and develop in us character, and we will have had experiences such as no Angel ever had. And therefore He extends to the Church, the followers in the footsteps of Jesus, these wonderful blessings beyond anything he has ever offered to the Angelic Hosts -- to become sharers with Messiah in His glorious reign, heirs of God and joint-heirs with Jesus Christ our Lord, to an inheritance incorruptible, undefiled, that fadeth not away, reserved in Heaven for you -- you who are kept by the power of God unto salvation, ready to be revealed in the end of this age.

When once we get our minds illuminated to this degree, and see that it is the offer of God to us to become New Creatures we say, Were these words of Jesus addressed to the New Creature or to the Old Creature? Did He mean to say that as men and women in the flesh we should be like unto our Father in Heaven? Or did He mean that we as New Creatures who have been begotten of his Holy Spirit should become like unto our Father in Heaven? Oh, the latter, surely. The human being with its imperfections could never be like God, and we feel that continually. We have these imperfections day by day. Each and all of God's children know or ought to know of their own blemishes by nature and that they could be nothing in God's sight except through the covering merit of our Savior's sacrifice applied to us as his Bride class. But when we come to understand and appreciate the matter it is this: That He looked first of all to those who would respond to the invitation, to the call. What was the call? The call, or otherwise as the Scriptures speak of it, drawing, came to us before we came to Jesus. As the Lord said, No man can come unto me except the Father which sent me draw him. The Father did the drawing but He would not receive us; when we responded to the drawing He pointed us to the Son -- the way, the truth and the life -- saying that no man could come unto Him except through the Son. But what was the drawing? The drawing was that desire of our heart before we came to God at all, for righteousness, for God. How could that be, if it was natural to us? How could that be a drawing of God? We answer that in God's arrangement when He created our first parents they were very good, in his own image, they had a desire for harmony with God; that was part of their perfection; the human brain was so constructed that it was the very life of our first parents to be in fellowship with their God. The very essence of their joy and pleasure would be to be in accord with him, and when sin came in and they were cut off from fellowship with the Father that must have been one of their most grievous troubles. Just as it was you remember in the case of our Lord Jesus, who in His dying moments cried, My God, My God, why hast thou forsaken Me? That was the most terrible moment of all His experiences. The perfect man Christ Jesus had always been in fellowship with His Father but now at the very last

moment, for one moment at least, He must bear the full penalty of sin and must be treated exactly as the sinner was treated; He must be thoroughly separated or cut off from that fellowship with God; and that was His severest moment as we see. So our race, cut off from fellowship with God, nevertheless would have the hungering soul's Divine care, the Divine love and goodness. Father Adam and Mother Eve must have greatly desired this; otherwise they could not have been in the perfect image of God. But as the centuries of sin and death rolled on, and the race became more and more depraved and demoralized, this hungering of soul after God, this feeling after God, was more or less lost, and the character-likeness of God became more and more blurred, faint and indistinct, and so in some more and in some less this desire for God still remains, but in some it is so feeble that they care little and are easily satisfied by the pleasures of this life, or by the sensualities of life, and sometimes they are separated from God through ignorance and the doctrines of demons, as the Bible declares. Misunderstanding God, they are thus driven away from Him instead of being drawn to him. Whatever of natural drawing they might have had, the great Adversary intervenes and seeks to thwart; as Saint Paul declares, The God of this world hath blinded the minds of all those who believe not lest the light should shine unto them, should be seen of them, lest God should draw them, lest the light of the knowledge of God as it shines in the face of Jesus Christ our Lord should shine in their hearts and scatter the darkness, and make known to them more and more the true character of God and thus they should be drawn of Him.

But with some of us the Adversary's powers have not prevailed; with some of us the drawing influence of desire for God and righteousness has prevailed above this stupefying influence of the world, the flesh and the Devil, and these are the ones that thus are drawn by the natural inclinations of their mind Godward -- desiring right, desiring truth, desiring to be in harmony with God. Some of us who were not born of religious parents and who as sinners in the fullest sense of the word, had our experience as sinners in alienation from God. On the other hand, some of us were born in a measure of justification; as children of believing parents we had a measure of fellowship with God always, and this constituted a drawing power with us, and we were near to God even from childhood. And I assume I am speaking the sentiments and experience of many here present. I find it more and more to be the case that very many of those who become God's consecrated people have had a goodly heritage upon them, and have been born with a measure of relationship with the Lord and in favorable conditions to be drawn of Him and understand His Word, to hear the voice of God speaking peace and pointing them to Jesus Christ as the way, the truth and the life.

After we were drawn and after we were called, after we had thus responded and came to Jesus, what did we say to Him and He to us? The language of our soul to the Master would be, Lord, we would see the Father. And His answer to us would be, Whoever sees Me gets the best glimpse possible for him to have of the Father. You can not see God who is a Spirit. If you can see Me in the sense of seeing the history of My life and character, you get that which you can best understand and appreciate of God; I am the Father's express image; I was His perfect image in the flesh and now in Glory I am the express image of the Father's person on the spirit plane. You cannot see Me now, but in your mind you can see Me as I was, and as I was seen by My Apostles in this world, and you can approach from that standpoint and you may have fellowship to that degree.

We say, Lord, we appreciate this. We see your character was a beautiful one; we see your loyalty to the Father. We understand you came into the world and died for our sin, and our hearts respond with great gratitude to our Savior, and to the Heavenly Father whose plan you are carrying forward.

But now if we have found favor in Thy sight, tell us what thing we shall do whereby we may become more and more in fellowship with God, become children of God, and be recognized by Him as members of His family.

And Jesus answers us, and says: If you draw near to the Father you will become my disciples, and whoever will walk in My steps will not only have a better glimpse of the Father as He goes onward in the good way, but eventually he shall see the Father in the fullness of Heavenly glory. He will share My glory and see the Father. "Blessed are the pure in heart: for they shall see God."

Then we say, Lord, we are very glad, but we do not quite understand the way.

And His answer would be, as paraphrased from the Scriptures in general: It is not necessary that you should see all the way; it is only necessary that you should see in a general way the grand outcome of the plan, and in a particular way that you should see the particular step of each day and each hour.

And we say, Lord, what is the first step we should take?

And His answer is, Believe on the Lord Jesus Christ if you would be saved. You are to believe that I am the Redeemer; you are to recognize that you are sinners; you are to realize the sentence against you is a death sentence and you could never be freed except in this way which the Heavenly Father has appointed; you are to accept therefore My death on your behalf as being the Divine arrangement for the cancellation of your sins, and if by faith you accept this you are ready then to take the next step.

We say, Lord, by faith we do accept, we believe that you are the Anointed of God, that you are the one mentioned by the Law and the Prophets that should come into the world to be the Redeemer of men; we recognize you as being the Son of God, the one whom the Father sanctified and sent into the world to be the Redeemer of the world. We perceive that your death at Calvary was not for any sin on your part either in the sight of God or men, but that your death was a sacrificial one, that you laid down your life, that you permitted men to take your life from you when you might indeed have resisted them either by calling on the Heavenly Father for defense or by using your own powers of eloquence and logic by which you would have turned the minds of the people from being your assailants to become your friends and defenders. And we hear your word assuring us that the grand outcome of the ransom sacrifice is that the Kingdom of God will be established in the earth, and you will be the great King in that day, and then you will bestow upon mankind the great blessings of God for their uplifting out of sin and death, and out of condemnation and up to the full image of God in the flesh. Do we believe properly?

Yes, you believe properly.

Are our sins then forgiven since we thus believe?

No, my beloved, your sins are not yet forgiven: you have merely taken the step of faith; you are merely now come to the place where you may know the next step to be taken, and if you take that next step your sins will be forgiven, and at the same time you will be ushered into a new nature.

Lord, what is the next step, that we may take it?

The answer is, You are to know now that my present call and invitation is to a class who desire to accept the terms that they may become my joint-heirs in that glorious Kingdom that is to bless the world.

Why, Lord, is it possible that you would like to have us associated with you in that great honor, and blessing, and work?

I would be pleased to have you if you are of the right kind -- if you have My spirit.

Lord, what is Your spirit?

My spirit is a spirit of humility, a spirit of obedience to the Father, a spirit willing to abrogate yourself and to glorify the Father in your body and spirit which are His, And if you desire to become of the same spirit, of the same mind, if you desire to become My disciples and walk in My steps, then indeed you will be with Me and share My glory on the spirit plane.

The proposition is so astounding at first we say, Oh, Lord, what will be the cost? Surely there will be great cost attaching to such a great invitation as that. We see that a place in the Heavenly Throne and to be the great Messiah has cost you so much, you left the Heavenly glory and manifested your devotion to the Father's will, and you as the man Christ Jesus gave yourself unreservedly even unto death -- what would be the terms and conditions upon which we who are so much inferior might become your joint associates in that Kingdom?

And the Master answers, You would not be worthy at all except for what I have told you of My willingness to impute to you of my merit. I have died for the sins of the whole world and you are members of the world, and if you wish to have it so you may have a share of that forgiveness of sins now in advance of the world upon certain conditions; namely, first the exercise of faith, which you say you have; and, secondly, upon your making a consecration of your lives as I made a consecration of mine.

But we say, Lord, you had something to give; no wonder that the Father would accept yourself. You had a blameless life when you were in that Heavenly glory, and when you were made flesh you still were blameless, holy, harmless, undefiled, separate from sinners, while we were born in sin and imperfection. How can the Father accept us and give us a share with you?

Leave that to me. If you wish to be my disciples your faith must accept the fact that I assure you I will make good for all your blemishes. You may not understand it in full now, but as you will grow in grace and knowledge I will show you these things more and more clearly, and the entire plan of God will appear more and more logical to you as you progress.

And we answer, Oh, Lord, it is enough; we are completely satisfied -- more than satisfied; we rejoice to think that what little we may have of earthly time, talent, wealth, name, fame, opportunities, that these little things not really worth a cent, and which we do not know that we will

have the control of for a single hour -- that we may be privileged to lay these at the Father's feet through you, and that we should thus be accepted to such great honors.

And the Lord says, It is even so; sit down and count the cost.

And our souls answer the Lord, We do not need to count the cost, it is so little when we contrast it with the blessings, honors and favors of God which we are seeking for and which you have promised us, that there is nothing to count. Lord, we have nothing to give; it is not worthy of any consideration. We estimate the matter from the view-point of Saint Paul who declared, I count that all of these things of an earthly kind are but loss and dross in comparison to the excellency even of the knowledge of God; the knowledge of God is worth so much, just to know Him, just to get a glimpse of the Divine justice, love, wisdom and power, is worth the sacrifice of all the little we have, for we have nothing of any value. And as we thus begin to get the proper focus on the matter we say, Lord we give ourselves to Thee, it is all we can do; we simply give our little all and accept whatever you have to give.

And the Lord says, That is the right spirit, and immediately he imputes to us individually His merit, which makes us holy and acceptable in the sight of the Father, and the same minute that we are thus holy the Father accepts us as New Creatures and the begetting of the Holy Spirit is there, and from thenceforth old things pass away and all things become new. We are now counted as members of His glorious Church which is in the making, in the preparation, in the washing, in the cleansing, in the polishing, in the getting ready. The sins that are past are all cleansed, and the New Creature has no defilement of its own, but there are certain imperfections attaching to the flesh still, and although the flesh be covered with the imputed robe of Christ's righteousness, nevertheless these weaknesses may from time to time crop out, and the New Creature is to be prompt to notice them, because the New Creature is this new mind, this new will, that henceforth regulates, rules, controls, this mortal body.

I have found some of God's dear people who did not realize how much of a contract they have on hand, and they were very careless about watching the things specially given to them to watch; they were continually watching other people and telling other people about their weaknesses and forgetting about themselves -- a great danger. It is for us to realize our first obligation is in respect to our own flesh. God did not make me accountable for your flesh nor you for mine. He does indeed say we may help one another, and counsel one another, and build one another up, and we can indeed help one another to put on the robe of Christ's righteousness and to keep it properly; as we read in the Scriptures. The Bride makes herself ready. We can give each other valuable suggestions, but the responsibility really rests with you as a New Creature for your body, and with me as a New Creature for my body. And here we have the task of our lives, because in our flesh, as the Apostle says, dwells no perfection. Not all alike have imperfection, some have one degree, some another, and some are more imperfect and blemished in one way and others in another way; but as the Scriptures continually assure us, there is none righteous, none perfect, no not one. We all come short, and need to realize these shortcomings, and we are to fight the good fight against them.

But, Brother Russell, if God knows that our flesh is weak, and if He is dealing with us as New Creatures and not intending to judge us according to the flesh, what has the flesh to do with it,

anyway? Surely it makes no difference to God what the flesh may be if my heart is right, if my heart is pure and sincere.

Yes, it makes a difference. God has given you your flesh to practice on, and you as a New Creature will grow in grace or not grow in grace in proportion as you practice on this mortal body, or fail to practice on it, and on these difficulties that you are to overcome, and it is as you show your loyalty as a New Creature in fighting down everything in your flesh that is contrary to you and the Father, that you show your loyalty to righteousness, to truth, to God and the Brethren, in that proportion you are growing in grace and in that character which God can approve.

So you and I before we would be prepared to be of the class that God has called us to, must of necessity be developed; therefore whoever God calls and accepts in Christ and who has the begetting of the Holy Spirit, are in the School of Christ. Then begins the lesson they must learn; they must grow in grace, and grow in knowledge, and grow in love, and as the Apostle explains, be transformed. What does that mean? It means to be formed over again. Suppose a man accepts Christ: could he be formed over again? Yes, my dear brother; if he is not formed over again he will not be ready for the Kingdom. But this transforming is not a transforming of the flesh. Indeed it may affect your flesh, and I have seen many homely faces transformed into very beaming ones by reason of the spirit of the Lord within; but this is not the thought here; that is a secondary matter. The transforming, as the Apostle says, is the renewing of your minds, new minds, minds made over. Think of that! How can we make our minds over? You know how you sometimes speak of making up your mind. You balance a thing, weigh it, then decide so and so. You know how you used to decide according to your own preferences, now you must make up your mind not according to your own preferences, but according to certain principles, certain lines of righteousness, and principles of justice and love, so that the New Creatures in Christ have a new set of rules, altogether different from what they ever had in the world. The world has no such regulations and rules as are applicable to the New Creatures in Christ. Everything you do must be squared by the rule of justice. You dare not do as a New Creature anything that would be unjust to a neighbor, to a brother, or to anybody. You are bound at least to be just: to the very extent of your ability you must not be lacking in justice. I think there are many of the Lord's people who have not fully realized this part of the lesson, that the new nature and obedience to its rules means absolutely the Golden Rule on their part toward all others. They must not do to others what they would not have others do to them. Because of this, sometimes the way of the Lord is evil spoken of. Sometimes one may fail to pay his debts, sometimes he may be careless as to how he involves himself in debt; the principle of justice is not standing out prominently enough before the mind of such a one. He has been in the habit, perhaps, as an old creature of not respecting the rules and lines of justice but sliding through here and there as he or she might be able and leaving others in the lurch. That will not do for the New Creature: the New Creature has come under new rules and no matter how much the old creature might seek to shirk, the New Creature's duty is to bring the body into subjection, and that justice shall rule in every act and word, and as far as possible in every thought. So that with these principles of justice in our minds, we have that much of God's character likeness. How would you and I as New Creatures be like unto the Father in Heaven if we did not have the principle of justice? The cultivation of the principle of justice in your life and mine, and in all our actions and dealings, in all our words, in all our thoughts -- how close it comes to us! It may be comparatively easy to be just in our dealings so far as money is concerned, and say, I would not owe anybody a penny, I would pay to the very last mite, and I would rather live on the plainest of food than to be in

debt and be under obligation or be unjust to another, but it is not so easy to be thoroughly just in our minds and words. To be unjust in our words is so easy. The New Creature is to sit in judgment against every word the mouth may utter. No wonder the Apostle says, If any man sin not with his mouth, the same is a perfect man. It is for the New Creature, then, to be on guard that it may be developed along this line; and if it fails time and time again the New Creature must prosecute the matter, it must thoroughly show the Lord that it has no sympathy with injustice. You have to be just in your thoughts before you can be properly just in your dealings. The man who thinks unjustly in spite of himself will act unjustly: therefore it comes down to the very matter of controlling our thoughts. How shall I think of that man, or that woman? Never with a prejudiced mind, but always with calm judgment, seeking to give them the benefit of the doubt if there is any doubt whatever. Besides that, the Lord counsels great mercy on our part, telling us that He would rather we would err in the sense of being too lenient than in the sense of being just merely.

Then beyond justice comes love, the very highest of all the attributes of God. God is love. God is just, but He is love also, which is still higher in the sense that it implies something more than justice. He will do all of justice to everybody, then He will do a little more, He will do something of love; He shows us this in His dealings with our race. He was only just toward us when He condemned our race as unfit for everlasting life. And He might have remained just and never provided any redemption or any opportunity for us whatever. But God was more than just, and so in due time He provided the Redeemer. This was grace, this was mercy, this was love. And this love has been working all through God's great plan for our race, providing first the Savior, now providing the Church, and making provision for you and for me in His mercy that we might come from the ranks of sinners and up to the ranks of glory, and forgiving all of our past for us and giving us all the encouragement of the way, and the assurance of His love and favor, and making all things work together for good to us. This is the love of God, and if we would be children of our Heavenly Father we must as New Creatures have this character likeness, we must have love. What will that mean? That will mean sympathy and assistance, and not merely justice. There is nothing of grace in the giving of justice: it is right; anything less than justice is wrong; but we are to be more than just, we are to be kindly affectioned one to another, forgiving one another even as God for Christ's sake forgave us. He is wishing that you shall see that quality in His character and shall copy it in your life, and that I shall see it and copy it in my life. We see then what Jesus meant when He said, "Be ye perfect, as your Father in Heaven is perfect!" That is what He meant, to copy Him. Not that you can ever get your mortal body to that perfection where it would be perfect as God is perfect, or all your actions perfect as God is perfect, but He did mean that you were to have your mind in full sympathy and accord with God and His arrangement, striving to the best of your ability to practice on this mortal body so as to bring it more and more into accord with God. Why? Jesus said the Father is kind, even to the unthankful. It is comparatively easy to be generous toward those who are kind to us -- to those who have done something for us and we would like to do something for them in return. It would be a mean disposition that would not want to do that. But that is not what God is inculcating. It is not merely to have kindness and be as good to another as he is to you, but more than that, to be kind to the unthankful, to those who are ungrateful, to those who despise you, and hate you, and persecute you. See how our poor world in its blindness has been misrepresenting the Heavenly Father, picturing Him as worse than the devil, and He is kind nevertheless. The poor world in its blindness has gone far off in wicked works, in every way opposed to Him, but in His kindness He is pursuing, and He is providing the blessings necessary -- first the Redeemer, then the Church which is now being developed.

But as the Bible says, we are in the School of Christ, we are being taught of God, we are His workmanship; He has been working in us by His providence and Word, working in us by our experiences which He has made for us, and the opportunities He gives to us -- all of these things are designed by the Lord to bless us and develop us in His own character likeness, that, as Jesus said, we should be like unto our Father in Heaven, so that we should be holy, even as He is holy, that our intentions, our aims, our desires, should be of exactly the kind God has.

If, therefore, you find you have in your heart a feeling of bitterness and envy, or strife, beware; that is a dangerous condition; that is not of the Holy Spirit at all; you are not holy as He is holy if you have these elements of character, because the Apostle explains that all of these qualities of character are works of the flesh and the devil, and if you have them it is that much of the flesh and devil working in you. And if, on the contrary, you have holiness, and a completeness of desire to know and to do God's will, and if this is an increasing power in your heart, then indeed you are being sealed of the spirit, and the character likeness of God is being impressed upon you, you are getting more and more day by day to see things as God sees them, to sympathize with the things God sympathizes with, and to be opposed to the things God is opposed to. That means that we shall love righteousness and hate iniquity. So you remember it was written of our Lord, and that was the grand climax of His character, "Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" -- above angels, above the Church, making Him head over all things to the Church, and saying that all the angels shall worship Him. How much did He love righteousness? You want to see, because you want to copy Him. He hated wickedness so that He would in every way avoid iniquity, injustice, unrighteousness, sin, and He loved righteousness to the extent that He would rather die even the death of the cross than resist the will of God. This, dear friends, is the great test of character that is going on with you and with me, and according to these lines God is dealing with us. And it is not merely that we are fighting the good fight and trying to accomplish something in our flesh; because you may never succeed as a New Creature in getting as good control of your flesh as somebody else may have of His flesh at the very beginning of the way; but what you do want to see, and what God wishes to see in you and in me is that our whole hearts are set for righteousness, and that we love the right and hate the wrong and that we are striving to the best of our ability to put down the wrong and to uphold the right, especially in ourselves, in our own characters and in our actions, words and thoughts. So shall we be the children of the Highest, and so when our great Redeemer in the end shall examine us for graduation He shall be ready to say to us, as He is represented as doing in the parable, Well done, good and faithful servant; you have been faithful over a few things -- not very much, you did not have much to be faithful over, but you have shown the right spirit -- I will make you ruler over many things. If you would fight so loyally against sin in your bodies, if you would be so loyal to the principles of righteousness under conditions as you had them, I know that with the perfect bodies that I will give you in the resurrection you will be able and perfectly willing then to do the will of the Father perfectly. And so the Father will be glad to have you fully His and to have you glorified with the Savior at His right hand.

(Edmonton Journal, June 24, 1913)

PASTOR RUSSELL COMES TO CITY WITH STUDENTS

Will Arrive in Edmonton to Deliver Address on Wednesday Night

"BEYOND THE GRAVE" IS SUBJECT OF LECTURE

Entire Party on Special Train on Way Back From Los Angeles Convention

Pastor Russell, in company with a special train party of about 200 International Bible student delegates will arrive in Edmonton on Wednesday morning from Calgary. He will give a lecture in the Empire auditorium, Second street in the evening, beginning at eight o'clock, upon the theme "Beyond the Grave."

The special party first assembled in Chicago under Dr. L. W. Jones, a well known Bible class leader. Twenty-six states and five Canadian provinces are represented in the gathering, which left Chicago on June 2, to attend the Los Angeles and the Seattle Pacific coast conventions, going via Hot Springs, San Antonio, Los Angeles, San Diego, San Francisco, Portland, Tacoma, Seattle, Victoria and Vancouver.

WORKS WHILE EN ROUTE.

Much work has been done en route. Pastor Russell is an ever busy editor, author and preacher. He is accompanied on this trip by his secretary, who is kept busy between cities in connection with Pastor Russell's literary work. Additionally Pastor Russell has delivered at least one public lecture in nearly every important city en route. He spoke in Portland's new Arena Rink to an immense crowd, and is scheduled to deliver his now famous lecture on "Beyond the Grave" in Edmonton.

John T. Read, basso, of the American Conservatory of Music, Chicago, is in the party and is to direct the musical program of the evening.

The enormous number of people regularly reading after Pastor Russell reaches a marvelous figure. His weekly sermons are now published in nearly 2,000 newspapers, reaching approximately fifteen million subscribers. This, figured upon a basis of only five readers for every paper, brings Pastor Russell's weekly congregation up to 75 million. Additionally, he is well known through his books and many special articles published in a religious press.

SPEAKS TO ALL CLASSES.

Pastor Russell is the duly elected pastor of the London Tabernacle, the Brooklyn Tabernacle and the Washington Temple congregations, and is president of the International Bible Students' Association and the Watch Tower Bible Society.

He accepts his maintenance from the latter society and accepts no salary or fee from any of his congregations, nor for delivering any public address. In harmony with this policy, he speaks only in

public halls where Catholics, Jews, Christians, skeptics and all, can meet together to consider the Bible on its merit.

The party goes to Winnipeg on Wednesday night, and will then visit St. Paul and Minneapolis, winding up their trip at the International Bible Students' mid-summer convention at Madison, Wisconsin, arriving there on July 2. This trans-continental tour covers over 8,000 miles in a period of 30 days.

WILL GO TO LONDON.

Pastor Russell is scheduled to go to Great Britain July 25, to conduct a series of meetings in the Royal Albert hall in connection with his London Tabernacle work. He will speak in the leading cities of Europe and the provincial cities of Great Britain on week day nights, returning to London for three or four big Sunday meetings.

Those looking after arrangements for the Edmonton meeting anticipate that an immense throng will assemble to hear the famous international preacher. They lay stress upon the points that all are invited, that seats are free and that no appeal of any kind will be made for financial assistance.

PASTOR RUSSELL IS IN CITY WITH 225 BIBLE STUDENTS

They Held Two Meetings This Morning and Lecture Will Be Delivered Tonight

"BEYOND THE GRAVE" IS TOPIC OF ADDRESS

**Clergyman Says He Has Preached More Hell Than Anyone Else,
But Not the Fire, Brimstone and Pitchfork Variety**

The special train carrying Pastor Russell and party of 225 Bible students, now touring the western provinces, arrived in the city this morning at 9 o'clock.

When asked about the charge that he is a "no hell" preacher, Pastor Russell replied:

"There is no minister in the world that preaches more hell than I do, but the hell that I preach is the hell of the Bible and not the hell of the fire, brimstone, pitchfork and sandpaper-slide variety. The hell of the Bible is a most reasonable interpretation of the original Greek and Hebrew terms -- Hades and Sheol -- which means the death state, the tomb."

A meeting was held in the Empire theatre auditorium this morning for the benefit of Bible students. It took the form of a prayer, praise and testimony meeting. Short addresses were given by several of the ministers accompanying the party.

MEETING THIS AFTERNOON.

Another meeting is being held this afternoon in the Empire auditorium. Pastor Russell addresses the Bible students on "The Body of Christ and the Import of True Christian Living." There are about 350 of these students now in the city.

Tonight at 8 o'clock the pastor will deliver his celebrated lecture on "Beyond the Grave." He is meeting with great success in this lecture, drawing crowds that test the capacity of the auditoriums, hundreds and sometimes thousands having been turned away. In Calgary last night an audience of 2,500 listened with rapt attention throughout this discourse.

Pastor Russell is an independent Bible exegete, whose commentaries on the Bible called "Scripture Studies" have reached an enormous circulation being now in the eighth million. About 2,000 newspapers carry the pastor's sermons weekly.

When asked regarding the origin of these Bible students the pastor said:

"I find in the world today a hunger for the Bible such as is unprecedented in past history. These Bible students have sprung out of all denominations and, in harmony with the spirit of our times, are seeking information from the Bible in its own light rather than from the creeds formulated in the dark ages.

WANTS TO INVESTIGATE.

This growth of Bible students is a spontaneous effort on the part of all Christians everywhere to investigate the Bible in the light of the Divine plan of the ages."

Edmonton, Alberta, Canada

FROM Calgary we made a side trip of about two hundred miles farther north -- the most northern point of our tour -- reaching Edmonton about 9 o'clock in the morning. None of train party had ever been to this city, and it was also Brother Russell's first visit. The class there is but a few years old, nevertheless they are wide-awake and had made excellent provisions for the meetings and entertainment of the touring party. Many friends in the Truth came long distances and experienced considerable difficulty reaching Edmonton. One old brother, about seventy-five years of age, came sixty-five miles, driving the entire distance in a little buggy. We felt that our visit to Edmonton well repaid us for the entire tour. The following discourse by Brother Russell was greatly enjoyed by all, but especially by the Edmonton friends, as it was the first time many of them had seen or heard him:

Discourse by Pastor Russell.

Subject: "GOD'S MESSAGE OF GRACE"

THIS is my first visit to Edmonton, and I want to say in advance of my discourse that I am very much pleased to meet with you and to note that the same Heavenly Father who has been blessing His people elsewhere has His glory to shine into your hearts also; and thus we recognize that all who belong to Him caused some of the light and knowledge of are members of the one family of which He is the Head; of which our Lord and Savior is the elder Brother, and of which we are all members in particular by the Grace of God through Christ. I greet you all, then, dear friends, in the name of our glorious Savior, and in the name of the one common salvation which we all have through Him, and in the hope of that glorious attainment to which He has called us by His grace; namely, joint heirship with our Savior in the Kingdom. I wish you all as a little class here at Edmonton, and those at other places who are meeting with you here, very much of the Lord's blessing, and assure you that our Heavenly Father's arrangements are such that all the sheep of His flock may have His blessing, and care, and protection, and oversight, here as well as in Brooklyn and everywhere else. How wonderful it is that we find the provision of our time is such as to give meat in due season to the household of faith everywhere! Just a little while ago we could not have believed it possible that way off in this north country, and way in the south country, too -- in South Africa, and in India, China, Japan, Australia, and everywhere, all the world over, the same message of God's grace and truth could go, and that all of God's people could think, and feel, and sing, in harmony, and have the same Manna text every day, and the same lessons in general every week. It seems very wonderful. Then you, know, I visit you twice here every month in the Watch Tower, and we have good long talks together. All of these things are of the Lord, evidently; He made them all for us; we are living in this happy time, this wonderful day of privilege and blessing more than ever known in the world's history before. I trust, then, that this little convention tour and our

coming to Edmonton, and your meeting with so many of the friends from 34 states of the Union, will bring cheer to your hearts and great encouragement in the way, and that we will all depart this evening in the same joy of the Lord.

My text for this afternoon is the words of the Apostle, "Be filled with the spirit" (Eph 5:18). This word "spirit" has given a great many of the Lord's people perplexity of mind. We read of spirit and spiritual things in so many different ways that people are confused, especially in view of the fact that for some centuries the doctrine of the Trinity has been very prominent before all our minds, and according to that doctrine we were taught that the Holy Spirit is a third person, a third God as it were: one God the Father, another God the Son, and another God the Holy Spirit. Then we were told that these three would make one God, and we did not understand how the three could be one. Then we were told there was only one God after all, but there were three manifestations of the one God. And the more we were told the more we were perplexed; and the more we inquired the more we were told that this was a great mystery which nobody understood. Now we find, dear friends, that the mystery is mostly in the fact that we have been believing what is largely mystical and not what is real, not what is in the Bible. If we take the Bible for it the mystery clears away and everything becomes very simple and clear.

First of all, we should know the meaning of this word "spirit." The word spirit in the Hebrew language is used in a general way as covering anything of influence or power that is invisible. Any invisible power is spirit power. Any invisible influence is spirit influence. The thought of invisibility goes with the word spirit -- that which is not seen, not tangible, cannot be handled. So that a thought upon the mind is called the spirit; as we read in the Scripture, Who knoweth the mind of a man, or the spirit of a man, save the spirit of man which is in him? That is to say, your own mind knows your own mind. I cannot know your mind, and you cannot know my mind except as I express myself. So no one knoweth the spirit of man except a man's spirit, and likewise the Apostle says that no one knows God's mind, or God's spirit, except God. God only knows His own mind, His own purpose, His own intention. There is a general way in the use of the word spirit; it stands for the mind, the will, the purpose. It also stands at times for power; as, for instance, the spirit of God moved upon the waters. It was not God's mind that moved on the waters, it was not His thought; it was the spirit of power or energy from God that moved upon the waters and caused them to bring forth.

Then, again, we use the word spirit in connection with all life. When we say a dog has a spirit of life we do not mean the dog has a ghost in him; we mean the dog has that quality or principle which we call life. We call it the spirit of life because you cannot see life. You know how you could kill the dog, stop him from living, but you do not know how you could put the life back again. When you kill a dog you do not see the life going away. That principle of life came from the dog's parents all the way back. The spirit of life in a horse or other animal comes down from the parent. So with humanity. You received your spirit of life from your father, and he received it from his father, and so on all the way back to Adam. God gave that power of spirit of life to Father Adam. Nobody but God can give the spirit or power of life, but as long as you have it yourself, even a little spark of it, it is possible for you to give it to another; just so in the ordinary way God has arranged the power of procreation. Every father has the power to give life to his child; he gives some of that spark which he received; he cannot give any more than he received or possesses. What he gives may be under more favorable circumstances and his child may live longer because of more favorable

environment, but it cannot get more life than its father possesses. So this is called the spirit of life, or the opportunity of living, this spark of vitality which God gave. Now, what the spark of vitality is nobody knows; it is merely the power to live. You see the same thing in a tree; that little bud on the tree has life in it, and if you break off that bud you will kill the whole matter, but there may be life enough in the root to send out another bud. Each bud would, therefore, be a child from the root, but it is the same spark of life. If you freeze the seed or roast it you destroy the germ of life in the seed and it will not germinate because there is no power of life there.

Now, God is back of all of this life and it is an invisible thing; you can tell when a thing is alive but you cannot give the life. God declares that He gave life to father Adam on condition that he would use that life in harmony with his Creator's will, and if he would not use it in harmony with His will He would recall it. Now, recalling it would not mean that it would be a thing that would have ears and be able to walk. For instance, I give you permission to go some place and to get something that is mine; suppose I had a valise and I would give you permission to go and get that valise and you can have it. The permission is what I give you, and while you are on the way I may recall that permission and say, "Stop, I will change that, I have recalled it." It does not mean the permission had ears to hear, and that the permission walked back to me, does it? Just so when God recalls the power of life it does not mean something goes back to God in a literal sense; it is a permission to live. He gave the permission to live and then He recalled it. So the Bible says that the dust returns to the earth as it was, but the spirit, the spirit of life, the power to live, returns to God who gave it -- returns in just the same way the permission I gave you to get my valise returns to me. I had the right to give you permission to do that, and I had the power to prohibit your doing that. God has a right to give us the power to live and He has the right to countermand that and say, "No, you are not using that life as I intended, therefore I recall the privilege of living." It is not a thing: it is merely the privilege of living; and the spark of life which God started keeps on going except as unfavorable circumstances might stop it here and there. You can start it in your children and they may go on for a certain distance and something unfavorable stops it with them. But before it stops with them they may have given a spark of it to their children; and so it may continue on, but it is merely the privilege of living, and it is called the spirit of life because life is a thing that is not tangible, that you could handle or see. It is not a thing at all; it is a principle, a right, a privilege.

So much, then, for the meaning of the word spirit. We are not going into it more in detail now, but coming back to our text we read, "Be filled with the spirit." What spirit are we to be filled with? Is it the spirit of life we are speaking of? Oh, no, because it is addressed to people who already have the spirit of life from their fathers else they could never hear or understand anything. It is addressed not merely to natural men, it is addressed to New Creatures; hence it does not refer to the natural life at all. It is speaking of another spirit of life. Is there more than one spirit of life? Yes, we answer, there are two spirits of life. How is that? This way: When God gave to our human earthly parents the right to live that was the earthly spirit of life, or the right to earthly life, that He gave to them, and with that right to earthly life went certain powers. As soon as that life came into the body of Adam he became a living soul -- not that he got a living soul, not that a living soul entered into him, but he became a living soul. Well, says somebody, I do not see any difference whether he became a living soul or whether a living soul was within him, or whether he had a living soul. There is a difference; there would be the same difference as whether you have a dog or whether you are a dog. You say, I have a soul, or, I am a soul. Do you see the difference? You have a dog, or, you are a dog. A soul is a being, a thinking person. You cannot be a thinking person without that

spark of life, and you cannot be a thinking person without the body; and the kind of a person you will be depends upon the kind of a body you have. If you have a body like a dog, we know what a dog can do. We see from the shape of the dog and his head just what he can think and do. We see a horse and a cow and we know what they can do. But we look at a man and say, that man has a higher intellectuality than a dog, and therefore the spark of life which the man gets enables his thinking apparatus to think far higher than the dog could think, but it is the same kind of life; it is the same spirit of life in a beast that is in the man: it is not a different kind of life. It is the same kind of life in a lily that is in an oak, but in an oak it leads to a great strong tree, and in a lily it leads to a tall, slender stick with a flower on it; that is vegetable life. In a dog, or horse, or cow, or man, it is all animal life, the spirit of life animating animal bodies or physical bodies, and the kind of thoughts and personalities will depend upon the shape of the body; so that you as a soul are different from me as a soul. The difference in your disposition and mine is exactly the same as is manifested in the shape of your head and mine, and the shape of your face and mine, and as there are no two faces exactly alike so there are no two souls exactly alike; they could not think exactly the same. Now we can train our thoughts, we can bend our thoughts, so to speak, and bring them into the same channels, but naturally, without any such bending or training you are according to what you were born, and according to what your environment and circumstances have made of you. Suppose you have twins, who are very much alike, can hardly tell them apart, but you train the one in college and under certain conditions, and you train the other one under different conditions, and there will be considerable difference because of their environment. Suppose one gets no education and the other gets a college education, you can see that the one would be very different from the other. Now their souls, their personalities, were practically the same to start with as twins, but the different circumstances made one much nobler and developed him much more, and left the other one in a very undeveloped condition; he did not bring out all the possibilities of his organism.

So much then for the spirit of man that is in him -- the human life of a man. And then we use that same word life, or spirit, when we speak of the mentality of a man; for we speak of God being a spirit, and the will of God, and the mind of God, and the mind of Christ, and so the spirit of man, and mind of man, and will of man. You may will this, or will that, you may think this or that; it is the will of man, it is the mind of man; you think on your own plane, according to your own development. We get now to the highest thought of spirit -- "God is a spirit." What does that mean? God is a spirit being. That means God is a being that is invisible to men, that is mighty and powerful and influential, and we cannot see Him because He is a spirit. He is an intelligent power. We see various things respecting this great power. As Jesus said, God is a spirit and they that worship must worship Him in spirit and truth. It is only with your mind that you can worship God in a way He will be pleased with. In order to give worship to God that He would be pleased with we must raise up to Him and recognize Him as a spirit, and in our hearts and minds we must do Him reverence. Many people worship God in an outward form and their hearts are far from Him. He does not pay any attention to their forms at all.

God who is a spirit has made other spirits. He has made Cherubim and Seraphim, and the angels, different orders of spirit beings. They are all higher than man; they are all spirits; you cannot see them; they are all intangible. We merely know about them through the Bible. The Bible tells us there are such and we believe that God made these spirit beings. They are more like God in this respect, that He being a spirit or invisible person, and they, being spirits or invisible persons, are that much higher than man who is a material being. Now what a spirit being is you and I do not

know; the Bible does not tell. It is not a spirit nothing, it is a spirit being; and the Bible tells us there is a spirit body. We are not to think of spirit as being merely some gas, etc.; that is not the thought; but it is merely so different from our body that it is not possible to understand because the Bible does not attempt to make it clear or to explain to us. The Apostle says we do not know what we shall be, but we do know when the change shall come the Church shall be made like her Lord, see Him as He is, and share His glory.

We now have before our minds the spirit beings, the earthly beings, and the difference between these, the difference between the mind of the spirit being, which is the spirit of a spirit, and the mind of a human being which is the spirit of a human being. God's mind, God's spirit, would be the spirit of a spirit; man's mind would be the spirit of a man. Then we would say of Satan that he is a spirit being also, and the mind or spirit of Satan would be a different mind or spirit from the mind or spirit of God; because Satan, as the Bible explains to us, is in antagonism to God; his mind therefore is operating in opposition to the mind of God. So the Bible explains to us that the will of God is that which is in harmony with all the things that are right, and just, and loving, and good, and true; this is the spirit of God the Holy Spirit. Mark now! God's mind, God's disposition, is holy. We see then what it is for God to be a spirit and what it is for Satan to be a spirit. God is a holy spirit, one that is perfect, one that has these grand qualities of character, and all the angels of God who are in harmony with Him are holy angels because they are holy spirits, or those spirits which are in conformity to God's standard of righteousness, justice, love, wisdom and power, co-operating with the holy God, the great Spirit, the Father of Spirits as the Bible says. Then, on the other hand, we have Satan the antagonist, the rebel, opposing God. He is not only a spirit being but he has the mind or spirit of Satan, is in antagonism to righteousness, the foe of God and the foe of all those who are in sympathy with God, and then he has under him, as the Bible explains, a whole corps of fallen spirits, fallen angels, and they have his spirit, and disposition, and mind, and they do in harmony with him, he being the head over them. He is the prince of demons; they are demons, evil ones, and he is their leader. This principdom of Satan is not of divine authority, but, as the Bible says, he was one of the higher order of the angels when he fell, and being of a higher type of nature he naturally became superior to and the commander of these other inferior fallen angels. Now here are these great forces that are in opposition to God and the spirit of holiness and all who are in sympathy with that spirit, and Satan and his spirit, or mind, will, of unholiness, in opposition to all who are in sympathy with Him. Now mankind may take sides with either God or Satan, and so the Scriptures speak of some as being the children of the devil because his works they do; that is, they have received his spirit, they are exercised by the mind of Satan and the same spirit of opposition that Satan had; therefore they are called the children of the devil. Has Satan really begotten any children? No, not in the full sense of the word, but his spirit has been contagious and he has more or less blinded and confused the human family; and he has put light for darkness and darkness for light until, deluded by him, they have taken the same antagonistic view that he has, and are manifesting his spirit.

Father Adam as a perfect man had a perfect mind; not like yours, not like mine; he had perfect judgment; he was well balanced and there was nothing of peculiarity about his mental makeup. He was not peculiar in the sense of being unreasoning and lacking power of mind of some kind, just as liable to go into error as into right; his mind was so balanced that he would always know the right from the wrong, and in that consisted his perfection. Just so if you and I had perfect brains we would know right from wrong without anybody telling us; but because of our fallen condition we

find people who do not know right from wrong, and some know better than others know. For instance, some people have thought it just all right to burn each other at the stake because they did not know any better. Their brains were unbalanced, they were deluded and thought amiss. They were not necessarily bad people, but they got the wrong view of things and with their poor, imperfect heads did what they would not have done if they had had sound heads. So the Apostle, speaking of the Church, tells us that when we become the Lord's people we receive the spirit or disposition of a sound mind. Naturally we are insane; some are more insane and some are less insane; some have better judgment and some have poorer judgment. But just as soon as we become members of the special class, begotten of the Holy Spirit, and the transformation of character begins, it tends to make us more and more sound in our reasoning. Even with poorer brains, directed rightly with the Lord's Word and the spirit of righteousness, we could do better than we would have done otherwise. And that is the spirit of a sound mind, the disposition that belongs to a sound mind, that we have. We do not have a sound brain, but God's brain is sound, and if we have His mind, His spirit, dwelling in us and directing us then we are regulated more and more by the spirit of a sound mind.

Father Adam in his perfection had a perfect mind and it was so in harmony with God that God could talk with him as to a friend, a son. He called Adam His son and talked with our first parents in the Garden of Eden, and in every way they were able to appreciate Him and to commune with Him because He had made them so much higher than the cattle and other creatures. He made them purposely in His own image. We are not to suppose God has fingers and nails, and toes, etc., as we have, although sometimes these figures of speech are used. We do not know what God's person is like because the Bible does not explain, but we do know the sense in which man is in God's image is that he has these mental qualities like his Creator's, so that he can reason as God reasons. Now you see the dog cannot do that; the dog has not the image of God; the dog cannot reason on higher things. A dog can reason a good deal and understand a good deal, and the Bible speaks of a dog as being a soul, and a fish as a soul -- everything that has intelligence the Bible calls a soul or being -- but these different souls, or beings, fishes, beasts, etc., have souls that are more or less intelligent, though none of them at all anything near the intelligence of humanity. For instance, you can speak to your dog and say, "Go bring in the sheep." and there are dogs that have so much intelligence and knowledge that they can count and know every sheep in a large flock, remembering probably 100 or more, and would not miss a single one of them but bring them all in. You could tell the dog to go outside and the dog would know what you meant and go outside; or, Come and lie under the table, and he would know what you meant. He has a certain kind of intelligence and reasoning power, and that intelligence constitutes a dog, a soul -- not that the dog has a soul, but the dog is a soul, and because he is a soul he is able to think and reason; and any being that is not able to think and reason is not a soul. Any being that is able to think is a soul.

When we come to man, we find that Adam as a perfect man, a perfect soul, had a good mind based upon a good bodily organism that God was pleased with, which enabled him to think, and study, and reflect, upon justice and wisdom and the relation of things to right and to wrong and to everything else. So in that respect he was like his God. Suppose you say to the dog, "Now you know how to count the sheep, I will tell you something about astronomy;" and the dog merely wags his tail and looks at you; he does not know anything about astronomy. You might try to teach him all your life and he would not know a thing more when you would be dead than before, because he has not any brains to take in astronomy, although he has brain power for some other things. You

and I as human beings have these qualities the dog has; he loves to eat and has an organ of the brain that says, This tastes good, go and eat some more, and you have that same organ which is called Alimentiveness, in the human brain which says, I want to eat, I like to eat, it tastes good. Then some dogs have more Acquisitiveness and some less. Some dogs when they have more bones than they can eat will go and bury them and keep them for the future. They have economy. They have Secretiveness and various other qualities which are the same as human beings have. On many of these things they reason just the way we do, because they have these organs of thought and reason just as humanity has. They have love and sympathy. Many dogs and horses have been known to die from sympathy when a mate would die. The horse or dog would be so attached in his sympathies that he would die of grief. There are many cases of that kind which you have all heard about. They could not take any pleasure at all in life, and simply died from grief. But they lack other qualities; they lack God-likeness; the image of God is lacking. It is these qualities in us that constitute us the image of God -- the ability to think along these higher lines that the dog cannot.

We would say then that father Adam had the spirit of God in the sense that his mind being perfect would be in harmony and accord with God's mind or spirit; he had the spirit of God not in the sense that you and I may get the spirit of God; he had it in the sense that he thought as God thought, and viewed matters as God viewed them because he was made so that he would think of things from that standpoint. So God tells us in the future He will pour out His spirit upon all flesh and they will all then come back again. That is to say, as they receive of His spirit it will mean they will be coming back to this soundness of mind; all through the Millennial Age they will be raising up, receiving more of God's spirit, their brains will be coming more nearly to the perfect standard; more and more they will have the right mind, the mind of God, on every subject, until when they shall have reached perfection, and their heads are perfect in every sense of the word, they will be back again as Adam was in the image or likeness of God. In that sense of the word God's promise will be fulfilled that He will pour out His spirit upon all flesh. It will be poured out in a different way from what comes to the Church. The way in which it will be poured out to mankind will be that they will be instructed in what they should do, and as their minds respond and they are obedient to the laws of the Kingdom they will gradually grow to physical, mental and moral perfection. And they will thus be coming back into the spirit of God, into His likeness, into His image, as Adam was at first.

But now we are coming to the most important point we wish to make -- how you and I are to apply this text, namely, "Be filled with the spirit." God does not intend that the world should have His spirit; the fallen man could not have God's spirit! and so just as soon as man became a transgressor, and took an attitude of opposition to God, he was thrust out of the Garden of Eden. God withdrew Himself, and left the man, the sinner, alone. Now he could have no communion with God; he could merely think along his own lines; he had no further guidance from the Lord and his mind began to operate lower and lower and the higher qualities of his mind began to dwarf more and more. I was not there when they were put out, but I fancy I know just how they got along after they got out. While they were in the Garden it was all nice between father Adam and mother Eve; they would say, "Have some more of these nice fruits, they are plentiful, take plenty," and they would eat all they wanted and when they wanted to, and had everything very nice; but after they were thrust out into the unprepared earth where the thorns and thistles were, and where they must earn their bread in the sweat of face it was a different proposition. Father Adam grubbed the earth with its weeds and thorns, and he would say, "Now, Eve, you be more careful how you use those potatoes,

because I tell you I put in a lot of sweat and work getting those potatoes ready." And she would say, "Adam, you have become very stingy; you used to be generous in the Garden." "Yes, but they were plenty, and we could get nice things then and we only had to pull them off the trees." So you see this quality of selfishness would come in very naturally, and I am sure it was not a week before they had a scrap. Adam loved his wife enough to be disobedient to God that he might have her company and fellowship, but I am sure it was not long before they had a scrap, because the conditions had changed. And so it is now, my dear friends: plenty of people would be nice people if conditions were changed. Just change the conditions to what they will be during the Millennium and the people who are living would be ever so much nicer people; they would not have to tramp all over each other, and would not have to fight and cheat each other to get the best of everything. This was the condition of things when they had their first son, and Cain naturally enough was marked before he was born. There was some kind of a mark set on him after he became the murderer of his brother, but he was marked in his birth. You can see that from his character and the disposition he had. Where did he get the character? I presume that at the time of his conception and development father Adam and mother Eve were feeling very, very cross, very much disappointed that they had gotten out of the Garden -- why was God so cruel to them anyway? Why should He not overlook that first transgression? Why should He not be more generous with them? -- and in their feeling of envy, and jealousy, and hatred, poor Cain got his birthmark, and he was envious and jealous, too. I used to wonder how the race could deteriorate so quickly that the first son of perfect Adam and Eve could be a murderer, and have that bitter spirit, but I see it now; he was marked from his birth; and the fall came in rapidly in his moral qualities -- much more rapidly than in his physical qualities. He was still strong and vigorous in his physical qualities, but he had the marks of hatred and selfishness; the meanness and quarrelsome disposition were there because he was born that way. Sin had entered into the world and all the things of God's spirit were not there. God had withdrawn Himself. He would not deal with Adam and his race at all; He would not call them sons any longer; they were rebels, they were under sentence of death -- "Dying thou shalt die." Even when God dealt with the children of Israel and made them His special servant people for a time He would not call them His sons, would not give them His spirit, would not beget in them His spirit. Why? Because His law required satisfaction of the penalty first before this would be proper, and He had a wise reason for putting it so; it would be the best way in the end. It was not that God was feeling jealous, and feeling as though He wanted to be particular to a hair's breadth as to the formality of the matter, but He fixed it so that it would require a redeemer to die for our sins before the forgiveness of sins would come, so He might thus illustrate the dealings of His Kingdom, the principles of His government. The first we could know of any return to God's spirit was when Jesus came. God did put His spirit on the prophets of olden times -- not in the same way that it was upon father Adam in that they would be in His image, for they were imperfect men like the rest of the world; nor in the same way He gives His spirit to the Church -- not the spirit of adoption; they were not adopted into His family and the prophets did not become sons of God; but God's spirit operated on the prophets in a mechanical way, just as you would go to the piano there and strike the keys and bring forth certain sounds. The piano has no knowledge of the matter at all; it merely responds to the touch that you give it. So the Scriptures tell us the prophets of olden times spake and wrote as they were moved -- that is to say, the piano would make a sound as it would be moved, and the one moving it would be the player. So God was the One who moved these prophets to speak and write things they themselves did not comprehend. They knew the words they were saying, but they did not know their meaning. Neither did other people know the meaning, and neither could the meaning be known until God's time for it to be known. When God's time came for it to be known

then His spirit would give His people an understanding of that which had been written long, long ago.

John, the forerunner of Jesus, was the last of the series of prophets, the Bible tells us, and he was filled with the spirit from his birth. That is to say, God's power began to operate upon him at his birth, and even before his birth, as we have the record that John leaped in his mother's womb -- showing the power of God's spirit operating on him there. The spirit of the Lord was upon him from his mother's womb, is the record. And he continued under the special guidance of God to be a very special prophet because he was the one who was to introduce Jesus. But this did not make him a son of God for he was not begotten to a new nature at all; he was merely acted upon by the Lord and guided. He was a very good man undoubtedly, and was guided of the Lord's spirit in what he said and did, and was used of the Lord in announcing the Master. Then came Jesus. Jesus had been in the Father's likeness in His prehuman condition. The Bible tells us He was the very first of all the spirit beings, the only one indeed that God directly created -- the beginning of the creation of God, the firstborn of all creation, that in all things He might have the pre-eminence, might be first, highest. Then this Logos, our Lord in His prehuman condition, was with the Father, and all things were made by Him, and without Him was not one thing made that was made. He had God's spirit in the sense He was in God's likeness and image, in His own perfection of character, and His mind would be in full accord and sympathy with God's mind, just as Adam's mind was in full accord and sympathy with God. Then He had God's spirit in the miraculous sense that God's power came on Him to do all of this creative work. He had it both ways; not only that He had the mind or spirit of the Father, but He had the energy or power of the Father operating through Him. Then when the time came for God to provide a redeemer for the world, His arrangement was that the one who would be the redeemer should be the great one who would be the restorer. He could not be the restorer unless he would be the redeemer, and God fixed it so that in order to be the redeemer it would mean a test of His humility, and obedience, and loyalty to the very last degree -- faithful unto death, even the death of the cross. And He was faithful. This opportunity was given to Him instead of to some of the others, the Cherubim or Seraphim -- given to Him as an honor, as a privilege. Why? Because the one who would do this, the one who would be thus obedient, the one who would thus be man's redeemer in God's plan was to be highly exalted far above all other beings; and it was God's will that this one, the Logos, who had always been first in the Divine order, should continue to be first, should continue to be Head over all; therefore to Him first of all came the privilege, the opportunity, that He might come into the world and be the redeemer, and by becoming the redeemer to become also the Lord of Glory, a partaker of the Divine nature and a joint-heir in all the realm of the Father's universe. And He was faithful, and He attained. When He was the perfect man He had the spirit of God in the same sense that father Adam had the spirit of God, and He maintained that spirit, or mind, or likeness, of God as the man; and instead of doing as father Adam did, saying, I give up, I will not be in accord with the Father, He took the very opposite course, and when the time came and He was 30 years of age He sacrificed all of His earthly rights. "Lo, I have come to do Thy will, O My God." That is the reason I came into the world that I might do your will; I am here for that very purpose -- everything written in the Book. What book? The book of the Law and the prophets. What is written in the book? The Law was written in the book. But that was not what Jesus referred to. He must keep the Law. That was compulsory. There was no sacrifice about keeping the Law; He must not do otherwise. If I come into your city of Edmonton, and say, I am going to sacrifice my rights and keep your law, you would say, Brother Russell, you are not sacrificing any rights, it is your duty to keep the law of

Edmonton while you are here. So with our Lord Jesus; He was obliged to keep the law, otherwise He would have been a sinner and lost His life. What He did do was everything written in the book. There was more in the book than the Law. The book told about what God's will would be respecting the one who would be the great Messiah. The book told about how this one who would afterwards be so highly glorified would be led as a lamb to the slaughter, and as a sheep before its shearers is dumb, so He would not open His mouth to defend Himself, or to sway His audience with His eloquence and turn them away from crucifying Him, but allow them to take their course and crucify Him. It was also written in the book in the types of the Law that on the Day of



Atonement He would be the great anti-typical bullock; and as the bullock was led to the slaughter for the sins of the people, so He, in order to fulfill that part written in the book, would be slain. It was written in the book that Moses lifted up the serpent on a pole and the people looked at the serpent and were healed. This was written in the book as foreshadowing or illustrating what He would be. "Even so must the Son of Man be lifted up." Now these things written in the book God did not command Him to do. No, God is so very exact that He never commands you to do more than justice. It would be unjust for God to ask more than justice and He will never be unjust. If He had commanded Jesus to be the sacrifice it would have been Law and would not have been any sacrifice at all. The moment you make a law of a thing it ceases to be a sacrifice. So when Jesus came He must keep the Law, because He was a Jew born under the Law, and it was right to keep the Law and wrong to do anything else, and His life would have been forfeited if He had done anything else; but He was not bound to do anything more. And that was what He sacrificed then, all of these earthly

rights of His over and above the Law, all that belonged to Him as one who would keep the Law -- every privilege and right He had. I have come to do Your will, O, God; to lay every privilege and right I have at Your feet; do with Me as seemeth best; fill up whatever cup Your wisdom sees best to give. I know not all that is written in the book; I see some of the things and other things I may not see, but whatever you have caused to be written in the book, whatever you have prophetically declared respecting your requirements and tests of the one who would be the Messiah, I am ready to do anything and everything, do all; I give Myself away.

And when Jesus did that at 30 years of age He symbolized it by baptism. John did not know what He was doing. John was there symbolizing the reformation of the Jews, telling them to come and wash their sins away and start afresh, and when Jesus came John knew He was not a sinner, and said, Why do You come to me? If either one of us needs to be baptized and wash away his sins, it is I, not you! Jesus said, Never mind, John, permit it to be this way now; I know what I am doing. But it was not proper for Him to tell John, and John would not have understood anyway. It was not something for John to understand. John was not of the spirit-begotten ones. He was doing something John could not understand, and that others of that time could not understand, but you

and I understand. He was symbolically representing His death, the full laying down of all His earthly rights and interests, and His resurrection from the dead a New Creature. When He did that God sent upon Him the Holy Spirit. John saw it. No one else saw it. John bare record, He that sent me said, upon whom thou seest the spirit descending and resting on Him, it is He, you can tell the people. So John says, I bare record that I saw the spirit of God descending on Him as a dove and it abode with Him.

What was that? one asks. That was God's spirit in a very special way, called in the Scriptures the begetting of the Holy Spirit. Now what does begetting mean? Begetting is the start of life. "But, Brother Russell, Jesus had not lost His life, how could He have life started in Him?" The life He had before was the life that had come down from Heaven and it was an earthly life, because while He did have life as a spirit being He had laid aside the glory, honor and higher nature and was made flesh, and He was merely the perfect man at that moment, and there as the perfect man He gave it all up, surrendered it all and reckoned Himself dead, gave up these earthly interests to death, and that was the particular moment in which God started a new life in Him -- the begetting of the Holy Spirit to a new life. Now what kind of life was that? That new life that was started in Him was the beginning of a life as a spirit being. The begetting continued with Him, and during the three and a half years of His ministry that spirit abode with Him; He was filled full of the spirit, much more than any of His followers ever could be because having a perfect head and all His powers perfect He had room to receive the spirit. He had no opposition from imperfect flesh to interfere and hinder; He could receive the full mind, the full spirit of God, the full power of God in the way that none others could receive it. Just as you see some people today who are naturally born with better bodies and better heads than others, and some are of a less cantankerous disposition than others and can receive the spirit of the Lord in larger measure or more quickly than others -- not necessarily meaning that they are going to be any more faithful in the end, but they can receive a larger measure of the spirit. But Jesus being perfect, the Bible says God gave not the Holy Spirit to Him by measure. There was no limitation; the fulness of the spirit came upon Him. Being a perfect man with a perfect brain He was able to receive of the mind or spirit of God perfectly, and could operate it. He did not have a battle with sinful and depraved flesh; He had no craving appetites for things that were of a degrading kind. He was perfectly balanced, and the spirit of God enabled Him in this all right condition to be more filled, and guided, and directed, by God in that perfect way than any one else could have been.

When did He get the spirit perfecting? It came at His birth. You see how the Bible pictures it: begetting is one thought, birth is another, and the period between His begetting and His birth was three and one-half years -- three and a half years of spiritual gestation. He was begotten to a new nature, then for three and a half years the developing and testing of His character was going on, making Him stronger and stronger in every way, then He reached the completion at three and a half years and finished His course on Calvary, dying in obedience to His Father's will, laying down everything. Then on the third day God raised Him from the dead. He was the first-born from the dead; it was His birth to a new nature. The New Creature had been in a condition of gestation in a mortal body. The New Creature had been growing all the time and now it was ready for birth, and the old body that had died was succeeded by the new body which God gave Him in His resurrection.

We will not take time now to talk particularly about the way in which Jesus manifested Himself during the forty days He was with His disciples when He appeared as a man, though He was not a man any longer. He took different forms, but they were not His own form. He appeared in this way and that way; it was not His real appearance, but as He manifested Himself. We will speak of what He was. He was a spirit being, and as a spirit being during those forty days He was invisible nearly all the time. Only a few minutes at a time did He appear, and only about seven times in all. Then He ascended on high to the presence of God. How? As a spirit being. Did He not take His flesh along? Oh, no, He said He gave His flesh for the life of the world. Now if He gave it for the life of the world He would not be taking it along, would He? If He would take it along, He would be taking it back again. He does not need a body of flesh in Heaven; He got along up there previously without a flesh body, and all the Angels get along better without a flesh body. Most all humanity talk about when they will "shuffle off this mortal coil" and feel as though they will be glad to get rid of it, and yet somehow or other, they always fancy if they get rid of it for awhile they will have to be imprisoned in it again, such is the confusion of thought. But we see from the Apostle's language very clearly that God gives the New Creature a body as it pleases Him. He has been pleased to give it a spirit body -- sown in weakness, raised in power, sown in dishonor, raised in glory; sown an animal body, raised a spiritual body. There is an animal body and there is a spiritual body. They are not the same, they are totally different; one is earthly, the other is Heavenly. He was our earthly Lord when He was in the flesh, and He is our Heavenly Lord now that He is a spirit being, "Now the Lord is that Spirit," as the Apostle says, As a spirit, then, He is highly exalted; and you remember how the Bible speaks of Him -- "when He bringeth in the first begotten into the world, He saith, And let all the Angels of God worship Him." He was highly exalted to the right hand of the Majesty on High. What does that mean? Not merely He has a seat there He must sit on, and that the Father sits on another seat continuously and forever, but the right hand position, as we often use the word. He is always to be at God's right hand. He will never be anywhere else than next to the Father in the Chief position.

Now coming to the Church; as our Master was begotten of the Holy Spirit to become a Son of God on the spirit plane, so He opened up the way that we might become His brethren and that He might become our instructor and our forerunner. That is one picture. Another picture is, He is the Captain of our salvation and we are under-soldiers marching under His guidance. Another picture is, He is the High Priest of our profession and we are the under-priests. Another picture is, He is the Bridegroom and we are the betrothed ones, waiting for the time to come when the one who betrothed us will say, Come unto the Heavenly Home. He has gone to prepare a place for us. If I go to prepare a place for you on the Heavenly plane, I will not forget to come again and receive you unto Myself, and take you to that Heavenly condition. This will be the second advent. And He will take us to that Heavenly condition by giving us a change of nature from the earthly to the Heavenly by a resurrection -- the same kind of a resurrection He enjoyed Himself. The Apostle explains that it is a part of His resurrection, because it will be of the same kind as His, and we will really as His members be sharing in the same resurrection. Part of our resurrection took place 1800 years ago when Jesus arose from the dead, and part of our resurrection is taking place now, when you and I and all the faithful of God's people are changed in a moment, in the twinkling of an eye, and shall enter into that which is beyond the veil. This will all be the one resurrection, because it is all one body. The head was born first and the body is to be born afterwards. That is the picture the Prophet gives us, saying, "Shall I bring to the birth (the Head) and not cause to bring forth? (the body)." And the Apostle says that He who brought again from the dead the Lord Jesus, the great Shepherd

of the flock, will He not with Him also bring us from the dead? Yes, He will bring us; it will be part of the same resurrection. So the Apostle speaks of desiring to be a sharer in Christ's death that he might also share His resurrection.

Now when and how do we get the spirit? Just the same as with the Master; we must walk in His steps; He has set us an example that we should walk in His steps. What did He do? He consecrated Himself, and we must consecrate ourselves. He gave up all His earthly rights, and we must give up all our earthly rights. Does that include restitution in the future? It includes everything, not only what you have now, but all you are an heir of. If you had one dollar in your pocket today and gave yourself to the Lord, and tomorrow you become the heir of a million, it takes in your million just as much as your one dollar; and if you have few powers today and by education these powers become ten-fold more in ten years, then it includes all those powers; they all belong to the Lord. Everything we have is consecrated, present and future. You had prospects as a member of the human family; so had I; we all were redeemed by Jesus and we would have the right under God's arrangement to accept the restitution. We have the right by nature to restitution, because God provided it, and Jesus died for that very thing, that restitution might come to all. Very well, then, He invites us to give up what we have, and we give up all and there the restitution privilege comes in. That restitution will make good all your blemishes. All that restitution part Christ makes up to you. Say you are one-tenth of a man, -- you say, Brother Russell that is too small an estimate. I don't know, brother, I am not sure whether we are more than one-tenth of a man or not. But we will say a quarter of a man -- three-quarters imperfect, dying, dead. I doubt the quarter though. I think a tenth would be better, but we will say a quarter, and there are three-quarters that would come to you additionally in restitution to make you a perfect man. Where would you get it? Why that is what Jesus would give us by and by in restitution times, and now if you become His disciple and come in under this present arrangement, He will not need to give you that three-quarters of manhood by and by, but He imputes it or reckons it to you now, the very moment you consecrate all you had -- this one-quarter. You say, God would not receive my one-quarter? No, but Jesus is going to be the Redeemer and Restorer of the world and He will impute to you that three-quarters He was going to give you in restitution, and as He gives you that you stand now complete in Him, in the arrangement God made through Him. Now you are a whole man when He imputes the three-quarters and you have your own one-quarter. Then your sacrifice is complete when you give up all your restitution rights and you lay down your life, everything. That is a complete sacrifice from God's standpoint -- not that you have completeness to give but Jesus makes up all our deficiency and reckons it to us, and thus we stand complete, and as complete ones consecrated to God we are acceptable to Him. How acceptable? Why exactly in the same way He was acceptable -- acceptable as a sacrifice under this special call God extended. I remind you that God proposes to make a covenant. A law covenant? No, the Jews had a law covenant, and they failed to keep it. Is it the New Covenant? No, the New Covenant is to be applied and introduced in the next age. Jesus and the Church are to be the Mediator of that covenant between God and man. What covenant is it, then? It is the covenant that is mentioned in the Bible -- "Gather My Saints unto Me, saith the Lord." Who are your saints, Lord? "Those who have made a covenant with Me." What covenant? A covenant by "sacrifice." There we have it -- a covenant by sacrifice. With whom did God make it? With the Christ. This was His arrangement from before the foundation of the world. He proposed to have a Messianic company, and the Apostle says He not only foreknew Jesus, the head of the Church, but us also who are the members of His body, and He purposed that everyone who would be in that company should come in by a covenant of sacrifice. Sacrificing what? Sacrificing all.

Now you and I could not be accepted at all except the Lord would impute to us and take us under His covering as members of His body. We were members of the fallen race for whom He died, and a share of restitution belonged to us in His arrangement, therefore He thus covers us and lets us come in as sacrificers. Imperfect sacrifices could not come in and you and I are imperfect, but by the imputation of His merit we are perfect, holy, and acceptable to God. That is the way the Apostle puts it. He says, "I beseech you, brethren, by the mercies of God." You did not do it by yourself, it is not something you can do unless God's mercy had been manifested in the redemptive work which He accomplished in Christ. But, says the Apostle, I beseech you through that sacrifice of Christ, and the mercy there, that you present your bodies a living sacrifice, holy, acceptable to God, your reasonable service. When we have done that we have done just what Jesus did; only we did it with our little part and He helped us out. But we are doing exactly the same that He did, and the Father deals with us just as He did with Jesus; only when the Father gives to you His Holy Spirit you can not receive it without measure, because you are only one-tenth of a man, or one-quarter of a man, and you could only receive a limited measure of the spirit on account of your imperfect flesh.

What does the text mean, then? The thought is this: that as the spirit of the Lord comes in there is first of all a little time perhaps in which you will be dormant, practically doing nothing, but the spirit will be operating in you. There was such a period in Jesus' life. After Jesus received the Holy Spirit He did not go out immediately after He came up out of the water and began to preach.

He was led of the spirit into the wilderness. What for? That new spirit, that new mind, was going to do some thinking and some studying. What was He studying? He was thinking about the plan of God. Having been begotten of the Holy Spirit it became an illumination to Him; as the Bible says, the Heavens were opened to Him and He began to see things in a different light -- much light came to Him on everything. Just so with you and me: when we received the spirit there was not such an effulgence of light because we did not receive so much of the spirit, but a little light came in just in proportion as we were able to receive it. If you had a small capacity it was less and if you had a large capacity it was more. This limitation the Apostle speaks of; He says, "After that ye were illuminated." Just as sure as you were begotten of the Lord's spirit you got this illumination and this illumination meant an enlightening of your mind and you began to think, Now I have consecrated all to God, what shall I do? And for a little time you were not prepared to go out and preach and talk, and it was better that you should not do so, for you wanted to know what you were going to do. It is right to be taught first yourself; you could not teach another person until you had learned something. So Jesus wanted to know what to do. He took this 40 days in the wilderness away from everybody in order to think, and study, and commune with the Father. He had waited until He was 30 years of age and that was the time for the change; no more carpenter shop for Him -- at least that was not to be the main business after that; He was to start in under the influence of the Holy Spirit and become a preacher of the Gospel. Just so in my experience, I instinctively knew it should make a change some way, but I did not have the knowledge. Nobody around me knew what to tell me. We are just finding out that we have all been asleep and have been waking up to see now. We have been begotten of the Holy Spirit and what does that mean? That means God has accepted us as His children, and if children then heirs of God and joint-heirs with Jesus Christ our Lord. What more does it mean? It means that being a child you will now be treated differently than what you were before. How so? You will go to school. All the children of the family have to go to school. Others outside may be neglected, but just as sure as we belong to the family we will have to begin to learn lessons to qualify us for the work of cooperation in the Father's family and in the great things the

Father has arranged through His Son and joint-heir, so that the begetting of the Holy Spirit was the starting in you of this mind consecrated to God, this disposition Jesus had -- "Let this same mind be in you which was also in Christ Jesus." What was that? It was the spirit of humility and obedience to God. No matter what the Father's will might be, He would gladly do it. It was the spirit of service. No matter what the service -- anything at any cost. It means the spirit of love, because God is love. If we become His children and receive His spirit we must be loving. You cannot be anything else but a child of love if you are begotten of the spirit of the Lord. So the spirit is to work in us, and it is a gradual development. You say, What am I to do, for the spirit is upon me? What is it for? For your own instruction, to build you up, to control you, and you are to be under the Father's care. You are not to do it all yourself. What you are to do is to watch yourself and to see what your part is. You are not to watch the whole Universe, and you are not to tell God how to rule the heathen, etc. We used to pray that way, you know, and tell God with mighty power to convert so many at this meeting. I do not know whether people here ever prayed that way or not, but they used to tell God just what He should do. Some of us used to pray about the heathen and what should be done with them, and what to do with the Jews. You could nearly always tell by the long prayer when it was coming around to the end -- it got around to the Jew. The long prayer was a regular thing in the Churches in the past. That is not what the spirit was given to us for, to tell God what to do. Our part is to have humility and to say, Lord we are your children, tell us what your will is, and we are going to hearken to Your Word, we are going to be instructed and guided; guide us, Oh, Lord, and we will try to be so attentive and obedient that you will not need to guide us with a whip, or a bit and bridle, as a horse and mule, but you will guide us with your eye that we may see your pleasure or displeasure with this or with that, and seeing your pleasure or displeasure will be sufficient for us; we delight to do your will; Thy law is within our hearts.

(Edmonton Daily Bulletin.)

DENIES END OF THE WORLD EVEN AS A POSSIBILITY

**Preacher With Biggest Congregation
Arrives in Edmonton With 250 Students**

BELIEVES OLD EARTH WILL GO ON ROLLING

Pastor Russell Speaks in City Tonight on Subject: "Beyond the Grave."

About 250 Bible students gathered from all parts of the United States came into the city yesterday with Pastor Russell, traveling by special train. It was the longest train that has been over the high level bridge so far. These students of the Bible of all ages and all positions in life, are paying their own traveling expenses. Pastor Russell addressed an audience of students in the Empire auditorium and at eight o'clock this evening will lecture in the same place on "Beyond the Grave."

"I see people in Edmonton are very busy making money," said Pastor Russell, who talked with a Bulletin reporter shortly after his arrival in the city yesterday. The pastor with his secretary, was in his room in the King Edward Hotel, looking over the manuscript of one of the weekly sermons which will be read by some 20,000,000 people in all parts of the world. Pastor Russell, whose sermons are printed in thousands of newspapers every week, has the largest congregation of any preacher or writer now living, and reaches more people than do all the publications of the Hearst syndicate.

MENDING, NOT ENDING.

Pastor Russell at once attacked the doctrine that the world will some day be consumed in fire and come to an end. All the predictions which have been made, he said, concerning the end of the world are founded on mistaken impressions of what is contained in the Bible. When St. Paul wrote that the earth was to be burned up with fire, he meant, said Pastor Russell, not that the world was to come to an end, but that the nations of the world were to pass through a period of trial and suffering from which they would emerge a better people, inhabiting God's kingdom upon earth.

INHERIT THE EARTH.

"You people are interested, it seems, primarily in making money. My mission here concerns not money but Heaven, but I have something to tell you about the earth, too. It says in the Bible that the earth is God's footstool and the place of His feet He will make beautiful. His people are sent out to inherit all the earth. If anything more were needed to contradict the belief that the earth may soon come to an end it is the saying that God sent His people into the earth to inherit it. There are thousands of miles of territory where man has never trod. How then can the earth come to an end before that which is written is fulfilled?"

LITERAL INSPIRATION.

"Do I believe in the literal inspiration of the Bible? Most certainly I do. How else could a book be written which meets the needs of all time and all peoples? Yes, the Bible is inspired in a way that no other book ever was. Of course, there are some things in the Bible which are written in parables and which must not be taken as the recounting of facts. That is one of the things which I endeavor to impress upon Bible students.

TOO MANY CREEDS.

"I do not preach any creed. We have enough creeds and too many and they are passing away. The differences between the creeds are being eliminated and people are coming to see -- through all the means of enlightenment that this century affords -- that there has been too much gloom and darkness. People want light and they are getting it. All the creeds have got away from the Bible and I am teaching that we ought to get back to it.

THE PROMISED LAND.

"There is not one intelligent person or minister of religion in your city who would dare to defend all the points in the creed of the Church to which he belongs. The barriers placed between the sects are being burned because people find that they hinder and don't help.

"In Canada you have all races and all creeds. Some of them come from lands where they have not the same opportunities of enlightenment, but they soon learn. I don't think that the immigration into this country is going to produce the social problems that some people foresee -- at least not to the extent that they imagine. America has been and is one of the greatest melting-pots the world has ever seen, and it is surprising what advances are made by the second generation of immigrants. I think there is a great future before Canada. It is part of the promised land, and the promised land was destined for all the peoples of the earth. I would not desire to see any excluded, for we can all learn something from the humblest immigrant who comes to your shores."

STIRRING SERMON IS DELIVERED BY PASTOR RUSSELL

His Theme "Beyond the Grave" Attracts Large and Appreciative Audience

PROOFS DEMANDED ARE GIVEN BY DIVINE

Reformation Movement Had Blessing, He Says to Both Catholics and Protestants

Before an immense audience, Pastor Russell, known throughout the English speaking world as one of the greatest ecclesiastics of the day, delivered his address, "Beyond the Grave," in the Empire Auditorium last night. The subject is taken from the text: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain."

"What a glorious vista of the future our text opens before us," said Pastor Russell. "Remember, too, that these words do not apply merely to the saintly few who would gain the great prize of the Heavenly, Divine nature, and joint-heirship with Jesus in His Kingdom. We have always expected much for this class. "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." We have always known that whoever would inherit the Kingdom would be like unto the Angels, and superior -- "partakers of the Divine nature." "Beyond the Grave" has always had a silver lining of hope and joy and blessing to the saintly -- for the elect, the Bride of Christ, the Church, the Body of Christ, of which He is the Head.

"But the context shows us that the blessing of our text for the world in general -- for the non-elect. This is the surprising feature, so different from anything presented to us in any of the creeds, either in or since the 'dark ages.' For this glorious view, for this hope beyond the grave for mankind in general, we must go clear back to the words of Jesus and His twelve inspired Apostles."

PROOF DEMANDED IS GIVEN.

"But I fancy some saying, Give us a proof of this astounding statement!

"This is exactly my purpose, dear hearers -- to give the proofs, the Bible proofs, that you call for, that all thinking minds and loving hearts are hungering for and crying for. Our mistake of the past has been that we have attempted to reason out problems on the Divine Revelation and to receive the Divine Message in simplicity, and, as Jesus said, as little children. "The meek will He guide in judgment, and the meek will He teach His way."

The pastor traced the origin of the creeds, declaring that when the Apostles had fallen asleep in death in various quarters there arose bishops who claimed to be successors of the Apostles with similar authority and Divine inspiration. Bibles were scarce and very costly. Bible study was, therefore impossible. The bishop-apostles told the people what to believe. When gradually their teaching clashed apostolic councils were called and the bishops in council formulated the creeds. Gradually truth was lost sight of and error took its place on many subjects.

"The reformation movement," he said, "had been a blessing to both Catholics and Protestants -- to the entire civilized world -- as shown in the fact that our heads and hearts are more just and more loving than were those of our forefathers in the "dark ages" -- evidenced by the fact that we no longer tolerate burning at the stake, or the rack, or thumbscrew, or cutting out the tongue by the root, etc. The nearly six hundred Protestant sects represent just that many endeavors to get back to the light of the First Century. We must receive the light of God's Word into pure hearts if we would appreciate it. If any passage seems dark we must seek the light upon it, not from the "dark ages," but from another portion of the Bible itself. This, my dear fellow-Bible-students, we are endeavoring to do.

"The effect of all this will be exactly what is stated in our text. Messiah as the representative of the Father will shower Divine blessings upon our race. And this in our text is figuratively spoken of as God wiping all tears from off all faces. By the close of Messiah's reign all imperfection will be gone -- all sin will be gone. God's will be done on earth even as it is done in Heaven now.

GOD'S KINGDOM IS THE HOPE.

"All these blessings coming to the world, according to the scriptures, wait for the establishment of God's Kingdom. And the Church, the saintly little company out of all sects and parties and nations now being selected or elected, is to complete the Kingdom when glorified. Hence the Kingdom of God cannot come nor its reign of righteousness begin, until the Kingdom class shall have been elected. Then God's Tabernacle will be with men for a thousand years -- Messiah's Kingdom is called a Tabernacle because it is not to be a permanent or eternal condition of things, but merely to serve its purpose during a thousand years in putting down sin and in raising up humanity to the original God-likeness."

The discourse lasted nearly two hours. The interest of the audience was intense, many leaning forward in their seats as if fearful of losing a single word.

REGINA, ALBERTA, CANADA

IT seems to be our lot to have some peculiar experience A-hen we visit this place. Two years ago while on a similar tour and being listed for a convention at Winnipeg, we found our schedule would bring us into Winnipeg in the night, so we decided to stop at Regina and see what could be done about meeting there. We arrived about 2 o'clock one afternoon, rented a hall, had a printer print a lot of notices and the train party volunteered the city, making a personal call at every house by ringing the bell and calling the attention of the people to a meeting to be held that evening in their town hall. The result was that by 6:45 p. m., an audience of about 400 people had assembled and Brother Russell addressed them for an hour. We were on board our train by 8 o'clock

This year we were scheduled to arrive at 5 p. m., but for some unknown reason we could not make the long run down from Edmonton in the time assigned for the trip. We found that we were an hour late, then two, three, four, and finally when we did arrive it was five hours late, and it was 10 p. m., instead of 5 p. m. We, of course, supposed it was "all off" so far as any meeting was concerned, -- but not so.

On arrival we were met by some of the friends who informed us that the meeting was waiting for us, that the people had been there from 7:30 to 10 o'clock. We were hurried to the place of meeting and were pleasantly surprised to find that the editor of the local newspaper had taken the platform in our interest: this had helped to entertain the audience during the waiting period. After a brief prayer Brother Russell addressed about 800 people for an hour and a half, 168 of whom asked for reading matter. The meeting was certainly a remarkable manifestation of interest.

The editor who presided explained that some time ago he had published Brother Russell's sermons weekly, but under certain arrangements made with him by local ministers he had discontinued printing the sermons. The ministers had not been able to point out anything wrong with the sermons, but they had taken up certain slanderous misrepresentations against "Pastor Russell," and shot out at him evil "arrows, even bitter words."

On account of our delay in arriving, we did not leave until after midnight, but we were well pleased with the stop.

EXHIBITS AT FAIRS, ETC.

SINCE returning home the Edmonton friends have been energetic in connection with a large exhibit there and erected a booth for the sale and distribution of literature. So many excellent ideas are shown in a photo-graph which they sent us that we reproduce t the same here, also pictures of booths used at Berlin., Conn, and at Memphis, Tenn., so that others in various parts of this country, and in fact any part of the world, might be encouraged to make 'use of all the State and County Fairs. National Exhibitions, etc., and thus reach many of the public not reached by other methods.

The booths are made attractive by the display of Bibles, Studies in the Scriptures, Mottoes, Charts, etc., all of which are for sale. In addition a goodly supply of various issues of Peoples Pulpit and the Bible Students' Monthly are there for free distribution.



EXHIBIT AT EDMONTON, ALTA., CAN

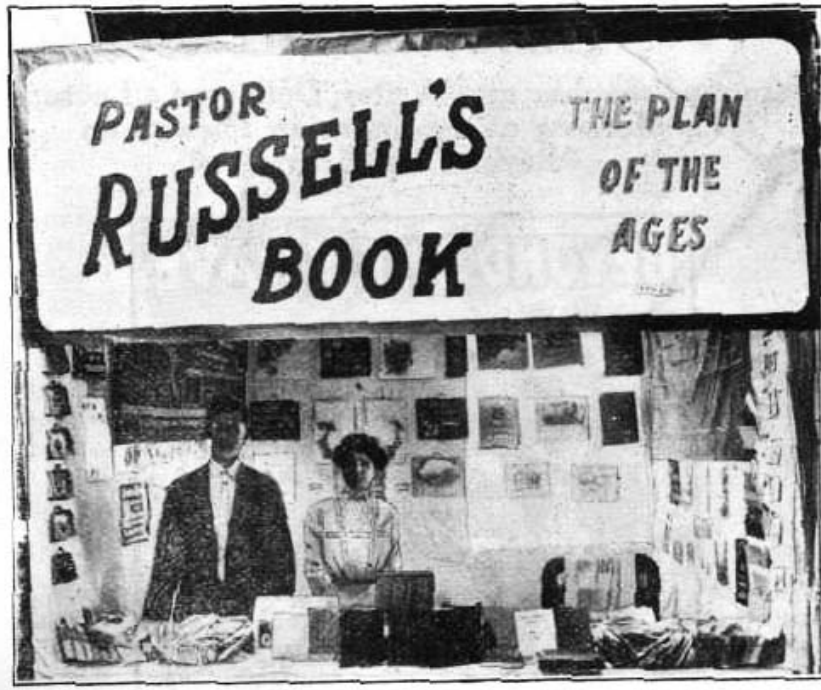


EXHIBIT AT MEMPHIS, TENN.

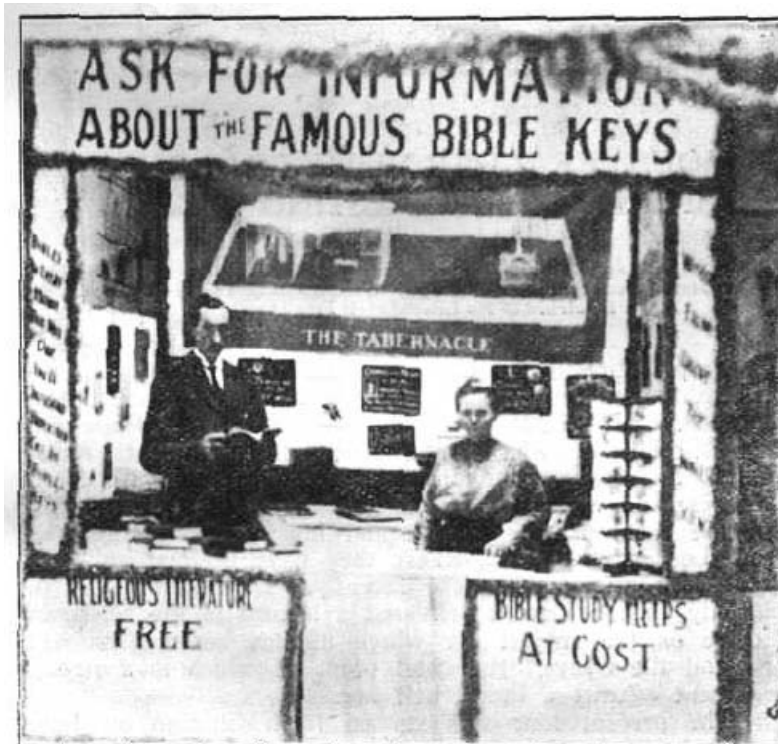


EXHIBIT AT BERLIN, CONN.

A REMARKABLE INCIDENT.

(Reported by an Eye Witness)

In June of this year I attended Camp Sewell, Manitoba, where over 7.000 men of the active militia of Canada were under canvas. One evening about 4 p. m. the whole encampment -- artillery, cavalry, infantry, field ambulance, army service corps and guides -- were drawn up in mass formation facing the tracks, apparently to be reviewed by some distinguished person.

The movement was complete but no one appeared to re-view us. Suddenly a train appeared from the west. To our surprise it made no sign of stopping, but as it passed a lady stepped to the door of one of the baggage cars and let loose what appeared to be a mass of pink birds which fluttered up in the breeze and finally settled over the troops. They were I. B. S. A. tracks and literature, and on the rear platform we observed the venerable figure of Pastor Russell.

Now certainly our leaders knew not, neither, I suppose, did they care. that Pastor Russell's train was due. Nevertheless we were dismissed soon after without having even learned the reason for our parade

To an outsider it would look like a guard of honor for the reverend Pastor.

It struck me as remarkable that we should be paraded in review order, for no apparent reason and that at the same time the I. B. S. A. train should appear.

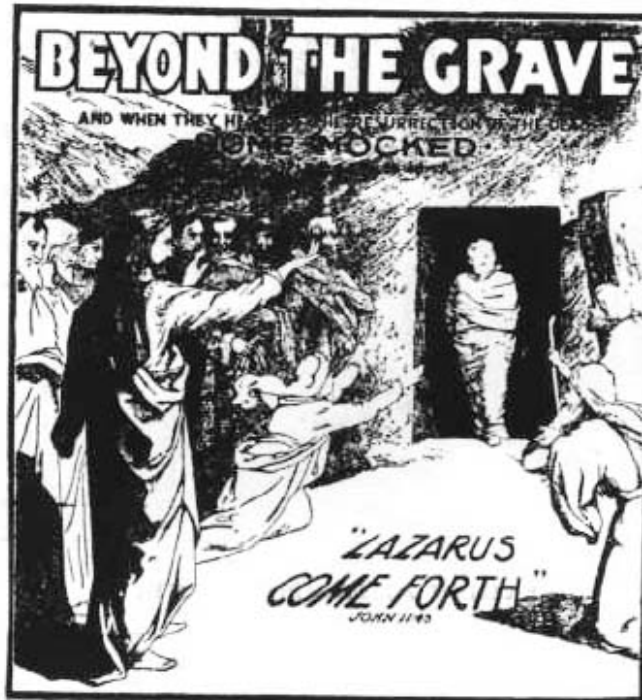
M. R. M.. Sergt. -- th M. R.

BRANDON, MANITOBA, CANADA

NOT WITHSTANDING our delay at Regina, we arrived at Brandon in time for the morning appointment there. This too was rather a remarkable meeting in view of the fact that it was held in the forenoon of a week day; nevertheless, about 900 people .were present, and 88 requested further in-formation on the subject and asked that literature be sent to them. Our convention party was also in the audience and were a part of the 900 mentioned.

PASTOR RUSSELL

Famous Preacher and Writer, Delivered a Lecture This Morning at the Sherman Theatre on "Beyond the Grave"



(Brandon Daily Sun.)

FAMOUS PREACHER VISITS BRANDON AND SPEAKS ON INTERESTING SUBJECT

Pastor Russell and Nearly Two Hundred and Fifty Delegates to Bible Students' Convention, Spent Several Hours Here Today -- Preaches Doctrine of No Literal Hell Fire Hereafter

Pastor Russell the famous preacher, of Brooklyn Tabernacle, known throughout the world as the "Non-Sectarian Defender of the Bible," accompanied by nearly two hundred and fifty delegates of the International Bible Students' Association, arrived in Brandon today by a special train from the west and after a stay here of a few hours left again for the east. Pastor Russell and his party are returning from Los Angeles, Cal., where they have been attending a great convention held there recently. During his stay in this city Pastor Russell delivered a lecture in the Sherman theatre on the subject for which he has become famous: "Beyond the Grave," the chief point of which is a strong argument against a literal hell fire.

The present tour was started from Chicago on June 2nd and before they break up at the International Bible Students' mid-summer convention at Madison, Wis., on July 6th the party will have covered over 8,000 miles in thirty days. Pastor Russell has spoken at practically every city of importance along the route.

In the party of delegates twenty-six states and five Canadian provinces are represented under the leadership of Dr. L. W. Jones, a well known Chicago class leader. Mr. J. T. Read, of the American Conservatory of Music, Chicago, is in the party and directs the musical program at each meeting.

At the gathering here this morning about five hundred people listened to the famous speaker's remarks on the subject which has always succeeded in drawing great crowds wherever it has been discussed. The speaker handled his subject in a free and easy and withal convincing manner, and from beginning to end was accorded rapt attention by all present.

Pastor Russell said in part:

"The grave marks the dividing line between the known and the unknown. All beyond the grave is held by faith, not by knowledge. How important then that we accept only Divine testimony on a subject regarding which none but the Almighty could enlighten us. We admit that our own guessing on this subject would be unsatisfactory. Why then prefer the guesses of other men who know no more on the subject than we do?

"I know that spiritism claims to have communications from the dead and that thus it has proofs. I admit that some learned men have become psychists and corroborate spiritists. I prefer, however, to follow the Bible's teachings and to believe those men deceived. The Bible tells us that the intelligencies which communicate through mediums are not dead humans but the fallen angels. The Bible tells us that these evil spirits, 'demons,' purposely strive to deceive humanity, and to misrepresent God's plans; and that God will not fully restrain them until an appointed time, but meantime permits them to test our loyalty and faith Godward.

Of course I am aware that the learned college professors and ministers of our day are opposed to the Bible, and believe it the greatest deception the world has ever known. Of course I know that they build their faith in a life beyond the grave not on the Divine promise of a resurrection of the dead, but upon Plato's philosophy; older than the Gospel of Christ and contradicted by it. I agree with the poet --

*'Each heart will seek and love its own,
My goal is Christ and Christ alone!'*

"Others may be able to rejoice in their own and other men's guesses, but I cannot. I want as an anchor to my soul, as a fountain to my faith, a message from the One who knows -- a message from God's word. I am here to address others of a like precious faith in an infallible Guide.

"I will not stop to dispute regarding the history of the Bible. Its inspiration is proven to me by its contents. However, I sympathize with those who have been turned away from God and the Bible because of the inconsistency of its supposed teachings. Ah, yes, I had my experience there. When I assumed that all taught by the hundreds of Christian creeds came from the Bible I held it responsible for all their nonsense. Now I see better -- that the Bible has been misrepresented in the house of its friends.

THE BIBLE'S TEACHING LOGICAL.

"When I say that the Bible's teaching regarding 'Beyond the Grave' is logical, some will scoff. But hear me for my cause. Hear the Bible's own testimony -- not what the creeds say it teaches.

"It teaches that the dead are not alive anywhere -- that a dead person cannot experience either joy or sorrow. It teaches that all hope of a future life by Divine appointment is vested in Jesus, who died that we might as a race be released from the death sentence inherited from Father Adam; and that thus Jesus might become the life-giver or Savior to as many as will return to God through Him.

"The promise of the Bible is not that the dead are not dead, but that 'thy dead men shall live.' Because of the proposed resurrection of the dead they are figuratively said to 'sleep.' Thus the hope set before us is: 'Many that sleep in the dust of the earth shall awake, they that have done good (that passed Divine approval, the saintly), shall come forth to shine as the stars of Heaven. They that have not been approved shall awake to shame and lasting contempt. Their shame will last until they reform -- their contempt until they shall cease to be contemptible and learn and obey the will of God under Messiah's Kingdom.

THIS IS THE ENTIRE PLAN.

"Death with its attendant mental, physical and moral weaknesses is God's curse or penalty for Adam's sin of disobedience. Resurrection uplifting from all this, is God's remedy -- the lifting of the curse. The Redeemer's death was necessary as man's redemption price. Next in order will be His Messianic Kingdom. He must reign 1,000 years to fully overthrow the power of sin and death and to uplift or resurrect the willing and obedient, thousands of millions of Adam's family for whom he died -- 'every man.'

"The perfect man, Adam, and his perfect, happy, Eden home were a picture, a prophesy of what all may attain, if they will, through the Redeemer's Kingdom. What a glorious outlook 'beyond the Grave' we find in the Bible for the world! Those refusing to progress, the Bible declares, will be cut off from life in the second death. It will be like the first or Adamic death except that there will be no redemption -- no resurrection from it. All consigned to it will, St. Peter declares, perish 'like natural brute beasts, in everlasting destruction.'

"Note the beautifully sympathetic description of God's work for men through Messiah's Kingdom: 'God shall wipe away all tears from all faces; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain' there. -- Revelation 21:4; Isaiah 25:8.

"The explanation is: He that sitteth upon the Throne saith, Behold, I make all things new. (Revelation 21:5.) A new Heaven or spiritual power will have supervision of earth's affairs, and a new earth or social order will obtain amongst men. These are the glad 'Times of Restitution' which St. Peter tells us will begin at the second advent of Jesus. -- Acts 3:19-21.

WHY SO LONG DELAY?

"It is more than eighteen centuries since Jesus died for the sins of the whole world. Why so long a delay in bringing in the restitution times? If God is compassionate, why delay resurrection work -- the uplifting work?"

"The Bible tells us why! And the answer is soul-satisfying. We rejoice in the delay -- that the Kingdom has not yet been set up and the restitution work begun. God even tells us that He kept these matters a 'mystery,' a 'secret,' because this was wise, so as not to interfere with His purposes outworking. Now, in the dawning of the new day, with its showering of blessings of every kind, the 'wise' of His people may understand -- 'The mystery shall be finished.' -- Daniel 12:20; Revelation 10:7.

THE HIDDEN MYSTERY REVEALED.

"The 'mystery' is that the Church, as well as her Lord, and in association with Him will be the world's restorer -- Regenerator. Not any of the nominal Churches of Christ is meant, but the one true Church, composed only of saints. These have been in process of selection for more than eighteen centuries. These are Scripturally styled 'the elect.' All others are non-elect. The elect, through the Messianic Kingdom will bless the non-elect by the resurrection of that thousand years.

THE CHIEF RESURRECTION.

"The elect, chosen from Jews and Gentiles, from every nation and sect, will all be Christ-like in character, in heart all saintly. They will have a different reward, a different resurrection or uplift from that of the world. Theirs is styled the first or chief resurrection or uplift. It begins when first they surrender themselves to the Lord. To them "old things pass away and all things become new." As these gain moral victories over their fallen flesh, they rise higher and higher as new creatures. They have Divine aid in mortifying the old nature and in becoming more and more alive towards God as new creatures in Christ. Their resurrection or uplift out of death will be completed with a 'change' which will give them new bodies of the 'Divine nature' instantly. Then they will not only be superior to humans, but superior to Angels, 'far above Angels,' and like their Lord Jesus.

"Can we wonder that for so high a glory, honor and immortality God requires special tests of loyalty to Him, to His Word and to the principles of righteousness? Surely not. It would be strange indeed if God were to accept to the plane of Divine sonship any not first tested and found faithful even unto death.

THE REST OF THE DEAD.

"All except those now spirit-begotten will share in the general resurrection or uplifting of Messiah's Kingdom during His reign of 1,000 years. Some are more and some less dead, morally, mentally and physically, than others. Hence some will need more and some less uplifting or resurrection. But all need it greatly. Without Messiah's aid they could never get free from death and into perfection of earthly life. It will require all of the 1,000 years to uplift or resurrect the world. Hence only the Church class, changed to Heavenly nature, will really live again fully until the one thousand years

shall be finished, although the willing of the world will be gradually rising, gradually experiencing restitution or resurrection, throughout that thousand years.

"If 'Beyond the Grave' means Paradise restored, and human perfection to mankind in general, it means still more to the saintly Church of Christ -- His Bride. Let us all live Godly, but let as many as will become foot-step followers of Jesus and thus gain with Him glory, honor and immortality.

Winnipeg, Manitoba, Canada

WE reached Winnipeg the same afternoon, in ample time for the evening public service, which Brother Russell addressed, there being present about 3,000 people who gave close attention, and 314 requested further information.

We also had the next morning and afternoon with the Winnipeg friends whom Brother Russell addressed on the combined topic of Consecration and Baptism. Quite a large number presented themselves for symbolic immersion, but when the time came it was found that every church door and place where there was a Baptistry was closed to us. The result was that the friends postponed the water immersion, and we learned that later it was performed. Surely the hireling shepherds care little for God's true heritage.

Discourse by Pastor Russell

Subject: "CONSECRATION AND BAPTISM"

*There is a gate that stands ajar,
And thro' its portals gleaming,
A radiance from the cross afar
O'er all the earth is streaming.
O depth of Mercy! Can it be
That gate was left ajar for me?
For me, for me?
Was left ajar for me?*

*Beyond the river's brink we'll lay
The cross that here is given,
And bear the crown of life away,
And praise the King of Heaven.
O height of glory! yes, I see
A crown of life reserved for me,
For me, for me,
A Crown reserved for me"*

THE "crown of glory" that is reserved for us, my dear friends, is conditional. It is not ours for sure; it is ours -- IF -- and that little word "if" is very important; as the Apostle says, If so be we suffer with Him, that we may be also glorified together.

My text on this occasion is the Apostle's words in Romans 12:1, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service."

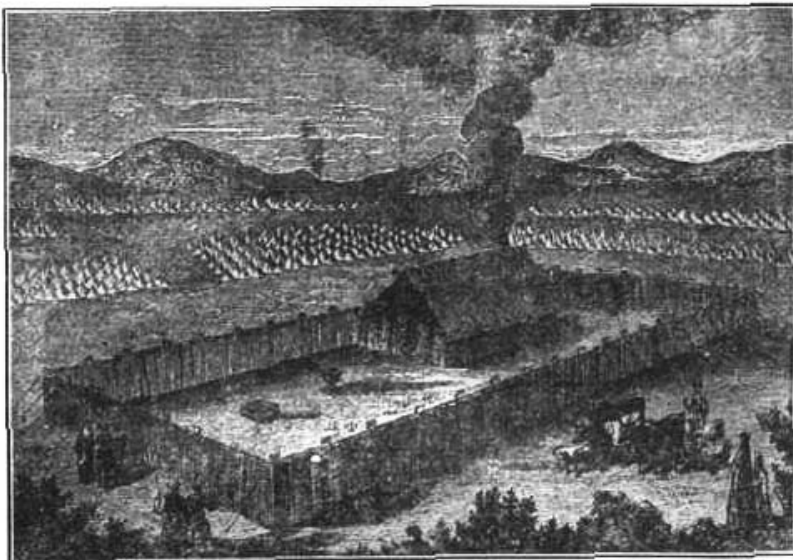
What mercy of God is there that appeals to us in this way? Why should the Apostle say, I beseech you by the mercies of God. What mercies? The Bible answers that the mercy comes to us first of all in making the provision for our sins, in making provision for our redemption, and thus making provision for our restitution as a race, and that comes to everybody unsolicited. God did not wait until we should ask Him for it. In His love and mercy He provided everything from the beginning. He knew when he created our first parents what all the results would be, and He did not begin His great work until first of all He had made ample provision for the redemption of the whole race. And this is undoubtedly the mercy of God to which St. Paul referred. He is appealing to those who have heard. The great mass have not heard; the world in general has not heard. The god of this world is blinding the minds of all those who believe not. The Apostle is not addressing unbelievers at all. He is addressing those who believe that God has sent His Son; those who realize that Christ has died for our sins; those who realize there is forgiveness of sins through faith in His blood; those who have taken the step of trusting in Christ. To these the Apostle appeals. He beseeches these brethren, not as sinners, not as aliens or foreigners. His words may be applied to us from two standpoints, either before we become consecrated people, or afterwards; as, for instance, it would be only those who have attained the standpoint of justification, and had presented themselves in consecration. It

is not for the aliens and sinners at all. Blessed are your ears for they have heard. Blessed are your eyes for they have seen.

After we become the Lord's people in the sense of having made a consecration, it would be proper to think of what we had done, and every day to encourage ourselves, and to hear the Apostle's words encouraging us, saying, You have already received God's blessing of forgiveness, you have already made your consecration to God, and it is proper for you to present your body every day. But we are now considering the matter chiefly from the standpoint of the original contract, and how we came to make that contract. There would have been no opportunity for us to make a contract to present our bodies unless first we had received the Lord's grace in the forgiveness of our sins. He indicated this clearly in the type when he would not allow any sacrifice to be brought to His altar except it were perfect. Any animal brought to the Lord's altar must be without blemish; The Lord thus indicating that no one would be acceptable to God in a blemished condition. And before you and I could be without blemish in the sight of God something needed to be done for us to cover the blemishes we had by nature; for we were by nature children of wrath, even as others. The thing done for us was the forgiveness of our sins. And this is represented in various ways. It is represented as covering the weaknesses of the flesh with the robe of Christ's righteousness. The forgiveness of our sins, which comes in first of all, brings us first into relationship with the Father.

PICTURED IN THE TABERNACLE.

Tracing the matter, then, as we have it before our minds, let us picture the Tabernacle of old before our minds. God gave it to be a picture of the great plan that He had, and you and I are represented as being in the attitude of believers, belonging to the camp of believers, but we want to come near to God in a more than ordinary way -- not merely to be believers that there is a God, but we want to leave the camp of general belief and draw nigh unto God, and the picture would be of the individual going out from the camp toward the Tabernacle. You remember the picture of the Tabernacle. It stood on the plain, and all around it was a curtain of white, and in front of it was the altar of sacrifice and the gate, and the one who desired to draw near to God would approach that gate. As he would come to the gate he would see there that which was represented as a sacrifice for



sin -- the sin-offering on the altar, and he could not pass through that gate without seeing it. This implying that we must recognize Christ and the sufficiency of His sacrifice before we can in any sense of the word draw near to God.

Now when we see the sacrifice we are not justified in full, but we are more justified than we were before; just as Jesus said of those two Jews, the one a pharisee and the other a publican. They both went to the Temple to pray

because they were Jews and under the Law Covenant they had the privilege of praying. One said, I thank Thee that I am not a sinner. The other said, Lord, be merciful to me a sinner. And Jesus said the poor publican who was a sinner and who confessed it went down to his home justified rather than the other -- more than the other one. That is to say, he was in a more justified attitude of mind and heart. Neither one of them was fully justified, because none of the Jews were ever justified to the full. All any Jew ever had was a typical justification, and typical relationship with God. There could be no actual justification until the real sacrifice for sin had been offered by our Lord, and had been presented to the Father when he ascended up on high and appeared in the presence of God for us. But all of us can appreciate this matter of being justified more in one condition than in another; that is, we are more nearly justified. So each one of these as he approaches God at all is in a justified condition; he has come more and more into that condition which is right. So when he is getting back to God, he is getting back to what is right. Every step we take toward God of faith and obedience and desire to please Him is a step in the right direction of complete justification. So every Israelite then coming toward the Tabernacle and passing toward the altar was getting more justified. He now sees the basis of this reconciliation to God. He perceives the sacrifice there offered was the basis. Then he went on and saw the laver with the water, and the opportunity of there washing away some of the filth of the flesh, and he did so. That is a further preparation. Then he went on still further, clear up to the door of the Tabernacle. His desire was to enter in and be one of the Royal Priesthood, and he could go no further now, unless the High Priest would come and do something for him.

In the type, all of God's people thus coming are represented as the Lord's goat class. They are either the Lord's goat class or the scape-goat class. If they take up this position and go forward, when they come up to the door of the Tabernacle, passing through the court, pass the altar, pass the laver and come right up to the gate, here they are tied. You remember both goats were tied to the door of the Tabernacle. That means both were consecrated. You tied up your goat when you said to the Lord, Here Lord, I give myself away. Tied up for what? Waiting for the High Priest to do something. How long would it take the High Priest to decide? Oh, in a moment he appeared, and what he did was to kill that goat; and as soon as it was thus killed that represented God's acceptance of your consecration in your case, and my consecration in my case -- "ye are dead." There is your dead goat. Your life is henceforth hid with Christ in God. From that moment on the goat no longer represented you, no longer represented me; it represented merely the old nature and the flesh, and the New Creature was represented in the High Priest's body; we became a member of that High Priest. "Ye are dead, and your life is hid with Christ in God." As underpriests we were represented as thereafter passing under that first vail, and once inside there we were in the presence of the light of the golden candlestick, the shewbread, the golden altar of incense -- all of those blessings. Or, as the Apostle says, we are seated with Him in the heavenlies. We have not gone into Heaven itself beyond the second vail, but we are in the first of these heavenlies; and it is a heavenly condition we have come into. Old things are passed away. We passed out of the court condition, away from the camp, and into this blessed condition of the light of the presence of the Lord, and in the presence of the heavenly bread, and the presence of the incense, and all of this fellowship with God through Christ. This was our blessed state.

PRESENTING OUR BODIES.

Now the Apostle's argument in Romans 12 relates primarily to this point, the tying of your goat, the presenting of your bodies. He does not say, Sacrifice your bodies. Nobody but the High Priest could offer a sacrifice; and before you could be acceptable to God at all the High Priest has to do the offering; you can merely do the presenting. You present the living sacrifice and the Lord takes it in hand, accepts it, and thenceforth with His acceptance it is reckoned a dead sacrifice and you a New Creature in Christ, begotten of the Holy Spirit.

Each one of these different pictures that the Bible gives us has its place, and each one helps us to see the great things God has done for us, and is doing for us, because the more clearly we see them and the more clearly we can tell them to others, the more blessing we are going to have. The better you can tell a thing, the better you understand it yourself. If you do not understand it yourself, you are not prepared to present it to another. We were anointed to preach the message as we understand it, and in proportion as you understand God's message you are authorized to preach it according to your opportunities.

GETTING RELIGION.

This matter, then, of coming into the Body of Christ is the all-important thing. From that standpoint, how erroneous was the thought some of us had when we thought religion was like this dollar: We said, did you get religion? And if you said you got religion, it was like putting the dollar into your pocket -- you got religion and put it down somewhere; now you had religion. So people talked about religion they got so many years ago. One says, I got religion twenty years ago. Another, I got religion a year ago. That was a wrong thought; at least many got the wrong thought out of it, I am sure. The thought is that the religion we get is the religion we are getting more of every day we live; we are to grow in grace, grow in knowledge. It is not merely like a piece of money or something of that kind that we put in our pockets and say, I have got it, here it is. It is something you have to keep getting every day, just the same as you need to be eating every day and studying every day.

Suppose you were a child and were going to become a school teacher, and you undertook to enter the grades for education. It would not be merely entering and putting your name down, enrolling yourself as one who is to be prepared for school teaching; that would not be enough; it requires patient education and training until you graduate before you are ready to be a teacher. That is exactly the picture God gives us in respect to the church. He wants to have a lot of teachers to instruct the world, and He has invited you and me and all of His people during this Gospel age to come out from the world and become associated with Jesus, that He may make of us the Royal Priesthood. The word "priesthood" stands for teacher, because under the Jewish arrangement all the priests were teachers, instructors of the people, helping them in every way in respect to morals and education. Then the kingship comes in with the ruling power. These priests are to have the authority to rule. God can trust this particular class, because He will get such a special class from the world that they can be entrusted with this great power. The great work is not only to use power to rule the world for its good, but to instruct and uplift the world.

PHILIPPINE ISLANDS AN ILLUSTRATION.

I was much impressed along this line when in the Philippine Islands and beheld there the condition of things, so changed in such a short time, from the time the United States government took possession of those islands. It seemed almost miraculous that there could be such a wonderful change in so short a time. I inquired of the general in charge there, General Bell, "Do you have compulsory education?"

"Oh, no," he said, "we do not need compulsory education here; these people are all so anxious to get an education. We first of all," he said, "imported a thousand American teachers and that started the matter. Now we have 6,000 native teachers, and the whole people are just hungry for an education."

It is indeed a beautiful thing to see. I addressed a congregation of probably 2,000, nearly all young men of from 18 to 30, all understanding English as well as you and I do, and all well capable of thinking everything in the English, and there had not been any of them who understood our language a short time before; they were all deep in degradation, ignorance and superstition just a little while before. It was the grandest exhibition of restitution work I have ever seen anywhere in the world. It seemed as though the government of the United States had treated them so generously, so kindly -- just the way a good elder brother ought to treat his younger brothers. I was proud to think that we were living in a time when selfishness seemed for once to have forgotten to try to "skin" somebody, and take advantage of them. It seemed as though it was a very noble example of how all the heathen nations ought to have been treated, or ought to be treated now.

This matter of the teachers going there reminded me of the great work God intends to do by and by for the whole world. They all need instruction, don't they? How blind our eyes were! And how others were still more blind than we! Now God purposes that all the blind eyes shall be opened. He could do it in a miraculous way; He could send the angels to do it; or He could do it in some other way by working a miracle; there are a thousand ways I presume our Heavenly Father could take, but I believe He intends to do it in a very practical, reasonable way, very much the same as the Philippines have had their instruction in natural ways. And now God's arrangement for the whole world is that He is first getting ready these teachers -- or call them missionaries if you prefer, because I do not know any missionaries that have done a greater work than that thousand American teachers who went out there along the lines of secular employment, in a civilizing way -- who will not only give them civilizing ideas, and uplifting things, but who will give them the proper religious information. The Lord says He will turn to the people a pure language that they may call upon the name of the Lord and serve Him with one consent. That will be a grand time. What they need is this pure language, this pure message of God, of His love, and justice, and mercy, told in a pure way. We are in the School of Christ. What are we here for? We are getting ready for exaltation. What is the exaltation going to bring? It is going to bring us wonderful opportunities. What are they? Why, our great Redeemer is to be King of the world, and He wants us to be His associate kings, and missionaries, and teachers of the world, to instruct them, to lift them up and help them out of their degradation. Is not that enough to inspire angels and men? Surely it is. So we see the particular way in which God is dealing with us, in calling us out of darkness and into light, and giving us trials and difficulties and faith testings in various ways, so that we may be built up in the most holy faith, and have genuine character.

IS CONSECRATION SLAVERY?

Now this is what Jesus has invited us for. He is not going to accept one of these royal priests unless he will bring his entire being as a sacrifice to God. That, you know, is very extreme. If you become a real follower of the Lord, people will say you are a very extreme man, or woman. The terms of our call are extreme. Wasn't Jesus an extremist? Wasn't St. Paul an extremist? Were not all the apostles extremists? Yes. In that sense of the word, all the followers of Jesus have been peculiar people. But in the sense of merely wearing a peculiar-shaped hat, or bonnet, or coat, that is not our peculiarity. We are to be peculiar people in that we are zealous of good works, zealous for that which is right, loving the right, the truth, and loving God's way so that we will be glad at any cost to serve His cause. Are there many of that kind? Not very many. God says not many great, nor many wise, not many rich, not many learned. Those who are of that spirit of mind are not being called, not being drawn, not being prepared, and will not be in the Kingdom. The majority of those who will be in the Kingdom will be the poor of this world, but all rich in faith. They must have this quality of great faith in God, or they will never be able to overcome the trials of the present time. And they must have that great faith and trust in God so they will never wish to depart from God's way in the future; so when they are made kings and priests in the world they will not think as Satan thought, when he had a little position, Well, now, I could do better than God. God is not going to have any of that kind. He will have them all tested beforehand, and they will be submissive to God, so glad to know His will, and so full of faith in Him, that they will say, as Jesus said, Not my will, but Thine, be done. We cannot improve on the Master. If Jesus with His perfection could not think of anything better than the Father's plan, and would not think of anything else, that is exactly the lesson for you and for me to learn. Nor, could I have a better way, or another way just as good, or might I not twist it a little bit. God is testing us that way sometimes now in respect to the work, and in respect to our dealings with each other in the classes, to see whether we are absolutely loyal to Him and His Word. If you are of any other mind or disposition than that of absolute loyalty, you are very apt to be sidetracked right now. I tell you the Lord is not making a bungle of this educational process He has adopted, and that He is carrying out. It is going to be done to the very last notch -- it will be thoroughgoing; there will not be a single one in that company that will not be worthy. Not only worthy is the Lamb that He should receive the highest honor, but all of those who are with Him we are told will walk with Him in white, for they are worthy. That is the way it reads. Jesus, telling about the first resurrection class, says, they will be blessed ones, holy ones. Blessed and holy are all those who have part in the first (chief) resurrection. That is the only class that will be in the Kingdom -- the blessed, the holy, the fully consecrated; their faith in God fully submitted to Him, doing His will in every particular.

Now, then, the first step is the one we have mentioned. After you have taken all the steps of progress toward God, desiring to be near Him, you will finally come right up to the question, Now I have approached and see all of these things; I see Christ's sacrifice, and I have washed at the laver, now what shall I do? Can I go no farther?

You can go no farther unless you pass this first vail.

What does the first vail mean?

That first vail signifies death.

Death in what sense?

Death in the sense that it signifies the giving up of your present life.

But you say, Brother Russell, I do not have much life. The doctor says I cannot live more than a couple of years at the very most. Would that be worth offering to the Lord?

Or, another one says, Brother Russell, if I were wealthy you know I might think there would be something I have to offer, but you know I am very poor.

Another one says, Brother Russell, if I were talented, I presume that would be something all right, and God would accept the sacrifice of my talents. But I haven't very much talent. Now what should be done, Brother Russell?

My dear brother, what the Lord proposes is, not how much you have, but the willingness you have. How willing are you? If you give it with all your heart, if it is only one penny, would it be acceptable? No, that is true, God would not accept one penny, and He would not accept only a little bit of your character, and He would not accept all you have.

Well, why then do you tell it?

This is the thought: God will accept only that which is perfect, and you are imperfect. God's provision in Christ is, however, that when you come to the place where you say, 'Lord, would that I could give Thee my little all, but I know it is not worthy of Your acceptance; but I do give it to You, please accept it, do anything with it,' then Jesus imputes His merit to it. Suppose, now, the value of it were a thousand dollars -- perfect -- and that by reason of the fallen and battered condition in which it is, it is only worth ten cents -- a great depreciation. Then you would need how much? You would need \$999.90 to be imputed by Jesus' merit to make it acceptable.

We are not all that bad, are we, Brother Russell?

Well, I am glad to think that not all are so depraved; I am glad to suppose that there is something of value in every human being. If not, what could you present? You cannot present something you do not have. All God could mean is that you should present what you have. So when He invites you to present your body a living sacrifice, He does not say, If you have so much money, or talent, or so many bonds; He merely says, Just give what you have to give, and see that you give it with a whole heart and with good desire, and that is the condition upon which it will be accepted -- no other condition. You cannot give half, or three-quarters, or nine-tenths; you have to give everything you have, or else it will not be accepted. And you must give it with a willing heart. With a grudging heart the Lord would not appreciate it at all; He seeketh such to worship Him as worship in spirit and in truth. And then the merit of Jesus makes that sacrifice acceptable, because He does not present it as your sacrifice; He presents it as His own sacrifice; He merely accepts you.

You say, Lord, here I am, one of those that You bought with Your precious blood.

Yes.

Lord, I understand You are going to give the world of mankind an opportunity for everlasting life?

Yes.

There is going to be restitution to human nature?

Yes.

Would I have a right to that, too?

Yes.

Now, Lord, I hear there is some other way, earlier than the restitution time?

Yes.

What is that?

Well, you will have to become My disciple.

What are the terms of discipleship?

Oh, everything you have. If any man will be My disciple, let him deny himself completely, lay aside all self-will, everything, and take up his cross and follow Me; only in that way can one be My disciple; only such can be where I will be -- where I am there will My disciple be.

So, then, we understand the terms, and we say, Lord, you surely know that we have nothing very much?

Oh, I know all about you; I have made all the arrangements.

But would you prefer to take someone else?

That is not for you to decide. If you wish to present your body now while the opportunity is open, you are not to query about what I prefer, or what I would do if you do not present yourself. Mind your own business, here is the invitation to you. In view of the mercies provided for you, the Apostle says, I beseech you to present your body a living sacrifice. It is the grandest opportunity you ever heard of; there never was such a wonderful thing before. God never before made such an offer to anybody, at any time. None of the holy angels ever had such a proposition from God. No other class of the world ever had such an offer, that they should be lifted from degradation and sin, and not merely be brought back to perfect human nature, but get the Divine nature, the highest of all natures. Most wonderful!

And what about the price?

The price might be viewed from two standpoints. Jesus said we should sit down and count the cost -- not do anything rashly. Jesus did not work along the lines of modern evangelists, and get people to say things they do not mean. He says, I will tell you the terms plainly; sit down and count the cost, then if you decide on the matter, see that it is with a full heart and loyalty to the last, and then press forward.

When we look at the matter of what it is going to cost, there are two different views to take -- God's view and man's view. From the standpoint of man's view you would be saying, Well, what is it going to mean? Well, says one, You won't be able to go to the theater any more, and you cannot play cards, you cannot drink any more, and cannot carouse; you cannot do other sins any more; these will all be over for you, and you will have to do thus and so; you will have a hard time this way and that; and you will have to give your whole life to God; to be a kind of slave to Him, and not have your own will about anything; you cannot even do what you want to do, or drink what you wish, or wear the clothing you wish; you have got to think about what Jesus would have you do in everything. That is a terrible slavery to get into. Don't you go into that. Why, He would not even allow you to think for yourself. There is no slavery in the world like being a child of God and an associate of Jesus. You do not have a single thing of your own, everything is given up -- you cannot eat, or sleep, or think, or do anything as you choose, you have to ask what the Lord would have you do about everything -- no will of your own. Any other slave would be allowed to eat what he chose, practically, or to think what he wished to at least, but you cannot even do that; you must say, Not my thoughts, not my will, not my choice, but simply the Lord's. Now that is the world's view; it seems hard; some will say, that is too much.

The other way, God's viewpoint -- or rather your view and mine from God's standpoint -- is like this: We say, What have we? We have practically nothing. We are dying creatures, and we have very little wealth, very little strength; it takes nearly all of our life to provide for our own necessities and shelter. How much time could we give to the Lord, anyway? I do not see why He should accept our sacrifice at all. And then when we do anything, quite likely because of our imperfections of mind and body we would bungle the matter; we would likely do just as much harm as good. Why should God want us to preach the Gospel? He knows we are so incapable we would botch things right along. So from God's standpoint we are practically beggars, and haven't anything to give Him. St. Paul gives that thought when he says, speaking of himself, I do count that all things are but loss and dross for the excellency of the knowledge of Christ Jesus, my Lord. Do you remember how many things St. Paul had? He had more than most of us. He had a good education, and a good position in everything as the son of a very noble family. He was a Roman citizen by birth, and that of itself was worth a fortune. He had good powers of speech and reason. You may see that in all the epistles he wrote. He could have made his mark anywhere. Anyone who will read his epistle to the Romans can see there was a master mind behind that writing. The person who wrote that book of Romans could handle a case at law anywhere. He was logical in all his reasonings. This was the Apostle, then, who said, after summing up all he had left and looking at it, I count that all these things I have given up are just so much of loss, and dross, and dung, that I might win Christ; all that they could bring me in the present life are not worthy to be compared with the glory that shall be revealed in us. He got the right standpoint. That is our standpoint, my

dear brethren -- not the world's standpoint. They can never understand you; as the Scriptures say, the world knoweth us not, even as it knew Him not.

I have no doubt that with many of the world it is like it was with two Germans who were with me in a passenger train in Germany. As we were riding along they noticed that I did not swear, and did not chew any tobacco, did not smoke any cigars, did not get out and get some beer at the different stops the train made. They make regular stops in Germany and there is always beer, and they think it is always the right thing to do to get another glass of beer. They noticed I had not any of these things, so one of them leaned over, and using the best English he could command, said, "What pleasure have you in life?"

Well, I thought that was a very good illustration. He could not think of a single pleasure I had. The world knoweth us not. They do not know what pleasures we have. We have pleasures that the world cannot understand. We have pleasures even in walking in the narrow way. As the Apostle says, All of these light afflictions which are but for a moment, we do not count them very great, they cannot last very long, and they are working out for us a far more exceeding and eternal weight of glory, while we look not at the things that are seen, but at the things that are unseen. We are looking with the eye of faith, the eyes of our understanding. Whenever anything begins to feel rather hard, you must be looking at the things that are seen. Whenever you think you are having an awful time -- Oh, my, it will crush me! -- then just say, I must be looking at the things that are seen, and must be forgetting to look at the things that are unseen as yet. Then just shut your eyes to the things that are seen and ask the Lord to help you set your affections and your eyes of understanding on the things not seen as yet, the things that God has in reservation for them that love Him; the things that eye hath not seen, nor ear heard, neither have entered into the heart of man; those things which God has revealed to us by His spirit; that the natural man cannot understand, because they are foolish unto him; but to us they are the most wonderful realities, and bring the greatest blessings.

The whole world today, everywhere, is rushing for something of pleasure; they are out to hunt or to fish, or something, always hunting for pleasure -- and did you ever see any of them who have caught up with the pleasure? No, they are just hunting for the pleasure. We have got it. Don't you see the difference? We have the pleasure -- the peace of God which passeth all understanding ruling in our hearts. We have the joy that the world knows nothing about. Let us rejoice in what we have, and all the more rejoice because we know that the world, blind as it is at the present time, will see better by and by. Their eyes will open by and by, and, Oh, then we will have the pleasure of giving them the blessings they have been running after now and could not understand about! We will have the opportunity of retaliating then. If they have said anything bad about us now, we will do something good to them in return. Will that be good retaliation? How glad we will be to heap coals of fire on the heads of some, in the proper sense that the Lord meant!

CONSECRATION IS PICTURED IN BAPTISM.

Now all of this is viewed from another standpoint, and I should speak of that on this occasion, because the subject of baptism comes up before us, and some are thinking of being immersed to symbolize their consecration. That which we have spoken of from the standpoint of presenting our bodies a living sacrifice is all pictured in baptism. It is the very same lesson.

I was very sorry to hear that our dear Baptist friends in this city feel very harshly toward us. You would not think that. Our Baptist friends practically hold that unless you are immersed you are not in the Church at all; and unless you are in the Church you are not saved at all; and to be unsaved means to go into hell -- and they would not even allow water that some should be kept out of hell! That is pretty harsh. Did you suppose anybody in this city of Winnipeg would feel so harshly toward fellow creatures that they would refuse some water to keep them out of hell, according to their own doctrine? Well, I am surprised. We will retaliate on our Baptist friends some day; we will have heaps of "water" on them! They will see better what baptism means, some day. We do not want to feel harshly at all. We have known of times when just such experiences as that refusal has worked out good. I will tell you of one case. A Presbyterian minister and an evangelist were holding some meetings, and the evangelist thought he would stir up things a little, so he asked the congregation, Have any of you those books called Millennial Dawn or Studies in the Scriptures?

About thirty hands went up.

He then told them they should bring all of those books and burn them, that they were terribly bad books. He read over in the book of Acts where St. Paul spoke of some who had books of black art, and he said, This is a similar case, this is of the devil, bring those books.

So they went out into an alley-way. It was a small town, and the alley was near the church, and they had a big bonfire and burned 23, I think it was, of the books. And they had a hymn and prayer while they were doing it. While this was going on a gentleman went past there who was a member of the same church, the Presbyterian church, and he happened to be a doctor and druggist.

He said, What are you doing? What does all of this mean?

Oh, they said, we are burning some of those books, they are terribly bad books.

The man said, Well, that reminds me of the dark ages.

Oh, doctor, those are very bad books, I will tell you they are, it is the right thing to do; undoubtedly we will agree on that.

So the doctor managed to get one of the books, and read it, and then he sent the preacher a letter of resignation, and said, All I ever knew about God and the Bible I got out of that book. I never knew anything about God and the Bible compared to what is in that book. What a class of people you are indeed! I do not want to have anything more to do with you in any sense of the word. Take my name off of that roll, I would not have it enrolled there for anything.

And the Presbyterian preacher said afterwards, That is the worst day's work we ever did in this world; we lost the best paying member we had by it.

That was the sore spot. If it had been some poor man I am afraid it would not have made much difference, but it was the best paying member of his church. I guess, my dear friends, that some of the best paying members have been fooled.

I think of a brother in the city of Victoria who told me he gave \$2,500 to help build a Y.M.C.A. building, and after they had built it he got a knowledge of the Truth, and he thought he would like to have some little use of it, thought he could go there as a Christian and make some use of it, but no, sir, he could not have any use of it. He found it made a difference what he believed.

Now, I believe that all of these things will react; sometimes they will react in the present life, sometimes in the future. We will leave it all with God. We are not wise enough to know how to manage the Universe. I trust we have all gotten over praying as we used to -- telling God how to run Heaven and earth and everything else, and that we have concluded that He knows so much better how to do it that we dare not attempt to tell Him how, but merely ask Him how it is going, and study His Word to see what answer He gives. We are finding that the better way, and rejoicing in it.

Coming back to this matter of baptism -- It does not mean as our Disciple friends say, the washing away of sins. I will assume that nearly all of you have in mind the chapter in the sixth volume which deals with baptism. I will merely remind you that baptism is a figure, a symbolical picture -- a moving picture, if you please -- which the Lord arranged should be kept moving all down this age, exhibiting in form the great lesson of burial with Jesus -- the old man dead, buried, the human will buried; that which is raised up is the New Creature, to walk in newness of life. There is great danger of our treating the matter in a formal way, but this picture is showing us, as the Apostle explains, that from the time we gave our heart to the Lord we were dead, and that as New Creatures we should walk in newness of life -- our daily course should be altogether different from that of the world. It will not be that after this you should say, Well, the business custom is thus and so. You are not like the world. The business customs are fixed for the unregenerate, for those who would be thieves and robbers if they could. These laws are all framed for thieves and robbers, and people who do not recognize God at all; but you and I are under still higher law than any human law made in the world. We are glad to see human laws gradually lifted up to a very high standard. We are glad that you and I as New Creatures always have our standard at the very top. Ours is the highest standard there is. What is our standard? In what way do we rise to walk in newness of life? Old things have passed away -- old ambitions, old motives, the thought of making a great name, and own the earth, or accomplishing something of a worldly kind -- and all has given place to the higher ambition, that we might have favor with God, and be His dear children, anxious to know His will and to do it. The first general laws given to these is the Golden Rule.

Oh, you say, Brother Russell, that is a very high law.

Yes, the Lord has no lower law than that, nothing less than Thou shalt love thy neighbor as thyself, and, Do unto others as you would have them do unto you. That is the lowest law there is for Christians. You might keep out of jail and be a very decent citizen, and walk on a very much lower plane; but to be the Lord's representative, His child, the plane He sets forth for us to walk on is to love your neighbor and deal with him as kindly and generously as you would have him deal with you.

A pretty high law, you say?

Well, that is not all; it is still higher than that. Jesus did more than keep the Golden Rule, did He not? If He had not done more than that you and I would not have been redeemed by the precious blood, because He might have done as much for us as He would ask anyone to do for Him, and never have died for us at all. His sacrifice was all of that, and much more than the Golden Rule. He was bound by the Jewish Law to do to His neighbor as He would His neighbor should do to Him. The Golden Rule is the Jewish Law that the Jews could not keep because of their fallen condition. St. Paul says that you and I can keep that law, not that our flesh is more perfect than their flesh, but that in dealing with the Church God is scrutinizing and judging them according to the heart and not according to the flesh. Therefore, God says that if in your heart you are striving to love your neighbor as yourself, and to do to others as you wish they should do to you, if you do sometimes come short, He has made arrangements by which you may still be of His family, because you can go to Him with the matter and say, Lord, I am sorry; I failed; I came short of the Divine rule, but I will strive again; forgive me, for Jesus' sake, cover me again; take away the spot from my robe, that I may be perfect and acceptable to you, and that there should be no earth-born cloud between Thee and my soul.

So God has made a provision for us He did not make for the Jews. The Jews were under a typical law, with a typical Mediator, and he could not come in and offer atonement for any of their weaknesses, and have them judged according to the mind. But God through Christ does make that arrangement for us, and we are judged according to our intentions, according to our will. So that when you and I are living to the best of our ability up to this Golden Rule, the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit, even though we can never fully catch up with the spirit of that law which we are walking after; and the blood of Jesus Christ cleanseth us and keeps us clean while we are thus striving to walk after the spirit.

But that is not enough. After doing that which it is our duty to do, then we have agreed to do more; we have agreed to give up all our earthly interests.

And let people tramp on me? one says.

Yes, sir, that is it, if you understand it to be the will of God. You have agreed to do God's will, and to drink the cup He pours for you. You remember what Jesus said in His own case? When He was approaching His dying time on Calvary the thought came to Him, What about these things? Would you ask for the legions of angels? Would you try to be delivered? Would you use your tongue to deliver you? Would He have an oration to stir the whole multitude until they would turn against the chief priests and scribes, or perhaps the chief priests and scribes themselves would turn on His side, and say, We bow before You, we fall at your feet? For never man spake like this man. Did Jesus do that? Oh, no, here He would suffer Himself to be led as a lamb to the slaughter, and would not open His mouth in self-defense. Why? Because He saw that to be God's will. And so whatever you see, as far as you are able to understand is God's will respecting you, you are to drink that cup; whatever I see, as far as I am able to understand God's will, I am to drink that cup -- drinking it with as much pleasure as possible, delighting to do the Father's will, even though it be a bitter cup.

You remember the two disciples who came to Him. They thought the Kingdom was very near, and they said, Lord, we have a request to make, before anybody else has spoken for the place. We

would like to ask that we might sit next to you, one on your right and the other on your left hand, in this glorious Kingdom you are going to establish.

Jesus, I presume, appreciated their love for Him, and their desire to be near Him. I do not think it was merely selfishness that they wanted to be nearer than the others, but I think they specially delighted to be near the Lord. They were of a very zealous turn of mind, as you remember James and John were called the Sons of Thunder, they were so zealous, so earnest in everything they did. It was these two, you remember, that when somebody refused to sell Jesus and the disciples some bread, said, Lord, shall we command fire to come down from Heaven and destroy these men and their city? They were ready for anything, you see. They were of that go-ahead kind. The Lord loves all of that kind, dear friends. I believe He loves them a great deal more than He does those who are cold and indifferent, and who say, "I don't care; I don't care." I believe the Lord liked to have those two disciples want to get near Him; He did not reprove them for it, anyway. He said, My disciples, do you understand what it will mean to be with Me in that throne at all? Do you understand what it will cost you? They did not know, of course; the Holy Spirit had not yet come. He then said to them, Are you able to drink of the cup of suffering, ignominy, and shame, that I shall drink of? There is the condition. You cannot be in the throne unless you drink My cup.

Well, that is more than the Golden Rule, you see. The Golden Rule does not call for any sacrifices; it merely calls for even-handed justice; but now here is something sacrificial, something more than right, submitting to wrong for Christ's sake, for the sake of the Truth and the brethren and the Lord's cause. Are you willing to drink of My cup, and to thus ignore self and its preferences? And are you willing to be baptized with the baptism that I am baptized with? Well, now, that was not water baptism. The baptism He was to be baptized with He said would be finished the next day. He was straitened until that baptism should be accomplished; and the next day His baptism into death was finished when He cried on the cross, "It is finished." And He said we would have to be baptized with His baptism. The water was a symbol of His baptism, but the real baptism of Christ was His immersion into death -- fully, completely, giving up His life into the Father's will. If you and I wish to be with the Master in His throne, the only way is such a full consecration as that, such a readiness to drink His cup, whatever He may pour for us. We are not to go out and pour a cup for ourselves, and say, We are going to be in here. We are not to bury ourselves. Do you see the picture? When you give yourself into the hands of the administrator of baptism, you do not bury yourself, you merely submit your will. You say, Here, take me, bury me. Just so we say to Christ, our Lord and Head: Lord, into Thy hands we commit ourselves; bury us in whatever way you please, our life is given up. And then He lets us down figuratively into death, and it is of His power that we will be raised up again to the perfect life beyond the veil, to glory, honor, immortality, sharing His resurrection, the first resurrection; and unless we have the burial into His death, we will never be raised in His likeness.

This picture of baptism corresponds exactly to our text in Romans 12:1.

The importance of the symbol I should mention here. The symbol is important. I do not know whether Brother John Wesley was immersed or understood baptism, or not, but I feel sure he was fully consecrated, and had the real immersion. If he had known about the symbol, then held back because of what his brother Charles or somebody else would say, I think he would be proving that he was not fully dead to his own will. But suppose he never saw it was a symbol, never caught that

thought, then I presume Brother Wesley had no obligations for water baptism at all, and he did not need to have it. So I think our Episcopalian and Methodist and Presbyterian friends, and all good people of the past. But when you and I come to see the matter, we are responsible according to our knowledge.

I remember what a fight I had on the subject of water baptism; and my point is, if I had refused to be obedient in that matter, it would have meant the stoppage of my progress in the way of the Lord. I do not believe the Lord would have allowed me to go on if I had stopped right at that barrier. I think I needed to take that step to prove that my heart was correct. I said, I see what baptism is now; I didn't see before. I am told that I was sprinkled when an infant and I said, I accept that, I will count that as my baptism.

But why don't you go and get immersed?

Well, in my case -- you see this peculiarity, in my case, I think it would be better not; as if my case were different from anybody else's case. Do we all have different cases? The Lord laid down one law for His people -- no peculiarity of case at all, if you know it.

And so in my own mind I said, Now in my case I believe the Lord would be more glorified -- we are always going to do something for the Lord, whereas He is really the one who is doing something all the time for us; but we are in the habit of thinking of it as, I am going to do something for the Lord; and because it is the Lord and His interests, I must not jeopardize His interests.

I said to myself, Why, some people will say you are merely a turncoat, and you are just afraid you are going to hell, and want a little more water insurance, etc. That is the way I reasoned on the subject. I put it off that way for awhile, but every now and then it would come up again -- What about water baptism?

Why, I settled that.

Then it would come up again.

Well, I did settle that.

Then it would come up again.

Oh, I am done with that; I settled that.

But I hadn't settled it, my dear friends, and there was something way back in my heart that told me all the time I had not settled it. So one day I said, Now make a good settlement of this. And I backed myself up in a corner, so to speak, and said, You are not going to get out of this corner until you settle this matter; settle it now, here, just before you leave this corner. And the argument I put up with myself then trying to see how much better it would be for me to do according to my own will and not bring any ignominy on the Lord -- you know that was it; I was going to save the Lord

ignominy, etc. I finally said to myself, Now suppose the Lord had made some very severe conditions, and had said, Are you my disciple?

Yes.

Do you love me?

Yes, I do, Lord.

Have you made a consecration of your life to me?

Yes, Lord, I have given you all I have, and hope you have accepted it.

Now suppose I put some hard thing on you: suppose I say you must walk on your hands and knees up the main street of your city, and stop at every step and shout my name aloud. Will you do it?

Sure, Lord, if I knew you said it, I would certainly do it.

Well, now, because I have given you something easy to do, that has a beautiful picture in it, is that the reason you are balking?

And I said, I see the point, Lord; it is easy enough, and I guess there is no way out of it. Lord, I am sorry I halted on this subject at all. I see it now.

If I had not come to that point, I do not believe the Lord's favor would have continued with me. He would not have sent me into the second death, but I do not think I would have been in the Little Flock at all unless I had passed that point. I have nothing in the Bible to say so, but that is the way I reason on the subject. Why? Because that would have proved I was not wholly dead, wouldn't it? I got that view of it and said, Why you are not wholly dead. Were you not buried? Well, I thought I was, but there is something still sticking on there. So I went and got completely beheaded; I gave all the headship to the Lord, and my self-will and all desire to rule myself, and I said, Lord, now you do what you please.

I am telling you this because I know a good many of the Lord's people who are stumbling just in the same way. I am not making it out that water is the important thing, for I am pointing out that saintly people without the water are going to be in the Kingdom, because they did the best they knew, and gave up their minds and all according to what God showed them; but if he has shown you and I something more, then the responsibility of that greater knowledge is here, and there is not any way that you can escape if your will is fully submitted to the Lord. Now it is for you to decide.

Saturday evening, when we were leaving, many of the local Bible Students crowded about the Convention Train of eleven cars, singing hymns to us and we to them respecting the precious tie that binds our hearts in Christian love, and praying in song, "God be with you till we meet again!"

The Twin Cities -- Minneapolis and St. Paul

ANOTHER night's ride brought us to Minneapolis in time for a morning service with the large number of interested friends, whom Brother Russell addressed as follows on the subject of "The Ten Lepers." The afternoon service was for the public of Minneapolis, while the evening service was for the public of St. Paul. At both services large audiences attended, and many requests were handed in for literature. From St. Paul we proceeded on to the eight day General Convention at Madison, Wis.

Discourse by Pastor Russell

Subject: "THE TEN LEPERS"

I AM GLAD to be with you all, and to greet the Minneapolis and St. Paul and nearby friends.

I have before my mind this morning the words of Jesus respecting the ten lepers that he met and healed. "Were there not ten cleansed? but where are nine? Only one hath returned to give glory to God." -- Luke 17:17,18.

Leprosy has long been regarded as incurable, and, therefore, is used as an illustration of sin, which is also incurable. As only the Master's word could heal the lepers, so nothing short of a Divine remedy can cure the leprosy of sin. Lepers in olden times were obliged to separate themselves from others, and whenever approached were required to cry, "Unclean! Unclean!" Cut off thus from association with others, the condition of the poor creatures was far from enviable. So sinners by Divine decree are isolated, separated from the pure, the holy, the righteous.

Though all humanity are sinners by heredity, we must not forget that they constitute but a small proportion of God's great family, amongst whom are angels, cherubim, seraphim, etc., who always have fellowship with God and with each other. But while the Scriptures declare of humanity that all are sinners, that none are righteous, no, not one, yet all do not appreciate their condition, nor cry aloud, Unclean! Indeed, there are various degrees of uncleanness; some are more and some less sinful.

The two extremes of sin are represented in our Lord's parable of the two men who went up to the Temple to pray, the one a publican, the other a Pharisee. The publican realized his sin and smote his breast, saying, "God be merciful to me a sinner!" The Pharisee, on the contrary, felt himself so



superior to the publican that he did not realize himself a sinner at all; he thanked God that he was not a sinner. Jesus declares that, because of his acknowledgment of sin, the publican was more acceptable than the Pharisee.

In other words, the Creator wishes that each one of Adam's race should realize his imperfection -- that he comes short of the Divine standard of perfection -- short of that standard which God would be pleased to bless with everlasting life. While the Bible thus declares that all are sinners, it does not unreasonably say that there is no difference. What it does say is that the slightest degree of sin would mean that we are sinners, and that hence the person with the least taint of sin upon him would need the Savior, the Deliverer -- would need to be cleansed. And, in order to realize his need of assistance, he must see his sin and cry unto the Lord, Unclean! Lord, save, or I perish!

Here again many of us have made a serious mistake in the study of our Bibles. When reading that the sinner would perish, we forgot the meaning of the word perish, that it signifies to die, to lose life. There is nothing in the word perish that signifies to be tortured to all eternity. "The wages of sin is death," destruction -- annihilation, if you please. And if God had not made some provision for man's recovery, there would be no future life for Adam nor for any of his race. Death would indeed have been a hopeless state; just as leprosy, whether in a small or greater degree, signified the presence of a hopeless disease, from which there is no recovery.

JESUS THE GOOD PHYSICIAN.

Jesus is the only physician who can heal this leprosy of sin; nothing that the sinner himself can do would cancel the sentence. God purposely so arranged the matter. The Good Physician heals humanity at a great cost to Himself. As the wage, or penalty, or sin upon Father Adam and his race means death, so whoever would redeem Adam must be prepared to pay his penalty before he could assist the sinner legally, justly. None of Adam's race could serve as a redeemer, because each and all were born in sin and therefore as subject to the penalty as Father Adam himself. Nor could any of them be born without sin, because the life of the race came from its father.

Whoever, therefore, would be the savior of man must have a life separate and apart from that of Adam, and must be willing to sacrifice it on Adam's behalf.

All of the angels had such a life -- separate and apart from Adam's life -- and any of them, therefore would have been capable of being man's redeemer if the Heavenly Father had made them the proposition and they had chosen to accept it. But Jehovah God gave the first offer to become man's redeemer to the very highest of all His creatures -- His Only Begotten Son, the Logos, of whom we read that He was the Beginning of the creation of God, the First-Born of every creature, the Alpha and the Omega, the First and the Last.

"FOR THE JOY SET BEFORE HIM."

It was not within the province of even Jehovah Himself to demand that one holy creature should die to rescue, to redeem, humanity. The matter, therefore, was optional with the Logos; and if He had not chosen to accept the proposition, it doubtless would have been extended to others. But such was

the love and loyalty of God's Only Begotten that to know the Father's pleasure in the matter was to cheerfully obey. It was a joy to Him to serve in any manner and to further God's will.

No doubt the Son would have done this without any suggestion of a reward, but the Apostle suggests that a great reward was proffered Him. He says, "Who for the joy that was set before Him endured." His joyful obedience began when He exchanged the higher nature for the human. The same joy continued when, as the Man Christ Jesus, He offered up Himself, and faithfully obedient to the Father's will to the very last, saying, "The cup which My Father hath poured for Me, shall I not drink it?"

St. Paul further explains that it was the Redeemer's faithfulness and loyalty to the Father, in doing His will to the extent of laying down the human life, that became the basis of His still higher exaltation -- above His prehuman condition. The Apostle says, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth." Thus, as the Apostle explains, He has been exalted and qualified to be made a Prince and a Savior and able to grant forgiveness of sins to as many as will come unto the Father through Him.

WHAT SIN-FORGIVENESS MEANS.

Forgiveness of sin has two aspects: (1) the cancellation of the legal condemnation; and (2) the recovery of the sinner from his loss, his imperfection. Jesus came into the world to accomplish both of these results. By His death He would legally satisfy the Divine Justice, giving His life as instead of Adam's life, which was forfeited by sin. Then, according to the Father's promise, being raised from the death state to a glorious state, with plenitude of power, He would use that power and opportunity for the release, or recovery, of mankind from the mental, moral and physical degradation brought about by sin.

Thus we read that Jesus died that God might be just and yet be the Justifier of all those who believe in Jesus -- of all who shall become His disciples and follow His leading and direction. Again, we read that He came to seek and to save, to recover, that which was lost.

SINNERS OF TWO CLASSES SAVED.

It was just like our great Heavenly Father to take advantage of the opportunity of human salvation from sin to illustrate different characters amongst men and different degrees of His favor toward these. He foresaw that the great necessity of the world would be the Messianic Kingdom, the powerful Reign of the Redeemer forcefully putting down sin and all unrighteousness, scattering ignorance, darkness, superstition, etc.

He foresaw that some of the human family would need to have stripes, punishments, corrections in righteousness, in order to teach them the great lesson that all unrighteousness is sin; and that all sin brings degradation, sorrow, pain, death, according to Divine arrangement. Messiah's Kingdom would be necessary to show how obedience to God would, on the contrary, bring a gradual uplifting and recovery out of sin, sorrow, tears and death, eventually back to perfection.

But while the great mass of mankind would need the severe lessons of the Millennium, the Reign of Christ, a certain few would be able now to develop an eye of faith and an ear of faith by virtue of their desire to do God's will. These would be doubly precious in God's sight; for "without faith it is impossible to please Him," and those who could exercise faith under adverse conditions would be His peculiar treasure. Therefore God has arranged to gather out this special class in advance, and these He calls His Elect, the Church of the Gospel Age.

This call, to which these respond, is not so forceful as will be the call of the future; they must have hearing ears and attentive hearts to hear the voice of God in the present time at all. Additionally, they must be both able and willing to walk by faith, their path lighted only by the Lamp of God's Word. "Thy Word is a lamp to my feet, a lantern to my footsteps." Furthermore, they must walk in a narrow way, a difficult path of separation from the world. Not only must they strive to live separate and apart from sin, but after the pattern of their Redeemer they must present their bodies living sacrifices, holy, acceptable to God, through the merit of Jesus' sacrifice.

These are scripturally styled the justified by faith, the sanctified, or set apart to the service of God. These, under the typical arrangement of God with Israel of old, were pictured in the tribe of Levi, who were set apart from the remaining tribes to be God's special servants, and ultimately to be the instructors and guides of their brethren of the other tribes. So the elect class in process of selection since the ascension of Jesus since Pentecost -- are to be God's special servants by and by in the blessing of the world in general; for they are to be joint-heirs with Jesus, their Redeemer, in all the great work of His Millennial Kingdom, designed, arranged, prepared, for the blessing and uplifting of all humanity, and for the destruction of the willfully, intelligently, sinful and rebellious.

"THOUGH YOUR SINS BE SCARLET."

The Lord used crimson and scarlet as indicative of the most flagrant sins, and then declared that His arrangement for the forgiveness of sins through the Redeemer is effective even for the very worst sins. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." (Isaiah 1:18.) This is an assurance for us. God knows that all of Adam's children were born with the hereditary taint of sin, "prone to sin as are the sparks to fly upward." He is not expecting perfection of any under such conditions; all must have help, and the Savior whom God has prepared is qualified to give help to all.

The help given to the special class that is in process of selection during this Gospel Age is in the Scriptures figuratively represented as the Robe of Christ's righteousness, covering each of the sinners, and thus hiding the actual blemishes of his flesh. In other words, the Lord declares of this class that He will judge them, not according to their flesh, but according to the spirit of their minds, the intentions of their hearts and the efforts which they will put forth in resisting sin and doing God's will. This Robe of Righteousness will cover sins of every kind and degree, except willful sins.

*"O blessed thought!
O words with Heavenly comfort fraught!"*

The arrangement for the sins of the world, to be carried out in the future, will similarly be ample, though different. The world's sins will not be covered, nor will the world be dealt with merely according to their minds and hearts. The world's salvation is spoken of as being one of works. Each sinner will be encouraged and assisted back to perfection along the lines of good works.

Assistance and strength of character will come to them day by day and year by year until, before the Millennium will have ended, all the willing and obedient will have become perfect, mentally, morally and physically. They will have attained the image and likeness of God, lost by Father Adam in Eden; and with this perfection will come their right to human life, forfeited by Adam and redeemed by Jesus.

But some one may say, If mankind are to have an opportunity during the Millennial Age, will that not be a second chance? We reply, No. None will have a second chance for everlasting life. By nature we are all sinners, condemned to death. Our chance for life at all is through the Redeemer's sacrifice. He died for all. But only when we accept the fact and come under His direction as His disciples, do we obtain our share?

Since Jesus accepts as His disciples during this Age only such as consecrate, or sacrifice, their lives to the doing of God's will, only they get the benefit of the Redeemer's sacrifice during the present life. Those who do not get that benefit now still have it assured them by Jesus' death, according to the Divine promise. Those who do not get their chance of everlasting life now will get it during the Millennium.

SIN A TRANSGRESSION OF LAW.

Human laws are not always the same as the Divine, though properly intended so to be. Thus the Lord informs us that some who are highly esteemed among men, and approved by human standards, are an abomination in the sight of God. Contrariwise, sometimes things disapproved by man are in accord with the Divine Law. God seems to put justice in the very highest place in His estimation of sin, while poor human judgment sometimes gives it a very low place. For instance, some will cry out vigorously and vengefully against immoral dances and petty thievery, who would not hesitate to join in a Trust intended to deprive thousands of fellow-creatures of their share of the blessings of our day. In the eyes of human judgment, these would be esteemed noble examples; while in the sight of Divine Justice, we believe, they would rank as very vicious and criminal.

TEN CLEANSED -- BUT ONE THANKFUL.

When ten lepers came to our Lord praying for healing and were granted their request, only one of them returned to thank the Savior; and Jesus called attention to the fact. It well illustrates the difference between the two classes of the saved. The entire ten lepers would well represent the world of mankind in sin. All would be glad to be relieved of the leprosy of sin and to be holy and happy.

But as only one of the ten was so appreciative as to come back and worship the Redeemer and offer Him his services, it represents the fact that only a small proportion of humanity is properly appreciative of the blessings of forgiveness of sins and healing therefrom. The only one who was

thankful would well represent the class of sinners who now constitute the true Church, and who, realizing the Divine arrangement for the forgiveness of sins, come thankfully and offer the Lord their little all to be used in His service.

The "exceeding great and precious promises" of God's Word are given only to the thankful and consecrated, who have already presented themselves living sacrifices to God. "To you it is given to know the mysteries of the Kingdom." "God hath revealed them unto us by His Spirit," which is granted only to the consecrated. These promises are to strengthen and nerve the consecrated and to enable them to overcome, in fulfillment of their covenant of consecration.

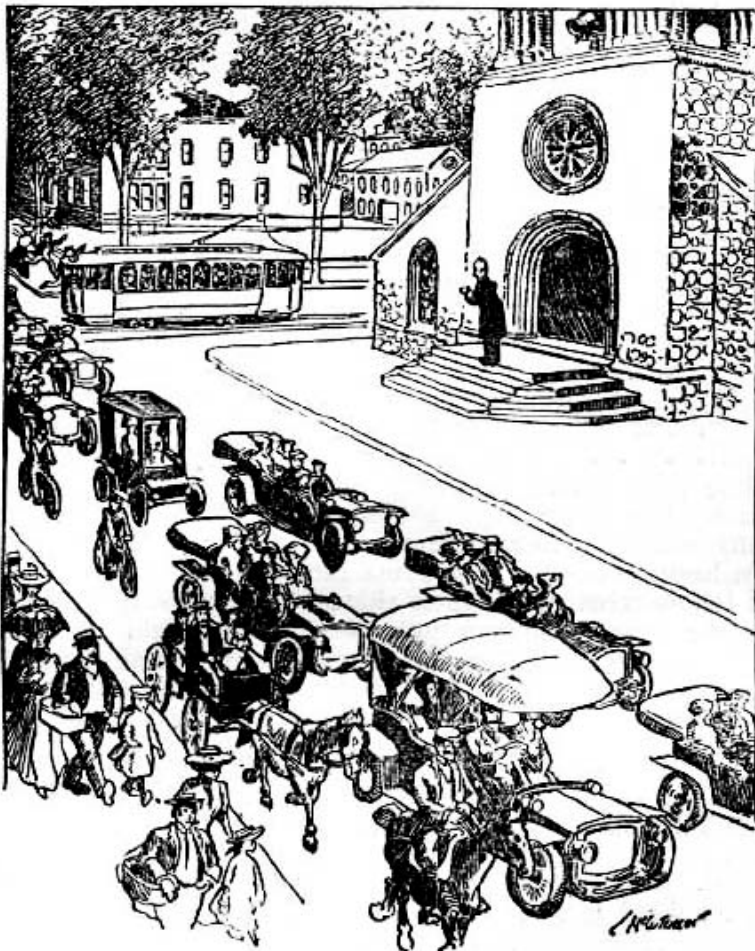


Pastor Russell's Concluding Remarks Regarding Pulpit and Pew as Viewed on the 1913 Transcontinental Tour

WHEN it is remembered that the majority of the meetings here noted were held on week-days, the attendance surely indicated that the people had not lost their interest in the Bible and in religion, and that the falling off in the general Church attendance is therefore properly chargeable to another cause. We believe that the decrease in Church attendance, of which we hear so much, is chargeable to the fact that the public have lost their faith, as well they might, in the creeds of the Dark Ages. They are receiving no spiritual food. When the ministers preach to them along the lines of sociology, or astronomy, or science, the pews, as well educated and as well informed along these lines as are the pulpiteers, care little for the minister's dissertation.

Oh, that the ministers of today, instead of feeling angry against the Truth and fighting it, would investigate it thoughtfully and prayerfully! Then indeed they would be a power in the earth, in this, our wonderful day, in which God is sending out His Light and Truth to be the guide of His people, to guide them to His Holy Hill -- the Kingdom of Messiah! What a power these ministers might be, if backed by the truth of God's Word!

How pitiable it seems that men so well equipped would be not only useless as respects the



advancement of Christ's cause, but be really the leaders of the opposition thereto -- ignorantly serving the Prince of Darkness! All the more, however, the Truth must be spoken. The shackles of the creeds of error must be broken. The beauty of the Truth must be exhibited; for it is the Power of God for the calling and electing and perfecting of the Bride class to be the Lamb's wife.

But while we must oppose the error, and must uncover its very foundations in our efforts to "show forth the praises of Him who called us out of darkness into His marvelous light," nevertheless, let us all the more speak the Truth in love, without harshness, without personalities. Our dear brethren are deluded, deceived, not intentionally opposing the Truth, we believe. How glad we shall be for the day when the great Adversary, who

deceived us all and is still deceiving so many, will be bound for a thousand years, as promised! -- Revelation 20:1-3.

WORDS OF CAUTION.

This may be as good an opportunity as any for a few words of caution. We are all in danger of going to extremes, and all should remember the Apostle's words, "Let your moderation be known unto all." At one place we found that a spirit of antagonism had been aroused by means of immoderate statements on the part of a few. They had suggested that Brother Russell and his writings are divinely inspired, as were the Apostles of old. What a great mistake! No wonder such statements were resented! When asked if such were our opinion, we promptly assured the dear friends to the contrary.

The view we have always presented, and still hold, is that the Lord Jesus appointed only twelve Apostles, St. Paul being the one to take Judas' place. The words of these would be so supervised by Divine Power that whatsoever they would declare binding on earth, the Church would know would be bound in Heaven, and whatsoever they would declare on earth to be loosed or not binding, they might know would not be obligatory in the sight of Heaven. In other words, those twelve Apostles were the special mouthpieces of the Lord to His Church. They still speak to us. We need no others; we expect no others.

The most we have ever claimed for our own presentations, written or oral, is that they are in line with the words of the Apostles, that they harmonize with them -- that we keep so close to the words of the Apostles and the words of our Lord that our Message may be said to be their Message, except in respect to the particular words used and the arrangement of them. In the Studies in the Scriptures we have classified the various presentations of Jesus, the Apostles and Prophets into different studies or topics; and this is what we meant when we declared in an old Watch Tower that, on this account, whoever reads the Studies in the Scriptures is really reading the Bible in an arranged form -- topically. In no case have we ever presented anything as of ourself. In every instance we have fastened our presentations to the Scriptures on which they depend and rest.

Our claim has been, and is, that because we are living in the dawn of the New Dispensation, it is the Divine will that the Mystery of God should now be finished, in the sense of reaching a completion, or unfolding. This we hold comes to us, not through special inspiration to speak or to write new things, but by the promised guidance of the Holy Spirit, enlightening us and directing us to the Lord's Word, and assisting us to see the proper application of the same. The wonderful light of our day upon every subject undoubtedly inures to these ends.

Because it is due time, the Lord would send the light to His people, and as usual, would send it through some earthly instrumentality. If, in the Divine providence, we have been used or shall be used of the Lord, it will be in making clear the sayings of inspiration already written, and not in making any new revelations or prophecies.

We take this opportunity, also, to guard the dear friends against the report that we are making any different presentations by letter than we have made in The Watch Tower and the Studies in the Scriptures. If any claim to have such letter, ask to see the letter, and refuse to receive as from me

anything contradictory to the Studies in the Scriptures and The Watch Tower. If we ever see the necessity to make changes, we will preferably do this in public print rather than in private letters or in private conversation. Let us stick to the written word in the Scriptures as well as The Watch Tower publications.

*"My soul be on thy guard;
Ten thousand foes arise;
The foes of sin are pressing hard
To draw thee from the prize.*

*"O! watch, and fight, and pray
The battle ne'er give o'er;
Renew it boldly every day,
And help Divine implore.*

*"Ne'er think the vict'ry won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou hast gained thy crown."*



MADISON CONVENTION

JUNE 29 -- JULY 6, 1913

THIS was surely a very enjoyable convention -- the "best yet," up to that time. The location and surroundings were all that one could ask. The sessions were held on an island about two miles from the beautiful city of Madison, the capital of Wisconsin. The island was reached by small motor launches and this little ride was very refreshing during the exceedingly hot days that the convention was in session. The men running these launches were much impressed with the general demeanor of the friends and they remarked that such a convention had never been there before. Complimentary remarks were also received from the people where the friends found lodgings. These incidents and many others go to show that the principles of righteousness are being so deeply impressed upon the minds and hearts and actions of the friends that they unconsciously conduct themselves much better than in the past, before they came into touch with the Present Truth. This is all the more impressive because the friends are not conscious that their walk is so much different from that of others. Yet the world is taking notice that they have been with Jesus and have learned of Him.



Nearly all of the friends found accommodations at Madison where they slept and obtained their breakfast and supper. Dinner was served on the grounds, and as the method was very unique as compared with other occasions, we will describe same here, also show a picture of the friends lining up for their portion of the rations.

Two grades of lunches were served, according to the price, ten or fifteen cents; and for these amounts were served two sandwiches, pickles, cakes, fruit, cheese, eggs, tea or coffee or milk. As the friends passed into the building they would deposit their money, receive a paper plate and napkin and on the plate the food above mentioned. pass on to the next table and receive their tea, coffee or milk, according to their choice. They then passed out of the building through another door and found places to eat under the beautiful large trees, and thus

had a regular picnic. By this method of serving it was found that a thousand people could be served before the hour came for serving.

One would hardly think so much food could be provided at such small prices, but it was. In fact, when the last day of the convention came it was announced that enough money had been made, even at the ten and fifteen cent prices, during the other days of the convention, to enable those in charge of this commissary department to serve the lunch free on the last day.

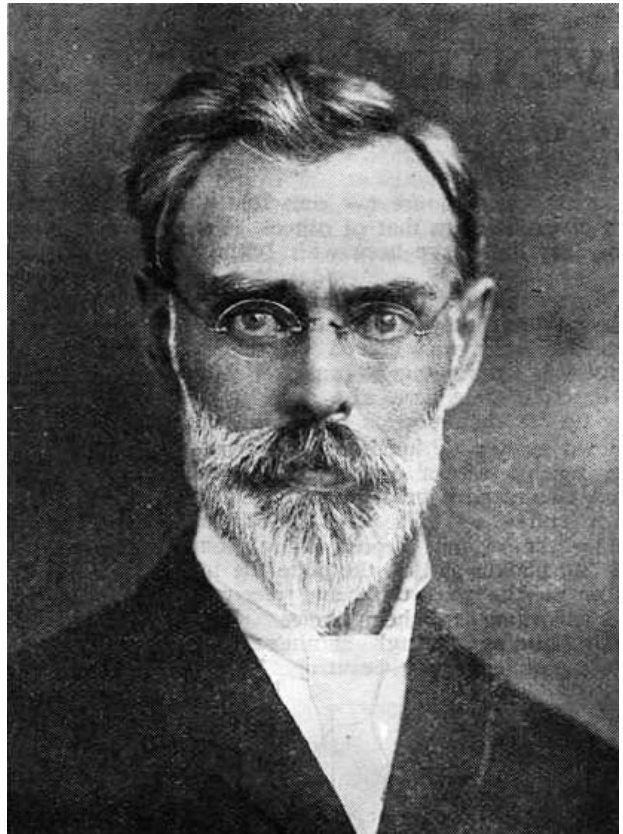
The chairman of the convention was Brother W. E. Van Amburg, and he served well during the entire eight days. In his address to the friends he spoke as follows :

Discourse by Brother W. E. Van Amburg, Chairman.

**Subject: "CLEANSING
OURSELVES"**

I AM VERY glad, dear friends, to greet you all, and as a center or hub from which we may radiate, I would like to call attention for a moment to the words of the Apostle found in the seventh chapter of II Corinthians: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Corinthians 7.)

The Apostle has been calling attention to some of the wonderful promises that our Heavenly Father has let down to us; and the Apostle Peter emphasizes somewhat and seems to sum them all up in this statement: Whereby are given unto us the best of all the promises, that by these we



might become partakers of the Divine nature, but in our close, analytical study of the commandments of God as compared with His grace, and His justice, our minds sometimes are a little at a loss to know just how they are connected, and so with this text we have just read: "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, perfecting holiness." How can we harmonize this statement with the twelfth chapter of Romans. first verse, which reads: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God?" If we are already holy, how can we perfect holiness? It seems somewhat of a contradiction, doesn't it? But the Lord has told us to search, and if we search we shall find, and if we knock it will be opened, and if we ask it will be given. So we come to our Lord's Word and ask, Lord, how can you count us holy and acceptable as a perfect sacrifice, and then in your admonitions to us ask us to perfect holiness? And the Apostle just before bringing this particular privilege to our attention of the opportunity of presenting our bodies a living sacrifice has told us just how it can be done, saying, "Having been justified by faith, we have peace with God., (You see, we have come one step, and what have we got? Peace.) By whom (Christ) also we have access by faith into this grace wherein we stand." Having peace, the condition of justification by faith, we get into a position seemingly mentioned here by the Apostle -- go ahead now, proceed a little further. the great privilege is offered to you. What is the privilege? You have the privilege now of presenting something that God will accept. "And rejoice in the hope of the glory of God." We do not have that yet, but Oh, what a glorious hope held out to those whose eyes have been enlightened!

In other words, when we present ourselves to the Lord, after having become justified by faith, our Heavenly Father says, I know you are not holy but I will count you holy. For instance, we will suppose that stand were a condition of holiness and I am told that if I can get up there I will be counted holy; that was the offer made to the Jews, but there was not any Jew that could get up there. He could go so far and could not go any farther, and there was no flexibility about the law, and the law could not go any farther either, and therefore the law was weak. In what sense? It was weak in the sense that it could not bridge this chasm, man's imperfection; and the Jews might have said, Well, you gave us altogether too hard a law, no man could keep it. But, says the Heavenly Father, I will show you that the difficulty is not with the law, but with you, and therefore God sent His Son in the likeness of human flesh, not sinful but holy, separate, harmless -- and what did our Lord do? He stepped right up to the law. Oh, says the Heavenly Father -- not in so many words but in the very example -- I told you the trouble was with you; if you were perfect you could keep the law just as well as My Son can keep it. Therefore I condemn the necessity of any sin in the flesh. Human beings in a perfect condition could just as well keep My law and be happy here on this earth as they are up in Heaven. The difficulty is with you.

Now we Gentiles cannot get up there any more than the Jews could, but the Heavenly Father says through our Lord, to become justified by faith and accept the Lord Jesus and get into Him. We cannot get into Him unless we. get up here at the mark of perfect love, the mark of perfection, and so the Lord says, "There is therefore now no condemnation to those who are in Christ Jesus." The righteousness of the law is counted as though it were fulfilled -- filled up to the very last jot and tittle -- counted that to those who walk not after the flesh but after the spirit. It may be we cannot walk very fast, but if we are walking in the right direction is the particular point to keep in mind. Now while we are down here actually imperfect our Lord is counting us up there at the mark. We could not be accepted if we were not counted up there somehow, and so, as members of the Body

of Christ. we are counted up there. It is while we are trying to bring the mind, the heart, the actions, all that we have, closer and closer to this actual fulfilling of the law that we are endeavoring to perfect holiness in the fear of God. And as there must be a means to an end so our Lord has arranged a means to this end: "Sanctify them through Thy truth; Thy word is truth." Are we to expect, therefore, that there will be some great power shed down on us and all we have to do is to sit down and a wonderful feeling of magnetism or something will just say, You are all right, now you are saved, you can feel it and you know it? Oh, no. God says that He feeds the birds, but the birds must go and get the food. He says to you, There is the Word and it is all arranged for you. now you must study to show yourself approved unto God. a workman able to rightly divide the Word of Truth that I am arranging for your sanctification.

And then the Apostle mentions in 2 Peter 1:5 some work that we must do in connection with this: "And besides this (you know the promises), giving all diligence (that means hard work), add to Your faith virtue (stable character) and to virtue knowledge: and to knowledge temperance (self-control); and to temperance patience: and to patience godliness; and to godliness brotherly kindness: and to brotherly kindness love." As our Heavenly Head said to us, This is My commandment. that ye love one another even as I have loved you. What a wonderful example our Lord was in this case. So we turn back again to the sixth chapter of Second Corinthians and see what example the Apostle Paul gave us. " We then, as workers together with Him. beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted.) (God says He will accept you now. this is the time when sacrifices are acceptable.' (And in the day of salvation have I succored thee [saved thee, justified thee": behold now is the accepted time.)" No sacrifices of this kind will be accepted in the next age. Unto you is given the gracious privilege. said the Apostle in Philippians 1:29, not only to believe on Him, but also to suffer for His sake. Behold, now is the day of this particular salvation. Then he goes on and expresses some of his own experience here: "But in all things approving ourselves as the ministers of God." copies so far as possible in our every-day life. In much patience? Yes. In afflictions? Yes. In necessities? Yes. In distresses? Yes. In stripes, imprisonments, watchings. tumults, labors, fastings. pureness -- nothing adulterated; by knowledge, by long suffering, by kindness, by the Holy Spirit and love unfeigned in a service of love, by the Word of truth -- "Thy truth is my shield and buckler," says the Psalmist; by the power of God working in the consecrated heart. by the power of righteousness. They said all manner of evil against our Lord but what did they prove against Him? His armor of righteousness was there and they could not pierce it. How necessary for us to have this armor of righteousness! Oh. how quickly the adversary would puncture that armor with his darts if we had only our own righteousness to stand in! But when we stand in the righteousness of Christ where is the arrow, where is the dart, where is the evil. where is the pestilence, where is anything that can pierce the armor of righteousness of Christ? We are standing in the righteousness of Christ and there is no condemnation against such.

Who can be against us? says the Apostle. Why. nearly everybody -- the world, the adversary, ourselves, and all about us, but who can be against us when God says He is the judge? I have declared you righteous, and My Son stands your sponsor and guarantor. Who may bring an accusation with effect before a Judge of the Heavenly courts? The devil? Yes -- as far as the world is concerned. Evil reports? Oh, yes -- bad people, look out for them, I would not go near them, don't get acquainted with them. As I once heard the criticism, One difficulty, or one peculiarity, about

those people is, they can always give you a Bible text for their reasons; they are very dangerous people. Peculiar, is it not?

Good report? Occasionally.

Deceivers? Bad set.

As true? God says, Ye are My sons, and God is not going to put His approval on any deception.

As unknown? Oh, they know not the way we take at all!

And yet well known? To whom? Up in the courts of Heaven we are well known. Their angels do always behold the face of my Father which is in Heaven. They are well known up there; they are much unknown down here.

As dying? Yes, as far as the world is concerned, trying to die every day, daily, and, behold, we live!

Chastened? Oh, yes, we are not perfect, yet our Heavenly Father knows just what kind of characters we need, and we as obedient children are very glad to accept the chastenings and rejoice in them.

And not killed? No, no.

As sorrowful? Well, there is one thing that has impressed me ever since I came to a knowledge of this wonderful way. If one is fully baptized into the spirit of Christ I never saw him sorrowful for himself as long as he kept his heart all right, but I have seen expressions of sorrow for others because of their troubles, their weaknesses, their distresses, and yet even when it comes to the sudden breaking of the ties of life we sorrow not as others who have no hope. The Lord takes away this countenance of sorrow. Yes, we weep with those who weep and we rejoice with those who rejoice. Sorrowful, but always rejoicing -- rejoicing even in tribulation.

As poor? Why, we do not have a cent of our own. I would like to see the brother or sister who is fully consecrated to the Lord that dares say he or she has a cent of their own. I think that is pretty poor when you do not have a cent to your name. The Lord lets you have some to pay your expenses with while you are going through this world. Poor? Yes, but making many rich. Did not the Lord make us rich through the servant, whoever he might have been, that brought us in contact with this Truth? Are we not rich? If one who is an heir of a Heavenly estate is not rich I do not know what riches are. Joint-heirs with Christ to my mind implies a wealth that none of the world has ever conceived of.

Having nothing? That is true, and yet possessing all things. Can you think of it -- possessing all things!

Now the Apostle says of this class in 2 Corinthians 3:2, "Ye are our epistles, known and read of all men." How are we His epistles? People are reading you and I whether we know it or not. About a week ago a brother said, Brother Van Amburg, I would like to tell you a little instance about the Put-in-Bay convention. I was sitting reading in my room one morning, a tap came on the door and I

said, Come in. And behold it was the maid to clean up the room. She says, Oh, I beg your pardon, I haven't anything to do here. And I saw that she was rather pleased, so I detained her with a kind word or two, and the current of the conversation was something like this. I will simply epitomize it. This woman had come to the conclusion there was no such thing as real Christianity, that it was nothing but a sham, but she said, Since you people have come here you have set me to thinking. How many bedrooms do you suppose it is my portion to take care of during the day?

I haven't any idea.

Two hundred. How many beds do you suppose I have made up this morning, and I am almost around?

I don't know.

Two. And she says, You people with your Bibles, and smiles, and loving deeds, the way you act toward us servants, makes me come to the conclusion that there is something in Christianity.

You come here to hear a few discourses by some of the pilgrims, dear brothers and sisters, and every one of you come here to preach a sermon every day. Are you doing it?

Notice again in Hebrews 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord." How can we follow holiness? By looking into the pattern, watching what He shall say to us through His Word. And we say, Oh, if we only had some example! Our life is so different from anybody else's, I really don't know what the Lord would do if He were in my place, if He had the children to look after that I do, or if He had the wife to oppose Him that I have, or if He had the husband to oppose Him that I have, or if He had this diseased body that I have, or if He had this poor memory, or if He had this poor ability -- I really don't know what the Lord would do.

Dear friends, He has told us in His Word again and again, Search and ye shall find, knock and it shall be opened unto you. I think the Lord is giving us many suggestions in regard to our daily life through what we recognize now as the channel, through the Watch Tower. How they enter into suggestions for every-day life, and how they help us hear the burdens that come to us, and how they assist us in searching deeper and deeper into the Word of God! Yes, says someone, that is very good but they don't quite touch the point yet.

I would like to tell you a little story. Some way or other I can get hold of a story. I used to be a boy, and I liked stories that had some point in them. I remember one story that made a very deep impression on me as a boy, of how a certain man had a little bill owed to him by a widow lady, and she was finally asked if she could not pay the bill, and she said, why, Johnnie (her boy) was given the money and sent to pay you.

The man said, I did not receive it.

Well, let us ask Johnnie.

So they sent for Johnnie and Johnnie said, Yes, Mr. "A," I gave you that money.

Well, Johnnie, if you say you did, you must have done it, and I will give your mother credit for it.

That little story made a great impression on me as a young lad. I said, I would like to have my word taken as quickly as that.

Now, there is another little story I am going to tell you: About a year ago last January a brother was called upon to preach a funeral sermon. There may possibly be some in this audience who know of the circumstances. While there this brother heard of a sister who was coming very rapidly to a knowledge of the Truth. Someone had left a tract in a saloon -- a peculiar place to leave a religious tract. The man was a foreigner, saloon keeper and Catholic. She also was a Catholic. He could not read, and he said, I will take that in and let my wife read it. She slid read it and it made a wonderful impression on her. She sent and got the six volumes and it was with her like it was with any little prattling baby that is just beginning to talk, they say a great many things which it is not always best to say. So, of course, the animosity and opposition of her husband and the priest was raised very quickly, and the result was that when the pilgrim got there the husband said she should not go to that funeral nor should she go to a meeting that evening; but she slyly slipped away and came down to one of the sister's homes and asked if she might not have the privilege of having a little conversation with this brother. The brother had been informed of the circumstance, and she said to him something like this: Now, brother, this is surely the Lord's Truth, I know it, and my husband won't let me have it, but if you say so I am willing to give up my husband and the children, because I know this is the Lord's Truth.

The brother suggested to her that would probably be quite unwise. in the first place it would bring a good deal of odium on herself and family; they would say, Yes, there is another crazy religionist; and then doubtless the sister slid not know exactly what she believed.

Oh, yes, I do, she said.

The brother suggested she had not read very far yet and she might find some things she would not believe by and by. So he said, You had better go home and read carefully and prayerfully, asking the Lord's help, and do not try to go to the meetings. Do not say a word to your husband, but just try to act nice toward that husband and be the most kindly wife that you can. He will want to know what is the matter with you pretty soon. You need not tell him too much, tell him you found out you were not quite as good a wife as you ought to be, and now you are trying to fulfill that contract you made with him and be the best mother you can to the children.

After some consultation she thought that was good advice and she would follow it. So she went home. Well, the Apostle speaks about an ironing process -- Think it not strange concerning the fiery trials which shall try you -- and it seemed as though the atmosphere warmed considerably even beyond the high temperature it had before. It got very hot in her home. The husband threatened to send her away, and the priest would excommunicate her, but she had determined by the grace of the Lord that she was going to live her consecrated life. This was a year ago last May. The next we heard of her was just about a year ago now when they had the convention at Washington -- and what do you think? The husband was there and got baptized, too. He says, That wife has something she never had before, and if that is the way her religion works out I would like

to have a little myself. That brother sold out his interest in the saloon and went to work to support his family in another way.

I will tell you, brothers and sisters, religion does not all consist of talk; it consists in every-day life work. Theory is very nice indeed, but theory without practice is, as the Apostle says about faith without works, does not amount to much. Thus it comes down into our every-day life.

Suppose we had the experience of having passed a man of some prominence; suppose, for instance, something like this: We had passed President Wilson, and we had not noticed anything in particular about him, and after we had got by someone would say, Do you know you met President Wilson down there? No; if I had known that I would have looked at him to see how long he was, how his whiskers were cut, how his hair was cut, and what kind of a coat he had on, and watched him to see how he walked; but I did not know him; I just took him for a gentleman, that is all.

If King George of England should come to this country would not the United States almost turn out en masse to do him honor? Everyone would know he was a king, and would be very glad to honor him and show him the most respect possible.

There came a representative to this world once from the very courts of Heaven. He did not come heralded by a great army, and armed with a great announcement to the world of mankind. He came in a very humble way. After His consecration, and after the Father sent Him out to do His work, what did He do? He began to preach the good tidings. He went throughout all their villages and cities preaching the glad tidings of the Kingdom of God. Did this bring joy? It raised the hopes and anticipations and desires of those Jews who were looking for that wonderful Kingdom they had heard about for years, and as our Lord came preaching about the Kingdom it was rather strange to them in many ways, they could not fully understand it; so He arranged some method by which it might be brought down more clearly or more definitely to their comprehension.

We have a class of business men in the world today known as traveling men, or drummers; it is their business when they are sent out by their firms to solicit trade; and so their employer says to them, Now, Mr. "A," here are some samples of our goods. I would like to have you take them and show them to the people and let them examine them, let them test them, and assure them that if the goods they order are not as good as the sample they are not obliged to take them; we are not delivering the goods now, but we are showing the kind of goods we are keeping in stock to be delivered.

Our Lord came and said, The Kingdom of God is coming, the time is coming when God is going to make the world as happy, as beautiful, as delightful, as enjoyable, as the Kingdom of Heaven now is, and so when you pray (He said to His disciples), pray, Thy Kingdom come, Thy will be done here upon this earth as it is now done in Heaven. If God were ruling here do you not think it would be just as happy a condition here as up yonder? And, too, we never saw many people who wanted to go to Heaven anyway. They are quite a good deal like a little boy I read about in the paper the other day. The mother was trying to teach him to say his prayers, and she said, Johnnie, if you do not say your prayers you will not go to Heaven!

Well, mamma, I do not want to go to Heaven; I want to go with you and papa.

And the world today are putting that off; they dread going to Heaven as much as they dread dying; they send for the doctors to keep them out of Heaven just as long as possible, because God implanted in their very nature tile desire to stay here; and thus they delight to stay on this earth. And God arranged it for that purpose, and He has arranged for the satisfaction of that desire by bringing down to this earth the very blessed conditions that now obtain in Heaven.

But the people could not understand that; they could not understand His telling about it. So you remember one day in church there was a man there. with a withered hams, and he told the man to stand up. Stretch out your hand! Imagine that were my hand, and it was restored, wouldn't that bring joy to me? Indeed it would. And then there were sick there, and lame, and deaf, and blind, and some with palsy and leprosy, and every other disease -- and what did the Lord do? Healed them, restored them to a large degree, and at the same time He was telling them about a wonderful Kingdom.

Oh, we don't want your doctrine, you have a devil, you are mad!

Well, the Lord says, if you don't like the doctrine, what do you think of the good? Here are the samples; I will just bring these samples to show you what we are going to have when the Kingdom is established. The time is coming when all the blind eyes are going to be opened, and all the deaf ears unstopped. Don't you think they are pretty good goods? Look at them! If you don't like the words, if you do not believe my doctrine, believe the works that I do. Am I doing anybody any harm? Have I hurt anybody? Have I injured anyone? Have I been unjust to anyone?

Why no. What was that man? He was a sample of the Kingdom of Heaven. He went around doing good, He was an epistle of good, known and read of those who looked at Him.

That was not all. A young maid died one day, He went to the home and said, Young maid, awake! And she arose. What did she die of? Sickness. Was she sick when she awoke? No, the Lord said, Give her something to eat. I hat was that? Another sample.

He raised a young man that was dead and on the road to the cemetery -- woke him up and sent him back home. An-other sample! Do you think there was any joy in that home that night? Suppose he had been your boy!

There was one man who had been dead four days and they said, Oh my, there is no use now, no, no, his body stinks by this time.

Well, said the Lord, we will go and sec. Lazarus, come forth!

Did he come forth? He did. Was he sick when he woke up? It does not say one word about it. Some more samples -- what do you think of the goods?

Does this not also give us an intimation that When the Lord begins to wake up the people they will neither have feathers nor wings? He does not say He is going to make any angels out of them either, does He? They might have died from a complication of half a dozen diseases, but that does

not mean they are going to wake up with those diseases. Some more samples -- just giving us illustrations. Think of it, dear friends, the Lord says that all that are in their graves are going to hear the voice of the Son of God and wake up!

Now, dear friends, you and I are brothers of that Lord Jesus, and sons of the same Father, for He says, He is My God and your God; that makes us brothers, doesn't it? Ought we not also endeavor as far as possible to manifest the same spirit that was in our elder brother? And does not the Apostle say that God foreordained that every one of this grand family should be conformed to His image? I am not surprised that there is such a great misunderstanding of the Bible abroad today, although there are millions of copies of the Bible in the homes. Why? Because there are so many poor translations of the Bible.

Why, Brother Van Amburg, what do you mean? I did not suppose there were more than a dozen or two translations?

Yes, there are several million translations of the Bible.

Why, I never heard of it. How can there be so many?

Every professed Christian is looked upon by his neighbor as a walking Bible. That man says he is a disciple of Christ, and if he is a disciple of Christ he is a follower of Christ, and Christ told him to be sanctified by His Word. Are you surprised that the world does not understand the Bible when there are so many poor translations of it? Is it not very important that you and I be just as good a translation of it as we can so that there will not be any more mistakes than possible? If we are epistles known and read of our neighbors it ought to impress us with the solemnity of the position that we occupy, with the dignity of the office to which we have been called, so that the words of our mouths and the meditations of our hearts, when we eat, when we drink, whatsoever we do, should be inspired with the thought, I am a representative of the Most High God and I expect to go home to my Father's house pretty soon, and I want now as far as I possibly can to tell the good news of the Kingdom; I want to tell them that this wonderful Kingdom is coming; I do not need to preach the High Calling necessarily, but I can tell them the time is coming when joy will come to the world. I will just give you one little illustration: I was called upon not long ago to preach a funeral sermon; a fine young man of the world had died very suddenly from being injured in a railroad accident. After the service we came back to the home of the mother, and a dear old lady was there with a shining face -- you could just almost see the spirit of God shining out of her countenance. She says, Brother Van Amburg, I had a large family, and we had a son who was a worldly boy, and he died very much the same as this one died -- suddenly -- and he was the only member of the family that had not joined the church. We thought the others had all been saved, but we really thought this was the best boy in the family, only he had not joined the church; and when the minister came to preach his funeral sermon he pictured the boy to me down there in hell with the flames and the tortures, and with all the had angels there was my boy down there; and I could not keep the tears back when I thought it was my boy. For six years I cried until I had cried the sight out of one eye and pretty near out of the other. I came to this city a few years ago and Sister So-and-So saw me crying one day and said, You seem to be in trouble.

Yes. I am; and I told her my trouble.

Oh, she says, I have a little book at home which I think will help you; it helped me wonderfully and I would like to have you read it; if you can read I will be glad to let you have it.

Why, I will read it, but I cannot read very fast.

And, she said, Brother Van Amhurg, I have not cried for that boy since.

Did that sister preach any sermon of joy to that other sister? Oh, yes; I will tell you if there is anybody who has the Gospel of good news, and a reason for it, let him pro-claim the Gospel of the Kingdom. If we cannot do it by word of mouth, let us do it as that dear sister did -- do it by every day little acts of life. The Lord is watching. He is looking down, He is listening. He says. That is the kind that is going to be mine in that day when I make up my precious jewels. Without holiness it is impossible to please God: But, Oh, the grace that He has supplied all along the way! We do not need to get discouraged, we do not need to become disheartened or down-hearted, there is plenty of grace for every time of need if only we will apply it. Let us drink deep at this fountain of grace, and thus may the Lord bless us as we seek day by day to do these things as the Apostle says, and then we shall have an abundant entrance into the everlasting Kingdom of our Heavenly Father.

Discourse by Pastor Russell.

Subject: "FULL ASSURANCE OF FAITH"

I AM PLEASED, dear friends, to meet with you at this convention. I have had a very enjoyable time, indeed, in visiting many of the dear friends at little conventions for a month. You already have some record of this in the Watch Tower.

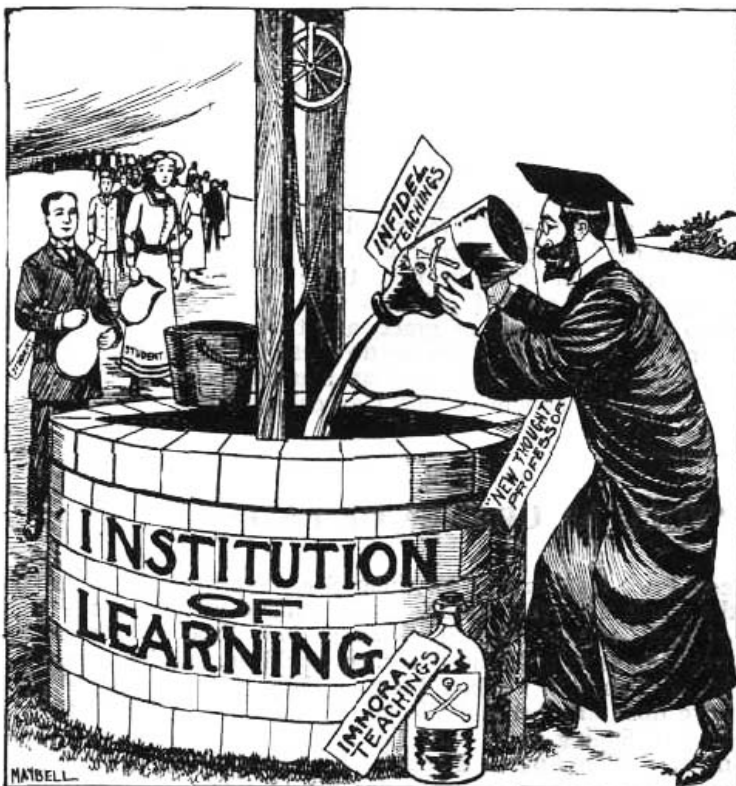
Passing from Michigan down through Missouri, Kansas, Oklahoma, Arkansas and Texas, then across some of the southern states -- Arizona, New Mexico, California, and around the circuit. You will be glad to know that everywhere the Lord's people seemed to have the same spirit -- the spirit of the Master, the spirit of the Truth; and as our topic for today is "Full Assurance of Faith" you will be glad to know that I have found good evidence of full assurance of faith all the way around. That is very helpful; it is what the Apostle says we should have; and yet as we come to our day we are all sadly aware that not very many have the full assurance of faith. The great majority of people seem to be losing their faith; and, worse than that, they are losing the foundation, or basis, of faith. The great colleges of our land have for years been undermining the faith by undermining the Bible. They do not make any attack on faith itself; they all admit that faith might have its place, and be a grand and glorious quality, and that the Bible instructs for faith, but they did proceed to do the same work that Robert Ingersoll and Thomas Paine tried to do; they proceeded to undermine confidence in the Bible; and confidence in the Bible, we hold, is the very basis of all faith. After we have lost our confidence in the Bible, what have we left?

We would have merely what the higher critics would give -- what they call higher criticism and evolution, and this would mean that after a little process of reasoning to conclude that the Bible is all a forgery and a fraud made up by people who know less than ourselves. The result of that process of reasoning is that there is no foundation for any faith except what this man, or that man, or yourself, might guess? And how much confidence have we in what we guess? Not very much, and not much reason to have. We have no confidence in the flesh, no confidence in humanity; we know that all men are imperfect in every sense of the word; we are imperfect in our judgments. If men were to picture God, there would be as many different styles of God as there are different persons. We see that as we look into the past and note how many different creeds have been made and the different kinds of Gods that those different creeds have explained. We see what the noblest minds of the time might come to in the way of image worship, and worshiping the worst kind of images that could be made. You can do more of black representation by pen and ink, or by printing with the press, than you can by making all the idols of all the heathen lands. And while the heathen were carving their ugly idols out of stone and wood, and fashioning them out of clay or metal, we Christians were printing descriptions of God the like of which you could not mold in clay and you could not fashion with anything else. We have the worst of the whole universe. And great men made these images -- men of noble minds. It just shows us how little confidence we would have in anything that men would do, and how we may be sure that if we had been in their place we would not have done any better. We are not finding fault with them; we are finding fault with the real foundation of the whole matter. The Apostle states it; he tells how the god of this world has been responsible for all of this misleading. He tells how the god of this world blinded the eyes of humanity and keeps them blind, lest they should see the glorious light of God's goodness. He explains also that Christians' eyes are not very widely open for the same reason -- the god of this

world has gotten the bandages so tight and the influence so strong upon us that it is with difficulty we get our eyes of understanding open. So I remind you of the Apostle's prayer for us, the Church, that the eyes of our understanding may be opened -- wider and wider -- that we may be able to know what is the hope of our calling, and what is the riches of the glory of His inheritance in the saints. You remember the Apostle tells us that in the end of this age many shall depart from the faith, giving heed to seducing spirits and doctrines of demons; that is what has been going on. I will not take time now to go into that fully; that is not my subject for this afternoon; perhaps on Sunday we will consider that matter. But the fact is there centered. We have come to the time when many have denied the faith and are denying the faith -- good people, intelligent people, ministers of the Gospel in the various pulpits, professors and theologians, presidents of colleges, confessing that they have lost the basis of their faith.

I heard recently of a number of young men who after being in college a little while signed, with a great deal of regret, a certain paper in which they unitedly said they had been Christians when they entered the college, and they were Christians no longer, and they felt their loss. The text of

Scripture they used was, "They have taken away my Lord, and I know not where they have laid Him." They lost their Lord by going to college. I think it is safe to say that 99 out of every 100 of the young men and young women who go to the higher schools of learning, colleges and high schools, lose all their faith in the Bible and thus become on a par with the ministers of many of the churches, who still may be preaching but have not their faith. They have lost their faith. Now it is not for us to suppose for a moment that these people are wicked people. On the contrary, I believe they are well-intentioned people, many of them fine people; I appreciate them; but they have gotten under this delusion. And the delusions of the past coming up now to the full blaze of our new dispensation, there is a conflict between the light of our day -- and there is light today -- and the



darkness of the past. There is a conflict between these two as they meet, and there is such a clash between the light and the darkness of the creeds of today that everybody "sees stars," so to speak, and are astonished, and don't know what to think. The people in general who are still holding onto the Bible seem to be holding on in a sort of blind way, hoping against hope that they will not have to lose their faith. They are afraid to think and afraid to read, lest they lose all the little bit of faith they have. And the fact is that they, as we all know from our own experiences, had not enough faith to worry about, ever. They had faith in a sense, but they did not have a well-established faith; they did not have an assurance of faith; they had what we all had in a measure -- a kind of credulity, a

kind of blind faith that would say, Well, I trust I am one of the elect. That is all you could say -- you trusted you were one of the elect; the chances were against you, but have faith, brother, hold on, trust you are one of the elect. That is very poor, in the light of today; in the light of today we see that is foolishness; we are seeing how many of these great creeds, and how many features of the creeds, are crumbling to pieces. As, for instance, if any Presbyterian two months ago were rejoicing that his child were an elect child, now all of his faith is dashed, because our Presbyterian friends meeting in Atlanta, Ga., have decided that there are no more non-elect infants going to hell. Now we are glad for the non-elect infants, but how do you know yours is elect, anyway? They are all at sea, nobody knows what to think -- just perplexity.

And yet at this very time when higher criticism is undermining the foundation of all thinking people, and they are losing faith and are afraid to think, how gracious God has been to us! The eyes of our understanding are opening, and we are getting to see His book to be the most wonderful book in the world. You never saw the Bible as beautiful as you do today. You never understood so much of God's plan before as just now in the midst of all the turmoil of all denominations and all the college men and all the learning of the world.

*"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said?
You, who unto Jesus for refuge have fled."*

Is not that comforting? Did not the writer of that beautiful hymn have the right thought in the matter? Indeed I have wondered if God did not partially inspire some of those hymns, for they seem so wonderfully to fit our times and conditions, and seem to have been so misty at the time they were written. It looks to me as though they were partly prophetic; or I presume the poets used what is termed "poetic license" and felt they were permitted to use language stronger than they really thought was true, since it was poetry. The very strongest language anybody can use would not be strong enough today to express the faith, the confidence, the trust, we have in our God through seeing His real character and His real plan as outlined in His Word. Full assurance of faith? Yes, indeed; and there is a great deal of difference between having a full assurance of faith and a full assurance of credulity. Credulity means to be just ready to swallow and believe everything. That is what most people used to do. It is what none of us are able to do now. We say, How do you know? When you know the person does not know, but is merely guessing, you say, Well, that is your guess. And then you ask yourself, Do you know? And then you find you do not know, then you say that is your guess. And that is credulity -- believing something without evidence, without proof. We do not want to be credulous; there is no advantage in that; that is not faith. We have been making a great mistake as to what faith is. Faith must have a basis, and the basis must have some intelligent presentation. Why do you believe in a God? Well, you say, I see evidences. Very well; now without the evidences your faith would amount to nothing. Suppose you would have no evidence; then it is mere credulity to say you believe in a God.

And so about the Bible. Why do you believe it? Well, my mother believed it; my father believed it, and their parents believed it, and of course I believe it. That is not faith at all; that is merely credulity. Heathen people could do just as well as that. Their parents believed their heathen books,

and their grandparents believed the same. To understand God's Word, that which gives us faith in the Bible, is to have the proof that it is of God.

But, one says, Brother Russell, these higher critics are busy proving to us all that if we read what they write, the Bible has no foundation. They will prove to you that Isaiah never wrote the Book of Isaiah, but that different people wrote that book. They will prove to you that Jesus was mistaken when He said Isaiah the prophet said so and so. They will prove to you that St. Paul was mistaken when he quoted from Isaiah and said. Thus saith the prophet Isaiah. They will prove to you that Daniel did not write his book -- or if he did that it is fulfilled. They will prove to you that Moses never saw the books of the Pentateuch.

My dear brother, I am not going by what they prove; they are trying to prove something by the outside of the Bible. I do not know enough to dispute with them, and they do not know enough to dispute with themselves. It is a matter of guesswork as far as they are concerned, and some of them are pretty bright people and can put up a strong argument in some things.

But what is your reliance, Brother Russell?

Why, just the same as yours.

What is ours, then?

Our reliance is that the Bible itself contains a great Divine plan that is superior to anything any mortal man could have produced. That is our confidence in the Bible. Find me a watch before anyone ever made a watch! Show me a watch with the wheels going round with precision and perfect relationship to each other, that keeps correct time, that 24 hours on that watch means 24 hours by the sun, and I will say that somebody made that watch; that watch never happened to come that way. Those wheels did not fall into place like that. Those hands did not get on by accident; nor do they go round and keep that kind of time by some kind of psychomancy. No, there is some intelligent power behind it.

So with the Bible. When we find those prophecies of the Bible and the teachings of the Apostles and prophets interlocking, and based and depending on one another in the most marvelous way, all the way from Genesis to Revelation, and the Apostle bringing out his proof here, and Jesus bringing in His prophecies there, and these all co-ordinating and fitting together and making up the great plan of the ages -- tell me who made that, my dear brother? You cannot convince me that any human being ever made it. The very conditions of today furnish one of the strongest proofs of the inspiration of the Bible.

I remember an argument I had with an infidel when I was quite young. He said, Do you believe in the Bible?

I said, Yes. Don't you believe in the Bible?

No.

Where do you believe the Bible came from?

Oh, he said, priests and knaves!

Well, I said, which set of priests and knaves do you think made it up?

He hadn't expected that question and he thought a little while.

Do you think the Presbyterian priests and knaves made it?

He hesitated a little.

Perhaps they are too recent: you want to go back further? And the Methodists, and Baptists and Lutherans the same way?

Yes.

Perhaps you mean the Catholics, they claim to be the oldest?

Yes, that is it, it was the Catholics.

I said, Now, my dear friend, let us reason a little on that subject. If the Catholic priests and knaves made the Bible, they were fools also, because they made a Bible that does not suit them. They would not want to make the Bible the way it is now; it does not fit the Catholic doctrine. They would like to have various things in it that are not there. They would put in a whole lot about the Virgin Mary being the Mother of God, and about the Virgin Mary having had a miraculous conception, and that is not in the Bible. And they would tell about the mass, and that is not there. They would tell about purgatory, and they would like to have in it about St. Peter being the first pope. They would like to have something to intimate that we ought to use images and beads in worship. They would like to put in a whole lot about hell-fire and eternal torment. And they would like to put in about the trinity, because even the word trinity is not there. Now, do you not think that if the Catholic priests and knaves made the Bible they made a poor fist of it? They not only did not put in the things they wanted there, but left out a whole lot of things they would like to have. For instance, they do not know what to do with the doctrine of the resurrection; they would like to have it out. They have the theory that people go to Heaven, hell or purgatory immediately, no need of a resurrection: yet they know it is in the Bible. If they ever come across it in their reading it is only a "thorn in the flesh," so to speak; it merely disturbs their peace. Why should they need a resurrection when people are in Heaven, hell and purgatory, just where they want them? Then they run into something about a future Day of Judgment, and they don't know what to do with that. They think the judgment must be past or they would not be in hell, Heaven or purgatory. So you see our Catholic friends never made the Bible -- surely not.

And I could just say the same about Presbyterians, Methodists, etc. -- none of them would make the Bible as it is today. They would all put in a whole lot more about going to hell -- well, I am not sure about that today; perhaps they have cooled off a good deal by this time. I am glad of it. Oh, yes, we are glad to see every step of progress. I am glad those little infants are not going to eternal torment

now by foreordination and predestination -- the non-elect infants. Think how many are now saved from that by changing the Presbyterian creed -- 40,000 every day saved! That is the way to get them to Heaven. If they had thought of that some time ago they might have had a good many in Heaven by now.

But our Presbyterian friends would not make the Bible the way it is today. Neither would our Methodist friends. They would leave out all of those texts about election and making your calling and election sure, and the very elect; they don't know what to do with them, and wish they were not there. And our Calvinistic friends would leave out some of the texts about free grace, and "The spirit and the Bride say come, and whosoever will may come and take of the water of life freely." That does not fit with their idea of election, and the free grace does not fit the other way. Of course they would all put in about the trinity, because they all hold that as the very essence of all faith. The more unbelievable a thing is, and the more you do not understand it. Oh, that is the thing to believe! That thing you cannot understand, and which is the most mysterious, is the most important thing!

But, my dear friends, from our standpoint of the Bible how simple it all is, and the whole matter throughout thoroughly explained. What is there that is not explained? I will tell you that we have reason for strong consolation!

These dear people of God I think mean well, and I love all who mean well and are striving for the right, and I love such of our dear friends of all the denominations. If I make any fun, it is of the creed and not of the people. I remember how I was deceived by these same creeds, and horribly injured; and I look out and see the whole world today is greatly injured. I believe many people are going after sin today who, if they had a right knowledge of God, would be following after righteousness.

A lady said to me not long ago, Before I got the truth I used to be in society, and I had a belief in the Bible -- that is, I thought I believed the Bible. I believed all about hell and the devils: I thoroughly believed that, and I was just afraid I would go there; I didn't know how I could make sure that I was one of the elect, I couldn't say for sure; it was a point I longed to know, and I didn't know it. And, she said, I used to try to drown the subject in my mind; I would go to parties and balls, and try to keep up a general whirligig of experiences and excitement in my life, and they were all empty to me; I knew they were not soul-satisfying. And then I got the Truth, and Oh, it was satisfying! I knew then why I had never been satisfied before. It was this wrong conception of God, this thought that God had made that great hell and was bent on having it filled full, and had left only a little corner in Heaven for the saintly handful, and it was doubtful if there would be room for me to get in. That was a horrible thought, and to think that we should have any dealings with such a God at all!

I believe that many men have been led to drinking and debauchery and all sorts of sin simply by reason of not seeing the real God, because for anyone to see the real God is to love Him. We are made on that basis. There is no human being I know of that was made without the organ of Veneration, and notwithstanding 6,000 years of the fall, there is in every man's head, unless he be an idiot or in some way deformed, that quality of reverence for a Supreme Being and a desire to render worship. When they had this wrong conception of God before their minds they did not wish to retain God in their minds. That is the way it reads in Romans. St. Paul is describing how men at

first were not willing to retain God in their minds, and he gave them over to reprobate minds, and to do things that were improper, and the doctrines of devils got in and misrepresented God, so as to keep men in ignorance, darkness and superstition. The god of this world blinds the minds of all those who believe not. Blinds them by these various doctrines that you and I had something to do with for awhile. You and I, by some process we did not understand, in one side of our minds thought of God as being the great representative of Satanic energy, opposed to everything good, everything that was fair and right, and bent upon destroying the creatures He brought into the world. On the other side of our minds, we somehow got the thought that God was loving, kind and merciful. We never could get the two sides of our head to balance. We never knew which side to look at, but fortunately for us, as Christians, we got the devilish idea subordinated, and got the thought of God as loving, and going to Him daily in prayer we tried to forget the devilish part. And the others, on the other hand, remembered the devilish part and never had the good part about God to appreciate. And that is the condition the whole world has been in. Oh, thank God for the morning light! Thank God we are in the time when the path of the just is shining more and more unto the perfect day! Thank God that the perfect day is so near we can almost see the dawning of it, and almost realize that we are right there! A little while and our change will come! A little while and the Church will all be completed and gathered out of every nation, people, kindred and tongue, out of all denominations -- the one Church.

How full is your faith? I trust that it is very full; that you have a good assurance. What kind of an assurance have you? You have the assurance that you have taken the various steps God directs. He explains the whole matter to us. He tells us we are sinners, children of wrath even as others, and He tells us Christ tasted death for the whole world, and that by and by He is going to give human life, restitution life, to all the world who will receive it, and that now the call is for those who desire to come out of the world and separate themselves from the world, and be a peculiar people, a royal priesthood, a holy nation, zealous of good works -- zealous of everything that is God's will, and ready to lay down our lives in doing it. We have a good basis for faith, a good basis for assurance. Did you forsake sin?

Yes.

Did you trust in the Lord Jesus as your redeemer?

Yes.

Did you make a consecration of yourself?

Yes.

Did you say, O, Lord, I give myself away?

Yes.

Did you realize that when you thus gave yourself to the Lord you were still imperfect?

Yes.

Did you realize that thus He gave to you or imputed to you those blessings which He would otherwise be giving you actually in the next age, so that now you get all of these things reckoned to you which the race of mankind will get for themselves during the thousand years of Christ's reign?

Yes.

Then did the Father fulfill His promise by giving you a measure of His spirit?

Oh, says one, I am not sure whether he did or not.

Well, now see if He did. The Holy Spirit is not manifested now in the same way it was in the early Church; at that time the Holy Spirit was given in a miraculous way -- outward evidences, tongues, miracles, etc., attesting that these persons were accepted by God as members of His Church, and had been begotten of the Holy Spirit. But all of that ceased with the early Church; it was not necessary afterwards; it was merely for the establishment of the Church.

Have we no way of knowing whether we belong to the Lord's family? What proof have I that I received the Holy Spirit?

Have I the Holy Spirit in the sense of full consecration to God?

Yes.

Is my spirit, my mind, my will, a holy will?

Yes.

And is this holy will bearing any fruitage?

Yes.

What kind of fruitage is this holy will bearing?

Oh, directed through the Word of God, this holy will is bearing fruitage in my daily life.

Can people see it?

Yes, to some extent.

What kind of fruitage is it?

Well, the fruit of the spirit is manifest, or can be seen. It is this: meekness. Has it made you more meek?

Gentleness. Has it made you more gentle?

Patience. Have you become more patient?

Brotherly kindness. Is it making your heart broader, deeper and more sympathetic?

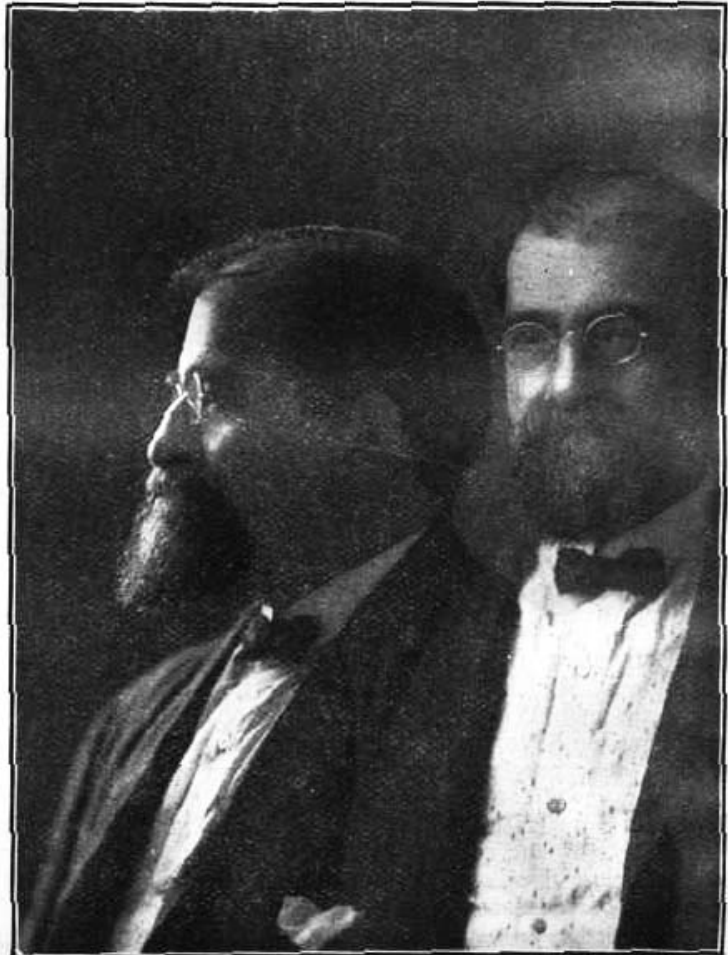
Godliness. Are you becoming more and more a pattern of your God, the real God, the God of love, mercy, kindness? The whole thing is comprehended in the one word love, the Apostle says. Here is how we will see whether or not we have the fruits of the Holy Spirit. Jesus said that every tree shall be known by its fruits. On a good tree you will find good fruits, and on a bad tree you will find bad fruits. He said all His people should bear fruit. "Herein is My Father glorified, that ye bear much fruit." Are we bearing good fruit? Are we becoming more and more like the Lord? Are we having more and more fellowship with God and with our Lord? Are we getting a deeper and broader sympathy with all of the household of faith? And are we getting into broader sympathy with the poor world in its fallen condition, and in sympathy with every good move to help them out of their fallen condition? If so, we have all of these evidences not merely that we believed the right book, and we have believed in the right God, and that book has the right plan in it, but we have evidence that we are the children of God; and if children then heirs of God, and joint-heirs with Jesus Christ our Lord; and if so be we are willing to suffer with Him that we may also be glorified together. He may test us as to our willingness to suffer -- not merely to suffer, as St. Peter says, for wrong-doing, for Peter reminds us that if any man suffer as a busybody in other men's matters, let him not think he is suffering for Christ's sake. To suffer as a busy-body in other men's matters means about one-half of the suffering of the world. I guess I am safe in saying that one-half of the suffering in the Church is because of busy-bodilying in other men's affairs. But the Apostle goes on to say that neither should we suffer as evil doers. God forbid! We might be misrepresented as evil doers, but that would not be suffering for evil doing. We might be called to suffer and be blamed as if we were evil doers; but if any man suffer, let him suffer as a Christian. Jesus was accused of being an evil doer, a blasphemer, an injurious person, and so were the apostles. It was on that score that they were all persecuted. But what the Apostle says is, that if you suffer let it be as a Christian -- because of something you have done that is right, in harmony with your covenant with God, in harmony with God's Word and will. And if you suffer as a Christian, rejoice therein, for the spirit of glory and of God resteth on you. And then you may have, in view of all these things, full assurance of faith.

Discourse by Brother Hayden Samson.

Subject: "LOVE OF CHRIST"

THIS is "Fruitage" day, and Love is one of the fruits of the Spirit. I do not think I could address you from a higher standpoint than "Love Divine, all love excelling." I would like to speak awhile on the love of the Father for the Church, but if I undertake to speak from both sides of the subject I am sure my time will not be sufficient.

Before our Lord began His ministry John the Baptist was holding religious meetings along the course of the Jordan, preaching a baptism of repentance for the remission of sins to prepare a people to receive the long-promised Christ of the prophets, whose herald and forerunner he claimed to be. Day after day he preached from one general text, according to the record, "The Kingdom of Heaven is at hand. repent and believe the good news." Jesus came and in due time received baptism at John's hands, and on coming out of those waters we are informed that the Holy Spirit came on Jesus, anointing Him, begetting Him to the spirit nature. After spending forty days in the desert He then began His ministry, and traveled through the cities, towns, villages and country places of Judea and Galilee, preaching from the same text John had been using, "The Kingdom of Heaven is at hand." In due time He sent out twelve Apostles to represent Him and to proclaim the good tidings, and He gave them the same text, "As you go preach, saying, The Kingdom of Heaven is at hand." Still later on He sent seventy more evangelists, two and two, and gave them the same text, "The Kingdom of Heaven is at hand." In the meantime His own discourses were illustrated by a great many parables, a very large proportion of which were illustrations of the Kingdom from different points of view. On one occasion He said to the multitude, "The Kingdom of Heaven is like a grain of mustard seed." On another day He said, the Kingdom of Heaven was like unto the leaven which a woman hid in the meal. And another time, The Kingdom of Heaven is like good seed sown in the field. He would dismiss the great concourse and take the disciples to one side and explain to them, as we find in the thirteenth chapter of Matthew's Gospel, in the most minute detail as to how, when, and where, the Kingdom of Heaven would be thus and so. And then He went on to the disciples seemingly and said, The Kingdom of Heaven is like a treasure hid in a field; and, The Kingdom of Heaven is like a merchantman seeking goodly pearls; The



Kingdom of Heaven is like a young nobleman going to a far country to receive the kingdom and return; and the Kingdom of Heaven is like ten virgins who trimmed their lamps and went forth to meet the Bridegroom.. It was the thought of the kingdom, the kingdom, the kingdom, continually kept before the minds of His hearers. The disciples became perplexed and asked Him on one occasion, Master, why do You speak to the multitude in parables that they cannot understand, then explain to us? His answer was, for you it is given to understand the mysteries of the Kingdom of Heaven, but to them it is not given. Why not? Listen to Paul a few years later on when the scales had fallen from his eyes: We preach the wisdom of God in a mystery, even the hidden wisdom which none of the great ones of this world knew, for had they known it they would not have crucified the Lord of Glory. Neither would they have persecuted the true Church, which is His Body. Not only then would the death of Christ as man's redemption price been interfered with had the world known before the proper time, but the trial of the faith of the Church in the sufferings of Christ would thereby have been prevented also, for the world knoweth us not, if we are members of the Body, because it knew Him not as the head of that Body.

How was the Kingdom of Heaven at hand way back yonder, and it has not come yet? It was at hand then in the sense that the Kingdom class began to develop and come into view, and Jesus Himself was the first individual member of that class. It would require all of this Gospel age. however long or short, to select and prepare the remainder of that class, and in that sense, and in that sense only has the Kingdom of Heaven been in the world during this Gospel age; only as Jesus has, and still does reign in the hearts and lives of those consecrated sons and daughters of His Father -- in no other possible sense, but toward the close of His ministry He began to teach them along a different line; not that He was taking back anything He had already taught; He made no mistakes; but He began to teach them that before the Kingdom could come in fullness and he set up in power and glory everywhere, it was necessary that He, the King, should go away and be gone for a time. He did not tell them how long, whether several days, several years, or a thousand years, but He did tell them that He must pass through the gates of death, that He was going by the way of the cross and His Church must suffer before He and she could reign. And then they became very, very sorrowful--"Because I have said these things unto you, sorrow hath filled your hearts," and in the kindness of His heart He would give them comfort. So we have a text this morning to this intent, in the fourteenth chapter of John's Gospel, first, second and third verses. "Let not your heart be troubled." You notice He did not say "hearts;" He spoke. as though speaking to one person; we will see why, perhaps, further on. "Ye believe in God, believe also in Me." "In My Father's house there are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto my-self; that where I am, there ye may be also."

The disciples, just the same as other Jews, had failed to see that God's plan as outlined in the prophets provided for two advents of the one Messiah; they had been looking for those Kingdom honors and restitution blessings spoken of by the mouth of all God's holy prophets without the sacrifice and suffering; they had been looking for the right thing indeed, but looking at the wrong time by well nigh two thousand years. And thus we see how their expectations were suddenly crumbled and sadness came over their bright faces, and He spoke to them thus for their comfort -- "I will go and prepare a place for you."

The Church in her relationship to the Lord Jesus is brought to our attention in the Scriptures in a good many different figures -- all beautiful but different. In one figure we have Jesus the true vine and the members his branches -- oneness of kind, etc. In another we have Jesus the true Shepherd and the members His Bock, and He carries the lambs in His bosoms -- tender, solicitous love. Then we have Jesus the top, chief, cornerstone and the members living stones built up under Him,-- Heavenly attraction instead of earthly, suggesting the form of a pyramid. Then we have the wonderful figure of Abraham's seed, Jesus the Head and the Church His Body -- one person. Is not that a wonderful figure, a wonderfully close relationship? But there is another, and to some minds more beautiful in some respects than any of the others, and that is Jesus the Heavenly Bridegroom-elect and the Church His prospective Bride. This is the figure I wish to use this morning in turning our thoughts toward the love of Christ for the Church -- the love of the Bridegroom for His prospective Bride.

A little company of men and women gathered around Him at that .time. We remember there was a brother whose name was Peter. No doubt he had a whole lot of faults about him, but Jesus loved him very fondly and prayed for him more than once earnestly; no doubt Peter made a grand success in obtaining membership in the. Bride class. There was Brother John, and two or three dear Marys, and Susanna, Philip, Salome, and Nathaniel -- a few of various names -- and they represented His whole. Church until it would be complete in the last of its members. Now, with the thought that the Church is His prospective Bride, I think we see why He spoke in the singular rather than the plural when he said, Let not your heart be troubled, I will go and prepare a place for you. That ought to comfort her heart somewhat. If she was going to be a human being the earth when brought to perfection would evidently be good enough for her; if she was going to be an Angel the inheritance of the Angels would be good enough for her, but He was going to make special preparations; he was going to prepare a place, not a state or condition. No doubt it will be a state and a condition, but none the less a place. If our attention was called this way for the first time this morning, I am sure some of us would think, What kind of a place can that be He went to prepare for her? Well, dear friends, I would have to say I do not know one thing about it. The same Apostle John tells us in another text that it does not yet appear what kind of a person it will be when that wonderful change has taken place the first resurrection, Christ's resurrection and she with Him as a new creation, sons and daughters in the most absolute sense. It does not yet appear what kind of person the person will be for the same reason, I apprehend, it does not yet appear what kind of a place the place will be, but you and I may rest assured that it will be in every sense of the word a suitable place for that kind of a person.

Suppose with our present facilities for building rapidly and beautifying we would give a young and energetic man say 18 years of time, place at his disposal unlimited wealth, and bid him go and seek out the most beautiful location you can find and purchase at any cost, and there erect a palace home; use this 18 years to the. best advantage, lavish on it all the wealth you can make use of in building and beautifying and appointing with all modern conveniences, tine furnishings and surroundings, and with beautiful grounds, and when at the end of 18 years all things have been gotten ready, then receive the lady of your choice as your bride and joint-heir, make her full mistress in that palace hone, -- would it not be a grand position for that lady to step into, had she always been poor -- and especially if the man was all that a man should be in his character and disposition, in every thing that goes to make up true manhood; and more especially if he was the man upon whom she had set her heart's best affections naturally and knew beyond a guess that her

love was fully reciprocated, and returned from a pure manly heart? Right here in this present evil world with its dying conditions. such a state and condition would be unspeakably grand: But here is one who has been gone away more than 1800 years, and backed up not with unlimited wealth only, but with all power in Heaven and earth, and He has said to His weeping, prospective Bride in her humiliation, poverty and tears, Do not let your heart be troubled -- do not let the trouble get inside, keep it outside. He had faithfully warned her that in the world she would have tribulation -- you need that, but in Me you will have peace; I will go and prepare. a place for you, and just as truly as I go to prepare a place for you just so surely I will come again and receive you unto Myself, that where I am there. you may be also.

Think of the fairest specimen of full-fledged young man-hood you have ever known -- a young man against whose moral character there was not a solitary stain; He was good to look up; He was not only a welcome guest in your home, but His company was desired there; think of such a one setting His affections upon the fairest maiden you have ever known, and He proposed to her that at the proper time she should become His Bride -- it would not be. a proper thing for you and I to be married now; you are very young in years, you must learn a great many important lessons, have many valuable experiences, and you must be older, but what I wish now is your promise. And she very gladly gives it for He is the one she loves. Now having secured her promise he proposes -- I will go away to a distant land where the climate is delightful, and the soil. fertile, and everything favorable for good living and there I will prepare an excellent, suitable home, and at the proper time, the appointed time, I will return, we will be married, and I will take you with me to enjoy the home I go to prepare.

Practically this is what our Lord said to His Church. You remember He said to her in the text, "In My Father's house there are many mansions." She might have questioned in her innocence and simplicity, Dear Lord, if there are many mansions in your Father's house why should You go to prepare another? by might not You and I occupy one of those already prepared? My thought here. is that to all intents and purposes His answer would be, I do not consider there is anything quite good enough for My Bride; I will make special preparations; as though He would have said. In long ages gone by at My Father's dictation I called the mighty Seraphim into being; I gave them a glorious Heavenly inheritance, suitable for them, and it is to be theirs to all eternity on condition of continued obedience to My Father's righteous and loving laws. I called the Cherubim and made similar provision for their eternal good. I created the Angels in various orders and made ample provision for their eternal welfare and in due time all the earth shall be as Eden was of old and he filled with a restored perfect, happy human race to enjoy its glories and beauties through endless eternity -- all of these provisions have been made, but there is no place prepared for the New Creation. It was not necessary there should be. I must first prove myself suitable to be the Head of that New Creation, as the husband is head of the wife and family; I purpose to finish proving that point to My Father's entire satisfaction to-morrow on the cross, and then I will go and prepare a place for you. And while I am away preparing a place, make your arrangements, get your education, pass from grade to grade toward the graduating mark, and among other things get your bridal robes ready so that at My return there may be no further delay and the marriage may take place, and I will take you away with Me as I promised.

He went away as He proposed, and left her here; and practically all of the Scripture that has a bearing this way represents her during this Gospel age as an espoused virgin in the wilderness --

not a "mother" Church you notice. No, she is a virgin, and she is in the wilderness. And what is the wilderness? It is her outcast condition in the religious world. The religious world knoweth us not because the religious world knew Him not, but while she is in the wilderness condition she is represented in the 45th Psalm as using the golden threads of Divine Truth with which she is working out beautiful embroidery, working out the beautiful white robe that had been given to her. What is that white robe? We turn to the 19th chapter of Revelation, 8th verse and read that fine linen is the righteousness of the saints. It is her justification then -- Christ's righteousness imputed to her. How came she in possession of that fine linen? Her fiancé bought it for her before He went away to prepare a place. And what was the price be paid? We are told that He bought it with His blood. We turn to Leviticus and read that the life of all flesh is in the blood. And so we sing, "He Gave His Life to Save Her." He certainly must have loved the young maiden when He would die for her in her undeveloped condition. The fine linen she has is stamped with the most beautiful design. Its outline and one other features of her education she with her own fingers of the specifications is that while she is getting all of the must work out this embroidery work. What is it? Taking on the graces -- love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, kindness. And as she toils she sings, but the time is long and the opposition becomes bitter and fierce against her.. We read a great deal about her in the Songs of Solomon, how her relatives who ought to be her friends and sustain her, become her bitterest enemies, call her vile names, etc, but we see a day when the needles are not flying as rapidly as formerly, sadness has settled down over the young face, and now and then she pauses and wipes away a tear. In the afternoon she hears a rap at her door; she goes to attend the call and finds the postman there. He hands her a letter. With trembling fingers she breaks the seal, hoping it is from Him who went away, and He will have some words of comfort and encouragement for her, but as she reads the salutation and headlines she says No, it is not from him but it is from some one else who loves me, and He says, "Hearken, O daughter!" Now we know who wrote the letter. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;" -- everything that pertains to the Adamic and earthly; no matter how grand restitution hopes may appear to you, they are grand indeed, they were once yours by right because of your faith in the ransom, but re-member you gave then all up in order that you might become His bride; your citizenship is in Heaven, therefore set your affection on things that are above and not on things on the earth -- "So shall the King greatly desire thy beauty."

We see now that the longing is not all on one side. The King greatly desires her beauty. She was very young and undeveloped when he went away -- uneducated. How different now as the years have gone by! She has learned her lessons one after another, and her form has rounded out into beautiful young womanhood. He greatly desires her beauty. The Father would encourage her with words of comfort, and says, "The King's (laughter is all glorious within." The Father recognizes the purity and truthfulness of her heart. "Her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework; the virgins, her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought; they (the great company class) shall enter into the King's palace."

How beautifully all of this was typified in the case of Abraham, and Isaac, and Eliezer and Rebecca. Abraham in type we understand represented the Father, Isaac the Lord Jesus Christ at home with the Father, Eliezer, the servant, Steward, representing the Holy Spirit, and Rebecca the Church. You remember it is beautifully stated how Abraham sent Eliezer away. He took ten camels

and some other servants and some provisions for his long journey, and finally at the close of a certain day they came to the beautiful wells of Padan-aram and there they saw the beautiful maidens bringing water up from the wells. It was just at the hour when women go forth for this very purpose. The camels were weary and were formed about near by the wells, while the travel-strained strangers took such rest as they could. making preparations to look for lodging, but they saw this beautiful maiden bringing water. Evidently Eliezer took notice of the one who seemed to be surpassingly beautiful, and evidently thought in his mind, Now, if her disposition is as lovely as her personal appearance, and she would consent to go with me beyond the desert, what a reception she would meet at the hands of Father Abraham! Wonderful! Beautiful! I will test her disposition, however.

She came up from the well with the heavy pitcher on her shoulder; he, the travel-stained stranger, stepped up to her and asked if she would give him a drink. She very obligingly lowered her pitcher and allowed him to drink from its mouth, after the Eastern custom. Then, of her own volition, extending even to the brute creation, she proposed, If it will please you I will bring water and fill the troughs and water all your camels.

Why, daughter, have you any idea what kind of a contract you are proposing to take on those young shoulders: Do you know how much water one of those camels will drink after crossing the hot deserts -- and there are ten of them?

I will fill the troughs, I will water your camels if you wish.

Evidently he looked on with wonder and astonishment. And then he opened some of his treasure and placed a beautiful jewel upon her forehead and a pair of beautiful golden bracelets on her arms, and told her who he was and what his mission was. Father Abraham is immensely rich in cattle and gold; he has 318 trained servants in his household, besides the regular family, and Isaac is his heir. He has sent us away to this land to find a suitable wife for Isaac, and now, Rebecca, judging not only from your personal appearance, but that, being backed up by this goodly, kind, obliging, gentle heart, I am sure if you would only consent to go with me, in view of what I have told you, and the little things I have shown you, you would meet a wonderful reception there, and you would have a grand home in which you would be the mistress, but I see, Rebecca, you have a good home here, and everything around you for good living in abundance, and I am sure your parents must love such a daughter as you are, and that Brother Laban you were telling me of, surely loves his beautiful sister with such a tender heart, but in view of what I have told you and shown you, would you be willing to leave these scenes of your childhood and all of these friends of your heart, and mount the camels and go with me beyond the deserts and become Isaac's wife -- would you be willing to do that?

Yes, she said, I will go.

And her nurse and damsels went with her to become a member of Isaac's household, his family, but no part of his bride. He had but one, the beautiful, lovely Rebecca.

I think, when our lady of the Gospel Age has read her letter a couple of times and got the subject thoroughly in hand, that for the time being, at least, the tears are wiped away, and the needles are

flying again with good energy, but still the time is long and again there comes fierce opposition, and again a day of sadness, but still the postman makes his round, and this time he hands her a card. This is from the one who went away. He speaks briefly but lovingly, That which you have already, hold fast till I come. I promised you I would come again and I am going to keep my promise, and he that overcometh and keepeth my works until the end, to him I will give power over the nations and I will give him the morning star. She has reached the bottom of her card. "I will give him the morning star" -- what does he mean by that? Is that some beautiful, priceless jewel he is going to bestow on me that I have not known about? There is a little yet on the other side of the card besides the address. She turns and reads, "I, Jesus, have sent My messenger to testify unto you these things in the Churches. I am the root and the offspring of David, and the bright and morning star." (Revelation 22:16.)

Now she knows what is meant by the morning star: It is himself. He is going to return just as he promised and give himself to me, my beloved bridegroom. No more time for tears and paying any particular attention to the snarls and jeers of those who ought to be my friends but are my enemies. I will have all I can do to finish my work and be ready for his return.

Now we find her still in the wilderness, still with a little more of the stitching to complete, but her heart is very joyful in the main, for she knows his return is near. I can think of her as she has almost completed the embroidery work, how she might hold the beautiful garments out at arms' length, and turn them from side to side to make sure that no stitching had been neglected, that no spots and wrinkles had gotten on them, and, satisfied that all is well thus far, she still toils on and sings. Now we will leave her there for a few moments as we go back and notice a few things in connection with some of the closing scenes of our Lord's ministry.

When our Lord was about to go up to Jerusalem with his disciples the last time before he suffered, he said, Behold we go to Jerusalem and the Son of Man will be delivered into the hands of His enemies; they will scourge Him, spit upon Him, crucify Him. They questioned one another, What does He mean? We remember how John baptized and preached, The Kingdom is at hand; how Jesus took the same text and gave it to us, the twelve, and then the seventy, and we had thought that in some miraculous way, we did not know just how, but on reaching the Capitol at the time of this particular visit that the Kingdom would immediately appear, and now He is telling us instead of a crown and throne for Him there is going to be a Roman cross and tomb, and the Church must suffer. What does it all mean? Is this one of those incomprehensible parables He has not seen good to explain to us?

I cannot in my mind comprehend a more disappointed, saddened, heart-broken company of men and women than these dear brethren and sisters of yours and mine in the Lord back there when they saw Jesus actually dead. Every hope for the time being must have perished with Him. They had left all to follow Him; their consecration was full; they had not yet reached the anointing, indeed, but there could be no question about the consecration. Peter claimed it, not for himself only, but for his associates also, and Jesus acknowledged the claim. Peter said, Lord, we have left all to follow Thee: what shall we have?

You shall sit on twelve thrones judging the twelve tribes of Israel.

I think, when our lady of the Gospel Age has read her sad night, not a smile on any face, as formerly, but tears trickling from every eye -- dear brothers and sisters, how about our crowns and thrones now? the King is dead. Some awful mistake has taken place. Surely God was with Jesus of Nazareth, when we think of the mighty miracles even to the raising of the dead, and we know that every claim to the Messiahship or otherwise was hacked up by that pure, clean, sweet, holy life. Nevertheless the facts are right here before us; our King is dead and we cannot longer preach, the Kingdom is at hand. What shall we do now? All at once there stood Jesus right in their midst in a tangible flesh and bone body, just as tangible as yours and mine today, and clothed with garments just as real as our garments. Where had He come from? No doors opened, or windows hoisted, or holes made in the wall, but there He stood, and they were frightened. He said to them, Now do not be afraid; you are not looking at a spirit. A spirit does not have flesh and bones as you see Me have. Handle Me and see that it is Myself, and do not be afraid.

I do not know how the Great Redeemer could have said to those people more plainly than in that object lesson, and the words spoken that evening and the words previously spoken, This body you are looking at is an assumed body. Did not I say to you a very few evenings ago, Let not your heart be troubled, but your dear heart has been full of all manner of trouble, and the evidence of that trouble is still wet upon your eye-lashes. This is an assumed body for the purpose of appearing to you natural men and women who have not yet received the anointing, to prove to you that I, who have been dead, am now alive.

And when the Disciples present all knew beyond peradventure it was indeed our beloved Lord risen from the dead, He was gone -- where? Again, no doors were opened, or windows hoisted, or holes made in the walls, but that tangible body and those real garments had vanished. Where was He? Probably right there, as He could be on this plat-form or anywhere else in this auditorium today and these eyes could not see Him unless a miracle was performed on the eyes, or He should assume a form. I imagine a wonderful change came over those faces. A moment ago it was the very depths of despair, now it is the heights of unspeakable joy. "Blessed be the God and Father of our Lord Jesus Christ," exclaimed Peter, "who by His abundant mercy bath begotten us again into a living hope by the resurrection of Jesus Christ from the dead."

Dear brethren and sisters, whether we can understand the intricate features of our Father's plan is neither here nor there; this we know: Jesus lives and all will yet be well. During the forty days' interval between His resurrection and ascension He thus came among them on several occasions. It gave them an opportunity to do a good deal of heavy thinking, and for the re-examination of the writings of the Old Testament Prophets to see if they could figure out where they had so signally failed to comprehend the true situation, and pass notes one with another. I presume if the truth could be known that probably they met together nearly every evening during that forty days. I can imagine that toward its close such a one as I believe Peter to have been, judging his character and disposition by what we read of him in the Word, that at one of the meetings just about the close of the forty days, he might have propounded a question about like this: Brothers and sisters, can it be possible that this coming back from the dead is our Lord's second coming? Do you suppose He will now establish His Kingdom? You remember He said He would go away and then come again and establish His Kingdom? What a wonderful King He would be now if He would consent to be crowned. Suppose these scenes of Gethsemane of a few weeks ago were to be re-enacted and Pilate would send some of the Roman soldiers and emissaries of the Chief Priests to arrest Him, and about

the time they were going to arrest Him and say, You must come with us, He would not be there but vanish out of their sight and they could not arrest Him. Now I remember about three years ago He said to Nicodemus one night that a person born of the Spirit could do that; He could come and go like the wind, and none could tell where He came from nor where He went. Our Lord is horn of the Spirit. We cannot understand it, but this we do know, He would be a wonderful King if He would consent to be crowned now. If He ever comes among us in this wonderful manner again let us ask Him whether He will now establish the Kingdom.

Once more the dear Lord came amongst them in a similar manner and this time He led them out as far as the hilltop of Bethany, and there they asked Him the question recorded in the 1st chapter of Acts, Lord wilt Thou at this time restore the Kingdom to Israel?

It is not for you to know the times and seasons which our Father has put in His own power.

I imagine some sad faces now. Why, dear Lord, when we remember how John the Baptist preached, The Kingdom is at hand, and you took the same text, and gave it to us, the twelve, and again to the seventy, now are you going to tell us we will never know when the Kingdom is to be established?

No, no, Jesus never told his Disciples anything like that. You will find a whole lot of good people in the vicinity of Madison, Wisconsin, who will tell you that, and if they are Bible readers they will quite likely quote this very verse I am calling attention to, to prove it. Yet it proves exactly the reverse thing. Let us notice it with a little care.

Lord, wilt Thou at this time restore the Kingdom to Israel?

It is not for you to know the times and seasons which the Father hath put in His own power, but you shall receive power.

For what? What were they asking about? To know when that Kingdom would be established, and they were not talking about anything else.

You shall receive power to understand the Kingdom tidings as fast as due to be understood, after the Holy Spirit shall come on you.

When did it come down? Ten days later. Then did they understand the Kingdom tidings? Read the third chapter and see if they did not. How about Peter now, who was so perplexed a day or two ago? Listen to him: "Times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: Whom the Heaven 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." (Acts 3:19-21.) Just as soon as the Holy Spirit came on them then they understood the Kingdom tidings. And that is just as true today as it was the day Jesus said it. To you it is given to understand the mysteries of the Kingdom, but to them it is not given. Jesus had said to them, The Holy Spirit will come upon you and bring to your remembrance all things whatsoever I have spoken unto you, and will show you things to come. And when He had made such explanation as seemed good to Him, all at once He left them and began to soar' heavenward.

Imagine them dropping on their knees and gazing at the ascending form of their beloved Lord until a cloud received Him out of their sight. What wonderful features of our Father's plan are now going to take place? must have been the thought that then filled their minds. How appropriate that He should thus ascend. Had He vanished out of their sight as He did on former occasions, it might have left room in some minds for doubt. He had said to them, I came forth from the Father and have come into the world, and while they believed it because He said it, yet not being begotten of the Spirit, they could not understand how one could leave the heavenly glory as a powerful creative being and be born into the world a little child; but Jesus had said it and they believed it. He also said to them again, I leave the world and go to the Father, and now they had seen Him go and they knew just what to expect and what not to expect; no more of those wonderful comings and goings like the wind; He has gone to the Father; He has gone to prepare the place. As they still gazed into the cloud and glanced into one another's faces, all at once they noticed that standing right there amongst them are two fine appearing men dressed in very bright garments. Where had they come from? No one saw them come from the East or the West, from the North or the South, from above or below, but there they are. They have a few words to say to the wondering Disciples. "Ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." How much depends on rightly comprehending what is meant in that word "manner" as it stands in that text? What was the manner of His going? Were flags floating, bands playing, cannon booming, on the hilltop of Bethany to call attention of the people far and wide to catch a glimpse of the ascending form of the Son of God? No beings in the world knew anything about it except those few consecrated saints on the hilltop. Every-thing was going on in the religious world just as usual. You see a high hill on which crouches the "Temple. Two great columns of smoke are ascending. What does it mean? It means the High Priest has slain the lamb as a daily sacrifice and the body is burning on the brazen altar in the court. He has entered into the first vail and is burning the incense before the second vail. In other words, everything is going on in the religious world just as usual, and they do not know the Son of God is ascending on high, having fulfilled these things. That was the manner of His going, and the manner of His coming would be just the same, and it was the same, and it is largely the same today. Things are going on in the religious world very much as they have been, and only the consecrated know of the Lord's return.

I imagine when our Lord reached the Heavenly Courts there was a wonderful reception awaiting Him. You remember some years ago of the reception tendered to ex-President Roosevelt on his return from Africa; how Broadway and Fifth Avenue were packed and all business brought to a standstill? All along the Battery the cannons were booming and everywhere flags were flying and bands playing to welcome the ex-President home. Here came the mighty Son of God, absent from the Heavenly Courts more than thirty-three years, in humiliation, poverty, shame, tears, and finally death, the power of Almighty God had raised Him from the dead and the time came for Him to return home, and surely we believe the most wonderful reception awaited Him. And so you remember how we sometimes sing,

*"The rising Christ forsakes the tomb;
In vain its bonds forbid His rise;
Cherubic legions guard Him home,
And shout Him welcome to the skies."*

Some of the sublimer songs of David seem to warrant this thought. One reads, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory."

What pen or tongue of man could even faintly portray the joy, the perfect satisfaction, that must then and there have filled our great triumphant Redeemer's heart, as, amid the columns of the Heavenly Hosts and escorted by Heavenly Legions over Heavenly Avenues to the Father's throne, and when at that throne receiving the fullness of the Divine benediction from the Father's loving hands and lips, Well done, my beloved Son. It was all honorable to create angels, seraphim and cherubim, and be loved, admired and adored, but it was a different thing down there in humiliation, pain, sorrow, poverty and death, but you were just as faithful there as yonder, and now as part of your present reward take your place with me in the throne. And down from that exalted position to this very day He is still sending those beautiful postcards to his fiancée in the wilderness, "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." Soon, so to speak, He will apply His brushes for the last time to the beautiful decorations of the palace He went to prepare, and she will have taken the last of her stitches in the wilderness, and be ready for the fulfillment of His promise and He will fulfill it -- "I will come again and receive you unto Myself." And then this question over in the Songs of Solomon becomes applicable: "Who is this that cometh up from the wilderness, leaning upon her beloved?" And also this statement in the fifth chapter of Ephesians, "That He might present it to Himself a glorious Church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish." That, dear friends, is the one real Bible lady of the Gospel Age, typified by the beautiful Rebecca. It is the Lord's espoused; she comes leaning on her Bridegroom's arm and she takes her place with the Bridegroom in the throne, and then from that standpoint speaks with authority. Then the Bride will say come, because there will be a Bride to say come, and whosoever will may take of the water of life freely.

As a result of that marriage children will be born. The first, we understand, will be the Ancient Worthies to take the earthly phase of the Kingdom -- Abraham, Isaac, Jacob, David, and those down the kingly line of the tribe of Judah that were our Lord's fathers as pertained to the flesh, but when as a result of that marriage they are horn in the resurrection they will no longer be His fathers, but will have become His children, whom Thou mayest make princes in all the earth. Abraham, you have waited in life and death for thousands of years for the fulfillment of the promise that thy seed should bless all nations, and you should be heir of the world -- there is your dominion, reign!

Joseph, you were very faithful in Egypt under very trying conditions -- reign in harmony with Abraham.

Daniel, you were similarly faithful in Babylon, and there is dominion for you.

I do not know whom the Lord will send to our own great White House, and I do not know that I particularly care, but I am very confident that when He whose right the Kingdom is takes to Himself His great power and reigns, He will see to it that the proper representative is there, and the proper one in the Capitol of England, France, Germany, etc., for "instead of thy fathers shall be thy children whom thou mayest make princes in all the earth." And as a further and great final result of that marriage a numerous family will be born when all in their graves shall hear His voice and

come forth. And just as truly as the earth was generated at the hands of the first Adam and Eve, and they left an inheritance of sorrow, tears, pain, and death to their offspring, just so truly will it be regenerated at the hands of the second Adam and Eve and to all the willing and obedient they will grant an inheritance of eternal life through Jesus Christ our Lord. Then think of them stepping out of the end of that trial-age over into those "ages to come." and the worlds without end, from whence onward the Lord tells us there will be no more tears, pain, sorrow and sighing, for all of these former things shall have passed away! Amen.

Discourse by Brother R. E. Streeter.

Subject: "ESTABLISHMENT IN HOLINESS"

I KNOW we are very well aware that there has not been a truth of God's Word but what, through the falling away from the faith in first century of the Church's history, either became lost sight of or was perverted, or was destroyed. This truth of holiness has been no exception. All down the centuries of the Gospel Age, at different periods there have been efforts on the part of the Lord's children to get back to primitive piety and doctrine. In this particular matter of holiness probably the one that was started under Charles and John Wesley was the most noted one in the whole Gospel Age, but even the teaching which they gave must of necessity have fallen short of the true teaching, for the very reason that at that time there were so many errors associated with it, so many wrong ideas concerning the true doctrines of God, concerning the plan of salvation, that a clear conception even of holiness could not possibly be obtained at that time. The Lord's children, however, with what measure of light they had, were judged by their heart condition, and were made acceptable in that way.

This subject of holiness to my mind is one of the most, if not the most, important matter that has to do with the experiences of the consecrated. And so how necessary it is that we have a clear understanding of its teaching. The importance of the doctrine. is seen from the many references we have to it in the Epistles, which give us the teachings concerning Christian life and experience. We have many exhortations in those Epistles in which the word holiness is contained, but we are not to get the impression, and I am sure we do not, because the word holy or holiness is not found in the statements connected with Christian life that these particular statements where they are found are the only ones that refer to the subject. You can scarcely begin one of the Epistles but what you will find reference to it. For instance, when we read the Epistle to the Ephesians, right at the very beginning we have these words: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Then we have the statement in Hebrews 12:14, "Follow peace with all men, and holiness,

without which no man shall see the Lord." Then we have the Apostle Peter in his first Epistle, first chapter, referring to the matter in this way: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." And we might multiply passages which go to show the importance of it, but there is one particular text we desire to call especial attention to, found in 1 Thessalonians 3:12, 13 -- "And the Lord make you to increase and abound in love one toward another and toward all men, even as we do toward you: to the end He may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." You will notice that the text suggests the topic of establishment in holiness. We notice that the text brings to our attention a standard of character to be reached by the



consecrated. in order that at last they may receive an entrance into the Kingdom class, or even into the Great Company: there is no difference; all those who will receive any future inheritance at all, whether it be of the Bride class or whether it be of the Great Company, must reach this condition of establishment -- this standard, whatever it is. Therefore, how important it is that we know what it is. All over the writings of the Apostles we have utterances that lift up a standard for the people, that speak of us as to attain to something in the present life in order to receive the "Well done, good and faithful servant." It is expressed in this text as establishment in holiness. In some other texts it is expressed in other ways; as, for instance, that text which we have all become so familiar with, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Whether you accept the translation as Paul stated that he was pressing down on the mark, having reached the mark, or whether the Common Version rendering is the correct one or not, the fact that a mark is set before the Lord's consecrated people to be reached in order to receive the "Well done, good and faithful servant," is true. I press toward the mark, I must reach the mark. if I expect to obtain the prize. Again we have the Apostle Peter speaking of it as a place of fixed character. "May the God of all grace who hath called us unto His eternal glory by Christ Jesus after that ye have suffered a while, stablish, strengthen, settle you." We might multiply utterances of this kind. Another that just comes to my mind now is found in the fifth chapter of Hebrews. The Apostle is addressing some believers who had not made much progress in consecrated life, wherein he tells them for the time being they ought to be teachers, yet have need that one teach them what be the first principles of the oracles of God, and have need of milk and not strong meat, for milk belongs unto babes, but strong meat belongs unto those who are of full age, maturity, who have their senses exercised to discern good and evil. I look back at my younger Christian experience and it was something like this: I wonder if this is right for me to do as a Christian. I wonder if I can do this, or I wonder if I ought to leave off that or the other. There is a state of maturity where we have our senses exercised to discern that which is good and to discern that which is evil, to discern that which will be for our upbuilding in Christ, and to discern that which will tend to our standing still. There are other Scriptures you will call to mind, but we have not time to quote them. However we want to notice this first: Above everything else it is absolutely essential that we keep two things before our minds, when we are thinking of this as a doctrine, and when we are thinking of it as an experience of our own. One of these is this; there is no place this side of the vail, no place this side of the change that will take place in the first resurrection, but what we will always feel and realize the need of the precious blood of Jesus Christ to make us acceptable to the Father. In fact, I believe that those who may be at the mark have come to a deeper sense of their realization of the need of the precious blood shed in their behalf and applied to their hearts than any other class. And then again, it is not a place of absolute holiness at all; it is a place of abiding in Jesus Christ, just as we abide in the vine. You will readily see and we have had it emphasized over and over in the writings which our blessed Lord has permitted the chosen agency to give us, that it is utterly impossible to reach human perfection in the present life. We know that if we in this body of ours, even though we might have reached the mark, and might be standing at the mark to receive the approval of our Heavenly Father, if we were placed in Eden with Adam and Eve in their holy condition, while we might have fellow-ship with them, yet as we contrasted ourselves with them we would find we came far short. If we had the privilege of walking with the Lord before He reached the age of thirty, no matter what attainment we might have reached in the present life, we might have enjoyed His presence if we had reached the mark, but we would realize our imperfection. How far short we come of even human perfection. So it is not human perfection, it is not perfection along that line. The world will attain to that; they must attain to it; they will have plenty of time to attain to it, and if our Heavenly Father had

designed that we should attain to that He would give us time and ability to do it, but He has not. I do not know whether I am right or not, but if we were in the very best condition we could possibly be in the sight of God, if it were possible for us to be transported into the presence of the holy angels, I do not know but what we would enjoy them because we would realize we were privileged to be there through the merit of Christ's sacrifice, but as we would converse with them, were it possible, how far short we would feel we are of having possession of that holiness which they have.

The Apostle speaks of a grace that is to be brought unto us at the appearing of Jesus Christ. He says, "Be sober and hope to the end for the grace that shall come unto us at the appearing of our Lord Jesus Christ." I do not know all of what is meant by that word grace, but I know one thing is certain; this New Creature, this New Mind which has been developing here in the present time, will be transported into a new body like our blessed Lord's, and then we will be absolutely holy without the merit of Jesus applied to us.

Now in order that we get a clear idea in regard to the matter, I think it is essential to notice where holiness begins. It begins when we come into union with the Holy One. Who is the Holy One? Our Lord Jesus. Well, how does it begin there? It begins in this way: All who come to this position realize to a greater or less extent their unworthiness, their own need of a Savior. All do not have it in the same way and in the same sense, but they are sure to get it some time. It seemed to me I had it before. I realized that I was unworthy; I wanted to be a Christian, I would like to attain to the Christian's inheritance, but how could I do it, for I was unworthy? And Jesus was lifted up to me as my Savior, and I accepted Him. I believed in Him, and I became conscious of the favor of God. I have never been able to tell how long after it was, but my heart was yielded unto Him, His will became my will and I came into union with the Holy One, and I felt more unworthy then than I did before, but I found that I had a worthy one who stood for me in the presence of the Father. It takes quite a long time for some to get established in that matter. They say, I am so unworthy, I will never attain to this high calling, but our Heavenly Father is pleased when we believe His Word. If the tempter comes and says, You are not worthy, say to him, I know I am not worthy, but I am made worthy in the Worthy One, and that peace with God will continue in your soul. You know the Apostle says, "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." It seems to me the Scripture makes a vast distinction between the peace with God which comes to us through faith in our Lord's sacrifice, and the peace of God which Jesus said Himself, I will give unto you -- the peace which Christ had -- the peace I leave with you -- my peace I give unto you. He never needed the peace of reconciliation, He never was separated from the Father, and the peace that He would give us is the peace of God which passeth all understanding, which will guard your hearts and minds. I wish I had that peace, some one says -- just as some one would say who had some malignant disease, I wish I could obtain a cure for this disease. How do we obtain a cure in a general way, if a cure is possible? By taking the prescription. And so the Apostle Paul has given us a prescription to take in order to have the peace of God. It is hard for us to take it under all circumstances. It is, "Be anxious for nothing." One says, Oh, I cannot be that way! The Common Version renders it, "Be careful for nothing." That is improper. We should be careful, but not be anxious for anything. How can I take that prescription? There are many things which are calculated to make me anxious, to cause me to weary of believing. Unbelief is the cause of all the wrong kind of trouble that comes to us. We will have trial, we will have affliction, but I mean the trouble that comes of our own faults; it all comes on account of unbelief. Unbelief in what? Unbelief in God's promises. He has given us many exceeding great and precious promises whereby we might be

partakers of the Divine nature, and here is one of the promises that we must rest upon in taking this prescription: "For we know that all things work together for good to those who love God, to the called according to His purpose." All things? Yes. All these trials, these troubles, these testings, are they designed to work for my good? Yes. Will I believe it? If I believe it, and then take the other part of the prescription, I would not be very far from the place of possessing the peace of God which passeth all understanding. Let us get it: "Be anxious for nothing." I won't be now, I say, because the Heavenly Father has a special care over me. There is a special providence over us as his children. Nothing can come to you but what He either sends it or permits it. No harm can come to you. You may get hurt, you may feel hurt, but you won't get harmed at all. I believe it, and therefore I will not be anxious. And so, when we find anxiety creeping in, let us remember this promise, "All things work together for good." But what is good? Is it my temporal good? No -- yes it is, too. It is my temporal good because if my Heavenly Father sees it is best for me to have a little anxiety, it is good. Do I have much? That is all right, it does not make any difference. I do not want to choose my lot in this world. I would rather have Him choose it for me. You would, too.

Now, "Be anxious for nothing, but in everything" -- here is nothing and then here is everything -- "by prayer" -- you know how it was emphasized yesterday that prayer was one of the great means by which we might live to please our Heavenly Father; so the Apostle emphasizes it here -- "and supplication" -- sometimes we have to supplicate, and it is a little stronger word than prayer; I must have this if God has arranged that I may have it. God is desirous that at times we supplicate to Him for his blessing. So then, with prayer and supplication, "and thanksgiving" -- and what shall we thank God for? For everything. You know the Apostle says, In everything give thanks, for this is the will of God in Christ Jesus concerning you -- "let your requests be made known unto God, and the peace of God which passeth all understanding" -- not only all understanding but all misunderstanding. I have never yet been able to understand what He meant, perhaps you can -- "shall guard your hearts and minds in Christ Jesus. And so here we have peace with God and the peace of God. We need to get established in that. Suppose we have the peace of God which passeth all understanding ruling, guarding our hearts, will we need the peace with God? Yes. Sometimes some of the Lord's people think that the older ones of the consecrated do not need milk. That is not so at all, We do not leave off drinking milk when we come to a mature condition. I notice they have milk down here for older people as well as the children, and we all enjoy it very much. And so. when the Apostle tells us that we are to leave the first principles of the doctrine, of Christ and go on to perfection, he does not mean to leave them in a sense that we do not get the benefit of them. If you should begin to say, Now I have gotten to the place where I do not need that first principle, you will lose the peace immediately; we need that faith continually to be in exercise for our justification, for our reconciliation. And we would not be able to retain the peace of God that passeth all understanding with-out having that.

So we see that holiness in its initial stage is the beginning of Christian life. All of the Lord's people are called holy ones. "Ye are a holy nation." "Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession." We are called holy, which is the name that our Heavenly Father has given us. Let us take the name, do not be ashamed of it. It is not always, as we have already said, where the word holy is used that you are called a holy one. Wherever you have an utterance in the Epistles or anywhere else that has in it the word "saints" it means holy ones -- called to be saints, called to holy ones. It is right in this condition that these exhortations come in: "As obedient children, not fashioning yourselves according to your former

lusts in your ignorance, but as He which hath called you is holy, so be ye holy in all manner of conversation and behavior." I believe it is because of the errors that came in, in the falling away from the faith that our minds have been beclouded in regard to this matter. There has been a thought that has prevailed, and prevails to a great extent today, that when a person first comes to the Lord and accepts Him as his Savior, that is sufficient to admit him into Heaven, or admit him into the inheritance of God, whatever it may be, but no, the exhortations come right here to us as the Lord's people: "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." We are then in the School of Christ, we have begun a course of training to develop a definite, fixed character.

Now what is that fixed character? We will take the text, "To the end that He may establish your hearts unblamable" -- not faultless, but unblamable. -- "before God" -- not before our fellowmen, but before God -- "at the appearing" or at the presence -- "of our Lord Jesus Christ." It is unblamable why? Establishment in holiness before God, that is the standard; He expects to find us there if we receive the inheritance. Now what is that? It is a matter of the heart, therefore I would like to know what the heart is. The heart takes in the affections, the will, the intentions. Perhaps it might be helpful to us to give a definition of the will. It is not my definition, and therefore it is one you will accept: "The Will: It is that faculty of mind by which we determine either to do or to forbear an action; the faculty which is exercised in deciding which is best, which we shall embrace of two objects. The will is directed or influenced by the judgment, the understanding, the reason; comparing two different objects which operate as motives, the judgment determines which is preferable, and the will decides which to pursue. In other words, we reason with respect to the value or importance of things, and we then judge which is to be preferred and we will to take the most valuable. How can the will be perfect and the actions and the words imperfect? Because it always acts in connection with the understanding, the reason and the judgment."

I know you are all glad, as I am, that I am not judged by my fellowmen. God looketh on the heart. He sees the intention. He sees the purpose there; and while that will, that intention, may not be thoroughly educated up to the standard it might be so that the words or actions might correspond with what some might think was holiness, yet God looks at the heart, He looks at the intention, He looks at the will, and He accepts it through the merit of our Lord and Savior Jesus Christ.

Now it is a condition of heart. Our affections are made pure, we are to love righteousness and hate iniquity. You remember that was a characteristic of our Lord Jesus. Our will is to be lost in His will -- in everything our intention or purpose is to always be right and to do right: It is a heart establishment before God--an unblamable establishment.

There is a vast difference between the words faultless and unblamable. You know we might have children that were full of faults, and we can see them, but the child might desire to please the parent and the parent sees it, and the things which it does are anything but pleasing to the parent, but the parent looks to the motive of the child, and says, My child means right, therefore I do not reprove it. They may educate it, they may instruct it, but they do not reprove it. So you see how it is possible to be unprovable in His sight and to be a very great distance from faultlessness. That word faultless is always used in connection with our entering into the glory with Jesus. We will be presented faultless before His presence with exceeding joy, but now we may be unblamable,

unreprovable in His sight, because of our will and intention being to please Him. One says, That is not a very high standard? I think it is; I am sure it is. It is all the standard we could possibly reach in the present life, and it will take all the powers of our being to come to that standard with Gods' help. We cannot do it ourselves. Now how are we going to get there? We had a text of Scripture quoted in the testimony meeting this morning, Philippians 2:12, which reads: "Work out your own salvation with fear and trembling." But that is not all of it. "For it is God which worketh in you both to will and to do of His good pleasure." We are to co-operate with God. It is a co-operation society, if you please -- we are to work it out and He is to work it in. We must work together. Now what is God's part? The other speakers have emphasized the importance of an understanding and study of God's Word along this line, but now I want to come more particularly to something that touches us very closely. What is God's part? God's part is this: He has said that every single thing shall work together for our good, and the good is that we may develop into the likeness of, our Lord. He is going to chasten me. "Whom the Father loveth He chasteneth, and scourgeth every son whom He receiveth." You have had them; I have had them; but we do not look upon them as some children do when receiving chastening of their fathers. Let us look upon Him as doing it in love. This trial that comes to me is hard to bear, but it is brought to me through the love of the Heavenly Father. It is a manifestation of His love towards me, and I accept it.

Now, how may I co-operate? In the first place I will have to have faith; I will have to trust Him; and I am speaking now not of trust in a general way, but specific trust. In these particular trials that come into my life, I will trust Him; I cannot see the way clearly, I cannot see how this is going to work my good, but I trust that it will. Again, the yielding of our will unto Him -- submission of our will unto Him. This was a characteristic of our Lord. He said, Father, if it be possible let this cup be removed from me; nevertheless, not My will but Thine be done. And so here is the way to reach it, and here is the way to keep it. It is trust in His providence over us, trust in His Word, and yielding ourselves unto Him, and the depending upon Him for help. If our Lord needed to depend on the Father, I am sure I do. You remember what He said on one occasion: I can do nothing of Myself, but the Father that dwelleth in Me He doeth the works. With-out Me, our Lord said, Ye can do nothing -- nothing toward your development in Christian life, nothing toward reaching the mark. Now there is a sense in which we have something to do, where we have to co-operate, but our part is to trust God, to yield to His will, to depend on His grace, and we are sure then to be abiding in the vine, and we will realize more than ever before the blessedness of the arrangement that our Heavenly Father has made in order to make us acceptable in the Beloved.

Now there is another way of putting this standard of Christian life. It is in the text, "That your love may increase more and more toward each other and toward all men to the end" -- I wondered when I first read this text particularly why the Apostle Paul coupled this first exhortation with the second -- "that your love may increase more and more toward one another, and toward all men." This is the way to do it, this is the way to reach the end. this is the way to reach a place of establishment in holiness, to cultivate the gift, the grace, of love. Love is a wonderful thing. In my early Christian life I used to go to people and tell them, You must love God. You cannot make anybody love God. Love for God always comes through experiencing His favors. We love Him because He first loved us, and the love of God is reciprocated by us when we yield our will entirely unto Him. Love for God is developed as we come to get a clear understanding of His wonderful plan, and that love for God is perfected by trials and testings.

Let me thank you for your attention, and I want to say something about the blessings which I have received at this convention. This is the farthest West I have ever been, but I feel acquainted with all here because there is some kind of a look in all faces of those who are in the Truth that causes me to say, I have seen your face before somewhere -- and perhaps it may be true, or it may not be true; there is a look on the faces of those who have come to a knowledge of Present Truth that is very similar; and I trust that the Lord will fill me more and more with His love that I may go to my far Eastern home and stand for the blessed Truth there.

Discourse by Brother J. A. Gillespie.

Subject: "WHAT WE BELIEVE AND WHY A PECULIAR PEOPLE"

Text: "But and if ye suffer for righteousness sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to any man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3:14, 15.)

IT IS highly important that we always be ready to give an answer to this wonderful question, "What is your hope?" and "What is the basis of your hope?" What is it in our life of faith that makes us peculiar? (Titus 2:14.) We are called a peculiar people by the Christian world in general, because we do not see the Scriptures as they do, and do not walk with them.

Hope is desire and expectation. We are all abundantly blessed with the desire portion; we want to be of the Divine nature class; we de-sire this above all things--no desire of earth can equal it, but in the matter of expectation we are not so strong. Expectation carries with it faith, reliance upon the precious promises. So to have this hope we must have both these elements, desire and expectation. What, then, is the basis of our hope?

Faith.

Faith in what? One will say My faith in the ransom.

True.

Another will say, In God's promises. Good.

Another, My faith is in Jesus Christ my Savior.

All true, but is there any distinguishing mark about these answers which would designate this "Little Flock" class as a peculiar people, different from the mass of Christian people?

Many Christian people in a sense believe in the ransom; they surely do. Many others in a sense believe in the promises, at least in some of them. Many have faith in God and in Jesus Christ as the Savior of the world. The question now is, Can we have an answer to our question that will cover all? One that will show this peculiarity of our hope and faith?



Now, let us go to the Divine Plan of the Ages. The first hint we find that there is a Plan we find in Genesis 3:15, in that the seed of the woman shall bruise the serpent's head; that is, crush, destroy, annihilate it. What is here meant by the serpent? John the Revelator in Revelation 20:2, describes the serpent as the dragon, the devil, Satan. He leaves no doubt in our minds as to his identity. Then this Scripture means that somewhere down the stream of time one should be born from the seed of

the woman who would have power to destroy this evil one. What is included in this serpent? All the ills to which flesh is heir, all our sicknesses, our pains, our sorrows and griefs, our crying, our dying, sin and death -- the author of all is Satan.

This hint was made a direct promise to Abraham in the words, "In thee and thy seed shall all families of the earth be Messed." The curse that was placed upon disobedience in the Garden of Eden was "DEATH." "In the day that thou eatest thereof thou shalt surely die." This penalty for disobedience was there before the disobedience, and Adam willfully and knowingly and intentionally and deliberately walked under the penalty, which was death. In walking under that penalty all of his progeny went with him, none having been born previously. Hence, "All in Adam die " If then the curse is death, the blessing is life.

Abraham lived to be old and died, but the promise was repeated to his son Isaac, "In Isaac shall thy seed be called." Isaac became old and died, but the promise was re-iterated to his son Jacob. Jacob grew old and died, but the promise went on to his twelve sons, "You only have I known of all the families of the earth." (Amos 3:2.) These twelve sons became the nucleus of the Jewish Nation, God's chosen people, who were a typical people, and whose rites and sacrifices and tabernacle in the wilderness were "types and shadows of better things to come." At the end of the Jewish Age Jesus was born and He was a perfect babe, boy, youth and man. At the age of 30, when according to the Jewish law he became a man, he laid down that perfect human life as an equivalent price, a perfect human life for a perfect human life. Adam had a perfect human life which he forfeited by disobedience. Jesus had a perfect human life which he sacrificed and laid down as an equivalent, or as a ransom. The attributes of the heavenly Father work together -- justice, wisdom, love and power -- and, while justice called for the penalty for disobedience, death, love comes forward with the price for his redemption, and this the Lord Jesus furnished, beginning at the River Jordan, when he laid down that perfect human life. For three and a half years He continued laying it down. On the cross He said, "It is finished." In His baptism unto death was finished the sacrifice of a perfect human life for the perfect human life that was forfeited. Thus the equivalent price, the ransom, is finished.

Then John 14:2 marks another period of time when he said, "I go to prepare a place for you." Acts 3:20, 21, marks another period of time. The first is in the beginning of the Gospel Age, and the second in the ending of the Gospel Age, during which time the Plan is being carried out, the preparing of this peculiar people, the Church. When the Bride has made herself ready, the marriage ceremony will take place. God's command to our first parents was to go forth, multiply and fill the earth. They did generate a race into death. Even so will the Lord Jesus Christ and his Bride regenerate this same race into life. This Bridegroom and Bride, THE Christ, shall reign until all enemies are put under His feet, the last enemy being death, and then comes the destruction of him who has power over death.

Thus we have this great chain of faith, beginning with the hint that the seed of the woman should bruise the serpent's head, and tracing the promise down to the time when the seed of the woman has done it.. Restitution, Resurrection and Reign all included in this great chain of faith, which is the Plan of the Ages, which is God's Plan of Redemption, which is our faith, and on which our hope is based. This is the answer to him that asketh thee a reason for the hope within thee and which makes us peculiar -- Faith in the entire Plan of Redemption.

Discourse by Brother A. E. Burgess.

**Subject: "HOPE DEFERRED MAKETH THE HEART SICK; BUT
WHEN THE DESIRE COMETH,
IT IS A TREE OF LIFE." Proverbs 13:12**



THE subject of Hope has been discussed on various occasions by many able speakers, and therefore I cannot hope to tell you anything upon the subject specially new, but can only hope to strengthen your hold upon the "Hope set before us in the Gospel"; and, perchance, by reiterating the importance of this quality in our lives and experiences as Christians, it may result in stimulating the waning hope of some one, who possibly may be sorely beset by the world, the flesh, and the adversary, and discouraged over the many failures sustained in battling against the weakness of the flesh.

"SAVED BY HOPE."

To live in the present life, and amidst the prevailing conditions, without any hope, would be a deplorable state indeed, the matter being summed up by the wise man in Ecclesiastes 4:1-3. We find, therefore, that there is a longing hope in man that death does not end all existence. There is a vague, undefined hope that, somehow, some time and somewhere, the life which has its commencement now will have a continuation under more favorable conditions. "For we know that the whole creation groaneth and travaileth in pain together until now."

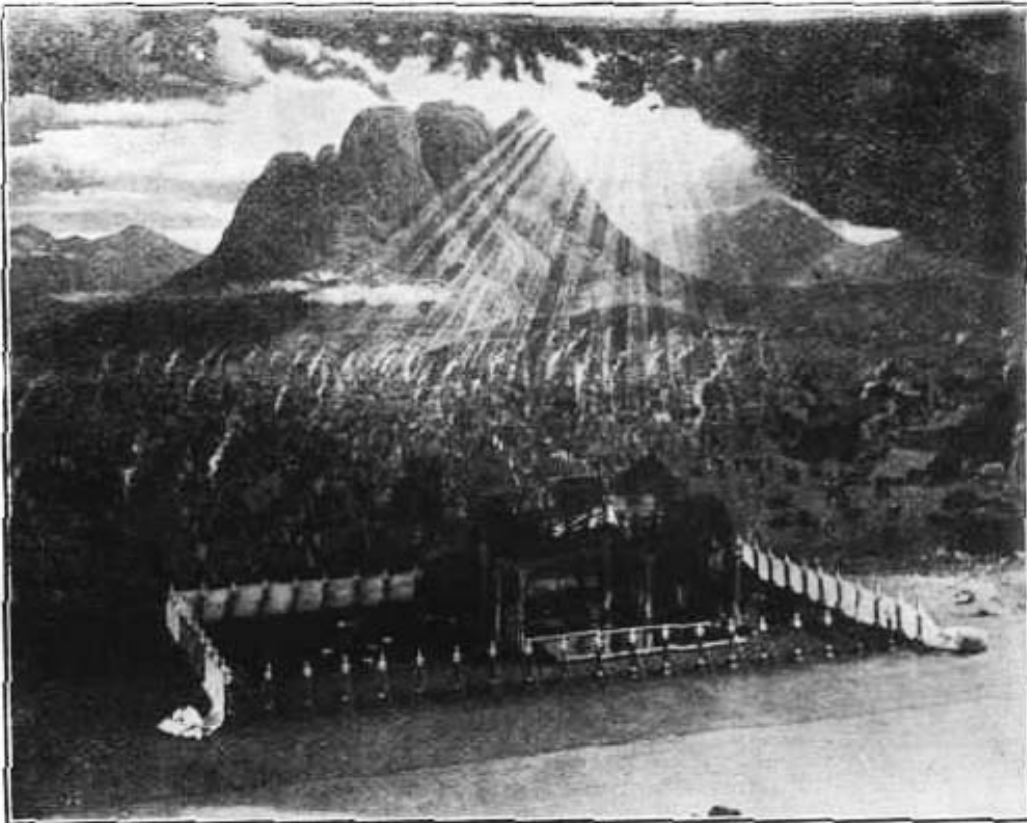
"And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Inasmuch as sickness, sorrow, suffering, pain and death continue, the blight of these conditions which produce hopelessness are still upon those who have turned to the Lord and made their peace with him, so that these cannot yet have entered actually into the blessed reality of life and experience which is promised the children of God, but, as the Apostle expresses it, "We are saved by hope." Not that hope is the only factor in our Christian experience, but it is a most important element in our endeavor to lay hold upon eternal life. It enables us to attain a firmer grip upon the eternal things, day by day. With this Heaven begotten hope animating our hearts, quickening our endeavors, and inspiring our courage, we are enabled to rise out of that condition of hopelessness which is ours by nature, and, as the Psalmist says of these, "Who, passing through the valley of weeping, make it a place of blessing."

"REJOICING IN HOPE."

The quality of Hope would include the operation of two elements: (1) Desire, (2) Expectation; both of which are necessary to make up that "full assurance of hope" by means of which the Christian is fortified in the battles of the "good fight of faith." Hope, therefore, would consist of (1) The desire for some good thing, with (2) the expectation of possessing it.

The source of inspiration of this animating principle called "Hope" would consist of those arrangements, promises, pictures, contained in the "exceeding great and precious promises of God's word," and variously described as "The Wisdom of God in a mystery, even the hidden Wisdom, which God hath ordained before the world unto our glory," "The High Calling," "The Faith once delivered unto the Saints," "The Hope set before us in the Gospel," etc., etc., all of which in their fulfillment would bring about a condition of grace which would produce in those possessing this Hope that rejoicing, joy, exultation, which is referred to in Romans 5:2.

These arrangements of God, foreknown and predestinated from before the foundation of the world, as set forth in His Word, viz.: The course and origin of this Hope, its antiquity from the beginning; its relationship to our present sacrificing condition, and its glorious fruition, are beautifully portrayed in type and symbol in three pictures given to us as described in Leviticus, chapters 8, 9 and 16.



"THREE PICTURES OF OUR HOPE."

The account in chapter 8, describing the ceremonies pertaining to the consecration of the Priesthood, declares how that Moses, according to God's instruction (1) Washed Aaron, (2) Clothed him with the garments of glory and beauty, (3) Poured of the anointing oil upon his head, (4) Proceeded with the sacrificing of the animals, etc. The question naturally arises, If the garments of glory and beauty represent qualities pertaining to the priestly class in the glorified state, why does the record show that Aaron was rust clothed, and then anointed, when we find in the antitype that the Church first anointed in this Gospel Age and then will subsequently enter into the glorified condition at the end of this Age and enjoy it during the Millennial Age. It is evident that in relating a matter consisting of various aspects, something must be mentioned first even if all occurred simultaneously, and as we examine this circumstance it is plain that the being clothed with the Hope of glory, honor and immortality, and the anointing occur at one and the same time. How so? It must be remembered that Moses, in this picture, represented God's Law, his attribute of Justice. The Law given to Israel declared the terms and conditions upon which one could be recognized as the "Seed of Abraham" to whom the promise was given. He who would be the "Seed" must be perfect and able to fulfill the Law. Thus it was that Moses was instructed to bring Aaron, the royal apparel, the oil, etc., and perform the ceremony. So Jesus, the recognized "Seed," was born under the Law, produced by means of Abraham's seed who were under the Law, and acknowledged by God as worthy of the honor of being the "Seed of Abraham." On the occasion of his baptism at Jordan he was not only inducted into the priestly office by



the anointing of the Holy Spirit, but at the same time with the Hope of Glory, he began to rejoice in Hope of the Glory of God, for the Spirit is "the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." He was anointed with the title, dignity and honors of the Christ of God -- the seed of Abraham -- whose office and work was ordained for the purpose of blessing all the families of the earth.

In the Divine mind, before any of this class were in existence, they were already clothed with glory, honor and immortality, anointed with the Holy Spirit, etc., from the standpoint of predestination, but when our Lord, the head and chief of the class was anointed with oil of gladness above His fellows, it was also gladness begotten of hope, hope in "the joy set before Him," and it is the same hope with which all those who come into relationship with the Anointed One are clothed, for "Ye are all called in one hope of your calling." A crown of righteousness, crown of life, crown of glory, is reserved for each one of the 144,000 individuals composing this glorious company, and the instant any individual is called and accepted by the begetting of the Holy Spirit, the glory, honor and immortality represented in the crown is sure to him, if he fulfill the conditions faithfully unto the end, and from the time of begetting he has the privilege of "rejoicing in hope of the glory of God," and so the Apostle Paul, after calling attention to our "heavenly calling" and Christ Jesus, "the Apostle and High Priest of our profession," who is faithful as a son over his own house, "whose house are WE, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

The various features of the picture, brought to our attention in Leviticus 8, are carried out simultaneously in the antitype. When Jesus was baptized with the Holy Spirit at Jordan:



He was begotten to a new nature,

He became a New Creature,

He began to rejoice in hope, in the joy set before Him.

His humanity commenced to be sacrificed, as represented in the bullock of the "sin-offering," and what was done to it.

God's good pleasure of it and acceptance of it commenced to be manifested, as represented in the ram of the burnt offering and what was done to it.

His consecration and begetting commenced to make Him swift to hear the commands of God and to understand the deep things, caused His hands to perform all things unto the glory of God, and His feet to walk in the ways of the Lord, of sacrifice, as represented in the ram of consecration.

His best powers were enlisted in the service of the Lord and continued so even unto death until God's arrangements were fulfilled, as shown by Moses placing the choice portions of the ram upon Aaron's hands, who waved them before the Lord, until Moses removed them again.

Likewise every footstep followed of Christ who becomes a member of His body has the same experience and is represented in this picture.

The matters recorded in chapter 8 of Leviticus occurred on the first day of the first month (Nisan) of the Jewish ecclesiastical year and Aaron and his sons continued in the Tabernacle for seven days to show that our consecration is not for a part of our time merely, but for all of it.

On the eighth day (the beginning of another seven days, or week) the experiences of the same class are portrayed by means of another picture recorded in chapter 9, carrying us back again to the beginning of the consecration and carrying it on to a completion from another standpoint. The only way to attain a clear understanding of these pictures and of the lessons they convey is to compare them in their various features and note the correspondencies and the differences of detail.

It will be noted that in chapter 8 Moses does all the work: Moses washed, clothed and anointed Aaron.

Moses killed the sacrifices, applied the blood, and dealt with the various parts of the animals as directed by the Lord.

Moses placed the wave offering upon the hands of Aaron and then took it off again.

Moses sprinkled Aaron and his sons with the mingled blood and oil.

This picture therefore shows the part that God has to do in accomplishing our sanctification, which the Priest himself cannot do, and thus this picture shows us how God views the Anointed Priestly Class as New Creatures, perfect, pure in heart, without blemish, and acceptable to Him, and carrying on the work satisfactorily, "For it is God who worketh in you to will and to do His good pleasure." Philippians 2:13. Also Ephesians 2:10.

Chapter 9, however, omits the features of washing, clothing and anointing, and immediately records the work of sacrifice, which in this instance was performed by Aaron him-self, instead of by Moses, as in chapter 8. Thus chapter 9 would seem to show the same work of consecration, but from a different standpoint, illustrating the active part of the Priest him-self in co-operating with all God's arrangements for the carrying out of His plans respecting this class. "Work out your own salvation with fear and trembling." Philippians 2:12.

In chapter 8 the one bullock served to represent the humanity of the whole Christ, head and body, a perfect sacrifice acceptable before God, as he has been pleased to count it all one and perfect. So He bids us take the same viewpoint, in the words of the Apostle Paul, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Romans 6. Consider yourselves from this standpoint, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Corinthians 6:11.

But in chapter 9 the difference between Christ and the Church as respects the flesh is brought to our attention, that whereas a bullock, representing a perfect sacrifice, typified the humanity of our Lord and a ram for the burnt offering typified his acceptableness with the Father, the Church is represented by a goat (an imperfect offering), while a calf (bullock) and a lamb (ram) constitutes the burnt offering, thus seeming to show that the acceptableness of this offering is based upon the perfection imputed to it by the perfect sacrifice represented in the bullock.

The offerings described in chapter 9 also occur simultaneously in the antitype, i.e., those several offerings which pertain to Christ, and those which pertain to the Church, though Christ's commenced at His baptism at Jordan and continued for three and one-half years, while those representing the Church commenced at the day of Pentecost and continue during the Gospel Age until the last member passes beyond the veil. These offerings seem to represent certain sentiments and conditions of the sacrificing Priest. These offerings, briefly considered, are as follows:

(1) The Bullock for the sin-offering, representing Christ's perfect humanity, suitable for a sin atonement. "Holy, harmless, undefiled, separate from sinners." Hebrews 7:26.

(2) The Ram for the burnt offering represented the perfect sacrifice of the bullock as acceptable unto God for a sin-offering. "This is My beloved Son in whom I am well pleased."

(3) The Kid of the goats, taken from the people for a sin-offering, represents the humanity of the Church, taken out from the fallen human race as "first fruits unto God and the Lamb." Revelation 14:4.

(4) Calf (Bullock) and Lamb (Ram) for the burnt offering, representing this offering as acceptable unto God because of the recognition of the previous offering of the Bullock. "Accepted in the Beloved." Ephesians 1:4-7.

(5) The Bullock and the Ram for peace offerings represented a Vow or Covenant based upon the sin offering and its acceptance, as represented in the burnt offering, thus constituting "a covenant with the Lord by sacrifice." Psalm 50:5. See also Psalm 112:12-16, Romans 5:1.

(6) The meat offering consisting of fine flour mingled with oil, a portion of which was offered upon the al-tar, and the balance burned, would seem to describe those proper sentiments of praise and thankfulness entertained by this priestly company so favored of the Lord, which the Apostle mentions in Hebrews 13:15-16, "By Him therefore let us offer the sacrifice to God continually, that is, the fruit of our lips giving thanks to His name," etc. Also Psalm 116:17-19.

As no mention is made of Aaron laying off the garments of glory and beauty after the sacrifices of chapter 8, we are justified in assuming that the offerings of chapter 9 were made while he was thus arrayed. This would comport well with the facts representing the priestly class, while passing through this earthly pilgrimage, as "rejoicing in hope of the glory of God." Glorifying also in tribulation, delighting to do the will of God, even in the midst of affliction; finding His commands "not grievous."

This chapter (9) also shows the effect upon the world of the priestly class in their midst, that the influence shed is one of blessing, grace, mercy, peace, as represented by Aaron lifting up his hand toward the people and blessing them. Ver. 22.

It will be noted that the account given in chapter 8 does not complete the picture, and shows the effect of the sacrifices upon the people, or the world in general, but after bringing the record of God's part in our consecration, as represented in Moses, down to the time of the death of each member, represented in Moses taking the wave offering off the hands of Aaron, then the account goes back over the same ground from another standpoint in chapter 9, bringing it down to the point of the completion of the sacrifices' of the Priest and then both pictures are joined and carried to a completion, as recorded in chapter 9, verse 23, where both Moses (representing God's Justice), and Aaron (the sacrificing Priest), both together enter into the Tabernacle (Heaven itself) and came out and blessed the people (during the Millennial Age), and "the glory of the Lord appeared unto all the people." Psalm 50:1, 2. Isaiah 40:5.



MOSES AND AARON BLESSING THE PEOPLE

A few comparisons of chapter 16 will serve to illustrate the differences in the pictures and the lessons to be derived from them.

The TIME of the Atonement Day sacrifices was the tenth day of the seventh month, while the sacrifices of chapters 8 and 9 were performed in the FIRST month, on the first eight days of the month, and there is no indication that they were offered year by year continually, as is the case with the Atonement Day sacrifices occurring on the tenth of the seventh month.

Aaron in his person represented Christ and the Church as New Creatures.

Aaron washed himself, i.e., his hands and his feet (Exodus 30:20), suggesting the positive, initiative act required of every one who will become a member of the priestly class, of putting away the filth of the flesh, the fleshly mind and fleshly practices and goings, for "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath CLEAN HANDS and a pure heart." Psalm 24:3, 4. Again, "Wherewithal shall a young man cleanse his WAYS (wash his feet -- his goings)? By giving heed thereto according to Thy Word." Psalm 119:9. The copper Laver in the court would represent Christ Jesus, and the water, the Water of Life or Words of Truth, which He contained, and to which He gave utterance, as He declared to the Disciples, "Now ye are clean through the Word which I have spoken unto you." John 15:3, and again, "Christ also loved the Church and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the Word." Ephesians 5:25, 26, but each one must take of this water and apply it to his own mind and heart if he would be clean.

Aaron put on also himself the linen garments and sacrificed in these and so we are to put on more and more the Holy Garments -- "righteousness of saints." "Put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:24. Thus while chapters 8 and 9 picture Aaron in the garments of glory and beauty, representing the rejoicing of hope animating the priestly class during this Gospel Age, this picture would illustrate the Priest in the aspect of purifying himself and putting on more and more the righteousness of saints.

This picture brings prominently to our attention the sufferings of Christ, while the other pictures of the eighth and ninth chapters illustrate more particularly the "glory to follow," and our present attitude of Hope in respect to it.

The sixteenth chapter pictures us as we actually are, perfect as New Creatures, righteous, washed, clothed, but actually imperfect in the flesh -- having this treasure in an earthen vessel. It illustrates our condition as described by the Apostle in 2 Corinthians 4:8-12. The three fires burning simultaneously in the Holy, the Court and outside the Camp, show the course of tribulation, persecution, and temptation experienced by this class in their earthly pilgrimage.

The change from the holy linen garments to the garments of glory and beauty and then the offering of the burnt offerings illustrate the "glory to follow," the sufferings of this present time, and the resurrection change into the glorious inheritance of the future.

Chapter 16 shows the process by which the Church, actually imperfect, are made acceptable to God, and also what experiences they must have in order to fit them for the glory to follow. The

constant, unremitting, sickening experiences incidental to the sacrificing of the flesh, together with the necessity of maintaining the purity and devotion represented in the holy garments, describes the condition of "Hope deferred," in which the Church collectively, and as individuals, has existed throughout the Age. "If we suffer with Him we shall also reign with Him."

The effect on the people, in the way of blessing, is omitted in this picture, but is shown in the other. Likewise incidental matters are pictured here, such as the "Great Company," or "scapegoat class," which are closely associated with the Priestly Company, but who do not make their calling and election sure to the glory to follow. These incidentals are omitted in the other two chapters, which seem to illustrate only the experience of the "Little Flock" of "more than conquerors."

Thus our Hope is confirmed unto us by many infallible proofs, not only by the plain statements of the New Testament, but also the types and shadows of the Old Testament, so that we can say with the Apostle, "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him freely give us all things." (Romans 8:32.)

The experience of King David also would furnish us a wonderful example of "Hope deferred," and indeed his experiences are set forth in the Scriptures as typical of the Church or "David" Class, whom he represented. We read how he was anointed by Samuel as "the Lord's Anointed" to reign in Saul's stead, but how this Hope was deferred for a considerable length of time, and instead of reigning he was driven from place to place by his enemy Saul and lived a fugitive life and received very discouraging experiences indeed. But, being a "man after God's own heart," full of faith, hope and zeal for the Lord, he endured all the experiences and finally came into his own -- the Kingdom of Israel.

It is interesting to note that King David, who is a type of Christ, was anointed three times as King.

(1) Privately, by Samuel (God's Prophet), in the midst of his brethren only, and we are told that the Spirit of the Lord came upon David from that time forward." 1 Samuel 16:13.

This would seem to illustrate how our Lord, the head of the antitypical "David" Class, was anointed with the Holy Spirit at His baptism by John the Baptist (God's Prophet), privately, in the midst of His brethren only (believers), and that the manifestation of the Holy Spirit in the form of a dove was seen only by John the Baptist, who said, "I saw the Spirit descending from Heaven, like a dove, and it abode upon Him; and I knew Him not (knew not that He was the Messiah, just as David's family knew not that he was the one greatly honored of God to be King of Israel), but He that sent me, etc. * * * And I saw and have record that this is the Son of God." John 1:33.

(2) "And the men of Judah came, and there they anointed David King over the House of Judah." 2 Samuel 2:4.

Here we have suggested the baptism of the Jewish portion of the Church at Pentecost, which served for the anointing of as many of the Jews, or House of Judah, as would accept Christ and become members of His body. In this manifestation of the anointing the matter was more pronounced by an ocular demonstration and constituted a witness to representative Jews from all quarters, speaking various languages, and also to all Jews subsequently sharing in the same.

(3) "So all the elders of Israel came to the King to Hebron * * * and they anointed David King over Israel."

As David, in this instance, was recognized to be the King over all Israel, so likewise in the third act of baptism coming upon the Gentile converts Cornelius and his family, demonstrating the fact that God would also accept believing Gentiles upon the same standing as Jews -- "All one in Christ Jesus," Christ is acknowledged as King over all those Gentiles of whatever race or nation who would accept of Him and become His subjects and receive of His Holy Spirit.

The fact that David's life and experiences and Hope deferred would typify the experiences of the Christ during this Gospel Age is made all the more apparent when we remember that the reign of Solomon, which followed David's, would illustrate or typify the experiences of the Christ reigning in power and glory, and thus the One Baptism which came upon the Church in 3 Acts would seem to be illustrated in the type of David's life, as shown above.

The Apostle declares, "Ye have an Unction from the Holy One," and this anointing of the Church is from God Himself as much as that of the Lord's was. "God anointed Jesus of Nazareth with the Holy Spirit and with power," Acts 10:36, and "Now He which stablisheth us with you in Christ, and hath anointed us in God." 2 Corinthians 1:21.

*How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!
What more can He say than to you He hath said?
You, who unto Jesus for refuge have fled.*

Let us therefore, dear brethren, keep in mind the exhortation that is set forth in the Word of God as a stimulus and a fortification against the blighting influence of Hope deferred, viz.: And Moses verily was faithful in all his house, as a servant for a testimony of those things which were to be spoken after; But Christ as a Son over His own house; whose HOUSE ARE WE, IF WE HOLD FAST THE CONFIDENCE AND THE REJOICING OF THE HOPE FIRM UNTO THE END."

WATER IMMERSION SCENE AT MADISON



Jesus, I my cross have taken,
All to leave, and follow thee;
Weak and poor, despised, forsaken,
Thou from hence my all shalt be.
Perish every fond ambition,
All I've sought, or hoped, or known,
Yet, how rich is my condition!
God and Christ are still my own.

Let the world despise and leave me,
They have left my Savior too;
Former friends are wont to leave me,
Thou art faithful, thou art true.
And while thou shalt smile upon me,
God of wisdom, love and might,
Foes may hate, and friends may scorn me,
Show Thy face and all is bright.

Go, then, earthly name and treasure;
Come, reproach, and scorn and pain;
In thy service pain is pleasure,
With thy favor loss is gain.
I have called thee, Abba, Father;
I have set my heart on thee;
Storms may howl and clouds may gather;
All must work for good to me.



Man may trouble and distress me,
This but drives me nearer thee;
Life with trials hard may press me,
Soon my rest will sweeter be.
O! 'tis not in grief to harm me
While thy love is left to me;
O! 'twere not in joy to charm me,
Were that joy unmixed with Thee.

Soul, then know thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find, in every station,
Something still to do or bear.
Think what spirit dwells within thee;
Think what Father's smiles are thine;
Think how Jesus died to save thee;
Child of heaven, canst thou repine?

Discourse by Brother R. H. Barber.

Subject: "GOD'S PURPOSE IN SPIRIT-BEGETTING"

THIS day has been designated "SPIRIT BEGETTING DAY," and we are sure that all of the dear ones in this auditorium understand what Spirit-begetting means, and we believe that the majority if not all of you are Spirit-begotten, but we want to remember that the begetting of the Spirit is only the beginning of our Heavenly Father's work; the end of that work is the birth of the Spirit. We wish to remember also that it is possible for us to be born of the Spirit in two different conditions, and we are sure that all of you know what these two conditions are, and all desire to be born of the Spirit on the plane with our Lord Jesus in the Kingdom.

We ask ourselves why our Heavenly Father is begetting a class, anointing a class together during this Gospel Age. Our dear brother has very beautifully pictured it to our minds this forenoon, and we might say that God purposes to use this class to accomplish a work which He has in mind. We desire to call attention first to a few Scriptures which bring this fact forcibly to our minds.

In 1 Peter 2:5 we read, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ." Our Heavenly Father is building a spiritual house in this Gospel Age. Then I remind you again of the Apostle Paul's statement in Ephesians 2:19-21: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Here that house is brought to our attention again: "And are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone. In whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." Here we have the thought again that God is using this Church, this anointed company, as the Body, the habitation of His Spirit. Why? Because He purposes to do a great work through this class, and hence it is necessary that they be the abode of His Spirit, that His Spirit abide in them, because He does all of His work through His Holy Spirit; it is His great agency. His great power by which He accomplishes all His work. We find this pointed out in types in the Old Testament Scriptures. In Psalms 133:1-2 we have this called to our attention again: "Behold, how good and how pleasant it is for brethren to dwell together (there is that word 'together' again) in unity. It is like (now we have the type) the precious ointment upon the head poured on Aaron's head and ran over his head and down to the skirts of his garment." Here we have the unity of this class who are being anointed with the Lord's Holy Spirit called to our attention again. You remember the Apostle Paul in 1 Corinthians 12:13 speaks of this: "For by one Spirit are we all baptized into one body * * * and have been all made to drink into the one Spirit." If you and I were to describe what this one Spirit is, we could do it no better than to use the description given in the Scriptures. It is the Spirit of Love, the loving spirit, the spirit of gentleness, of faith, of meekness, of knowledge, of reverence to



Jehovah, etc. These words describe that Spirit. Now we can have an idea of what it means to all have this one Spirit, and to all be built up together. Those who have this Spirit belong to this company, and if any one have not the Spirit of Christ he is none of His. We find this class referred to again in the 61st chapter of Isaiah: "The Spirit of the Lord is upon me (upon this class, Jesus the Head and the Church His Body); because the Lord hath anointed me (for a particular work) to preach good tidings unto the meek; He hath sent me to bind up broken hearted, to proclaim liberty to the captives," etc. In the third verse we are told why: "That they might be called trees of righteousness, the planting of the Lord, that He might be glorified." The Heavenly Father purposes to use this class that He might be glorified.

Now we come to our text for today. To what use does the Heavenly Father intend to put this class? 1 Peter 2:9: "But ye are a chosen generation, a Royal Priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." I will call particular attention to the first sentence of that verse, "Ye are a chosen generation." That is to say, Ye are an elected race. God is creating a new race, and this race is to be a race of spirit beings, not simply like the angels, not like the cherubim or seraphim, but far above them, partakers of the Divine nature. God is creating this new race of beings on the Divine plane, and He is creating them in a different way than He has ever created any of His races in the past. He has various races of beings, and so the text suggests He is electing them out of another race, and that race in sin and death, that race down in the horrible pit and miry clay of sin. He is electing them and anointing them with the Holy Spirit. What for? Our text says so that they may show forth the praises of Him who has called us out of darkness into his marvelous light.

We call attention to the comment on this statement found in our new Bible helps: "That we may show forth the fruits of Jehovah's plan and Jehovah's character." Now this is what God is electing this new race for; this is why He made the Lord Jesus the Head of that new race, and this is why He is choosing from among the children of men 144,000 joint-heirs, so that He can use them to show forth the fruits of Jehovah's plan and Jehovah's character. I will tell you there is a wonderful thought back of this. If you and I realized this fact, what difference it might make in our lives -- the Heavenly Father using us, not only to show forth Jehovah's plan, His great Word, the great message of good tidings of salvation, but also to show forth His character. That is just what the Heavenly Father is purposing to do. Not only is He using us during this present age, but He is going to use us also in the ages to come.

We desire now to call attention to the fact that the Heavenly Father purposes to reconcile back into harmony with Him just as many of the willing and obedient of the human race as He can. And in order that they may be reconciled back to Him it is necessary that they understand the Heavenly Father's character and plan, which is the great Divine plan, that they should be drawn back, reconciled back to Him, constrained to worship Him in spirit and in truth, because they recognize Him as the grandest being in the Universe, and His law as the grandest law in the Universe, and obedience to it bringing the grandest blessings imaginable. And to do this He is using all His creative work, all His handiwork. Even the Heavens declare His glory, day unto day uttereth speech and night unto night showeth knowledge, etc., but He purposes to use in a far grander sense than all of these this wonderful class, the Christ, Head and Body, to show forth His praises. God purposes to manifest His plan and character to all His creatures, and all who will not be constrained by that

and come into harmony with Him, and be reconciled back to Him, will go down into the second death. And He is going to use the Christ chiefly to bring this to the attention of all His creatures.

We wish to call attention to 2 Corinthians 5, beginning at the 18th verse. The Heavenly Father sent his Son into the world first, in order that He might begin this work of reconciling the world unto Himself, and He committed unto His Son at the time of His spirit-begetting at Jordan and the Heavens opened unto Him the great Divine plan, as each feature of that plan became due to be understood. And then He fully empowered Him at that time to be the representative of that plan, to tell forth the good tidings of great joy to the children of men -- to preach good tidings unto the meek, Isaiah says. Thus began the work, and for three and a half years he carried on that work of preaching good tidings unto the meek, telling out God's great and loving plan, and then He did another work incidental to that: the reconciling of the members of His Body unto Himself. We ask ourselves why was it necessary that He should reconcile the Church, the members of His Body, to the Heavenly Father? Here is the beautiful feature of it: So that He could commit to us the very work that the Lord Jesus had been doing during this three and a half years of His life. He could commit that work of reconciliation to us.

Now we read in 2 Corinthians 5:18-21, "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation (the work of reconciliation. You see, this ministry or work of reconciliation is God's great plan of reconciling all who will accept reconciliation back to Himself. It is described in the next verse.) "To-wit, that God was in Christ (in The Christ, Head and Body), reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation (not only the ministry of reconciliation but the word of reconciliation)."

Now we have stated here in these few sentences this thought: That God's great purpose is to reconcile all the willing and obedient in the world back to Himself, and He purposes to do it by and through the Christ. He sent our Lord Jesus into the world to begin the work and for three and a half years He was the Father's representative, the Father's ambassador; He was showing forth the fruits of Jehovah's great plan and the fruits of Jehovah's character as well, and then He accomplished a work for us represented by that bullock, a work of reconciliation, so that we might be acceptable to the Father and He might commit to us the further work of reconciliation, and so He has committed to us both the work and the word. So you see this anointed company, the anointing coming primarily on Jesus, the Head, at Jordan, and then at Pentecost reached the Church; there the Church were empowered, the heavens began to open to them, and throughout this Gospel age heavenly things, the great Divine plan, has been opening unto them, and the Apostle says now then we are ambassadors for Christ since our Lord Jesus went away and since Pentecost -- not ambassadors for the Heavenly Father in the direct sense. Our Lord Jesus was His great ambassador, and then He turned the work over to us and we are His ambassadors, His representatives. We will be Jehovah's great ambassadors in the age to come.

Notice further, "We pray you in Christ's stead." If we could get the significance of that thought, that you and I are in Christ's stead, what a difference it would make in our lives, in our homes, as parents, as children, as wives, as husbands, as mothers, and in our association with neighbors and friends, and in our business affairs! Just think of what that means -- we are in Christ's stead! We would never speak a cross word to the wife, never a cross word to the husband, we would never

speak unkindly to the children, and when we went down to the store to make a purchase we would not treat that clerk as though we thought he was trying to cheat us, and if he did make some little mistake we would go back and in the spirit of the Lord Jesus, because we are in His stead, we would rectify that mistake and recognize it was a mistake. So you see it is a wonderful thing to realize that God has set us down here in the world in the Lord Jesus' stead during this Gospel age.

Well, now, what work did He commit to Jesus? The work of making known His glorious plan and of representing His character. And so our Lord, while He was in the flesh could say, He that hath seen Me hath seen the Father. He was in this sense of the word God manifest in the flesh. Not that the human race will ever know of the Heavenly Father's glorious character except as they will see it manifested in His creative work, as they see it manifested in the flesh; and all the human race could know of the Heavenly Father's character during those three and a half years was what they saw manifested in Jesus' flesh. He was God manifest in the flesh. What does it mean? It means that our Heavenly Father is good, it means that He is loving, and wise, and patient, and kind and forgiving. That is His spirit, and He poured out His spirit upon His Son, and the Lord Jesus was a living epistle during those three and a half years, so that as they looked at Him they could see manifested in all His loving words and kind acts and deeds, in all His gentleness, conduct, manner and demeanor, the Heavenly Father shining forth. Is it not a wonderful thought to think that Jesus could be a living epistle in this way. The only ones who read that epistle understandingly at that time and since have been the consecrated footstep followers of the Lord Jesus Christ. The world saw the epistle, and read it, but did not understand it. The Scripture says they saw no beauty in Him that they should desire Him. The kind of a character that the world would appreciate would be a strong, strenuous, robust character that would stand up for His rights and smite back when smitten, and take vengeance on his enemies, etc. If Jesus had done that He would have been a hero in the world at that time, but He did not. Why? Because He stood in the world to manifest God's character. God had been patient for 4,000 years with the whole race -- kindly, generous, sympathetic, even unto the unthankful and unholy. He sent a loving representative down here to show to the world of mankind what Jehovah's character was. Now the world did not read that character; they saw no beauty in Him that they should desire Him -- nothing but a weak, spineless sort of a creature in their estimation, and they wondered at it. They wondered why a man with such wonderful talents and powers as He would submit to all the reviling and take it patiently, and count it joy, and glory in tribulation, pray for His enemies, etc. Oh, dear friends, you and I understand that epistle. They said, "Show us the Heavenly Father," and we are told in the Scriptures that in the day of visitation the world will understand it, and they will realize then that the Lord Jesus chose the better part.

Now comes a beautiful thought. The Lord Jesus was in the world three and a half years, and as long as He was in the world He was the light of the world. As long as He was in the earth He was the salt of the earth. Then He went away to the Father again and made us His ambassadors, His representatives, to do identically the same work. Now we have committed unto us the word of reconciliation, God's great plan. No man is able to learn that song save the 144,000. Others may learn some features of it, others preach some certain features of it through strife and contention, you know, and others learn just such features of it and thing that is all there is to it, and do not care to go on to investigate further, but it is permitted to you and to me, and especially to those who live down in the end of the age, to know the song from A to Z, from Moses to John, and we understand it. Why did God commit it to us? So we could go out and preach it. To whom? Just as Isaiah says, we are to preach the good tidings to the meek. That is what our Lord Jesus did. We are not to go

and cast our pearls be-fore swine. We are to do as Jesus did, not try to convert the world. He did not try to convert the world. He preached to the multitude in parables lest they hear with their ears and understand with their hearts that they should repent and be converted and He should forgive them. He did not want them to understand, He was just hunting out the meek in the world, and God has committed over to us now the work of preaching good tidings to the meek, and finding the rest of the body members of the Lord Jesus Christ at the present time. Then a little further along the work of preaching to all the meek of the next age -- to all who will become meek.

It might be a good thought to suggest to our minds how carefully our Lord Jesus presented this message that the Father had given Him, always able to give a "thus saith the Lord" for what He had to say. He always said, The words that I speak unto you I received of My Father. Some-times we hear some of us say, "Now I dug this out myself; I did not get this out of the Scripture Studies; I knew this long before I ever heard anything of present Truth." You never heard the dear Redeemer say anything like that. He said, The words I speak unto you I received of My Father. You and I have not anything but what we have received. We remember that Jesus was so particular, so careful in respect to the message He gave, that when they rejected Him He could say, "He that rejecteth Me rejecteth not Me, but Him that sent me." You and I want to be just as particular, just as careful, so that if we tell these good tidings of great joy and they do not receive it, but reject it, you and I need not worry over it, we need not be anxious, it is God's great message, and we can say as did Jesus, You are rejecting not me but Him that sent me. So we must not complain or find fault in this respect.

You and I could not understand this message until we also had been begotten of the Holy Spirit, so Jesus told the Church they would have to wait until Pentecost; He told them to tarry until endued with power and He would send the Holy Spirit unto them, and it would guide them into all truth and show them things to come; and then He added, "He shall receive of Mine and shall show it unto you. All things that the Father hath are Mine." The same great loving plan in all its various features that God gave unto Jesus He has committed unto you and to me. "All things that the Father hath are Mine; therefore said I that He shall take of Mine, and shall show it unto you." Now we have this message committed unto us, so that as the world hears us present this Truth they just marvel as they did with Jesus; they wonder at the gracious words that proceed out of our lips. Why, we hear it all through the town as we have been going around. We have heard some of the people of the town say, "I never saw such people; everything they say they have a Scripture text for it." There it is. We have that great loving plan, God has committed it unto us for a purpose, you see, so that we can simply preach the good tidings, the message of God's love, the message of hope and salvation, of comfort, joy, peace, etc, but more wonderful than this, our Heavenly Father is using us since Jesus went away as He did Jesus -- living epistles known and read of all men. In other words, God is manifesting Himself through the flesh of the Church since Jesus went away. Did we ever think of that -- through the flesh of the Church? That is exactly what He is doing (luring this Gospel age. We do not marvel when we think that He could use Jesus, that perfect one who could receive the Spirit without measure, but we do marvel when we find that it is possible for Him to take imperfect beings, only able to hold a measure of the Spirit, some more and some less, and show forth His great character through them. That is just what He purposes to do at the present time. This is certainly wonderful work that God is doing -- the grandest work. I will tell you if He succeeds in finding 144,0(X) that He can fit and prepare so that they will be ready to be associated with Jesus,

without spot or wrinkle or any such thing, in the Kingdom, it is going to be His masterpiece of effort.

We desire to call attention now to some texts showing how the Heavenly Father is using us at the present time. Turn to the fourth chapter of Corinthians. He has committed unto us the ministry of reconciliation. "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." Just notice those two words -- commending ourselves. We ask ourselves, how can we commend ourselves to every man's conscience? I will just illustrate it. I have had some dear Christian people to come to me and say, "Do you know those people are the best people on earth, they are the best neighbors, the kindest husbands and friends, and you can trust them anywhere with anything, but Oh, what a religion they have!" There we are -- commending ourselves to every man's conscience; they despise the Truth we hold, but they can see something in the epistle they cannot understand. Why is it they are so good, so loving, kind, gentle, patient, forgiving, forbearing?

Now, how may we commend ourselves? We will read a little further along in the same chapter, eighth verse: "We are troubled on every side yet not distressed." Now, here is how we can commend ourselves. The people of the world when they have trouble are terribly distressed, and they give manifestations of their distress in sobs, moans, shrieks, groans and tears, but the Lord's people are troubled but not distressed. Why? Because we know we are in the boat and in that boat we have the Lord Jesus; we know that everything is safe as long as we are with Him. Now this is how we can commend ourselves, by leaning on the everlasting arms, being confident, not being worried, not being anxious. The Lord does not want us troubled, worried or anxious. You know the Psalmist says, "Fret not thyself." Why? The great Heavenly Father is not fretting Himself, and you and I are living epistles at the present time manifesting to mankind His character, so He does not want us to fret ourselves.

Then the Apostle continues, "We are perplexed, but not in despair." I tell you some of the Lord's dear people have had some experiences that if the world had they would be in despair. The Lord's people are not in despair because their confidence is in Him and not in themselves; they are looking unto Him, they feel that He is at the helm and everything is safe.

"Persecuted, but not forsaken." If some of the persecutions that come on the Lord's people should come on people in this town they would pack up their household goods and get out just as quick as they could. The Lord's people go around the street here realizing that while they are persecuted they are not forsaken and they have glad, happy faces, rejoicing, counting it all joy, and a great privilege to be able to be persecuted for righteousness sake. They are "Cast down, but not destroyed."

Then the Apostle continues, "Always bearing about in the body the dying of the Lord Jesus." What is the dying of the Lord Jesus? His dying began at Jordan and culminated on the cross, and the dying was all of these experiences of persecution, reviling, mocking, spitting upon, smiting, nailing to the cross, and everything He had said or done against Him back there. Now as the antitypical goat we are bearing about the dying of the Lord Jesus. That is, we are having similar experiences. We are being persecuted, reviled, mocked, spit upon, and jeered, laughed at, and scoffed at. Why?

"That the life of Jesus might be made manifest in our body." What was the life of Jesus? The life of Jesus was the same life the Heavenly Father had -- loving, gentle, patient, kind, meek, forgiving, forbearing, sympathetic, tender, courteous, etc. That is the kind of character Jehovah has, and that is the kind of character He manifested to the world through Jesus. And now the Lord Jesus has gone away and He has committed to us the work of manifesting through our flesh the life of the Lord Jesus. He is permitting us to be gentle, kind, patient, meek, etc. Why? Because that is God's character and that is what Jesus was sent into the world to manifest. Is it not wonderful? I will tell you, dear friends, this is part of the message that has been committed unto us.

We notice the next verse: "For we which live (the world is dead; the only ones who are alive are these body members of the Lord Jesus Christ) are always delivered unto death." Yes, our High Priest is sacrificing us during this age, we are always delivered unto death; we have these dying experiences, dying daily. What for? "That the life also of Jesus might be made manifest in our body." You see what a wonderful way God is using the Church at the present time; so you and I want to copy our Creator, we want to keep a smile on our face, we want to continue to be kind to the unthankful and to the unholy because the Heavenly Father is. We want to continue to forbear, and forgive, and be merciful, and sympathetic, and tender with all, because the Heavenly Father is.

"Now then we are ambassadors for Christ, as though God did beseech by us; we pray you in Christ's stead." Oh, dear friends, some of the most precious thoughts imaginable can be derived from these few sentences of Scripture!

Turn again to the sixth chapter of 2 Cor., "We then, as workers together with Him (we are to cooperate with the Lord Jesus; that is why He gave us the Spirit) beseech you also that ye receive not the grace of God in vain." Now we want to be careful and not receive this grace in vain -- this wonderful privilege of being co-workers together with the Lord Jesus. We want to use it, we want to magnify our office.

"Giving no offense in anything, that the ministry be not blamed." We do not want any blame or reproach to come truthfully on this message that has been committed unto us.

"But in all things approving ourselves as the ministers of God." There is that wonderful thought again: The Lord's people can approve themselves. When I first noticed those two words I wondered to myself, how can we approve ourselves? There is nothing in any of us to approve at all, but notice, "In all things approving ourselves as the ministers of God, in much patience." That is it! How long should we be patient with those who persecute us? Well, how long has God been patient? He has been patient 6,000 years. Well, how long should we be patient? Just as long as we live or know anything about patience; and in this way we can approve ourselves. So if we find persecutions and trials coming on us, they are real hard to bear, and if we can find we are always patient toward those who persecute us we can approve ourselves; we can say to the extent we have been patient we are ambassadors of the Lord Jesus Christ; to the extent we are patient, God is beseeching through us; He is making known through our mortal bodies Jehovah's glorious character in this wonderful way.

Now the Apostle continues, "In afflictions." Yes, when we have severe afflictions what are we to do? We want to approve ourselves in much affliction. If we go around murmuring and complaining

against the providence of God which has sent these afflictions. are we approving ourselves? Not at all, dear friends. God has never murmured or complained against anyone, and the whole world has been blaspheming His name and character, misrepresenting Him and speaking falsely about Him during all the past 6,000 years. You and I then are not to murmur or complain. This is how we are to approve ourselves -- in afflictions. We must not find fault.

"In labors, in watchings, in fastings, by pureness." God has placed us down here in the earth as His representatives, so we can be His representatives "by pureness, by knowledge, by long suffering." Why we can suffer just as long as we remain in the flesh. That is the thought exactly. In this way we are manifesting Jehovah's character.

"By the Holy Spirit, by love unfeigned, by the word of truth, by the armor of righteousness." Yes, we can approve ourselves with the armor of righteousness, too. Every time they ask us a reason for the hope that is within us we use a portion of that armor, and we can feel that we are approving ourselves. If we have to give our own theory, or if we have to find ourselves saying to somebody, "Now I dug this out for myself," we cannot be approved at all; you cannot approve that; we have nothing but what we received; we want to point to the Word of the Lord and have a "Thus saith the Lord" for everything.

"By honor and dishonor, by evil report and good report; as deceivers, and yet true." Why, the whole world look upon us as deceivers. If some of the stories told about us were told about people in Madison, most of them would move out of town. They tell stories about us, and we know we are true. So we walk down the street with a smile on our face, we greet the one who told the story even with a hearty handshake, realizing that God is using even him and these falsehoods they tell about us to help fit and prepare us for a place in the Kingdom.

So, you see, we can approve ourselves as God's ministers, but the only way we can do it is by being submissive to the Divine will, following the Divine leading and instructions given us in His Word.

"As unknown, and yet well known." A brother said yesterday we are well known up in Heaven.

"As dying, and, behold, we live; as chastened, and not killed; as sorrowful yet always rejoicing." Now this is the way to approve ourselves -- always rejoicing. The world has its sorrows, but they are not rejoicing. You and I have our sorrow but God turns it into joy. That does not mean He takes the sorrow away; He leaves it; He simply turns it into joy. How? Because He tells us that all of these things work together for good. That makes it joy, then. That is how we get the joy. So we can approve ourselves in sorrow by having it turned into joy.

"As poor, yet making many rich." And we have got just the goods to do it with, too. We haven't anything that the world calls valuable at all. We have more to give away than all the world of mankind, and the strange thing about it is, the more we give away, the more we have. We can make others rich, and the richer we make them the richer we ourselves become. Now you see how we can approve our-selves under such circumstances as these. The world cannot think they, are rich unless they have houses, lands and bank accounts. We do not want these; we would rather have the Lord's favors; that is richness, that makes us rich enough.

"As having nothing, and yet possessing all things." We let the poor old world cultivate the flowers and shrubs, and plants, and lawns, and parks, and pay the expenses, do the hard work, and sweat over it, and it is all for us; we can enjoy them just as much as if we did the work ourselves. How do we approve ourselves in these conditions? By being contented in the place the Lord has put us; no such thing as envy, no such thing as covetousness for these things of the world. This is how we are to approve ourselves. So, you see, the Heavenly Father is letting His life and the life of Jesus shine out through us at the present time. That is how He is using us.

We notice still another thought in 2 Corinthians 2:14: "Now thanks be unto God which always causeth us to triumph in Christ." Do you know we never lost a battle yet? We have won the victory every time if we are in Christ Jesus. Some-times it seems as if the things we have undertaken have been hindered or stopped entirely, but if down in our hearts we find complete submission, recognizing it was the Divine will, we won the victory -- the victory of faith. If we find ourselves not murmuring or complaining, or finding fault, we always triumph; even when the enemy thinks he has succeeded entirely, and we have been utterly routed in all our purposes, the Scriptures tell us it has been a triumph. It is not a triumph if we find ourselves murmuring, and complaining, and fearful, and anxious; we cannot approve ourselves under such experiences. We are not letting the knowledge of the glory of God shine out through our lives either; that is not the God-like character and disposition; that is not the character and disposition our dear Redeemer manifested.

In the sixteenth verse a question is asked: "And who is sufficient for these things?" I remember a few months back I read the discourse, "Who ordained You?" You all remember that. And I thought of this text, "Who is sufficient for these things?" Who qualified you? Who sent you forth to do these things? Who told you that you could do this wonderful work? Some dear friends come to us and say, You think you are just it. I have had people tell me that -- you think you are the only ones in the world. There is the same thought. Now then the answer is given to this question in the next chapter, fifth verse: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." There it is -- our sufficiency is of God!

Notice the next verse: "Who also hath made us able ministers of the new covenant." There is where we get our authority. Way back there when Jehovah anointed the Lord Jesus with the Holy Spirit and with power, and later, on the day of Pentecost when the anointing reached the Church, there is where the Church was ordained. He has made us able ministers of the New Covenant in this earth. Now not only has the Lord Jesus committed the Word of God, the great plan, to us, and also the great work of showing forth Jehovah's praises, the virtues of His plan and character, but there is another work suggested in this text -- He bath made us able ministers of the New Covenant. Now how are we serving that New Covenant? We remember that New Covenant which is to be made with the world of mankind was typified back there in the wilderness. Let us notice that typical covenant. The typical covenant went into effect after it was sealed with the blood of bulls and goats. It took the blood of both the bullock and the goat to seal it. It was not in effect until the goat's blood had been applied in the Most Holy also. Now we understand that bullock represents the Lord Jesus and that goat represents the Church, all of this class about which we are speaking that God bath anointed with the Holy Spirit and with power in this Gospel age, and whom He is using in this wonderful way. Now just as the literal bullock and literal goat were used to seal that covenant, so the anti-typical bullock and goat are to be used in sealing the New Covenant. That is how we serve the New Covenant; we are serving it as that goat class. I will tell you that is a wonderful thought.

So you remember Paul in Hebrews saying, The bodies of those beasts whose blood was taken into the Most Holy as a sin-offering. Now the blood of the anti-typical beasts, the Lord Jesus and the Church, is to be taken into the Most Holy as a sin-offering. There is the sin-offering thought again. So you see God is permitting us to serve in these things. He has committed the ministry unto us of the Word, of His plan, of showing forth the fruits of His plan and character, the ministry of service of the New Covenant in this wonderful way, laying down our lives as the anti-typical goat, so that covenant might be sealed for all the world of mankind. Can we not endure patiently a little longer? Can we stand the trials coming to us now when we realize that that New Covenant is dependent upon the Lord Jesus finding 144,000 joint sacrificers, dependent upon us at the present time? It is not necessary that the Lord make it dependent, hut God so arranged it as a great favor to us, He is permitting us to add our little, so to speak, with Jesus' sacrifice and is accepting us as a sin offering with Him in behalf of the world of mankind. So when they persecute us let this thought rest on our hearts: we will take it patiently, and count it joy; it is for your sakes, so that you may have blessings in the future. That is how God is using us at the present time.

Now we desire to call attention to another text of Scripture. You know the Apostle tells us that we are made a spectacle in the world unto angels and men, and we have had pointed out that this word "spectacle" means a theater. We have the picture of a theater, and the audience is angels and men. For three and a half years the Lord Jesus was on the platform in that theater, and angels and men looked on. A few among that company understood -- just a few. Those who accepted the Lord Jesus at the first advent were the ones that understood. That is how He was serving as a living epistle you see. Why did not the rest understand? They said, There is nothing but a weak, effeminate character, He has not backbone enough to stand up for His rights. They did not understand what it meant; they wondered why He submitted to all those experiences. They were reading that epistle but could not understand it. Jesus finally died, and in their day of visitation all of that company of angels and men will understand what took place on that platform during those three and a half years, in that theater. Then after our Lord Jesus had departed from the platform, fifty days later the Apostles filed out, then down through the age all the rest of God's saints -- the Luthers, the Wesleys, the Knoxes and you remember how they were reviled, persecuted, mocked, and some burned at the stake, and were enabled to sing songs to God during such experiences as that, and the world looking on and wondering -- What does it all mean? They could not understand it. Very shortly the first resurrection will occur and they will learn who were born in Zion; they will learn that those who suffered during these experiences in this age, and whom they thought were having the hardest possible experiences and not getting anything to compensate for it, chose the better part, and that they were in harmony with God's great Divine plan and purpose. They will understand more; they will say, Oh, they suffered that we might have life, too, as a sin-offering in this respect. And then the world will glorify God in our behalf over there.

With these thoughts in our minds, can not we be patient just a little longer until the trials are all over? Let us be careful first in our own homes: Every consecrated wife is a living epistle to her husband, every consecrated husband is a living epistle to his wife, and the parents to the children. It will make a great difference in our lives. We go into some homes and find parents snapping their fingers and telling the children, If you do not do so I will do so and so, and we just wonder if they realize they are being made living epistles. We cannot think they realize that fact, or they would not say it. So many dear friends have learned that Scripture which says, "Children, obey your parents" and they have never learned the next one, "Fathers provoke not your children to wrath, lest they be

discouraged." So they just command obedience in an imperative way, in a tyrannical way, and the child possesses the spirit of rebellion down in its heart, and longs for the time when it can just refuse to obey. Now they are provoking their children to wrath, and the children become discouraged. Dear friends, we are living epistles, and do you know that if we will not be known and read as living epistles in our own homes and among our friends, that when we get on our saintly "go-to-meeting" clothes, at the conventions or somewhere else, it won't amount to anything at all with our Heavenly Father. We have to begin at home. The Lord expects us to be faithful first to the little opportunities He gives us in our own home, and then we can go out and preach in a larger field after that.

Now, we see God is using this wonderful Church, begetting them of His spirit in this age and using them for a wonderful work while still in the flesh, and imperfect, surrounded with the world, the flesh and the devil. And then we learn they are going to be used when glorified beyond the veil in a far grander way; they are going to show forth the fruits of Jehovah's plan and character to the whole world of mankind. And then the suggestion is made that possibly they will be God's great agency in the work of creation on millions of other planets.

All of this was pictured back in Moses' time. We remember that as Moses stood there on one occasion he was a picture of the Heavenly Father; his hand represented God's hand or power. And you remember that that hand in its perfection representing Jehovah's hand or power would represent our Lord Jesus; for three and a half years He was Jehovah's power, Jehovah's ambassador, His representative in the flesh. Then Moses thrust his hand in his bosom. So our Lord Jesus' life was taken from the earth. And then shortly the hand was taken out again and it was leprous, white as snow. That leprous hand represents the Church of this Gospel age. God is using that leprous hand as His power, His ambassador, His representative, during this Gospel age, but notice it was white as snow -- cleansed by the precious blood. The Heavenly Father is able to use us in this wonderful way, and He wants us to let our hearts be joyful and glad because of this. Let us have this sweet consciousness that God is able and can use us in this wonderful way. And then very soon the leprous hand was put in the bosom and when taken out again it was like his other flesh, Jehovah's other flesh. The Lord Jesus is the express image of the Father's person and we shall be like Him and see Him as He is. There is the Church glorified beyond the veil, God's great ambassador; there is the household of God all complete, and they have entered into their great future work. What a work and what a privilege that will be for us! Now God cannot use us in this Gospel age to serve His purposes in this way unless we are humble. We want to call attention to this thought in the beautiful hymn, No. 229:

*"Oh! to be nothing, nothing,
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet.
Emptied that He might fill me,
As forth to His service I go;
Broken, that so, unhindered,
His life through me might flow."*

Discourse by Brother J. A. Bohnet.

Subject: "THE RIGHTEOUS COMPARED TO CEDARS"

DEAR BROTHERS AND SISTERS IN THE Lord: The subject of my talk today is found in Psalms 92, that latter part of verse 12 -- "They The righteous -- shall grows like the Cedars of Lebanon." (Psalm 92:12). On a former occasion some years ago at the Norfolk Convention I discoursed on the first part of the verse, "The righteous shall flourish like the palm tree." Some of you may have been there and heard me, or you may have read my talk in "The Convention Report" covering that event. As doubtless many are present who have not had that privilege, and in order to show the depth of meaning in the entire verse I will precipitate my remarks with a very brief recital of the thoughts I presented at that time.

There is a wealth and depth of meaning in every line of the Bible could we but fathom the divine intention. Some have questioned, Why is not the Scripture given in simple language so all might readily understand? We might well reply, For the same reason that gold is not found on the top

of the ground where every one could easily pick it up. The Lord wants man to dig for spiritual as well as earthly treasure.

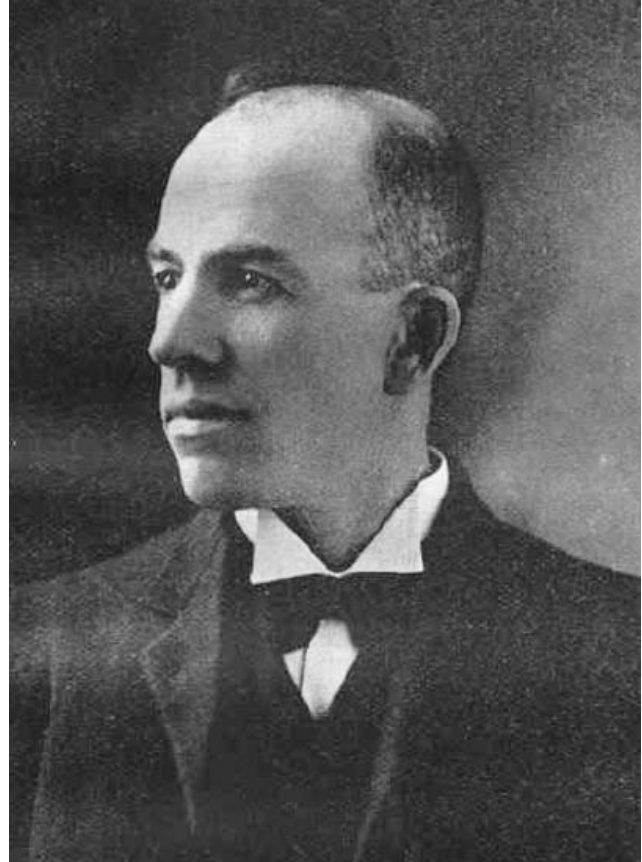
Treating now the text, "THE RIGHTEOUS SHALL FLOURISH LIKE THE PALM TREE."

Why does the Lord in this connection liken the righteous to the palm tree? What is there about a palm tree that con-forms to the character of a saint? In what respect does the palm tree flourish? Why did not Jehovah, God, liken a saint to some other tree? Why does he select the palm tree?

At the Norfolk assembly I went into this subject at considerable length. Today I can give only a brief resume of that lengthy talk, my discourse being especially on the latter half of the text -- a consideration of the trees of Lebanon.

On the occasion to which I have referred I showed that the palm tree is distinctive from all other trees of the forestry -- a peculiar tree. I speak of the date palm, of course, a fruit-bearing proposition, not the common palmetto tree which is so often mistaken for a palm.

THE PALM IS A PECULIAR TREE. It somewhat resembles a telegraph pole, with a little tuft of green at the top. There is nothing about a palm tree to invite either respect or admiration. Just so it



is with respect to the saint, the righteous. The Lord denominates these as a "peculiar people" -- 1 Peter 2:9, and there is about them nothing that would command the respect or admiration of the average individual or passer-by. Indeed, we are a peculiar people, not even condescending to take up a collection in connection with our sermons. We are distinctive from all others of mankind.

woods, I then and there resolved to make a special study of this tree that on another occasion I might do justice to the subject if called upon. The result of my investigation I am now endeavoring to present to you as briefly as I can.

Of all trees extant **THE PALM TREE HAS THE FEWEST ROOTS**, has the least hold upon earth. It has a main taproot, like a carrot, extending straight down into the earth with minute rootlets just sufficient to maintain its upright position. All the nourishment it derives from mother earth is used in its upward building and not in securing an earthly hold. And so it is with the righteous. They are in the world, but not of the world. All the vitality derived out of the world is employed for their uplift and spiritual welfare. They are not concerned in the securing of earthly rights and privileges. They, too, have the least possible hold upon earth and its affairs. The rather are they seeking to lay up treasures in heaven?

"The righteous shall flourish like the palm tree." How true.

The palm tree has another characteristic: **IT WILL NOT BE REPRESSED**. Put a heavy stone slab over the spot where a palm tree starts to grow and note the result. It will lift that stone or grow around it and continue its course heavenward. In California near the Mariposa trail a settler in early days built himself a little cabin directly on the spot where a palm tree was growing. Did that cabin hinder the palm tree? Not much. The palm tree came up through the floor of that cabin. It penetrated the ceiling and grew out through the roof. There stands the cabin, and there is the palm. The righteous are not easily repressed or swerved from their heavenward course. They refuse to be hindered by the difficulties and besetments of life. If impossible for them to remove an obstacle from their pathway, they will pass on around it, go over it, or, if necessary, through it, any way to get to where they are determined to be.

Let us ask again why did not the Lord use the stately oak tree in its majestic strength and stateliness, its vigor and beautify to exemplify the character of the righteous? Why not the common forest trees? Dear friends, they are not even-the common forest trees? Dear friends, they are not ever-green. Six months of the year these trees have the appearance of deadness. There is no growth, no prosperity. Would the Lord want his people apparently inert half the time of their existence on earth? Surely no. He wants them like the palm tree; evergreen; ever showing signs of life; ever prosperous in the things pertaining to Almighty God and their own spiritual aggrandizement.

We note further: **THE OLDER THE PALM TREE, THE MORE ABUNDANT, LUSCIOUS AND SWEETER IS ITS FRUIT**.

Besides, it bears early and late -- has an extended fruit season -- does not bear fruit for itself; holds forth its fruit-age in clusters, so that one can help himself to much or little, as may be desired. How appropriate all this is to the righteous characteristic. The longer the Christian is in the way of the Lord, the sweeter and more abundant his fruitage -- the fruits of the spirit -- love, joy, peace,

brotherly kindness and all those kindred virtues enumerated by the Apostle Paul. Come to the Christian early or late, in season or out of season, and secure this fruitage in large or small measure, as may be desired. We have not this fruitage for self, but for others in need. Here again we note the appropriateness of the text to the righteous characteristics. They (the righteous) "shall flourish like the palm tree."

Another peculiarity of the palm tree: THE DUST OF THE DESERT (which adheres to trees ordinarily) DOES NOT ACCUMULATE ON THE PALM TREE. This may well be likened to the righteous one keeping himself pure and unspotted; free from all earthly influences; free from contamination; free from the doctrinal dust that is blown about by the winds -- as wind in scriptural symbolism denotes doctrine.

Yet another point. There is in the palm tree locality in Palestine a poisonous vine known as the "tree killer" and which derives its name from the fact that it kills every tree with which it comes in contact by enshrouding the tree so thoroughly as to shut out all sunlight and by absorbing the moisture from the ground. The tree dies and the poison vine stands there in the form of the tree which gave it shape. No tree is known that will successfully resist the action of this tree killer save one alone. It is the palm. It matters not how many of the tree-killing vines may grow about and upon the palm tree. It survives. It remains alive. So with the righteous. Many and severe may be the troubles, besetments and poisonous influences of this life, many and heavy the burdens which tend to destroy others, the saints of the Lord most high prosper, survive, notwithstanding. They live right on and continue their heavenward course. Though bowed down beneath a load of care, the righteous ones flourish. It is written: "The righteous shall flourish like the palm tree."

Dear friends, I might go on citing you numerous other instances of similitude in the characteristics of the palm tree and the people of God, but my topic for this occasion is the latter part of the verse I have read in your hearing -- "THE RIGHTEOUS SHALL GROW AS THE CEDARS OF LEBANON." We have illustrated the divine wisdom hidden in this twelfth verse of the ninety-second Psalm as it pertains to the palm tree. So now we proceed to portray the still more wonderful application of the latter half of the verse to the growth and development of the righteous.

Perhaps I have consumed too much of my allotted time in an examination of the first part of the peculiar scripture verse. I, therefore, still must be brief in my delineation of this other half of the text.

THE CEDARS OF LEBANON GROW ON THE MOUNTAIN. They are found nowhere except upon the Syrian range of mountains 6,500 to 8,000 feet above the level of the Mediterranean Sea. They are not found on the lowlands. How suitably this applies to the righteous of the Lord. The prophet Nahum declares: "Behold upon the mountain the feet of Him that bringeth good tidings; that publisheth peace" (Nahum 1:15). The inspired writer here refers to our Lord Jesus and His body members, the church. The head of this great institution was born 1,900 years ago, and we, the last members of that body -- the feet -- are in process of being born now. Zechariah tells us, in chapter 14 and verse 4: "His (Christ's) feet shall stand upon the mount." We have an exalted position. (Zechariah 14:4).

As Jesus was lifted up, so likewise must we be raised to a high state, a position of exaltation according as the Lord has promised. From this elevated plane we command an unobstructed view of our surroundings in all directions. We see from this high station north, east, south and west, so to speak, and take in every detail of the Creator's gracious plan of redemption from sorrow, sin and death. None on the lower plane of life is able to see these things. "The natural man receiveth not the things of the spirit (the high things), neither can he know them, for they are spiritually discerned" (from a lofty position such as only the saint occupies).

Syria signifies the High Land. Lebanon means white mountain. White means pure. Mountain means kingdom. Here we have the solution. We are promised participation in the Kingdom of God. And here we note also the fit application of the department of the church membership to the cedars of Lebanon.

Lebanon wood is RED, FRAGRANT AND DURABLE. The color red is a fit signification of the blood of Christ, as we some-times sing, "washed in the blood of the Lamb." We are said to be a sweet odor in the nostrils of Jehovah. And are admonished by him to endure patiently unto the end of life, then shall we reign with the Lord in the blessing of all man-kind. To do this we must endure hardness as good soldiers of the cross of Christ. Is it not wonderful to think of the depth of meaning embodied in the text, "The righteous do flourish like the palm tree, and they grow as the cedars of Lebanon"?

The Lebanon trees are **STOUT OF TRUNK** and make excel-lent building material. Solomon's temple was furnished with this timber. That magnificent edifice standing on the present site of the Mosque of Omar just within the walls of the City of Jerusalem and which was constructed without the sound of a hammer and contained the ark of the covenant, the bowl of heavenly manna, Aaron's rod that budded and other sacred emblems of the Jewish tabernacle in the wilderness was equipped with the most sacred and costly things of God. The saints of God are staunch-stout hearted -- they are able to resist the fierce doctrinal winds which uproot those not well established in the truth of God's Word, even as the Lebanon trees in their stoutness are not bent from their upright position by the winds that sweep fiercely over the mountain crest in times of tempest and storm.

Why is Lebanon wood so very costly? The answer lies in the fact of scarcity of this kind of timber and the extreme difficulty in its securing. The costliest of everything was used in connection with Solomon's temple. Our Lord assures us that we are the temple of the Lord. Each of us a stone in that greatest of all temples, and which, like Solomon's temple, is constructed without the sound of a hammer, "fitted and jointed together, an holy temple not made with hands." In the Lord's estimation of true value we have the timber quality requisite for this glorious temple. He wants only the very best, the costliest, purchased at the price of the life of his only begotten son.

Whereas once there were many thousands of these Lebanon trees on the Syrian range, now only a very few remain. Most of them have gone for special usage. So it is with the righteous ones. Only a few now remain. Soon these, too, will be gone.

Dear friends, did any of you suppose this verse of Scripture so full of meaning? Here is food for thought.

Like the palm tree, the LEBANON CEDARS ARE ALWAYS GREEN; always showing life and vitality in fact and in appearance. The wood of Lebanon admits of magnificent polish. In order to secure a polish there must be friction. We are polished by coming into friction contact with one another, and it is written that a man's foes shall be those of his own house-hold. By this friction process we are polished. The polished diamond has no light within itself. It merely reflects the light which it receives from the source of all light -- the sun. Have we any light within our own self ? No, we have not. We merely reflect the light we receive from the course of all light -- the Sun of Righteousness -- our Lord. "When he who is our light shall appear, then shall we appear with him in glory."

I have frequently been asked the question, "Why does not my neighbor come into the light of the present truth? He is a noble man, big hearted and kind, but I cannot interest him in things pertaining to the kingdom." My reply has been, Because all there is to your good neighbor is right on the surface, nothing beneath. Let me illustrate. Suppose you ask your boy to make you an elegant parlor table, a first-class article. He agrees and away he goes to the shed or shop and there selects a nicely planed pine board. Try as he may, he fails to get a polish on it, whereas the expert cabinet maker utterly ignores the nice smooth pine board when he starts to make such a table as will prove acceptable. He selects that knotty, knurly, cross-grained, ugly piece of board for this job. (That is how you and I came to be chosen of the Lord, who is an expert, in order to grace the habitation of the King.) We were not of the smooth pine board standard. We were of the ugly type, the type possessing the timber quality which admits of a desirable polish, but I am digressing from my topic. I feel assured of your pardon. I might well add, however, that Lebanon wood has a most beautiful grain. It is highly prized on this account.

The cedars of Lebanon ENTWINE THEIR BRANCHES. Cut down one of two trees that for years have grown side by side. The remaining tree is a sorry-looking spectacle, with its branches all on one side -- a lopsided tree, but not so the Lebanon variety; the limbs of one grow right into the foliage of the neighbor tree. They have an affinity for each other. So likewise God's dear saints. You find them in loving entwinement. Notice especially the sisters with arms about each other, notwithstanding they may have acquaintance of only a few days or hours. There is manifestly no shrinking away from one another, but a decided drawing together.

The Lebanon trees AFFORD GOOD SHELTER from wind and storm. This might fitly illustrate the kindly consideration on the part of the people of the Lord towards the wayfaring man -- the stranger, if nothing further than the tendering of a cup of water to some one in need.

There is another peculiarity of the cedars of Lebanon to which I wish to call attention. Not only do they grow high up on the mountain on what is called the snow line in the atmosphere of purity, but they grow in clusters, in groves or bunches. Occasionally there is found an isolated one, but not often. So we find the righteous in clusters. Here in Madison a class, a cluster, of twenty or thirty members. At Chicago a cluster of about 400. At Zion City about thirty, I believe. In Pittsburgh upwards of 400. A still larger one in New York City. Occasionally I find an isolated one who is quite apt to inform me that his or her property is for sale with a view to removal into a cluster for sweet fellowship. You always find them in the atmosphere of purity -- on the snow line, so to speak, and always on the mountain top. They indeed grow like the cedars of Lebanon.

Another thought: By reason of this position high up on the mountains these trees very naturally ENCOUNTER WORSE WINDS than do the trees that grow upon the lowlands. Yet are they not uprooted. And why not? Ah, dear friends, their roots penetrate deep into the rocks. Otherwise they would be torn from their position and hurled to the earth, or, per-chance, sent thundering down the mountainside into the depths of the valley below. So it is with the righteous; they are securely anchored to the solid rock Christ Jesus. They cannot be moved by any of the fierce doctrinal winds. They are sure and steadfast, ever abounding in the work of the Lord; established on the sure foundation, they are enabled to resist successfully every evil tendency and remain where they are. If these should lose their hold on the eternal rock, they would be thrown to earth (which represents society), or, per-chance, be hurled down the mountain side into the dark valley, the second death.

The Lebanon cedar wood has an AROMATIC ODOR which is OFFENSIVE TO INSECTS. They will not go near it. An insect is a destroyer. There is something about the saint that is decidedly offensive to the element we might denominate a pest, a destroyer. The undesirable class of mankind zealously avoid contact or association with a saintly man of God. They separate themselves from us, do they not?

The slow growth of the Lebanon cedar and its longevity very aptly illustrate the steady growth in grace day by day and our growth in knowledge and strength. It bespeaks our immortality assurance if so be we pay our vow of loyalty to God.

From the locality of these cedars of Lebanon flows the Kedesha River, which empties into the Mediterranean Sea at Port Tripoli. Kedesha means holy -- the holy river is here exemplified. We read of it in the Book of Revelation, Chapter 22, verse I. We understand this symbolic river is formed by 144,000 springs of living water -- the entire delegation of the Lord's saints referred to in Revelations 14. Soon all these springs shall have merged into a stream flowing from the throne of God, from the Kingdom, the mountain of the Lord, as a holy river of life. This is the picture set forth in the Kedesha (holy) River in its commencement where abide the cedars of Lebanon, high on the mountain (Kingdom realm) and its journey to the sea. John the revelator was told that the waters he saw meant people, nations. So as the Kedesha moves onward to nourish the sea, so also the holy river of life moves on to supply eventually all people of every nation and clime.

Wonderful is the Bible to all who study its precepts. One would scarcely believe there is so much in the verse I have been considering for our mutual benefit today.

Now I will present to you another text. It is found in Psalms 37, verse 3\$. Here the Lord tells us about seeing the wicked spreading himself like a green bay tree. I have very carefully studied this tree, which grows all along the Pacific Coast. Its make-up delineates strikingly the character of the wicked. How different this tree from either the palm or Lebanon cedar.

To the casual observer the green bay tree is attractive. While not a high-growing tree like the palm, its foliage is dense, and one might well desire the tree as an ornament in the front yard. What a protection from sun and rain. Neither could penetrate its leafy boughs. It appears well at a distance, but suspend judgment until you have reached its trunk. Cast now your eyes upward and note its straggled branches, knotty and twisted.

The wicked appear well to one at a distance, but, upon close acquaintance, there is disappointment. It is not a tree to be looked up to, but rather one to be looked down upon, more of a demeaning character. Its dense foliage preventing the sunlight and rain from penetration, casts a deep shadow, which utterly hinders the growth of other trees or shrubs beneath it. As it destroys other trees which should have sun and rain, so the wicked hinder the sunlight of God's holy Word and the rain of truth from prospering those who have a right to these blessings.

Unlike the soft-hearted palm tree, the green bay tree is hardest at the heart. It bears no fruit, but instead it has a seed for perpetuating its kind. This seed is deceptive in that it closely resembles fruit. What may appear as fruitage on the part of the wicked is mere deception.

The roots (of the green bay tree in contradistinction to those of the palm tree) are marry and run out from the trunk in all directions, the very embodiment of selfishment and of a grasping disposition. This illustrates the characteristic of those who are called wicked. They seek for earthly possession instead of lofty attainment.

During the San Francisco conflagration a green bay tree in the midst of the burned section was burned to a charred trunk, yet it put forth sprouts and leaves. As it is difficult of destruction, so it is difficult to stamp out selfishness on the part of the wicked.

The leaves of the tree have a most disagreeable odor which produces an intense headache almost instantly when crushed and smelled. Refrain from rubbing against a wicked person, lest you be sorry for so doing.

I deeply regret the presentation of these points so briefly when, by a more elaborate and detailed presentation, my talk would be far more interesting and effective.

I am limited by the management to just an hour, when I should have at least three hours in which to portray the peculiarities of these three trees. My time is up now. Let us emulate the palm tree in our pursuit of the high attainment. Let us grow like the cedars of Lebanon. And let us not cast away our confidence that the Bible is truly the inspired Word of our Heavenly Father. In it we find consolation and a wealth of meaning to satisfy our every longing.

The blessing of God be with you all. Amen.

PILGRIM BROTHER GEORGE M. HUNT PASSES BEYOND THE VAIL

As the Madison Convention was nearing its close, word was received notifying us of the death of our dear Pilgrim Brother George Hunt, at his home in Los Angeles.



The telegram gave his dying message to be: "When He giveth quietness, who then can make trouble?" (Job 34:29).

Brother Hunt, although a comparatively young man, had been deeply interested in "Present Truth" for a number of years and was noted for his enthusiasm, zeal and deep earnestness. For the past few years he had been serving in the Pilgrim work, taking comfort and blessing to the classes with whom he met.

Of him it can be said: "Blessed are the dead that die in the Lord from henceforth."

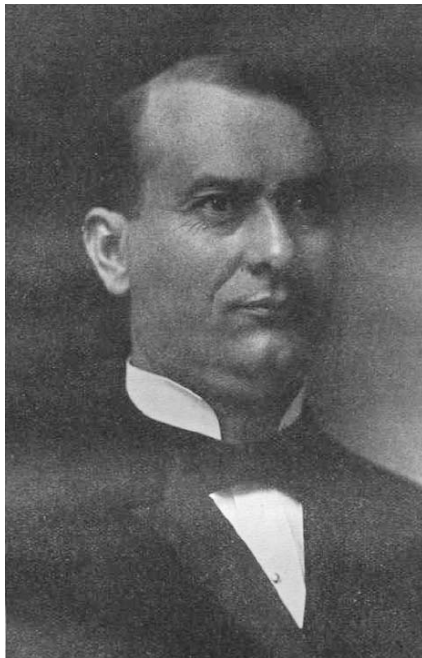


I. B. S. A. CONVENTION, SPRINGFIELD, MASS.

JULY 13-20, 1913

THIS convention was probably the largest of the five general conventions of 1913, so far as numbers is concerned, for there were present about 1,800 of the interested friends, while at the Sunday public services the attendance ranged from 2,500 to 3,000. Brother Russell was able to be at this convention but a few days, but his presence was greatly appreciated. No convention seems just right with him away. There were many excellent discourses by the various speakers, but we were unable to secure transcripts of all, but have included sufficient in our limited space to give a good idea of what the entire convention was like, and these, too, will be found very helpful.

The city of Springfield invited the I. B. S. A. to hold its convention there this year and placed at the disposal of the Association their elegant new Auditorium, probably the finest of its kind in the entire United States. Brother Mason, the leading spirit in promoting the convention at Springfield, proudly held the receipt of payment for the first meeting held in the Auditorium since its completion.



J. F. RUTHERFORD, CHAIRMAN.

It was this convention that the majority of the Bethel family attended, and they were the guests of the Springfield I. B. S. A. It was a happy convention and great good was done in the way of encouragement and stimulation to push on, doing with their might what their hands find to do.

DESCRIPTION OF THE MUNICIPAL AUDITORIUM.

The Municipal Auditorium in which the annual convention of the International Bible Students' Association was held at Springfield, Mass., is a part of the new Municipal Group of that city now being completed. This group of buildings takes the place of the old Town Hall which was burned some years ago, and it was designed by Pell & Corbett, architects, of New York, having been awarded to them by competition among the foremost architects of the country.

It consists of three parts: the Auditorium, which is really an adaptation of the New England Town Hall to modern requirements; the Municipal Office Building, to house the City Government and City Departments, and the Campanile which marks the civic center of Springfield.

The Auditorium is one of the largest in the country, having a seating capacity of 4,500 people, and is admirably adapted to the various purposes for which it may be used, such as conventions, concerts, lectures, balls, etc. The interior of the building is decorated in a rich but dignified manner and it is fitted up with all the modern requirements, such as ample service, kitchens, hydraulic lifts, etc. On the main floor, which is level, and of wood, the seats are in sections and may be entirely removed from the floor by means of a large hydraulic lift which is situated under the stage, thus making it possible to use the building for balls and social functions.

This building is noted for its remarkable acoustic properties, which are said to be as fine as those of any building in the country. Madame Marcella Sembrich, of the Metropolitan Opera House of New York, who sang at the opening concert on March 17, volunteered the statement that it was the finest auditorium for singing in the world.

The building is 115 feet wide and 190 feet long, and the total cost will reach \$400,000, that of the entire group being a million and a half. The exteriors are adapted from the Roman classic, the principal fronts consisting of two large pediments each supported by ten Corinthian columns 4 feet 6 inches in diameter

The bronze doors of the new City Hall opened hospitably yesterday morning to 2,000 followers of Pastor Russell, and the eight-day convention of the International Bible Students from the northeastern states and Canada began. The patriarchal leader of the sect, who has been a striking figure in every gathering of the Bible Students since the foundation of the association more than twenty years ago, was present with a number of the other leaders of the movement, and the convention, which is one of five sectional gatherings being held in parts of the United States this summer, was opened with a full attendance at 9:30 a. m. Trains from all directions disgorged scores more of the delegates all day yesterday and parties were seen moving toward the auditorium during the afternoon. Last night, however, it was declared that probably all of the students had arrived and were housed in the various hotels and in hundreds of residences of the city. The convention will discuss many Bible problems during the eight days and all of the sessions will be open to the public.

The program yesterday was made up of addresses of welcome, two morning discourses, a sermon in the afternoon by Pastor Russell and an interesting question meeting in the evening, when the gray-haired father of the association attempted to explain some of the ideas held by his following. The convention in the beautiful auditorium presented an uncommon sight last night when the meeting was in full blast. The lighting of the hall seemed especially effective and the interest which the delegates feel in their subject was evident by the long periods of absolute silence which reigned when Pastor Russell or other of the speakers were making addresses. The congregational singing, too, was noteworthy. Certainly never before has the huge auditorium so resounded with song from so many throats.

(Springfield Daily Republican)

**2000 BIBLE STUDENTS APPLAUD
PROPHECIES OF GOD'S KINGDOM**

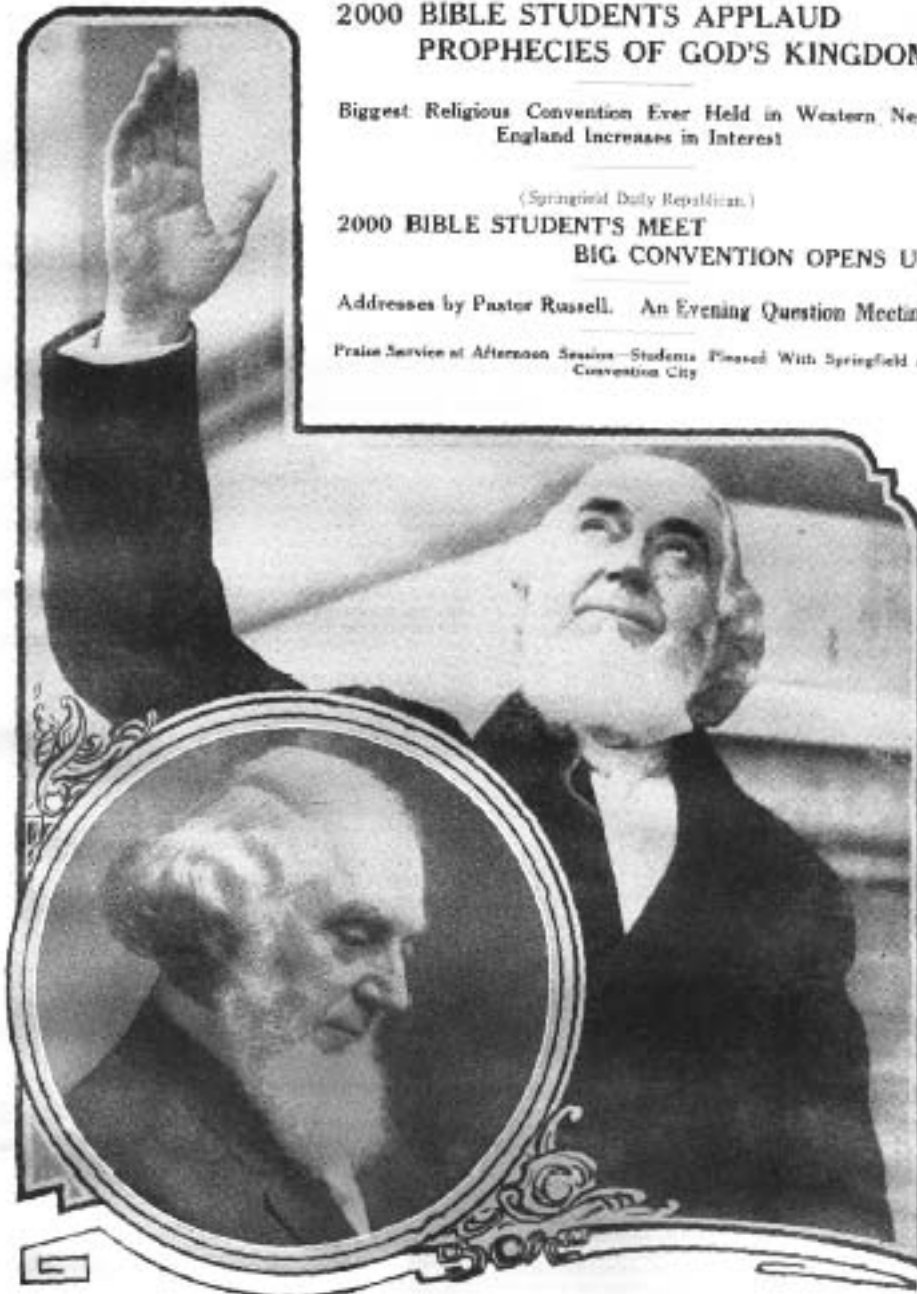
**Biggest Religious Convention Ever Held in Western New
England Increases in Interest**

(Springfield Daily Republican.)

**2000 BIBLE STUDENT'S MEET
BIG CONVENTION OPENS UP**

Addresses by Pastor Russell. An Evening Question Meeting

**Praise Service at Afternoon Session—Students Pleased With Springfield as
Convention City**



PASTOR RUSSELL, President of the I. B. S. A.

(Springfield Union.)

BIBLE STUDENTS OPEN CONVENTION

Interest Centers in "Pastor" Russell's Answers in Question Meeting

URGES CHURCH UNITY

Two Thousand Members of Association Attend Auditorium Meetings

That the International Bible Students' Association makes no appeals for financial assistance, that this assistance is proffered and fully meets the demands of the work, and that the contributions are not only voluntary, but the names of the contributors are carefully withheld, is the substance of answers to a series of questions on financial management put to "Pastor" Charles T. Russell in the "Question" meeting of the first day's session of the general convention in the municipal auditorium last evening.

"Praise day," as the official program styles it, opened auspiciously, when nearly 2,000 persons listened to Emmett Hay Naylor, secretary of the Board of Trade, welcome the delegates to the city at the first session in the morning. After a reply, on behalf of the association, by Judge J. F. Rutherford, chairman of the convention, V. H. Bundy discoursed on "The Modern Golden Calf," in which he drew a comparison between the ancient Israelites erecting the golden calf while Moses was on Mt. Sinai, and the modern people worshiping Mammon and forgetting God. Mr. Bundy was followed by F. Farley Cook, who spoke on "Praise."

The afternoon session opened with a praise service at 2:30 o'clock, at which there was a much larger attendance than at the morning gathering. The rest of the afternoon was devoted to "Pastor" Russell's talk on the essential features of the association. A song service opened the evening session, after which more than two hours were spent by Mr. Russell in answering questions of finance, organization and belief.

In answer to the query if the Bible students, in speaking of themselves as "truth people," mean they alone understand God, "Pastor" Russell answered that the meaning intended was that the Bible students put truth above everything else. The point was brought out that there is no sectarian implication intended. Explaining why the Bible students are in favor of the abolition of creeds, he said it was because the denominational "fences" are barriers in the way of progress. All denominations, it was contended, are striving for the same end, but no great progress will be made until people tear themselves away from the denominational stakes that bind them, and fight together for what they all believe to be the ultimate truth. Later, in answering a similar question, "Pastor" Russell flatly admitted he was in favor of the union of all churches as the only logical and desirable thing.

Probably the clearest idea given in this city this year as to the fundamental concept of the Bible students was that given in answer to the following question:

"What is the condition of Nero's soul, and where, in hell, is he?"

"I have no private information," answered the preacher. "All I know is what the Bible says, which is that he is in hell. This is not the Dante's hell, but the hell of the Bible. Nero's soul is where all the others souls are. They will all come forth at the resurrection of judgment."

He then went on to say that if the souls resist the strife of the Kingdom they will die the second death, but if they side with the right they will enter the Kingdom of eternal light. In a later question he added that it will not be necessary for everyone to die a material death in order to be resurrected, or to die the second death. The fact that one enters the world destined to die makes this a world of the dead.

ADDRESS OF WELCOME

BY E. H. NAYLOR OF THE SPRINGFIELD BOARD OF TRADE

INTERNATIONAL BIBLE STUDENTS' ASSOCIATION: On behalf of the city of Springfield and the Springfield Board of Trade, I most heartily welcome you to this city. We are indeed pleased that the largest convention held in our new auditorium should be such as this, for you embody an appreciation of all those high ideals, those eternal ones which make for the happiness and salvation not only of the individual but of the municipality. You, as Bible students, as I am one, are readers of the Book, and I feel that here in Springfield is an unusually fine symbol of the spirit of this association. It is located at the corner of Chestnut street and State street. It is the world-famous statue of Deacon Chapin by Augustus St. Gaudens. It is known as 'The Puritan.' Fearlessly and firmly he seems to be taking strides forward toward the truth. I said he was called 'The Puritan,' but as I stand in front and look up into his face it seems to me that there is another name that the statue should be called. It is in the Book, and I think you will bear in mind the spirit of your association represented in that beautiful work of art.

"Each and every citizen of Springfield extends to you the right hand of fellowship. We trust that your week here will be at once filled with pleasure and profit, and that as you go your various ways at the conclusion you will carry away only golden memories. We consider it an honor to have you as our guests. Once more I extend to you a hearty welcome.

REPLY TO OPENING ADDRESS BY BROTHER J. F. RUTHERFORD

I GREET you, dear friends, in the name of our dear Redeemer and King. I hope every heart here this morning is responding in gladness for the privilege of being here. By your kindness, and the grace of the Lord, I am to act as permanent chairman of this convention. I am not unmindful of this honor and opportunity of service.

I speak for you and believe I express the sentiment of all when I say to Mr. Naylor, as the representative of this city, that we heartily appreciate the kindness we have received at the hands of the city of Springfield. The good citizens of this place have thrown open their homes to us, and the hotels have treated us kindly. The Board of Trade made strenuous efforts to have this beautiful auditorium placed at our disposal for the nine days of the convention. We assure you, Mr. Naylor and the city of Springfield, that we are not unmindful of this kindness to us. We want to show our appreciation. We do appreciate it. I think of all people who can appreciate kindness it is those who appreciate God's love. So, realizing that any kindness coming to us is by His favor, by the grace of God, we shall never forget the kindness of the good people of Springfield, the Board of Trade, and especially that of the press.

I want to say a word about the public press. I do not believe the people generally appreciate the work and value of the public press. The reporters are always active and zealous to find out what is going on, and anxious to give the public the benefit thereof. They furnish us the current events of the world, that old and young may understand. This is a wonderful privilege which people in ages past did not enjoy. The public press is also carrying the truth of the Bible, the great fundamental truths of God's plan, to the people throughout the world as never before. We are not unmindful that the public press of this city has been very kind to the members of this convention. We want to show our gratitude and appreciation. I am sure each one feels thus about the matter. So in your behalf, in behalf of the Bible students in general, in behalf of the president and the general secretary, who was on the platform, I extend to the city, the Board of Trade, and the press, our hearty thanks for your kindness to us.

Now, dear friends, I wish to say a few words to you at the opening of this convention. By the grace of God we have been permitted to assemble here. We have come for a purpose, and I hope everyone realizes fully this purpose. I hope everyone will go away feeling that this has been the best convention we have ever had this side of the veil. The realization of this result will depend largely upon ourselves. It is true we can do nothing without the grace of the Lord, but He helps us when we try to help ourselves. Man's extremity is God's opportunity, but He expects us to put forth an effort and then He helps us.

I have thought we should have a watchword, or motto, to start out with and keep before our minds during the convention. To start right is exceedingly important. There is a sentence from St. Paul's letter to the Philippians that would be a good motto. I hope everyone will keep it before their minds. "This One Thing I Do."

Keep in mind the fact that the Apostle Paul was a great man, a man of ability, a Roman citizen (which meant much in that time) a member of the Sanhedrin, a Pharisee of the Pharisees, a man of great intellect, and honored among men. But Saint Paul said all these things he counted as loss. This word loss is bettered rendered detriment. Keep in mind he counted these things a detriment. It was that he might win Christ, being made conformable to his death and a participator in his resurrection. He declared "this one thing I do" and in order to do that, said, "Forgetting the things which are behind and looking forward to the things which are before. I press down upon the mark for the prize of the high calling." He was forgetting his earthly possession and ambitions, his Roman citizenship, his learning, his ability, that he might have attained great distinction among men, saying, I count these as a detriment to me, in my race for the glorious prize I am looking forward to. I hope, dear friends, that each heart here is moved by the same spirit as moved the Apostle Paul to utter those words.

Why are we here? Let each ask himself. Some might say "I came to show my nice clothes." No one in this convention would say that. Such might have been the case in times past, when we had no real purpose in life. Another might say, "I came to see the friends and enjoy the fellowship." If this is the only reason you might as well have stayed away. Another may say, "I came to hear the speakers, to compare them and see which is the better speaker." If that be our purpose we have come largely in vain. Some may say, "I have so many trials that I came to get away from them." If we came for that reason we may have run away from what God wanted us to have. Another, "I am here with this one purpose, that I might prepare myself for the Kingdom shortly to be established; that I might learn His will and be made conformable to His death, if by any means I may become a partaker of His resurrection; this one thing I do, pressing forward along the mark for the prize of the high calling of God in Christ Jesus." Is that our purpose? I hope it is the purpose of everyone here. That means we are going to forget the things behind. What shall we forget? What a good leader of the class I was when at home. That is not going to get us into the Kingdom. If we keep such in mind would we not have pride in our hearts? We should forget that we have a little more learning than others, if such be the fact. We should forget our station in life. We should leave behind the shortcomings of our brothers and sisters. If one has said an unkind thing to us in times past, let us forget it. We should forget our own shortcomings and weaknesses -- not to allow the failures of the past to prevent our enjoyment of this convention and being strengthened for better service, but merely make of these failures signboards to serve as warnings if we come that way again.

We are here with our faces turned to victory. We want to win the prize of the high calling, because by so doing we will be able to testify to His wonderful wisdom, justice, love and power. So, forgetting our weaknesses, our shortcomings, the good things we have done in the past, let us remember that from henceforth we must make progress. Every step must be a step to the front. As suggested, let us make this our motto during the convention, "This one thing I do." What I think, what I speak, what I do, shall be to the glory of God. If we keep this before our minds we will go from this convention strengthened with a better ability to fight the battle before us.

As we see this magnificent structure which has been put at our disposal, we are reminded that we are living in the most progressive age in the history of man. We are glad today to assemble in a State and country made possible by those who loved the Bible and Truth, and who for the love of righteousness established here an asylum for religious liberty. As the offspring of these noble sires

have thrown open to us this magnificent structure, and their homes, and extended their hands and hearts, let us be appreciative and show that we, of all people, can appreciate a kindness. Keep in mind, this one thing I can do. I would suggest that the battle we are fighting is in the mind. The new creature, the new mind, is ruling, and must bring into conformity our thoughts, our words and doings. It must keep out things which have a tendency to stumble. Any evil thinking or evil speaking should be put away. We should keep in mind that the same glorious prospect is before us which inspired St. Paul, pressing down upon the mark. We can only win participation in the resurrection of Christ by keeping our vow of faithfulness to the Lord. The nearer we come to the consummation of our hope, the more we realize the necessity of keeping our thoughts, words and doings in harmony with the Lord's will. Let us strive to be living epistles, read and known of all men, being examples in word and action, in true citizenship, true gentility, true morality and true Christianity, as followers of the Lord Jesus. To do that will be to the glory of the Lord.

We look forward to the time when the glory of the Lord shall fill the whole earth as the waters fill the sea. There is a difference between saying the knowledge of the Lord shall fill the earth, and saying the knowledge of the Lord's glory. The time is coming when the Lord shall be glorified in every heart. If we have been able to glorify Him in advance, let us rejoice in our privilege. Let us make this the best convention we have attended.. Let us do what we are asked to do, and more. Let us say a kind word to those about us, being an example in kindness, a living epistle to those who shall see us in this city, testifying that we have learned of Him and been walking with Him.

Discourse by Brother Walter H. Bundy.

Subject: "THAT THY FAITH FAIL NOT."



NO DOUBT our Lord's words to Simon in this instance had reference to the denial by Peter a few days subsequent. However, we recognize that these words are of significant and vital force to all of us as the Lord's people. These expressions were made at a most crucial period in the life of our Lord and His Apostles, and deep spiritual lessons surely come from their consideration.

Simon had been one of the Apostles to receive special favors and blessings at the Lord's hands. He was one of the earliest of the disciples to believe on Jesus. To him was given the honor of being the first to call Jesus the Christ. Our Lord asked His disciples, "Whom say men that I am?" They replied "Some say that Thou art Elias and others that say that Thou art Jeremiah and others that Thou art John the Baptist, and still others say that Thou art a great prophet." Then said Jesus, "But whom say ye that I am?" And Simon replied, "Thou art the Christ, the Son of the living God." Our Lord responded, "Blessed art thou Simon Bar-jona. flesh and blood did not reveal this unto you but my Father," and then our Lord proceeded to show how that Peter was to be His honored instrument in proclaiming the

glories of the heavenly Kingdom, first to the Jew and subsequently to the Gentile. Simon also was a witness of the great transfiguration scene and after seeing this most splendid vision of the coming glories of our Lord and His Kingdom, he said, "Let us build three tabernacles, one for thee, one for Moses and one for Elias." John, in recording this, remarks, "This he said, not knowing what he said." Little was it realized then that three tabernacles were to be builded; the first being for Christ was a tabernacle of restitution and blessings to all the world, secured through our Lord. The second was to be a tabernacle for Moses, indicative of the blessings of a new Law Administration for the Jews and through them for all the world. The third was to be a tabernacle for Elias, showing the blessings of the divine nature, the heavenly calling for the Church, who, with Christ, are to serve as the honored instruments in blessing all the world during the Kingdom.

Simon, with his impetuous disposition, was often in difficulty, nevertheless he was especially used by our Heavenly Father in many ways. It is a great comfort to some with a Simon disposition today to know that, rightly directed, such may be of great use to the Master, not however in their own strength but in the strength of Christ. Often



do we contrast the impetuosity of Simon with the conservative cautious temperament of Thomas. We fancy the occasion of the triumphal entry into Jerusalem that Thomas soliloquized in this manner. "Surely our Lord's attitude at this time is not in keeping with his repeated admonitions as to humility; He is now receiving the oblations of the world. How apparently contradictory to His teachings;" and then it takes impetuous Peter to urge, "Come along, Thomas, you will lose out in this parade." Since the Hot Springs Convention we have talked with some of these modern Thomases who are against the moving picture proposition and other of the modern developments of the Truth, and thank God for the Peters who lovingly and firmly urged, "Stay with the procession."

"Satan hath desired you." Not only did Satan desire Simon, but he desires all those who have entered into a covenant with the Lord by sacrifice. No doubt since the awakening of the faithful overcomers Satan hath been especially solicitous to hinder further developments of God's plan, this attitude doubtless prompted by jealousy and envy to realize that others have attained greater blessings even than he forfeited, but how blessed to know also that God desires us and has provided every possible means whereby we might attain this heavenly relationship. What a stupendous thought that the great Ruler of the universe desires us. Surely it is not through any worthiness of our own but because of our relationship to Christ by His grace. Jesus, our blessed Lord, also desires us to be His bride and is bringing to our lives the comforting assurance of His grace, the blessed promises of His Word and the Holy direction of His Spirit of Love, and by these means, with full submission to the Divine will, we may eventually become fully and completely His.

Little does Satan realize how useful he is in God's Plan. Every effort he makes to frustrate that plan serves as a boomerang back upon himself. I used to wonder if Satan could hear us when we talk about him, and if so if he understood the significance of our words, but I have really learned that spiritual things are discerned only by those who have the spirit of Christ, and I am sure Satan has none of this. I fancy one of the bitterest disappointments in all Satan's career will be the ultimate realization that everything he did to hinder God's Plan was overruled for the furtherment of that very Plan.

"I have prayed for you." How sublime! What a blessed realization to know that Christ actually prayed for us. He says, "I pray not for these (My disciples) only, but for all those who believe on Me through their word." We may know that His prayer will be answered on our individual behalf if we abide in Him. What loving solicitude was thus manifested in His tender words to Simon, and how helpful and comforting to us.

"When thou art converted, strengthen thy brethren." There is a suggestion in this of utilizing our shortcomings and blunders for the help of others. In this sense would we believe this to be true: Our failures, if we are truly penitent, can be overruled by producing in us a loving sympathy and consideration toward others who are similarly weak.

"I have prayed for you that thy faith fail not." Ah, that is the test, "that our faith fail not," and if ever there was need for faith in character development that time is now. Many of us have no difficulty in exercising faith in the Plan of God, and have full assurance of God's Truth and His wonderful Word, but some of us are frequently overwhelmed with the thought that we can never expect to attain, that we are too weak to hope for these blessings. While the Adversary thus insidiously hurls the dart of doubt, with it comes the thorn of discouragement and, continuing in

this attitude, we would be completely overwhelmed. One resolution have I made and that is this, That no matter what the Father may see fit to give me, knowing it will be better than I deserve, at all hazards I am determined to die fighting.

Verse 28 says, "These are they which have continued with me in all my trials." How significant. When our Lord started in His earthly ministry and proclaimed the glories of the coming Kingdom, multitudes listened to the gracious words that proceeded from His lips, but as He gave the deeper Truth of consecration the majority turned away and walked with Him no more. At the time of this utterance there were but a mere handful remaining loyal to the Master, those who had continued with Him in all His trials. How glad we would be to have the same said of us, and then here in the very closing days of the end of the harvest what a blessed privilege to continue with Him in all His trials.

One would suppose that at such a solemn time in the lives of the Apostles they would have been alert and eager to remain close by the side of Jesus, but in Gethsemane, when He drew apart to pray, they all fell asleep. No doubt as Jesus withdrew impulsive Simon said, "I wonder what can be the especial difficulty now, our Master looks so troubled." Probably cautious Thomas replied, "Oh, He has admonished us before and we have been similarly warned, probably the difficulty is no worse than usual and I am going to take a nap." Then Simon said, "I likewise." Then our Lord coming to them said, "Could ye not watch with me one hour." An hour would correspond to the Harvest, which approximately is an hour in a thousand-year day, and what an important hour in which to watch. Our Lord says, "Watch and pray lest ye enter into temptation." We would escape many of our temptations if we would watch. Our severest trials are frequently the result of negligence. Our Lord lovingly helps us in every time of need, and even if our need were the result of carelessness, still He would help us if we were penitent even if He did whip us a little. Peter denied the Lord, but who of us can say we have not done likewise? To manifest a spirit contrary to that of Christ would be to deny Him and how careless we are at times of this. May God help us to more carefully search our hearts.

"Sift thee as wheat." This is surely a sifting time and we need to be sober and careful and use every experience for the honor and glory of the Lord. At the very time of the utterance of these words the disciples, forgetful of the necessary humility, were agitating a question as respects their place in the Kingdom. What a lesson this should be to us and as the severe testings come what occasion we shall have for humility and full submission to the Divine will.

Have your feelings been hurt at this convention? What are you going to do about it? Are you going to censure the I rather or sister who did so or are you going to thank the Lord for the privilege of manifesting His spirit? Have you been disappointed? If so do you realize that every experience is His appointment and all things work together for good to them that love the Lord, to the called according to His purpose? Are you misunderstood? If Jesus understands you that is all that is necessary, and seek to understand your own heart and have it more and more like His. Are you perplexed? Take it to the Lord in prayer. Are you weary? Call upon Him for strength and grace. The usual influence of trials is to draw the hearts of the sufferer closer together and this should be our experience. It is not necessary always to discuss our trials, but if we pour out our supplication to the Lord no trial is too insignificant for the ear of our loving Parent or our Elder Brother. Let us consider these questions for our daily life. First, Am I sure my all is being kept on the altar daily,

hourly, and that my submission before the Lord is entirely cheerful? Second, is the first and chief daily mission of my life to please Him and to do His will? Have I the continual witness that I am His by self-analysis, study, prayer, communion, and am I eagerly watching for every available means to keep myself in this attitude?



Present tests reveal our weaknesses. Are we allowing earthly cares and obligations to choke out spiritual interests? May we not be sacrificing to others instead of to the Lord? Let us carefully consider the motive of our service. We fear oftentimes that we spend unnecessary time upon non-essentials. Also, we may magnify our own troubles, forgetful of others. In our effort to serve we may fail to develop the Mary spirit and learn more of Him. Let us see to it that our love for the brethren is not a selfish love. Also let us direct our heart-searching more carefully upon ourselves and less upon others. In this very convention instances have come under my own observation of those who, to some extent, are inquiring into the personal affairs of others. Brethren, life is too short for this.

We have but a short time to minister to one another. Let us do it cheerfully, gratefully and appreciatively. Even though Satan hath desired us God desires us and if we trust Him we may become His. Beloved, let our faith fail not and, Beloved, let us keep up with the procession.

Discourse by Brother G. B. Raymond.

Subject: "SECRETS TOLD"

I AM VERY glad, dear friends, to have this privilege of speaking to :you.

Men for centuries ever since religion has been a theme for study, have been seeking to find out what God had to say to them. The Bible has been twisted and its teachings have been misunderstood and misrepresented for these centuries. You and I could not find out anything about God by our own wisdom or knowledge or research. The Scriptures clearly and plainly state that man by searching, cannot find out God; and so the great men of the earth, the great theologians, the great doctors of divinity, have been unable to find out the deep things of God -- of His character, of His will, of His plan, and even of His word. We are now told in the higher circles of theological teaching and learning, among those who style them-selves "higher critics" -- and they are the great doctors of divinity, the great professors of theological seminaries and schools, those who are seeking to hold the religious thought of our day -- they tell us that they have, no further use for the Bible, that it is a book played out; that no one knows who wrote the various books of the Bible. They tell us those whose names they bear were not their authors. They have lost their own faith and are constantly seeking to take away the faith of those who strive to be the Lord's people. They have turned away from the Bible. Why? Because they have learned everything-that is in it? Oh, no. Because they have fathomed the Book and there is nothing more to get out of it? They have turned away from it because they have been unable to fathom, and because they have been unable to harmonize, and because they have been unable to take from it the great Plan of God; and so they have concluded that the Bible is a book of contradictions, and they have turned aside from it. This all goes to show, dear friends, the truthfulness of our statement, the statement of Scripture that man, by searching, cannot find out God. Man by worldly wisdom is unable to fathom the infinite teaching of God's Word. These great, deep, precious truths of the Bible cannot be known, except they are revealed, and they are revealed, according to Scripture, only to a certain class of people who have met the conditions laid down for their reception. Well, then, someone will say, do you mean to tell us that these great doctors of divinity have not placed themselves in a position, or met the condition's whereby they may see these deep things of God? Draw your own conclusion. I am not here to condemn anybody; you draw your own conclusion. They evidently do not know these deep things, although they profess to be teachers of them. If I must have a text book which I cannot understand, and which I believe to be contradictory to itself, then I would throw it away as a text book. I would do just as the great theorists and great religious teachers of the present time are doing. If I believed there was a single contradiction in it, when it is properly translated and interpreted, then I would throw it away this minute. I would have no further



use for it. Neither would any thinking man or woman. It is because I believe there is not a single contradiction in the Bible from the first verse of Genesis to the last verse of Revelations, not a single contradiction, when it is properly translated and properly interpreted; it is because of this that I stand before you this afternoon a defender of the Bible and believer in the old Book, as revealing the Plan of God for the human race, the Plan which reaches back to the very beginning of things, the bringing of all the families of the earth into harmony with the Heavenly Father. I believe in the Bible. I have always believed in it. I preached in one of the large denominations until I preached myself into infidelity, trying to make the Bible harmonize with itself. I lost my faith, and had it not been for that simplicity of thought which the International Bible Students' Association is setting forth today, I would be an infidel, and probably worse, perhaps a fanatic.

Now, then, has God -- told us His secrets? Oh, yes, He has told them to us. What, you say, do you mean to tell me that God has a special class of people? Yes. Has He not told them to all the world? No. Has He not told them to all the Christians of the world, so-called? Has He not told them to the preachers? No. Who has He told them to? He has told them to us. That is a scriptural statement; that is what the Bible says. "He hath revealed them unto us." It does not say He has revealed them to doctors of divinity; it does not say that He revealed them to the clergy class; it does not say He revealed them to those who prepared doctrines and church creeds. It does not say that He has revealed them to the professors and deans of the theological seminaries. It does not say that. But, "He hath revealed them unto us." Who are the "us?" The "us" are a little company of faithful followers of Jesus Christ. It may be you and it may be me, or it may not be any of us here this afternoon. The question is whether or not you are walking in the footsteps of Jesus Christ; whether or not you are teaching the same doctrine that He taught; whether or not you are walking in the same way that He walked. If you are, then you are of the "us" company, the "little flock," the faithful few, who shall by and by through suffering, toil and privation, and walking in the narrow way, come to be the Bride of Christ, overcomers, sit with Him in His glorious Kingdom and reign with Him in His throne, and by and by lift up and bless the world of mankind in that incoming age.



So I invite your attention to the text: Psalm 25:14, "The secret of the Lord" -- you have had secrets and after all they did not amount to very much; you thought they were some great thing you wanted to keep from everybody else -- "the secret of the Lord is with them that fear Him, and He will show them His covenant" -- His purpose, His thought, His will, His plan, His way. The secret of the Lord -- then the Lord has secrets? Oh, yes. "The secret things belong to God" -- a Scripture statement. He will show them His secret, His plan, His purpose, His thought, His will -- what He is intending to do. The secret of the Lord is with them that fear Him. Fear Him; what does that mean? Why, you

say, brother, do you not know that all the world is fearing God? Everybody is afraid of Him. Is this because they have His secrets? No, the world has no secrets of the Lord. Do they not fear Him, and does not our text say the secret of the Lord is with them that fear Him? Yes. Then how is it that the world has not the secrets, when the world is fearing Him? We shall have to look for the right translation. This word, which is here translated fear, should be translated reverence. There are a large number of instances in the Scriptures where the original word, which is here translated fear, is translated by other English words than that of fear; sometimes it is translated by the English words, air, care, tremble, fright, dread, rage, anger, timidity, and various English words are used, according to the context to translate the Hebrew word which is translated by the English word fear. In this instance it should have been reverence. The secret of the Lord is with them that reverence Him, those who worship Him, those who love Him, those who adore Him, those who obey Him: they are the ones who have the secret, and not everybody that is afraid of Him.

Why is it that the world of mankind are afraid of God? I will read from Isaiah, twenty-ninth chapter and the thirteenth verse: "Wherefore the Lord saith, this people draw nigh unto Me with their mouth and with their lips do honor Me." Would that be a fair representation of the great majority of Christian people of today? That would be a fair statement of the great ecclesiastical systems. They draw near to God with their mouth, draw near with their lips -- once each week, if not more. They gather in their places for worship so-called -- temples of fashion, social meeting places -- and there go through the forms and ceremonials. There they worship God with their lips, and honor Him in their forms and rituals -- and what about it? "Wherefore the Lord saith, this people draw nigh unto Me with their mouth, and with their lips do honor Me, and have removed their hearts far from Me, and their fear towards Me is taught by the precepts of men." I want you to get that verse, and see what it says. There is the secret of the great religious world today. The whole world fears God. Why, then, do they fear Him? Because they have been taught the precepts of men; that is the reason; not because they have been taught the Word of God; not because they have been taught the doctrines of the Bible; not because they have been taught the truth; but because they have been taught the precepts of men; because they have been taught the doctrines of the creeds; because they have been taught the doctrines of the churches, rather than the Bible.

Why, you say, What doctrines have they been taught, which will make them fear God and make them afraid of Him?

They have been taught that doctrine of eternal torment, and hell fire and damnation, which, they say, is the lot of all the families of the earth. They are afraid of God, and those who do not join these churches, and do not pay their money and who do not attend their services, are to reap the wages of their sins, and the wages of their sins, according to these creeds, is hell fire and damnation. They are afraid of God. Why would they not be? If I believed that I would be scared of Him, too. I would never want to see Him. This fear of God has become so great in the hearts of men and women that even after they join these churches they are still afraid to see Him. They do not even then want to see Him; they do not even then want to go to Heaven. Oh, no; they want to stay away from Heaven, and use every means in their power to do so. You all bear me witness that this is the truth. Oh, you may know of some who are suffering with pain and anguish, or suffering a thousand deaths, and for them hell, itself, could be no worse; they may be willing to go, but you do not know very many so-called Christians, who are pining away, because they cannot go to Heaven. You do not know of many preachers even, who want to go to Heaven. They have a salary here, and

they do not know what they will get there. They are afraid that, after all, they may be consigned to that place of eternal torment. They are scared, and they do not want to die, but if their theory is true, if they really believe their doctrines, and what they say of Heaven, and what they preach about hell, they would be glad to go to Heaven, but they are afraid that, after all, this terrible thing which has been taught them, by the precepts of men, might be true, so they would rather stay here. A great theologian of the City of New York said a short time ago, This world is good enough for me. I would stay right here forever, if I only could. I do not want to go to Heaven. I want to stay here on this earth. He was honest in this respect at least. He told the truth. He did not want to go to Heaven, he did not know what Heaven is, and he did not know where it is. According to his theology it would not be a very desirable place anyway. According to his theology it would be full of lunatics, idiots and heathen. Would you want to spend your eternity with a conglomerate, mixed company like that? No. No doubt you would be like the reverend doctor -- you would rather stay away. Anybody would rather stay away. That is what the orthodox view of Heaven is. They claim that all the desirable saints go to Heaven, and all the people they don't want to associate with go the other way. A great proposition they have! Their fear is taught by the precepts of men. That is why the whole world of mankind is afraid of God. It is the devil's own doctrine. He wants all the world of mankind to be afraid of God. That is the devil's proposition, you see, and if he can accomplish that, then he has done the thing he wants to do. Then he can keep them away from God. They are afraid of him and do not desire to meet Him. And so then, we have this text that I have just read from Isaiah. I want to read that once more, so that you may draw your conclusions and see if I have made a fair representation of what that text teaches. "Wherefore the Lord saith, this people draw near Me" -- the great outside world, do not draw near at all; this refers to a class of people that profess to draw near to God. "This people draw near Me with their mouth, and with their lips do honor Me." That is. the so-called church people. You can see that, of course. No one else is doing that. "But have removed their hearts far from Me." You all know where the heart of the nominal Christian is; it is in the world, in the pleasure of the world, in the social condition of the world, in their family arrangement. etc., that is what this says. "And their fear toward Me is taught by the precepts (or creeds) of men." Now I think I have made a fair interpretation of that Scripture, and I want you to see that the fear which the churches and nominal Christians and the world of man-kind has for God is because they have been taught this devilish doctrine of the dark ages incorporated in the creeds of the churches. You say, that is very plain language. indeed, and we do not see how you dare talk so plainly. That is exactly the way it is. If you have thought of it as much as I have you would see that that is exactly the reason why the people do fear God because they have been taught these doctrines. The Bible does not teach so; it is only the creeds of the dark ages, which these systems, called churches, have incorporated and have made their own. And so we find that all the world of mankind are fearing God in this sense, but all the world of mankind has not the secret of God. That is the proposition we have before us.

"The secret of the Lord is with them that reverence Him" -- with the little company of faithful followers of Jesus Christ, who seek by patient study to know Him: these are the ones that reverence God, the others are afraid of Him. Let me give you another passage of Scripture, and this is not from the Old Testament, it is from the words of our Lord Himself. In Matthew 15:9. "Let us get the setting; our Lord is evidently talking to the professing people of God -- the Scribes and Pharisees. who professed to be the religious teachers of that age. They were the ones who were supposed to be the appointed men of God; they were the only representatives; and He found they were doing exactly the thing then that the nominal systems are doing today, the very thing -- instead of

teaching the pure Word of God, instead of the truth from the Old Testament, the Law and the Prophets, what were they doing? "In vain do they worship Me." Who was worshiping God then? Why the Jewish nation. They were pre-eminently and exclusively the representatives of God's people in the earth at that time. What did Jesus say of them? "In vain do they worship Me." What does that mean? That means it would have been just as well if they did not worship at all. Yes, you say, that is right. "In vain do they worship Me." And then He goes on to say, "teaching for doctrines, the commandments of men." That is it. Their worship of God was in vain because they were teaching for doctrines the commandments of men. They were worshiping to no purpose because they had their own views on the Law and the Prophets, and instead of teaching the Law, they were teaching the commandments of men, the theories of men. In other words, they had made creeds for themselves. They were in exactly the same position then that our nominal Christians are today. Do you see the parallel dispensations? Do you see the parallel teaching? I am sure you see that. Let us read that verse once more. "In vain they do worship Me, teaching for doctrines the commandments of men." Who is teaching today for doctrines the commandments of men? These creeds that they have are all made by men; none of them are taught by the Bible. You have to turn and wrest the Scriptures; you have to get it out of all shape to make it teach those creeds, those damnable doctrines of the dark ages. What kind of effort are they putting forth? When they come together in their social gatherings, nothing has happened, it has all been in vain. Are people spending their money to keep up these systems of theology in vain? Yes, according to this statement of the Bible, they are spending their money and their effort all in vain. Why, if I knew that I would not give another dollar for these things, you say. If you do not know it, it is because you have not studied God's Word. You ought to know this much, that this rigamarole of the nominal systems, of the great social organizations of the churches today is all in vain.

Let us take another text, "Therefore My people" -- what people? Why the professing people of God; My people in name only, those who are nominally only My people. "There-fore My people are gone into captivity." Captive to what? Captive to these creeds, which fettered their spiritual life -- got them in bonds where they cannot get out. There has been no advancement in the teaching of truth in these great denominations for hundreds of years. The Methodists today have the same doctrines that they held back in Wesley's time. There has been no advancement in the light; there has been no walking in the truth. They are standing still, or going backwards if anything. The Presbyterians are holding the same doctrines, and the same creeds that they held back there in Calvin's day, centuries ago. The Lutherans have not made a single step of progress; they are walking now in the same way that Luther walked centuries ago. Why the truth, dear friends, is progressive. Do you not know that? The Bible says that the way of the righteous is as a bright shining path, not shining the same as it did a hundred years ago, but shining more and more unto the perfect day. Why, you cannot stand in the same place that those people stood back there hundreds of years ago. The truth has been marching on, and if you have not kept up with the procession you are out of the light; it has gone on and left you. Can you not see it? There is absolutely no room for development, no room for advancement in any of these systems of theology. They have set their stakes, and say we believe so and so, our fathers believed it, and if I should believe different my church would put me out. I should hope they would! If they have got me bound where I cannot see any advancement of truth, where I cannot keep up with the procession, that is marching on for the salvation of mankind, then I should not want to be in it, and I should want to be put out very quickly. They are creed bound. Do you get that? The minute you advance a new idea, as if you meant it, what do they tell you? Our church does not teach that; you had better

be careful; you had better not teach that here any longer if you want to stay, and if you keep on doing it, they will kick you out. "Therefore My people are gone into captivity, because they have no knowledge," and are not walking in the ways of knowledge, no development in knowledge, but have gone into captivity, "and their honorable men are famished." They drank all the truth they had back there, and there is no more to drink, and they are famished. "And their multitude dried up with thirst."

You show me a truly consecrated child of God in these systems of Christendom, to which I referred, and I will show you a child who is thirsting after righteousness, and is wondering why it is that things are so dead in their churches, and are in mourning over their so-called organizations.

Now the Scriptures tell us that the "secret of the Lord is with them that fear Him." And they do not have the secret? Is there any contradiction here? We answer, No. When we really understand the translation, and that this word does not mean to be afraid of, but to reverence, we see that those who are in line with His teachings have His secrets. David was right, God has secrets. No question about it. I gave you a text before, "The secret things belong to the Lord our God." Let me give you another. Job 15:8. Here this man of God asks a question: "Hast thou heard the secret of God?" And, O, beloved, I come to you this afternoon, with the same question, this question of the ages, "Hast thou heard the secret of God?" Do you know this great plan and purpose of His, which has been revealed to us, and which you have the privilege to know? And if it has not been your joy and peace and gladness to know, why do you not know the secret of God? If you have given your life to Him, you have the right to know God's secrets. They belong to you. The secret of the Lord is with them that reverence Him, and if you reverence Him then you shall know His secrets. If you do not know, it is because you have not met with the conditions.

How can we know God's secrets? First of all, because He has revealed them on certain conditions. Daniel had a correct thought in regard to this (Daniel 2:20-22). "Blessed be the name of God forever for wisdom and might are His: And he changes the times and the seasons. He removeth kings and setteth up kings: He giveth wisdom unto the wise and knowledge to them that know understanding: He revealeth the deep and secret things." You could not know these things unless God reveals them. You could not find them out. You could not dig them out. That is why the great theologians who have not the spirit of God have turned away from Him. They have not His spirit which reveals these secrets. Instead of knowing these things, they have turned away from God's Word. Cannot you see the logic of that proposition? "He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him."

Take another passage of Scripture (Amos 3:7), "Surely the Lord God will do nothing, except He revealeth His secrets unto His servants and (teachers) prophets." What is that? Well, it says that God will not carry on His great plan of the ages, which began away back there in the beginning of things, so far as this world is concerned, except He reveals these things to His prophets and teachers. And so there have been men at all times in the earth who have known something of God's plan. Back there in the Old Testament times, there were those who knew God's plan up to the time to which it had been revealed. In the Gospel Age there have been those who knew of God's plan. God will do nothing except He reveals His plans and purposes; He will do none of these things except He reveal them to His prophets, but they were never known to the sons of men, as they are now revealed to His holy Apostles and teachers by the Spirit. Those who have not the holy spirit

cannot see these things, and that is why we find that the teachers of religion today have departed from the Bible teaching, and have taken up the view of modern thought. They are teaching socialism; they are teaching social uplift; they are teaching the politics of the day, and the isms of the day; they are teaching one thing or another, and everything excepting the Bible. Am I right? You know it is true! If you go to church, and read the papers, you will notice the topics upon which these teachers preach. It is because they have not the secret of the Lord. It is because they do not understand them, and cannot tell them.

How can we know God's secrets? We can know God's secrets by meeting the conditions. "If any man will do His will." Ah, that is it. If you want to know what God is doing, you must be willing to work with Him; you must be willing to walk in His ways; you must be willing to teach His Word. "If any man will know of the doctrine, he must do these things." Our Savior here lays down this condition. You remember the words of our Lord, "I have yet many things to say unto you, but ye cannot bear them now; howbeit when He, the Spirit of Truth, is come, He will guide you." It does not say He will guide everyone- It does not say He will guide all of these nominal Christians, but it says, He will guide you; He will guide His people; He will guide you "into all truth." What does this mean? That carries with it all the things of the progressive message, does it not? You could not have all the truth on any given point at any one given time, because tomorrow, next week, next month, next year, some truth will be due, and if you have set your stakes back there you would not be going on in all the truth into which the Spirit gradually guides. "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth." That is progressive, you see. That will be something that you will be gradually guided into, led into, gradually revealed to you -- not at once, "for he shall not speak of himself, but whatsoever he shall hear -- whatsoever he shall hear, that shall he speak -- not speak until he does hear, and not guide until he has heard or until he has been guided and directed. "He will show you things to come" Now you know the great objection people make to the Bible Students is this, that we claim to know future things -- we claim to know what the Bible teaches about the days which have not yet come. How can any man know that? Our great theologians do not even know that. No, they do not know very much about it; they do not pretend to know; and they find fault with those who do know. That is one of the things that they complain about; because we seem to know and teach things which are future. Well, how do you do it? I will tell you if you will listen to Scripture. I do not care to maintain what I could not substantiate from the Bible; and here is the authority for knowing and teaching things that are future, and that is the word of our Lord and Master. I am sure you will take Him for authority. And what does He say about it? Howbeit He will guide you -- my faithful followers -- into all truth, for He shall not speak of Him-self, but whatsoever He shall hear that shall He speak, and He will show you things to come. We teach future things because we have met the conditions and know those things which are future. He has shown us. We do not get them because we were smarter or because we have particular ability; we did not get them because we had any supernatural power ourselves; we did not get them because we sat up nights and dug them out. We got them because they have been shown us. They have been shown us because we met those conditions, and you can have these things just the same as we have, if you meet the same conditions. Is that reasonable? Is there any spook story about that? It is perfectly plain, and it is perfectly reasonable. If you do not meet the condition, you cannot be smart enough to get them in a million years. You cannot find them out -- the Holy Spirit of God shows them. That is what this verse says. This is from the lips of our Lord Himself. It is the only meaning that can possibly be put upon it. "Henceforth, I call you not servants." The Jewish dispensation produced the House of Servants, and the Apostle, speaking of

that day, said that Moses was the head over his House of Servants, but that the Lord was the Head over this House, which is the House of Sons, and he says here, I am going to make a new order of things; I am going to have a I-louse of Sons now, and I am going to be the first one in that house; I am going to be the Head of all things to the Church, which is My body, and you, who follow in My way, are going to be with Me in this proposition; and you are going to be sons, as I am a Son. You are going to be My brothers and sisters. Henceforth I call you not the world of mankind, but a little flock who are willing to sacrifice with Me, and are desirous of becoming members of My body in My glorious throne.

"Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends." When you become one of those followers of the dear Redeemer, how much are you going to know then? "For all things that I have heard of My Father I have made known unto you." You are going to know as much about this great plan of God as Jesus knows. Yes, just as much. You are going to know everything about it that He knows, and that is a whole lot more than doctors of divinity know. You are going to know the deep things; you are going to know the mysteries; you are going to know those things which not only pertain to the present dispensation, but are going to know those things which pertain to that future dispensation, when the world of mankind shall be gradually lifted up and gradually brought back to human perfection, and then turned over to the Father a perfect human race. You are going to know about it, and you are going to have a part in the ruling power which is to bring about these grand things, if you are of that little company of God's intimate friends. "All things that I have heard of My Father I have made known to you." We see some of these now. What are some of these secrets, even these mysteries? When you go to a great theologian, and ask for an explanation of some of these things, they say that you must not ask such questions; these things are great mysteries. Anything a theologian cannot himself explain must be a mystery; that is the hole he crawls out of. He knows everything -- I do not think! But to the faithful followers of Jesus Christ there are no mysteries, none whatever, absolutely none. These are the things that are revealed unto His friends; they are no mysteries. Let me read it for you. "Even the mystery which has been hid from ages and from generations -- "What about it? - - hut now (in the beginning of this Gospel Age, and through these 1,800 or 1,900 years of the steppings of God's great plan and purposes -- "but now is made manifest." That means has been made known, revealed. "But now is made manifest" -- Who to -- Why, you say, I guess that must be to the clergy. You have another guess coming! They do not know anything about it. Who is it revealed to? "But now is made manifest to His saints." That is it -- saints. They do not get any salary for telling it to the rest of them, either. It is not a salary proposition. It is not something you can buy with money; it is not something you can get with a degree; it is not something that you read in the books. What is it? "But now is made manifest to His saints, to whom God will make known" -- God has made them to know it. There is no other way to know it, and God does not make you know it, unless you become a saint. "To whom God will make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory." That is the mystery, that is the secret, and you notice that it is in exact accord with the text I started this talk with. What does that text say? "The secret of the Lord is with them that reverence Him, and He will show them His covenant." In the margin of that verse it reads, He will make them to know His plan and purpose. That is exactly what this verse says, in perfect harmony with the statement of our text, when it says, "to whom God will make known what is the riches of the glory of His mystery." God will make it known to them. And when you meet that condition, and to seek to know, and to come into the condition where God can teach you by His holy Spirit, that is the only way you can know

them; that is the only reason we can read these secrets which are told; it is because we have met the condition and God has made them known to us. It is not by wisdom we find them out, it is the condition God has laid down. To such it is given to know the mystery -- the secret -- of the Kingdom of God, and not unto them that are without. Who is without of those who do not know them? All those who do not know these secrets are on the outside. A great many of them are preachers, and the rest of them are their dupes. What, you say -- dupes? Yes d-u-p-e-s! In other words, they are people the preachers use to get their living from, and it is a pretty easy snap and graft -- if anybody should ask you. "Why do ye spend your money for that which is not bread?" Since I got my eyes open I wondered why the people spend their money for that which is not bread. "Then He said unto them, Unto you it is given to know the mysteries of God, but unto them that are without" -- these people who do not know -- "all these things are done in parables." A parable is something they do not understand, done in such a way that they do not catch on -- to use a common phrase. This whole plan of God is being worked out, and those of the world do not understand it, do not catch on to it, are not wise to it; only those who have met the conditions are wise to it; only those are the ones who catch on to it; only those are the ones who understand it. The others are among those who do not yet see, and you cannot blame them for their eyes are not yet open. They do not see, they cannot understand, they are without, they are not on the inside, and do not understand.

Now do you begin to see where these churches are? They are without; not on the inside. Let us take one more verse on this point: "God hath revealed them unto us by His Spirit, for the Spirit searches all things, yea, the deep things of God." They are revealed, you see. There is the very proposition I made to begin with. You and I would not know these things except they were revealed. Those who are on the inside have met the conditions. Those who have met the conditions know all these things that God has promised.

Who are those that have the secret of the Lord? Those who believe and are justified? No; they do not have it. Well, then, all the consecrated? No; not all of them; just that little company of the Christ class, real Christians. You know everything that is real has a counterfeit. Well, you say, you do not mean to tell us that our churches are counterfeits? They are certainly not the real thing, because they do not know the secrets. That is what the Christian life is for -- to get on the inside and know these things. If you are calling yourself a Christian, and do not know them, then I guess you belong on the outside, and are a counterfeit; you have not got the right ring, you do not know. You are on the outside, and you must be a counterfeit. Now where are you? You say I am a member of such and such a church. The Lord have mercy on you! Get out as quickly as you know how. For I am here to say this afternoon, "Come out of her My people." Do you really love the Lord, and do you wish to serve Him? Then come out of the Babylon system, "that ye be not partakers of her sins, and that ye receive not of her plagues." Who is it that knows? It is the little company of footstep followers of Jesus Christ that have the secret. "The secret of the Lord is with them that reverence Him, and He will show them (or make them to know) His covenant (His plans and purposes)."

I supposed when I was a Christian, I must believe in Jesus; but that is not all there is to it; that is merely taking the first step. It looks like that is the initiation into the Christian life, that is all. "Then said Jesus to those Jews who believed on Him, if you continue in My word, then are ye My disciples indeed, and ye shall know the truth." You do not know unless you believe and continue in

His Word, and you must be one of the Lord's faithful followers, and then ye shall know the truth; it shall be unfolded to you, gradually, little by little; you shall know more of these secrets of God, and the truth shall tie you up into denominations and churches. Oh, no, it does not say that. What does it say? "And the truth shall make you free" -- you won't be bound by any denominational tie, or any of these church organizations; you shall be free. Those who are made free by the truth shall know the secrets and made to know His gracious plans and purpose. What is it that God is going to make known to those who are faithful followers of Jesus Christ? I might read it to you. Gal. 3:8, God preached beforehand -- the due time for the Gospel to be preached was when Jesus came to this earth -- God preached before -- the due time -- the Gospel to Abraham, saying -- What do preachers say when they preach the Gospel? O, come down to the front seats, and bow down, and give your hearts to God, you sinners; come down before you fall into hell; come right down here, Oh, come down here, and give yourself to God before you go to hell and roast -- h-u-r-r-r-r! h-u-r-r-r-r! That is a great Gospel! The word Gospel means good news. Is it good news to hear that all our relations and all others except a little company, are going to hell? If you can make good news out of that, you've got me skinned. "God preached the Gospel to Abraham saying" -- and what did He say? -- "in thee and in thy seed shall all the families of the earth be damned and roasted" -- is that what He said? Oh, no. He did not say damned and roasted. What did He say? Be blessed! -- blessed! blessed! That does not mean roasted. If to be blessed means to be roasted, I hope the Lord never will bless me. I would not want to see my worst enemy roasted. You know this church idea that nearly everybody is going to hell for all eternity is quite contrary to the teachings of our dear Redeemer. Jesus said, "Love your enemies; bless them that curse you. Do good to those who despitefully use you." Do you suppose that God is going to roast His enemies? Do you think Jehovah is so much of a devil that He is going to roast His enemies, and Jesus teaches us to love our enemies? What dupes we have been! What did God say? "Now God preached beforehand the Gospel unto Abraham, saying, In thee and in thy seed shall all the families of the earth be blessed." That is just like the angels sang. "Behold, we bring you glad tidings of great joy!" -- not like the preachers and theologians say. "Behold we bring you sad tidings of eternal misery!" -- "Great joy, which shall be unto all people." That will be glad times; that will be the time when the world of mankind will come forth and bless their Heavenly Father and live in peace and harmony one with another. That is the real Gospel. That is the Gospel that God preached to Abraham two thousand years before the due time for the Gospel to be preached to the world of mankind.

And so we want to know then who this seed is, what this great secret is, and who it is that is to bring this blessing to the world of mankind.

Now, just two or three more verses. You have given me such close attention, I did not know it was so late. Just a minute and I will be through. You can go now if you want to.

Who is this seed that is to bless all the families of the earth? In the sixteenth verse of this same chapter, the third chapter of Galatians, the Bible tells who this seed is. In the eighth verse it tells us that this blessing shall come to all the world of mankind, and now it tells us who this seed is. "He saith not. And seeds, as of many, but as of one. And to thy seed, which is Christ." Oh, you say, I knew it was Jesus. How did you know it was Jesus? Is not that Jesus? No. The Greek language is very exact in its terms, and the thing that it means is the thing- that is said. Jesus was the man, Christ was the seed of Abraham. Here the Christ is Jesus, the Head, and the church, the members of His body -- that is what constitutes the Christ. It is Christ Jesus and His glorified Church, that are

the seed of Abraham, through whom these blessings are to come to the families of the earth. Oh, yes, we have Scripture for it. If I did not have Scripture, I would not take yours and my time this hot afternoon to tell you these things. I will call your attention to the twenty-ninth verse of this same chapter, "And if ye be church members" -- Oh, you say. I am glad I am a church member -- hut it does not say church member. "and if ye be Christ's" -- Are you Christ's? You may be a church member, but are you Christ's? Have you any real reason to say this afternoon that you be-long to Jesus Christ, that you are a living representative in the earth of the Son of God who is in glory; have you any reason to say that? "If ye be Christ's, then are ye Abraham's seed." It is the seed of Abraham that is to bless the world of mankind. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise?" Here in the eighth verse of this chapter from which I am quoting God promised Abraham that in his seed all the families of the earth shall be blessed; who is going to do that blessing? The seed of Abraham. The Christ is the Seed. In the twenty-ninth verse it says. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." If you have any logical turn to your mind at all, you cannot help but see the conclusion in the. twenty-ninth verse. He is to be made Head of all things in His church, the members of His body, the real faithful members of the Christ, and these together are to bless all the families of the earth. When will that he? That will be in the close of this Gospel Age; that will he in the days which are just upon us, for even now we can see the breaking of that glad morning over the hill tops, when Christ will take upon Himself His great power and reign -- lift up and bless the world of mankind by a gradual process of restitution, and resurrect the sleeping members of Adam's race to that glorious position which Father Adam had before he fell into sin, that perfect human state.

May God add His blessing. Amen.

Praise Day

Discourse by Pastor Russell

I AM very glad to be present with you at this convention, dear friends. I am very glad to hear that the Lord's blessing has been manifest, and trust it will continue to be a season of refreshing to the close. That we may all depart to our homes invigorated for further duties and privileges, as the Lord may bring these to us; that everyone here may carry home a blessing, that thus the blessing of the Lord poured out here may extend to other hearts and lives.

In connection with Praise Day, it occurs to me that one of the most blessed praises we can render to the Lord is that of thanksgiving in prayer. In fact the whole matter of prayer seems to be one very largely of praise to God. We have, indeed, things to ask God for, but we are becoming more and more convinced that He has thought out and planned for us so abundantly, so fully, that we have little to do except conform to the conditions He has laid down, and thus receive by obedience the blessings we need. The more advanced Christian people become, the more their prayers resolve themselves into opportunities for praise and thanksgiving to God, and the less they have to give the Lord instructions.

I remember in my younger days I was often surprised to think how fully the Lord was instructed by so many people in prayer. They told Him what to do here and there, how many to convert at this meeting, and what to do in general. They took more time in telling Him what He should do than in studying the Word to find out what He wanted them to do. We are learning to reverse this, and while we still go to God in prayer, we no longer tell Him when He shall convert the heathen, and how many to convert at this or that meeting, realizing He knows far better than we do what is best; that He has His fixed arrangements, in line with which we and others may have His blessings, and out of line with which He does not dispense these blessings.

My text will be the Master's words while looking at the Jewish Temple. "My house shall be called the house of prayer for all nations."

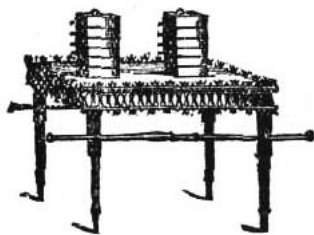
We remember that the Jewish nation, their temple and priesthood, were all typical of better things to come. I remind you that according to the Apostle Peter the temple then was merely a figure of a greater temple which is now in preparation. The Apostle tells us that the true temple of God is the church, and that we are all living stones in that temple. The time has not yet come for bringing these stones all together as a temple, but the living stones are being fitted, polished and prepared by present experiences for that glorious condition. He proceeds to tell us that Jesus is the chief corner stone, and we are living stones to be built up under Him; that the Holy Spirit operating in us as new creatures in Christ, in His providence, and with the instruction of His Word, and the co-operation of our wills, is working in us to will and to do His good pleasure. This work in us is God's work, as the Apostle declares, "we are God's workmanship."

What a wonderful thought, that the great Creator is now making a new creation, and He is working in us that we may constitute that new creation. The new creation is not complete in you or me. It is complete in the Lord, who has passed beyond the veil, and so it will be with every one of the church as they pass beyond the veil. The grand completion will be in the first resurrection, of which

the Apostle says, "It is sown in weakness; it is raised in power; it is sown in dishonor; it is raised in glory; it is sown an animal body, it is raised a spiritual body." Then, when the work of fitting is completed, we shall be made like our Master, see Him as He is, and share with Him in immortality.

In connection with the construction of Solomon's temple we remember that the stones were chiseled and prepared before they were brought to the temple, or the building was begun at all. So every one of these living stones will be completed before the construction of the great temple. As in the type the stones were so perfectly prepared that they were brought together without the sound of a hammer, so it will be in this grander temple. There is no purgatory experience for the church. The change from earthly nature to the heavenly, the divine, will be instantaneous. There will be no other hearts perfect. Not that these will be perfect in the flesh. In our flesh dwells no perfection. It is God's purpose that they shall be perfect in their spirits, their minds, their intentions, their wills, and they must be tested and proved in every way to determine whether they will be loyal to God to the last degree. All such will have an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ, says Saint Peter.

To our understanding the construction of the greater temple is already in process, while some stones are still being finished in the quarry, the construction proceeding as each one passes beyond the veil. After the temple is completed, then what? It will be the house of prayer for all people. How so? We remember that Solomon's temple was merely a picture. As that temple was completed before the glory of the Lord filled it, so the church will be completed before the glory of the Lord will fill the church. That filling with glory will be our acceptance to the fullness of His favor and blessing for evermore at His right hand, with our Great Redeemer. Then will be in the church, the temple of God, the shekinah glory of the Divine presence. It will not be merely for the blessing of the church, as the glory in Solomon's temple was not merely for the glory of the temple. The church will represent God for all desiring to draw near in the future time. The presence of God in the church will be that toward which mankind will be drawn during Christ's reign, and all approach to Him will be through this temple, the church.



The pictures presented in the tabernacle belong to the present time; those of the temple to the future. We are now in the tabernacle condition. We have many illustrations now of the temple condition of the future. All who are of the royal priesthood now are privileged to partake of the shew bread and to enjoy the light of the golden candlestick. All of these belong to us now in an anticipatory sense, but we will have them in

the fullest sense by and by. Then all who desire to approach God will approach the church, which will be his representative in the world. The great mediator between God and man will be the high priest and the under priests. The sacrifices of the Christ constitute the basis of these blessings coming to mankind. What a glorious prospect, not only to the priesthood, but also to the world, all of whom may then draw near to Him.

Let us consider this matter of prayer at the present time. Perhaps some of us have not been careful enough in the presentation of the matter to others. According to the Bible the privilege of prayer is

restricted; according to the thought of the world the reverse is true. Christian people generally would say God wants everyone to pray; sinners and moralists, those acknowledging Christ and such as do not acknowledge Him; everybody is exhorted to pray. Does the Bible say so? It says nothing of that kind. The Bible indicates that God is not pining away with the desire to have men pray to Him; nor is He sad because they will not occasionally bow the knee. No, we have a great God. He is not pining for mock worship of anybody. On the contrary, as with earthly potentates, so with this great potentate of the universe, certain restrictions are placed upon approach to Him. An earthly king would require a proper introduction by a responsible person, and perhaps it would be necessary to make an appointment a month beforehand. If this is true of the earthly rulers, how much less would we think that the potentate of the universe would be intruded upon at any moment by any sinner. It is a great privilege to pray to God. The Bible shows that many people pray whose prayers are not accepted.

There is absolutely but one way; there is but one person who can introduce us to God, and any who lack that introduction have no right to pray. We have no doubt that God has a sympathetic interest in everyone who has a desire to draw near to Him. As the Scriptures say, "Draw near to Me and I will draw near to you," but God would not come into communication with that heart. "No man cometh unto the Father but by Me," said the Savior. There is no other way to come. Those who have not made their arrangement with the Great Advocate have made no arrangement at all. There is no other name given under Heaven or among men whereby we can be saved. This is the only name. Through Him we may come; without Him we may not come.

The heathen may pray, but like Cornelius of old, their prayers would only come up before God as a remembrance. He was a good man, but God's favors were covenanted to Israel exclusively up to that time. The Israelites had typical sacrifices and a mediator, and enjoyed typical privileges of prayer. It was not so with the Gentiles. Cornelius was a just man, who gave alms to the people, and prayed always. Would not God hear his prayers? No, he did not hear them up to a certain time, even though he was doing the best he could. When the Jewish Age had ended, and the time came for throwing open the doors to the Gentiles, this good man who revered God was the first to receive the privileges of prayer and relationship with the Father as a son. But it was not without certain formality. God sent an angel to him to say "Thy prayers have come up before Me; I have not yet received them. I am taking notice that you have prayed. Now the embargo is lifted, Cornelius, and your prayers have come up, but I can not receive them yet. Send now to Joppa and call for one Simon whose surname is Peter, who lodgeth with one Simon a tanner; when he is come he will tell you words that will be for the saving of yourself and your house. This will give you the opportunity. If you believe his words and act upon them you may come into relationship with Me and your prayers will be received." Peter came and told Cornelius how Jesus had died, and that those believing might come unto God through Him as their Advocate. He believed. Immediately God recognized him, he accepted of the provision through the Advocate, and became the recipient of the Holy Spirit as a mark of his sonship. He now had a full right to pray to God as his Father. Only those who are sons of God can say "Our Father which art in heaven." All of this idea of the Fatherhood of God and the brotherhood of man is worldly reasoning, trying to climb up to God's favor by some other way than the one prescribed. If we have anything to say to anybody as servants of God, in the way of explaining the Word, we are to point to the Bible and say that there is no other name, and no other way to pass from the ranks of sinners into the rank of sons.

If we come will the Lord surely receive us? You say will not Jesus receive everybody? No, only the sincere ones. Not only does the Word inform us that God heareth not sinners, but we remember that Jesus would not stand good for everyone that came to Him. We remind you of a certain young man who came. He was of good moral character and Jesus loved him. He loved righteousness and hated iniquity, and beholding him loved him. Did he become his advocate? Not at that time. He told the young man, however, just as He tells you and me and every other person, the terms of discipleship. If he chose to become His disciple, then Jesus would act as his advocate, but not otherwise. Why? Because God is not calling the world now. He is merely dealing with a special class who desire to come unto Him; whose hearts hunger and thirst after righteousness. Such only will He receive now. As there is a system by which the cream is taken from the milk, so God is now taking from among men the cream, as it were, and leaving the skim milk. God has His way of separating the milk and taking out the cream class. Not that the skim milk has no value, but the cream has special value. Through this class He will pour out His blessings upon others in due time. How glad we are to see the lengths and breadths and heights and depths of God's great plan, and how glad we are to conform ourselves to it.

The Savior said, "If ye abide in Me and My words abide in you ye shall ask what ye will and it shall be done unto you." At one time we thought that gave us liberty to ask for anything, but the more we study and grow in grace and knowledge, the more clearly do we discern certain restrictions. First we must get into Him before we can abide in Him; and secondly we must abide before we can continue to grow in grace and knowledge; and finally, after these qualifications are fulfilled in us we must have His Word abide in us. We must not only have an interest in doing His will, but we are to have such a love for His will that we will study His Word. After we have the Word and His spirit dwelling in us we may ask everything we choose, because we would not ask for anything contrary to His Word and will.

Even as we come to grow in grace and knowledge we have a restriction as to the amount of liberty we would have in prayer. We would only wish what would be His will. As Jesus said, He came to do the will of the Father. If any matter is proper in His sight it should be proper to you and to me. Our judgment is faulty, therefore we must ask, not in accordance with our desire, but as He may please. His will is expressed to us in His Word. How important that we grow in knowledge and in His spirit, and thus our prayers will become more and more filled with thanksgiving and praise to God. When I say praise to God I include our hymns of praise, which are prayers in poetic form, being set to music.

Discourse by Brother F. F. Cook.

Subject: "PRAISE"

I AM GLAD this is praise day. It has been a good thing for me to think on this subject of praise. I hope it has made me better, and trust it will make you better before the day closes.

We need more praise in our lives. We need more appreciation of what God is and what He has done. The ancient rabbis had the thought that when David worn out and exhausted, could no longer lift his own voice in praise, he called upon the Hosts of Heaven and all creatures even the dragon and all that have voice; mountains and all hills: beasts and all cattle; creeping things and flying fowls, to praise God -- a somewhat literal interpretation of the 148th Psalm. Nevertheless the Scriptures seem to bear out the thought that all nature, showing forth His handiwork, joins in an anthem of praise to the God of Heaven.



There is a distinction to be made between praise and thanksgiving. Praise centers in God, noting what He is, and His attributes, as we come to know Him. Thanksgiving centers more in ourselves -- an appreciation of what we have received, what God has done for us. Sometimes we have a little difficulty to keep from confusing these two thoughts. This is not strange because we come to know what He is by learning what He has done and is to do and thus are able to appreciate Him. Therefore it is difficult for us to praise Him without injecting a note of thanksgiving because He has done these wonderful things for us and the children of men.

We believe that without faith it is impossible to please God, but the time is coming when faith shall give place to sight and we shall no longer walk by faith. We hope, and hope maketh not ashamed, but some day hope shall lie down and die, and the things hoped for shall be a blessed possession in that glad fruition when we shall see Him face to face.

Then we have our waiting days, when we cannot do much else than stand and wait. "Meekly, wait and murmur not." We have also watching days, when we have to watch from within and without, when it is sometimes a question what we shall do and which way we shall go, and as to what God is working both to will and to do in us. Then we have warring days, when we gird up our loins and with the armor on, sword gleaming and plume nodding, we go forth to fight for the truth. We also have our weeping days when it seems that our eyes would flow down with tears -- as though we would have to make our calling and election sure through weeping. These days shall all pass away, but

*"Our days of praise shall never pass,
So long as life and thought and being last
And immortality endures."*

Our theme therefore is praise, or appreciation of God, because of what He is. because of what we can see and appreciate in Him who is our Father, our God. This thought has helped me to realize more fully than before that I can appreciate God only as I permit Him to work in me. Only as I come more into harmony, more into tune with Him, can I appreciate Him so as to praise Him. We are learning more of His wonderful attributes, of wisdom, of justice, of love, of power and the secret that we can never really praise Him until these attributes have a place in our lives. He has shined into our poor lives to such an extent that we are able to praise Him more and more.

In 2 Corinthians 3:18 the Apostle Paul seems to have this thought in mind when he declares we stand with unveiled face before a glass, reflecting His glory as in a mirror, and are transformed from glory to glory. The thought seems to be that we shall give a reflection of His glory, as He works in us, His glory being reflected in our lives and we are by this process transformed -- changed from glory to glory. God's glory is His character. The more we behold His glorious character and reflect it the more we are changed into His likeness. It is necessary to get the mirror in the right position, the proper slant and the right light, and ourselves right, in order that His image may be properly reflected. Before any of our lives will send up the anthem of praise fully acceptable to Him, a great deal of practice is required in order to get the right focus, getting ourselves so before the mirror that His character may be reflected as we look. Therefore as a prelude -- as the introductory strains to this anthem of praise going up from our hearts and lives, we must give great heed to our position before the mirror that by the Spirit of the Lord our lives will praise Him more and more as we grow in grace and knowledge.

How hard it is to get ourselves right -- to get in the right light, to get the proper focus and keep free from spots or blemishes in order to reflect the image of God in our lives.

One might think with the wonderful light of Truth which we have today there would be no trouble in getting a proper focus, but the brighter the light shines, the more do the defects and flaws show up. And with the greater light the greater the tendency to see the blemishes, blurs and peculiarities in others. In watching these, before we are aware our own mirror is giving a poor, distorted reflection. Then there is the difficulty of keeping the atmosphere clear so that no earthborn cloud or mist of the self-life comes between us and the glass. Take temper for an example. How this passion beclouds, how it blurs and mars the vision! How we have to struggle, those of us who are said to be quick-tempered. Temper is a passion which is born of the self-will. The self-will is like the wind that blows the clouds together where the lightning forms. Where there is no wind to hurl together the clouds there is no lightning.

Other difficulties in reflection arise. pushed into the field of vision by the movings of the self-life -- fault-findings, murmurings and complainings and following close after, comes judging and evil-surmising, blurring and distorting so that the reflection is not an image of our Heavenly Father. The glass is not at fault, the defects are in us. The mirror does not add to or take from the brightness of the sun reflected from its surface. It does not change the beautiful face seen in it, for it hears true testimony of that which is before it. To change the image, we must change the object exposed. What am I? What is the image reflected in the character mirror? Is it the likeness of my Heavenly Father? It is myself that must be changed, transformed, become like Him in order to reflect His image.

God's Holy Spirit is the only power that can change the object so as to make the image, the reflection of Himself. The very essence of this transforming power is love. To reflect His image, to be God-like, we must come to live, move and have our being in love, for God is love. We sometimes act as though we thought that love was something that God pours down upon us as a beneficent gift, a strange mysterious something, called love, but God gives this greatest of gifts, as all His gifts are bestowed; by the receiver complying with the conditions and coming into right relationship so as to be able to receive. Love is a motive principle, a development, a life. We learn to love, by loving as we learn to do, by doing -- and here is where the test comes.

God has placed the love tasks before us; the lessons are to learn, the tests are many; but the final attainment is the greatest thing in the world. God is the source of love and we have to get into a right relationship with Him that we may be transformed by His power in letting His Holy Spirit of love work in us "both to will and to do" until His image reflected by us becomes more clear day by day.

How many blurs and distorted views of God as we look over the field of life! There is a persistent tendency with all who would do His will to become self-centered. What does our mirror show? Does the image that true mirror reflects have a blurred appearance? It may be because we are rotating with increasing momentum about the pivot of self. It may be our eyes are for the present so drawn toward the center and our speed so increased that we cannot distinguish clearly any object outside our little circle. Heaven-born love is the only power that can stop this movement and clear the vision so as to see the things about us as God sees them and so take the blur out of the image in the mirror. There are, no doubt, many good people in the world who desire to be true to God, but the image they reflect is more or less blurred because of the circle movement. We sometimes see a playful dog chasing his own tail, going about in a circle. We laugh at the dog because he is doing it in sport -- he is not serious about it. If he would but get his attention attracted by something outside of himself, then there would be more head and less tail, and he would stop circling. So there are some very zealous people who get to chasing themselves and never seem to get out of their little circle of thought and life. If they could but get a larger vision from without and lose sight of themselves, the appearance of things about them would be wonderfully changed. The power of the Holy Spirit must yet penetrate more deeply and the love currents flow more freely in order to lose sight of themselves and get the God-given vision of things without.

All humanity is subject to this self-centering tendency. It is natural for man in his selfishness to be partisan and it has been nowhere more true than in the religious world. This characteristic of fallen man has manifested itself in the Church since the days of the apostles. This indeed is the Christian's fight.

Our love measurements are taken in measuring our love for those who are not of us or for us. This includes not only the world in general but the religious world in particular. In our zeal and loyalty for truth we find so much error to combat that sometimes, almost before we know it, we get mixed up in the fight and are found fighting people instead of error; sinners instead of sin. Then we find we are failing in the love test and our reflection is a distortion of the image of God. Only those who love their enemies and do good to them that spitefully use, antagonize and oppose them, fill up love's full measure. These are the true lovers and truly declared to be begotten of God.

Our struggles therefore are not alone with our bodily defects as to temper, passions, worldliness, etc., which may be manifested in various ways; but also with selfishness in a particular form indicated by a lack of love in our relation to others. In our Lord's picture of the world's judgment day, they are not judged by what they have believed or what they have achieved, but by how they have lived. They are judged by how they have discharged the common charities of life. "They were hungry and you gave them no meat; they were naked and you clothed them not; they were sick and in prison and you visited them not," is the Lord's arraignment of those at His left. It is in the presence of humanity that they are judged and to fail means that the Christ has not entered into and inspired their lives. Likewise when we look into God's revelation concerning the Church and enter into the living of the Christian life, we find that we, too, are being charged before humanity. Our judgment is being passed according to what we have become, what God's love is working out in us in the relationships about us. Not what we have become in the eyes of the world but what, in the eyes of the Father. As the Heavenly Father looks upon us going in and out among men, what do our hearts reveal? Does our love for the world as well as for the brethren prove that His love is shed abroad in our hearts and that we are meeting approvingly the judgment test as we stand in the presence of humanity? If love is controlling, love triumphing, then we have no feeling of bitterness or antagonism for any people or individual and we are reflecting the Father's image more and more as we be-come like Him in love.

Pardon a personal reference. I was once associated with a people very zealous for "the truth" as they saw it. They were so loyal in their way of looking at what they called the truth, that they became a very separate and distinct people. They seemed to have gotten into the circle movement. Their vision became correspondingly distorted; they were peculiar in that they removed themselves from all other people, communions or relationships. Their consciences usually would not permit them to participate in union meetings with other churches. They were known everywhere as being independent, separate, disassociated. Talking much of Christian union but failing of all people to practice it, was the charge brought against them. They meant to do right but slid not take a way that other people could understand, of manifesting what they meant. If some religious enthusiasm had been stirred up in the community by any other church, or churches holding revival services, it was thought by them, the proper thing to start a meeting just after the other meeting had closed. By so doing, if they did not get any members into their own communion, they would at least keep the people from joining the other churches and thus save them from being contaminated with error. They were earnest people, I do not desire to criticize or judge them. I can pass judgment only upon my own heart and life. The trouble was I needed more room in my heart and life, inspired by a larger, truer vision of God's plans and purposes that the love of God might enter more fully in and take complete control of my thoughts and feelings for others and so help me to love God and men better. I had not learned to hold the Truth in love, therefore. I had more, or less of a distorted vision, causing me to be as zealous and narrow as a Pharisee.

I well remember my feelings and experiences when it fell to my lot as state secretary of the Christian Endeavor Union to arrange the program for state conventions. And here let me pause to say, I have great reason for thanking the dear Father that under His grace with what I can see now was a real desire for a larger and deeper Christian experience, I broke somewhat the trammels of my narrow environment by becoming associated with the Christian Endeavor movement. This brought me new experiences and with it a revelation that there were some real Christians outside of my own communion. It was a step forward in my spiritual evolution.

But in arranging the state program, it was a puzzling problem to arrange so as to have, as prominent speakers, only those who had been immersed in water. In spite of what my eyes were beginning to see, there was still a grave question as to whether one not immersed in water could be a true Christian in a full sense of the word, and such as would be able to bring us a message from the Lord.

If a proposed speaker was a Baptist, then he had the all-important qualification, in my mind, because he had been immersed, however much he might be in error on other points. If a proposed candidate for the program was a Methodist, then there was hope, for he may have been immersed and by patient, tactful inquiry I was usually able to ascertain the facts as to his baptism. I did not want to have these feelings but I could not help it. The suggestion would keep coming to me something like this: Has not God told us in His Word just what a person must do to become a Christian and that only they that obey His commandments have the assurance that they are God's children? Must I not be faithful to God's Word and stand for the truth? I was sincere. I mention my former associates along with my own experiences, with the thought that they are not the only ones in the past, now, or who may in the future find themselves deficient under this particular form of the love test. By the providences of His grace, with more light, more truth, more love in Christ Jesus, let us trust, as we continue to pray, that we may be made free indeed, because of the larger vision, and because of a love that enables us to look at people a little more as God looks at them, with allowance, not for error, but for men.

Sometimes we may get the thought that if we love those who are in error we will be disloyal to the truth. Our difficulty then is that we do not distinguish between love and liberality. Love is our sure, safe ground, not liberalism. Love and liberalism are as wide apart in their practical implications as the poles. Love holds fast every atom of truth as being alike precious, offended by even so much as a thought of laxity. Liberality plays loose with the terms of truth, permitting easily variations from it; and continuing to consent to allowances with a lax generosity until it gradually subsides into a careless indifference to all truth. Liberality says it matters not so much what you believe so you are sincere; but love holds the truth to be sacred and immovable. Love makes allowances for men, but liberality makes room for falsities themselves. Let us be lovers, not liberalists.

So, friends, we are in the struggle to keep the reflection clear without blemishes or distortion and the only way I know for us to do it, is for us to keep in love; the love born of God, the love that judges not, the love that is not determining this or that. Our fight is to keep from drawing lines, from fixing boundaries. I have rejoiced in these latter days to hear our faithful Pastor emphasize this fact by declaring again and again the thought, we do not need to know who are going to be of the Great Company; we are not to determine who are going into Second Death; or to know who belongs to the Little Flock. There never has been a time in the history of the Church that there has not been a tendency to fix boundaries, to build fences and to determine who is who with God. It is the history of every movement struggling for the light, that the individuals in it have come sooner or later to think that they were the only people that God delighted in. Because of some doctrines held by others which seem to them out of harmony with God's Word; an estranged feeling, not of love, tends to arise against all people so believing. The natural man is partisan. He wants to determine just who are God's children and when his little circle is drawn, it always includes himself and a few others who think as he thinks. The struggle is still on and therefore we are opening our

hearts to drink from the great fountain of love that we may over-come the selfish human tendencies in order to become like Him in our ways. We want to reflect the image not only that we may be His children but with a desire that this light may so shine that others seeing our good works may glorify our Father in Heaven. To reflect more and more the true image of His likeness, is but to share more and more in the anthem of praise, the greatest that ever went up from earth to the Father above.

In the pioneer days of Nebraska, there came into our settlement of poor people a family possessed of some means. We were very poor and to us they seemed to be very wealthy, worth perhaps five or ten thousand dollars. It seemed a fortune to us. How the vision of the house they lived in stands before me. In those pioneer days it was a mansion. I see it now, two stories high, painted white, with green shutters. The inmates of this house appeared to live for themselves, drove in their elegant carriage and seemed not to desire to be associated with the common people about them. What thoughts and feelings we poor settlers had concerning these people! But I am quite sure now that there were as many selfish, unkind thoughts springing up in our own hearts as we thought them to have. About this same time there was an English landlord who owned a large part of the land in the county in which we lived. He was not doing anything with it, because he was so far away, and there was no occasion yet to develop it. We believed that he was holding it for speculation and to keep us from getting it, and it was such good land that we thought the people should have it for use. He was acting, according to our minds, like all the rich, and they were all alike. having in mind as fresh evidence the family before mentioned.

It has taken me nearly all my life to get over thinking that the rich are not necessarily bad people. I am finding, by God's grace, that some of the best people of the world are rich. They frequently are the most free from superstition and suspicion. I think I would rather risk my comforts and interests with the rich, if among strangers and with no other knowledge than that they were well-to-do. rather than with the poor, if they be ignorant and, as probable, suspicious. In saying this, I am not reflecting upon the poor as a whole, for I would, in so doing, be reflecting against some of the best people the world has ever known.

Well, a little later this English landlord came into our midst to look after his land interests, and we learned he was riding about the country mingling freely with the people, going into their sod-houses, noticing the little children and showing much interest in the general welfare. When he found some of the people in great need because of their poverty, he would let them pasture his land or do anything they could with it to help them get a living. When he re-turned to England, he sent a young man to represent him in the county and to sell his land, so the people could farm it. He fixed a reasonable price and gave them long-time terms to pay for it and was very considerate in his dealings. This young man took quite an interest in the religious and moral life of the people in the county-seat town in which he lived, doing much towards helping other young men to live a better life.

He was very kind and considerate in his dealings with those who found it hard to make payments on their land, and so came to represent the English landlord in a very favorable way. It was helpful for us to learn that there was at least one good rich man in the world. Oh, what prejudice and a narrow, loveless vision will do for us!

Our Father in heaven is very rich. .What rich things we have from Him and ours yet to inherit because of His love! How we should be inspired to learn to mingle with and love those about us and still be loyal to the truth; to practice loyalty to the truth and to learn what it means to hold the truth in love! God so loved the world that He gave His only begotten son to die for those who were at enmity with Him. As we behold His mercy and love we are led to see that the greatest test and the highest Christian attainment in life is that required by our God, that we love our enemies.

We should love them sympathically, kindly; it matters not what error they hold or what sin they have. We are to hate the sin, but love the sinner; reject the error, but love the erring one. What surprises come to us when we get out into the world and commence to learn the love lessons. We learn to love. by loving and, if we want more of the love of God, let us be more faithful in the great school room in practicing on the material he has placed before us. If we find it is not so hard to love an enemy, then let us try to love some of the church people about us, and, if we find it is still more difficult to love a brother, let us practice in that field. I think in some respects it becomes a more difficult test to love a brother in the Lord than to love those of the world. How can this be true? Because we realize that the poor old world is blind and how much sympathy we can have for the people of the world, for we were once blind, too, but with our brethren the thought keeps coming to us, they know better; they profess to be consecrated. If a brother professes to be consecrated, the thing for us to do is to accept it. We will probably have many a battle. along this line. There is a predilection to judge, to say to ourselves. if not to others, "He claims to be consecrated but I doubt it very much." We do not need to know whether he is consecrated or not. Who has made you or me judge? Let us judge nothing before the time.

How prone we are to judge those who do not see as we see! I am so glad we do not have to decide these matters. We do not have so much occasion to worry about people having wrong ideas about the Truth as we have to worry over what they see in the lives of us who profess to know and have the Truth. If we are God's children, we are the light God has put in this poor, blind world. Go into that hospital for the blind and see. those poor old women bending over their tasks with beads. We marvel at the wonderful things accomplished with those sightless eyes. It seems wonderful to us, because they are blind. Surely we should have the same sympathy and appreciation for the blind of this poor, old world and especially the good people who are trying to worship God and do not know the truth which makes free. This vision God hath given us should make us free to love men; to be more kind; to have neither unkind thoughts nor speak unkind words, that our reflection of His image may be a continuous praise to God

For, if our lives are such as to reflect His image, then shall we be transformed more and more into His glorious likeness, until that which is not perfect shall be done away and that which is perfect shall have come, and we shall know even as we are known. Then we shall join with the ransomed, the redeemed of God, in the heavenly anthem of everlasting praise, not by voice, but in being like Him, with a perfect reflection of His image. Then, not because of what we have believed or because of what he have done, but be-cause of what we have become by the triumphs of love, we shall shine in His presence to the praise of His glory for ever and ever. So let us in love continue to praise Him as we struggle to become like Him, being transformed from glory to glory. Praise ye the Lord!

Question Meeting -- Conducted by Pastor Russell

Question 38 -- Is there any scriptural reason why the International Bible Students' Association refuses to solicit money?

Answer -- Our general thought is that this matter of the solicitation of money has become rather obnoxious in the sight of a great many, and that the Lord's name might be, perhaps, more glorified if we do not solicit money. Furthermore, we recognize the fact that our Heavenly Father is very



rich. All of the gold and silver is His, and all of the cattle on a thousand hills. If He needed money He would not need to ask us, and He has never commissioned us, that we know of, to ask or solicit in any manner in His name. As He has not commissioned us so to do we think it not proper to do so. This is no reflection upon others having a different view. They have their rights.

Question 39 -- How is it possible for the International Bible Students' Association to spend so much money, and yet never ask for any?

Answer -- Years ago, dear friends, I had my experience when a Congregationalist. There was a fair and voting contest on and I remember very well that I solicited from one person, and he very promptly handed me two dollars and seemed pleased to give it. After receiving the two dollars I felt ashamed. I said you begged. My answer was, you begged for the church, but you would be ashamed to beg for yourself. Yes, I would, but this was for the Lord, but if you would be ashamed to beg for yourself should you not be more ashamed to beg for the Lord? Is the Lord poor? I said no, and I will never beg or solicit again, nor have I from that time to now.

The question is, How can we spend so much money when we solicit none? People voluntarily push it on us. That is no joke. People really say, "Brother Russell, I am deeply interested in these things and would like to put a little money in. Can I have a chance?" We say, brother, there is all of the chance in the world. Sometimes people, without the least expectation on my part, have handed me money. For instance, one afternoon when going to a question meeting, a gentleman came up to me and handed me a piece of paper. I put it in my pocket, thinking it was a question. When I got to the platform and pulled it out I found a check for \$1,000. I remembered then that the gentleman who had handed me the check had told me how he had been a very wicked man. He lived in the western country, and while a member of the Presbyterian church, he told me he had not been a Christian at all. He gambled, smoked, drank, and did nearly everything which a Christian ought not to do. He did not say, nor do I, that the Presbyterian church would encourage him in this. He told me he did not know what Christianity was until he read the Studies in the Scriptures. After learning the reasonableness and goodness of God's plan he wanted to use his money to help spread the knowledge which he had appreciated so much, hence handed me the check. This is the manner in

which the money has been supplied. Our thought has been that as long as the Lord wishes the work to go on He can take care of supplying the funds. It is His business to attend to how much He sends. If the Lord ever withholds the supply the work will go down in proportion.

Question 40 -- Representatives of the International Bible Students' Association have given out the report in Springfield that the entire expense of their propaganda and work is covered by voluntary contributions. Please explain the exact meaning of the term "voluntary contributions."

Answer -- It is a contribution not in any manner solicited. We do make known the results of our work every year in an annual report, as seems proper, but no names of contributors are given. No one even gets a chance to get his name before the church, or other contributors. Whatever is given is unto the Lord and no attempt is made to flaunt any human donation. We simply use what is voluntarily handed in.

Question 41 -- When the International Bible Students speak of themselves as truth people, do they mean that they alone understand God's truth?

Answer -- I should not put the matter in that form. My thought is that we are those who put the truth before anything else, we love the truth and would sacrifice anything we have for the truth. We are not putting creeds and traditions before the truth. We are not sacrificing the truth for any sect or party, but rather sacrifice sect and party, and even self, for the truth, because we understand God has put the truth as His own representative. Jesus so presents it in the word, saying, "I am the truth." In standing for the truth we are standing for the Lord.

Besides, I might add, this word truth is sometimes used as in contrast with error. As we look at our past experiences, we have held a great deal in error, and as we now find our-selves growing in knowledge and growing in truth, we have come to speak of the matter from that standpoint; it was not given a sectarian sense. The term was not given by myself, but sprung up amongst the truth people as those who love the truth. We are willing to welcome all people in the same general compliment.

Question 42 -- Why do all of the International Bible Students' Association speakers publicly advise people to abandon all denominational affiliations?

Answer -- I did not know that they do. We do, however, dear friends, hold that it would be proper to break down the denominational barriers. That is to say, these different creed fences, some of which have existed for centuries and some for but one century, are keeping Christian people more or less apart. Some have high fences and others low ones, but they are separating in their tendencies, and we advise God's people to get over these barriers and get together. Get together in Bible study. These creeds are like so many stakes driven down and we have been chaining ourselves to them. Why not get free from these? We sing, "Send out Thy light and truth, O Lord, let them our leaders be," but are unable to follow because chained to the creed stake. Let us leave the stake and follow the light. We believe that is God's way. We are not saying anything unkind

regarding Christian people in these denominations. What we say is against the creeds, for they have done us a great deal of harm, and are doing others harm still. If all creeds were smashed there would be a good opportunity for the people to come together to study God's Word and make more progress as the days go by.

Question 43 -- Is it true that the International Bible Students' Association has its own Bible, which is different from others?

Answer -- Some dear people think we have a different Bible because when we quote some text of Scripture it proves to be one they did not know was in the Bible. We think of a lady who said to me, "My pastor called to see me after the death of my husband." Her husband, who was a brother of International Bible Students' Association, had died, and her pastor, a Methodist, said to her, "Your husband had a strange religion, did he not?" She said, "He believed differently from others in some respects." "What were some of the things he believed?" She said, "One of the things was that at a future time, during Christ's millennial reign, there will be an opportunity for restitution for the whole world of mankind. They will then be coming up out of sin and death, the opposite of what they are now doing. The Bible calls this restitution, and my husband believed that." He said, "There is nothing of that kind in the Bible." She said, "I think there is." He said, "You are mistaken." She replied quietly, "I think I can find it in his Bible. I think he has it marked." She looked and handed him the book, opened at Acts 3:19-21, which was marked, and he read it. He said, "What kind of Bible is this?" and looked into the front of it. There he found American Bible Society, and said, "Well, I never noticed that passage of Scripture before."

So with many other passages. We did not know some of the things which are there, and many things which we supposed were there are not there at all. We have not a different Bible. I might say, however, that we have a special edition of the Bible, which is the common King James version, but we have added in the back some special comments, gathered from selections from the Watch Towers and Scripture Studies, dealing with various passages of Scripture and explaining them somewhat. Some might call this a Watch Tower Bible, but we call it the Bible Students' Edition, because it is helpful in looking up what the Bible teaches on different subjects.

Question 44 -- Why does your Bible Students' Association claim to be international?

Answer -- Simply for the reason that it is international. Our Association has its headquarters, really according to its charter, in London, England, although it operates here. It is one of the auxiliaries of the Watch Tower Bible and Tract Society, which is the parent of several subsidiaries arranged for attending to different parts of the work. As the Methodist Church have the Epworth League, the Ladies' Aid Society, and I do not know how many other societies. They are all Methodist. Our society is international because it operates in all parts of the world.

Question 45 -- What relationship has the Springfield Class of Bible Students to the Class at Boston or Brooklyn?

Answer -- These classes are all independent. They have a moral relationship of sympathy and brotherhood, as Christians have in all parts of the world. "One is your Master, even Christ." We are all Bible Students and in the school of Christ.

Question 46 -- How does the International Bible Students' Association elect its class leaders and officers, if non-sectarian as claimed?

Answer -- Sectarianism is not the only method or means by which an election can be held. For instance, the Bible Class at Springfield, meeting as Christians, would select some one competent to serve them, after the manner of the early church. The election would be in the way prescribed by the Bible, by raising the hand, and the one chosen would be the elder, or teacher, as they are termed.

Question 47 -- I am a Catholic. Do I need to renounce my affiliation with my church to take up study in one of the I. B. S. A. classes?

Answer -- Not at all. You are welcome to take part in any number of them. We do not claim to have a mortgage on them. Whether Lutheran, Methodist, Baptist, Catholic, or of no denomination, if you come in the spirit of the Lord and desire to know the truth, you are perfectly welcome.

Question 48 -- What profession does a person need to make before he is entitled to be called an International Bible Student? How many are on the entire roll?

Answer -- There is no qualification for membership, no grips, no passwords. Any person of good deportment is welcome to our meetings at any time.

As to the full number attending these different meetings I do not know. I do not know how many attend the Springfield class or classes. I do not know how many classes are held here in Springfield, but suppose there are at least a half dozen, as there are forty or fifty in New York City. I will just give as an estimate, in a general way, that there may be 100,000. Perhaps more attend these classes; perhaps 200,000. Come to think of it I heard recently from Southern India that there are now about 3,000 attending classes there. At that rate the entire attendance may run up to 250,000.

Question 49 -- How many years has the I. B. S. A. been conducting its public work?

Answer -- This public work has been going on for the past forty years. Not, of course, with the same momentum as at the present time, and not the same numbers, but for forty years these classes have been in operation. We think we might be excused for saying, nearly 1,900 years there have

been some of these classes. In the days of the Apostles they had some of these classes, and we have no doubt that during the dark ages there were classes of this same kind. But you will not find them mentioned in church history, because the church had been neglecting the Bible and following the creeds. If we had an accurate history we would find there have been Bible Students for eighteen centuries.

Question 50 -- How does the International Bible Students' Association stand on the question of church union?

Answer -- We believe the union of church to be just the right thing, because we take the Word of the Lord on the subject. All ye are brethren and one is your Master, even Christ. This is what we advocate when we say "Take away the creed fences and let us all unite, whether Baptist, Disciple, Lutheran, Methodist, Presbyterian, or Catholic; let us unite as Bible Students and followers of the Lord Jesus Christ." There is a difference between union of the kind we have described, and federation, of which we hear so much. The latter is quite unscriptural. The Bible tells us that it will have a measure of success, but denounces it.

Question 51 -- Does the I. B. S. A. Pretend that it is the only true church? Are you trying to build up a new denomination?

Answer -- The one true Church, dear friends, is the church of the Bible. There never has been but that one true church. All others are false, and if I built up another church I would be building up another false one. That is not our proposition at all. The I. B. S. A. holds out the proposition which the Bible stands for, namely, that all people who are trusting in the Lord Jesus Christ, and consecrated to follow in his steps, are of the church of the living God whose names are written in heaven. The I. B. S. A. recognizes no other church. It does not say that only those in the I. B. S. A. constitute the church. It recognizes that all true Christians in the various churches should be awake, and we are trying to awaken them to the truth. The I. B. S. A. recognizes that these true Christian people are in danger of falling into infidelity, unless they get the true light on God's Word, and so is trying to bring all Christian people to study the Bible, and thus into complete union as the church of Christ.

Question 52 -- What is the reason for the I. B. S. A. holding aloof from other denominations?

Answer -- The I. B. S. A. do not hold aloof from any de-nomination. We welcome all to any class, at any time, in any denomination. We do not hold aloof from anybody. Why do we not go to a cathedral and hold meetings? They have not asked us to. Why not go to the Episcopal church. They have not asked us. Why not go to the Baptist church? They have not asked us either. We ask all in and try to have our meetings in public places, which will be free to people of all denominations. For instance, we have this beautiful hall until July 20th, and Jews and Gentiles, and people of all denominations have a full right to come here, and feel that they are invited. We do not hold aloof. Any aloofness is on the other side, I think. We say to people of all denominations, "Come with us, and you do not need to join anything."

Question 53 -- What is the present condition of Nero's soul? Where, in hell, is he?

Answer -- I have no private information from Nero, my dear friends. I merely know what the Bible says. It says that Nero is in hell -- the Bible hell, not in the hell of Dante, which is a quite different matter. Dante, you know, had a large imagination and he pictured purgatory and described how he went with an angel and looked into different places. He saw some with their heads down in the fire and their feet up being roasted; others had their feet down and the flames were coming up around their bodies; others were being rained upon with molten fire; others were being chased by devils with pitch-forks, and still others were being frozen. People living in cold countries are supposed to like heat, and therefore Dante imagined that in purgatory they would be frozen. All this is imagination. As for hell, Dante did not dare to describe it. He went to the door and said, "He who enters here abandons hope," and did not enter.

The soul of Nero is where other souls are -- it is dead. There was no fake about it. The devil is wrong in saying he is more alive than when he lived. He will stay dead until the time when the great Life-Giver will call him forth, as the Master said, John 5:28, 29 -- "Marvel not, the hour is coming in which all who are in the graves will hear the voice of the Son of Man and come forth; they who have done good (the saintly class, having divine approval) unto the resurrection of life." They will have the perfect life, "changed in a moment, in the twinkling of an eye." As the Apostle says, "Every man will come forth in his own order," in his own band, or company. How many bands there will be I do not know, as God has not revealed it. I know not in which of these bands Nero shall come forth. I know they shall come forth. Jesus says, "They shall come forth unto a resurrection of damnation." Yes, my brother, the word damnation is there, but it is a very unfortunate translation, which has confused a great many of God's people. This is an illustration of how the human mind works when it is twisted by false doctrine. The translators, having in mind the eternal torment of the wicked, when they came to this word translated it damnation, whereas, had their minds not been beclouded they would not have so translated it. It does not mean eternal torment any more than it means potatoes. It means crisis, it means decision. They will come forth to demonstrate fully whether they will come into harmony with God and prove worthy of life, or not.

The test now is not such a test. We are having our crisis now. If we have heard his voice, accepted his terms and entered into a covenant of sacrifice, then, having bound ourselves by this covenant to be his disciples and walk in his footsteps, our crisis will begin there, and continue through the remainder of our lives to determine whether we will obtain the prize of the high calling.

When the world will come forth from the tomb they will come forth to a crisis; not damnation at all. The same word occurs five times in the same chapter and in only one other place is it mistranslated damnation. We see the meaning of the word crisis. The sense of the Greek word has come into the English word also. We have incorporated words from various languages, and we use the word in the English in exactly the proper way. As for instance: If the doctor comes to a home and some one has a fever. We ask, "Is it a serious case?" He says, "I cannot tell until the crisis." What does he mean. The turning point, or point of decision, which will be the seventh, fourteenth or twenty-first day, as the case may be; it will always come on a seven, and when that is reached there will be a change for the better or worse. That is the meaning of the word crisis. If the doctor

would come in and, after examining the patient you would ask him as to the outlook, and he would say, "I cannot tell until the damnation," what would you think of that? That would be the translation given in John 5:28,29, and it is equally absurd there.

The dead shall come forth to a resurrection of judgment, of testing, a crisis will be reached in their affairs. From that time they will not be allowed to do as they please. They will be compelled to be obedient to the rules of the kingdom, or receive stripes. If they resist far enough they will die the second death. If they respond to the opportunities they will be raised up to perfection, and by obedience to God they may have everlasting life.

Question 54 -- If the new Age is soon to begin, as stated by you this afternoon, will it be necessary for every man to die in order to gain that new life; or will it be possible to receive the benefits of the new covenant and not die at all?

Answer -- We understand the Scriptures to teach that when the Kingdom of Messiah is inaugurated it will be in the midst of a time of trouble. Undoubtedly if it is to be the greatest trouble the world has ever had, as the Scriptures declare, it will be a serious time. We imagine many people will lose their lives. If they lose their lives they will need to have a resurrection from the dead. A great many will pass over from the present to the New Age, and the kingdom being established, they will not need to die. They may raise up more and more to perfection, and finally get everlasting life without ever going into the tomb.

But I think of another part. Someone may say, "Has not the sentence of death passed upon the whole human family, and would that not mean that they must go down to death?" They are all in death; you are in death. Every one is born under the sentence of death. It is not necessary that those whose reprieve comes in should go the whole length in order to be awakened. Let us illustrate the matter. Suppose all in this audience had been brought under the sentence of imprisonment for life; instead of the prison of death it is the prison of Springfield. Suppose the patrol wagon came and took away a load to prison, and came. after another, and another, but there are some still remaining here. Suppose the Governor, or Mayor, or someone having authority, granted a reprieve and set aside this sentence. Would it be necessary for us to go to prison and come out again? The reprieve would cover that. So some have already gone down into the prison of death, others are on their sick beds and on the way, while some of us still have a measure of health and strength. When the new covenant is established it will not be necessary for such as are living to go down into the prison.

Question 55 -- Do you deny the divinity of Christ?

Answer -- By no means, dear friends. It is a very remarkable thing that there are some who seem to greatly misunderstand what we have to say. You will find in this city and in every great city I suppose scores who will deny that Jesus ever had a virgin mother; scores who will deny that He had any prior existence. No one says anything about their denying the divinity of Jesus. I do not accuse them. Do we not claim that Jehovah was His Father? Do we not deny that Joseph was His Father? We certainly do claim the divinity of Christ; that the divine Father was His Father; that He was begotten and specially born of a virgin, and therefore, was "holy, harmless, undefiled, and separate

from sinners." Do we claim he was the heavenly Father when a man? No we do not claim He was His own father. That would not be Scriptural. If anyone thinks He was His own father, and His own son, he does not know what he is talking about.

As to what He is now. We believe He is divine now. The Bible says so. "Him hath God exalted and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Already the angels are bowing to Him, and by and by every knee on earth will bow. Moreover, Saint Peter says the church is begotten to the divine nature. While it does not say Jesus is a partaker of the divine nature, we understand him to teach that thought.

Question 56 -- How could Jesus be a perfect man as Adam was, without .being sexless?

Answer -- This is a question that no one in the world can answer because there is no information on the subject. The Bible presents to us the fact that Adam was created origin-ally somewhat after the order of the angels. That is to say, he was not capable of producing his own kind, but for the purpose of having a race God divided him into two persons, taking Mother Eve from his side. Thus Adam became twain, and filled the earth with a population, in order that all might come from one man. Whether Jesus was like Father Adam before Eve was taken from his side, or like Adam afterward, no one can answer today. Nor is it necessary for us to do so, as we are all satisfied, I am sure.

Question 57 -- Why is Jesus called the Only Begotten Son of God?

Answer -- In the first chapter of John's Gospel the Apostle describes the Lord Jesus in His prehuman condition. He says, "In the beginning was the Logos (the Word, or messenger or mouth-piece), and the Logos was with God, and the Logos was a God; the same was in the beginning with the God. By Him were all things made that were made; without Him was not one thing made that was made. And the Logos was made flesh and dwelt amongst is, and we beheld His glory as of the only begotten of the Father." John beheld His glory as of the only begotten of the Father. The chapter declares He was the only one the heavenly Father ever created, and all things were made by Him. He. Himself was the Father's creation, and in all subsequent work of creation He was used as the Father's active agent. This agrees with all other statements of Scripture; that He was the beginning of the creation of God: the Alpha and Omega, the beginning and the ending, the first and last. He was the one whom the Father created, and the Father through Him proceeded with all creation. So the Apostle says, "There is one God, the Father, and one Lord Jesus Christ, by whom are all things, and we by Him."

Question 58 -- Why do you make so much of the torment question, Pastor Russell? Have not we ministers thrown it away long ago?

Answer -- I am not making much of the torment question; I am trying to do away with it. Now it is true, dear friends, that some ministers still hold to the doctrine of eternal torment, and others do not.

The number who preach eternal torment after the old style is small. If they would preach it their congregations would be still smaller. People can no longer believe such things. They are getting more intelligent every day, and the ministers know it; besides, not many ministers believe in eternal torment. They may not say anything about it in the pulpit, and many will teach it in this manner; they preach about "second death," bringing it down in a solemn voice, and let the audience imagine flames, devils, etc., out of second death, but you know second death does not mean eternal torment. Those set free from the first death may be in danger of second death. Some are contentious and some are not. It is not for us to judge. It is for us to present the truth. Many ministers would like to be free from their denominational restraints, but lack the courage to face the issue. Some say, we believe, the wages of sin is death. The Church of England decided its membership could believe in either fiery hell or death.

Question 59 -- Please explain "The wicked shall be cast into hell, with all nations that forget God." Is this hell the place for all, including the church?

Answer -- In the first place, people who forget God must be people who have known Him. No man can forget what he has not learned. The time for most of the people to learn of God will be in the future. There are very few in Springfield who know God in the true sense. You and I find that we are daily coming to a better knowledge of God. Jesus said, "This is life eternal, that they might know Thee, the true God." How many know him in that sense? Every one must come to know Him before they can forget Him.

But who are these wicked ones referred to by the Psalmist? We have looked up that particular text and remember how it reads. According to the Hebrews it should read this way, "The wicked shall be returned into sheol, together with all nations that forget God." It means to go to sheol a second time, or it is another way of saying they will go to second death. Into sheol everybody will go the first time; not merely the wicked, but every one; the rich and poor, black and white, male and female, every one shall go to sheol, but they cannot go there a second time unless the son shall first set them free. We learn that it will be his work during the millennial age to release these prisoners from the state of death. He will say to the prisoners, "Show yourselves. Come forth." During the thousand years of Messiah's reign all these prisoners will come forth. All who do not prove themselves worthy of everlasting life during that time will be returned to sheol. It is simply another way of expressing the second death.

Question 60 -- Was the tree of life literal or figurative? If literal, please explain.

Answer -- I see no reason for thinking that the serpent was not a real serpent; or that there was not a real garden; or that our parents were not real man and woman: or that the trees were not real, and bearing literal fruits. It was not anything about the tree that constituted the sin, but an act of disobedience. If obedient to God they would have learned righteousness first, and then have been brought to a knowledge of what sin would be afterward, but they were permitted to take their course and learn about sin first by plunging into it. After 6,000 years of sin and evil they are to be permitted to learn righteousness. They learned sin first and will learn good afterward, whereas, by obedience they would have learned good first and then had a secondary, or indirect knowledge of

evil. That is to say, after coming to a knowledge of righteousness, He would have explained to them the tendencies of sin, without participation on their part, as you might learn about drunkenness without becoming drunk.

Question 61 -- Does God's Word anywhere say that God knows at the time of anybody's consecration that the one consecrating would be faithful?

Answer -- There is nothing in the Bible to indicate anything of that kind.

Question 62 -- In those days men shall seek death and shall not find it; and shall desire to die and death shall flee from them. (Revelation 9:6.) Please explain.

Answer -- The book of Revelation is a symbolic book, and I believe it cannot be rightly understood except as a whole. We would not be prepared this evening to explain it as a whole; therefore we believe it will be best to leave this little portion for future explanation.

Question 63 -- Do you think those going beyond 1914 will go into the great company class?

Answer -- I do not know, and my think, or guess, would not be of any value. I think the less guessing we do the better. As respects 1914, we have some reasons for believing that to be a very important year. We have never set forth any-thing to indicate that our view in the matter was infallible. I do not know positively that the Times of the Gentiles will end in October, 1914, or at any other particular time. We think there is strong reason for believing that the Gentile Times will end in October, 1914. We give it as our opinion, and set before you the Scriptural reasons. Some may believe and some not. This is our thought, and if it is correct, about that time, or shortly thereafter, a great time of trouble will come upon the world. Not a burning of literal fire, but a 'symbolic fire, in that the world will pass through fiery experiences, in the midst of which Messiah's kingdom will be established.

Question 64 -- Have the great company class been developing all through the Gospel Age;; or will they all come out through the time of trouble?

Answer -- We have already answered that in the Studies in the Scriptures, and perhaps a second reading will give better light. The fact is, the great company is not to be known to you, or me, or any other individual. There will be no such class until the Lord shall make the decision, as represented in the parable. He is represented as having given certain talents to His servants, and upon His return He reckons with the servants, and that means the church. Some will be in one class, and others in another. That classification will affect the dead as well as the living. In God's providence, some may have been experiencing the tribulation which belongs to the secondary class, during the gospel age. We cannot determine who are of the little flock.

Question 65 -- What is the difference, if any, between the seed of the woman and the seed of Abraham,

Answer -- The difference is that in the case of the Lord speaking to Father Adam and Mother Eve, and the serpent, when pronouncing the sentence upon them for sin, He said the seed of the woman would bruise the serpent's head. This represents a class of persons or personages who would become superior to the serpent, and therefore have power to crush out evil. I do not know whether this refers to a number of individuals. Presumably it refers to a number, because in the epistle to the Romans, I believe in the sixteenth chapter, we read, "The God of peace shall bruise Satan under your feet shortly." That shows who the seed of the woman is. Of course it is not the church without the tread. When we look at other statements about the seed of Abraham we find it to be the same class, because his seed is Christ. If you and I are Christ's we are members of His body. So the seed of the woman and the seed of Abraham are different ways of referring to Christ and the church.

Question 66 -- What is the soul, from the standpoint of the Bible! Is it immortal?

Answer -- This is a large question for a question meeting. It would take an hour to discuss the soul properly. I will tell you what a Methodist bishop said, and perhaps that will be of great value to some. He was asked to give a definition and said, "A soul is without body, shape or parts; it has neither interior nor exterior, and you could put a million of them in a nut-shell." He might equally as well have said a billion, or a thousand million, because the bishop merely described nothing. Without interior nor exterior -- that is nothing. Without body, shape or parts -- that is nothing. How can you fill a nut-shell full of all kinds of nothing?

According to the Bible the soul is a very different matter. We find that people, in discussing these matters, use soul and spirit interchangeably, sometimes one and sometimes another, but the Bible distinguishes, and we are not to mix these terms. You know what the body is, and what the spirit of life is. The body of Adam was formed out of the dust of the ground. That was his form, his shape. God breathed into his nostrils the breath of lives (plural), the breath common to every living creature. The difference between Adam and the other creatures was not in the breath, or spirit of lives. Man had the same kind of spirit of life. The difference was that man had a finer organism. How do we know? Stand a man alongside of a dog. Look at their heads. The one slopes back; there is no place for the intellectual qualities at all, or at least a very small place for the thinking apparatus man has. He has more brain than the dog. If we could make a dog with the same head as a man, he would think the same as a man, but God did not endow the dog, or any other brute, with the same capacity as man. He was in God's likeness, because he gave him the superior mental powers. When the breath of life entered the organism man began to move his arms and hands, his brain began to work, he began to think. The Bible calls that the being, the individual; not the body, not the life, but the thing that results from these, the soul. The Bible always addresses the soul, not the body. You would never think of talking to my hand.

You would think, "What does the hand know about it?" You do not address my brain, but my intellect. The brain is the center of the intellectual power. It is that power you are addressing, not the matter of the brain. You are addressing me, a thinking personality.

As soon as the breath of life leaves, the body would be as before. The spark of life having gone there would be no soul. Where does the soul go? it would not go anywhere. We have a candle. You blow out the light (not out of the window), I mean you extinguish it. It does not go to some other place, but is simply extinguished. So with man. When the spark of life is extinguished the soul is dead. The Bible says the soul is asleep, using a very beautiful figure of speech. God has provided for a future life. We say in one breath that the man is dead and in another we say he is merely asleep, because God has promised that he shall be awakened. It is not the body that shall be awakened; it shall return to the dust, and the spirit shall return to the God who gave it, but how could the spirit return to God unless it wiggles off in some way? The spirit of life is the privilege or power of life. This privilege was granted to Father Adam under certain conditions. As soon as he violated the conditions he forfeited the privilege. He did not die that minute. God allowed him to hold on to the spark of life as long as he could and fight the thorns and thistles, but when he died it was his no longer. It was in God's hands, as you might give a man an option on something. Suppose I give you an option on my coat until tomorrow morning. Then I would say, the option is out; the privilege is broken. So man was given the privilege of living if he would continue in harmony with the Creator. That right which was given him passed to God when he died; it was no longer his right. When Adam's children were born they had only the spark of life which he had given them. When they died their right to life returned to the giver of life.

How can they ever get life? Another way has been provided, through the great love of God; and it is only by appreciating the very great love of God that any one will ever have life again. He that bath the Son bath life, and he that bath not the Son shall not see life. The whole arrangement is bound up in Christ. When Christ shall come to establish His kingdom, and the time for the awakening of the dead shall come, all shall come forth from death. Not that the body will be awakened; its elements may be scattered over the earth. What the Bible says is that God shall restore that soul. "Thou wilt not leave my soul in sheol." God raised Jesus from the dead; He did not leave His soul in death. So every human soul shall be raised, but not the body.

An infidel propounded the question. A man died and was buried at the foot of a large tree. Years afterward they had occasion to dig down at the base of that tree, and they found that the roots had absorbed the body, and had taken the shape of the man's body. The tree had been used for various purposes; some had been shipped to different parts of the country, and how could that man get his body back? How could God resurrect that body? He was stumbling over thoughts which God never put in the Bible. The Scriptures inform us that God will give that man a body as it pleaseth Him. Those who are of the church will have spirit bodies, and the world will have human bodies. What the Lord guarantees is that the soul, the being, shall come back. God will see to it that the body produced will be a perfect counterpart of the one that went into the tomb.

Question 67 -- Enoch was translated. What did it mean? What did it represent?

Answer -- The Bible does not explain; I will not do so either. I do not know.

Question 68 -- You say fallen man cannot enter Into a covenant with God. Upon what basis did God make a covenant with Israel? Would such restriction apply to Moses, he being fallen also?

Answer -- Moses was imperfect, because the Bible tells us there is none perfect, no not one. When we say God could not make a covenant with fallen man, the thought is not that He could not, but He would not. It would be a useless matter to make a covenant with fallen man, because they could not keep it. In the case of Israel, God said I am going to bless the seed of Abraham, and you, the natural heirs of Abraham. Would you like to have Me take you to be My people? Would you pay off? If you think so I will give you a chance to try it. I will give you a law, and if you can keep that law I will agree that by virtue of keeping it you are perfect, and if perfect you will be able to go on keeping it and live for-ever, but if you fail you will die. So there was a tentative agreement, a provisional agreement. God had a right to do that. Not that Moses was perfect, or that Israel was perfect. God said if you would like to try I will treat you as though you were perfect. I will give you sacrifices to represent the true sacrifices, and these offered year by year will cover you typically; you will be counted as though you were righteous for one. year, and in that year you may show Me how you can keep My law. If you can keep the law I will fix all of the rest.

Question 69 -- Have all of the bride class passed beyond the veil, and are the great company the only ones left upon the earth?

Answer -- I hope not, my friends. I have no inside information, but I hope we are still permitted to hope that we may make our calling and election sure by walking in the foot-steps of Jesus. I have no reason to think that the bride class is complete.

Question 70 -- Is developing the fruits of the spirit walking in the footsteps of Jesus?

Answer -- No, we are not to mix figures. 'Walking in the footsteps of Jesus is one figure, and developing the fruits of the spirit is another. They may represent the same thing, but we are not to confuse these things. The Apostle enumerates the fruits of the spirit, kindness, meekness, patience, brotherly kindness, love. Is that walking in the footsteps of Jesus? No, not exactly, but as we seek to do as Jesus did, it will lead to the development of those fruits or graces. Obedience to the Lord's arrangements develop these fruits in our characters.

Question 71 -- When a man is resurrected will he have knowledge of his former life?

Answer -- We would make a distinction, first of all, between being resurrected and being awakened. To be awakened is one thing, and to be resurrected is quite another. Mankind in general will be awakened in order to have a resurrection, but the raising up, or resurrecting, will be after the awakening. They will not be raised tip while asleep in death, but after the awakening.

In answer to the question, then, I would say, yes. Those who are awakened will have the same qualities of mind as in their former life. They will remember their experiences in the former body because their brains will have the same convolutions and impressions which they had in it. The

same thoughts will be produced, as is illustrated by a talking machine record. You have the record and can make duplicates, and when you put them on the machine they produce the same sounds as the original record. The new body will have the same thoughts as the former body had, and in that sense their identity will be preserved. I suppose the physical form will be preserved, that people may know themselves by personal blemishes and peculiarities. I think they may get rid of their imperfections. The time for getting rid of these is the whole thousand years of Christ's reign. During that thousand years they will be raised up out of their imperfections, and not until the close will they be wholly free.

In the case of the church it is different. Their trial takes place at the present time, and these trials are for the purpose of testing the saints of God to find out whether they are loyal to the core. To such as are proven loyal will be granted the glorious change in the first resurrection. They will be given spirit bodies; a perfect organism with the spiritual mind which they now have, and that will be their resurrection. Theirs will be different from the world's resurrection, and they will know each other, not by knowing the spirit bodies, because these bodies will be entirely new. I cannot tell how they will know each other, for as the Lord says, now we know in part, but then we shall see face to face.

Question 72 -- What did Jesus mean, when after His resurrection He said, "A spirit hath not flesh and bone as ye see Me have?"

Answer -- He meant that a spirit being did not have flesh and bone. The disciples were frightened. They had certain indefinite ideas respecting spirit as people have today. I do not know to what extent the spirits of that time might make certain commotion, as they do today, but the disciples did not know whether the object before them had tangible flesh and bone like their own. You know the doors were closed and they could not believe one could come in and have a flesh and bone body. They thought they saw a phantom, and Jesus, to inspire their confidence, said, "Do not be afraid. A spirit hath not flesh and bone as ye see Me have. Come and handle Me. I will eat some fish." He said to Thomas on another occasion, "Thrust your hand in My side; put your finger in the print of the nails. It is not spirit you are seeing." He had materialized. He was made alive as a spirit being. He had the power of a spirit being, to materialize and dematerialize. He did not have these powers when a man, during the 33 years of His earthly life. It was after His change, and becoming a spirit being again, that He had the same power as other spirit beings.

Question 73 -- How long will the time of trouble last?

Answer -- My dear friends, it will last with some people a good while. The time of trouble lasts according to the degree of the disposition of God in the heart of man. The Scriptures speak of the fire of that day, which shall burn up the wicked and leave them neither root nor branch. What does it mean? I presume that the fire of God's indignation will burn against unrighteousness during the day of Christ, until every root and branch of sin is thoroughly consumed. If anyone holds on he himself will be destroyed in the second death, but as to the time of national trouble, such as has not been before, no one knows how long it will last. I may guess, and you may also. You may take in more things than I. My thought would be that the severest period could not last more than a year.

How suddenly it may come upon the world, or how gradually it may pass away, I do not know, and I think no one can.

Question 74 -- What is the work of a presiding elder?

Answer -- The work of a presiding elder is not defined in the Bible. No such thing as a presiding elder is mentioned in the Scriptures.

Synopsis of Discourse by C. J. Woodworth

Subject: "THE GREAT COMPANY AND HOW TO STAY OUT OF IT"

WHEN the Apostle tells us in 2 John 8, Look to yourselves that ye lose not those things which we have wrought, but that ye receive a full reward, he is teaching us that we may gain the heavenly reward we seek, but not in as full a sense as if we pursue a course more pleasing to our Heavenly Father.

Instead of teaching that the saved of our race will all be saved to the same thing, the Scriptures show two degrees or kinds of heavenly salvation, and two degrees or kinds of earthly salvation. In the second chapter of Genesis we are told that the stream which went forth from the Garden of Eden was divided into four parts. This is a scriptural recognition of the fact that from Adam, the original fountain of life placed in the Garden of Eden, will flow four streams. The Christ company, who are to sit down with Christ in His throne; the great company, who are to stand before the



throne, having the palms of victory but without the crowns of glory; the ancient worthies, the Jewish fathers, Abraham, Isaac, Jacob, Daniel, etc., who are to be made princes in all the earth; and the world of mankind, who will constitute the subjects of the Kingdom over which the ancient worthies will rule. The same lesson is taught in the division of the Levites into four camps, each located on different sides of the tabernacle. It is also taught in the Apostle's statement in 2 Timothy 2:20, that in God's great house there will ultimately be found four classes of vessels to His praise.

Our study this afternoon is not as to which of the earthly classes may ultimately include us, for we have given up our earthly hopes in exchange for heavenly hopes. The question is whether we shall be wise virgins, faithful students of our Father's word, or foolish virgins (pure of heart) who build our faith structures with the wood, hay and stubble of human tradition, or with the gold, silver and precious stones of Divine Truth. The Apostle says the fiery trials of life will try every man's work so as by fire, and intimates that unless we have built wisely we shall suffer loss -- not go into eternal torment, but fail to gain the great reward which otherwise might be ours.

The question is whether we shall be branches in Christ the vine, which go onward to fruit-bearing, or whether we shall be the other kind of branches, principally devoted to leaves (professions), or tendrils (feelers after earthly honors and emoluments). Christ said of a similar class in His day, "How can ye believe (effectively) which receive honor one of another, and seek not the praise which cometh from God only."

The question is whether we shall be termed children of disobedience because, though God's children, we have failed to mortify, or put to death, our earthly and sinful tendencies; whether we are sinners against the covenant we have made with God to lay down our lives in His service; whether, like Lot's wife, we look back to the earthly good things we have given up, or whether we retain the singleness of heart and purpose, without which the prize of the high calling cannot be gained.

The question is whether, as babes in Christ, we will wink at the unscriptural divisions of God's people, into followers of Paul or Apollos, Cephas or Luther, Calvin or Wesley; whether, like Rahab, we will be in the citadel of error when it falls, or like Joshua who caused it to fall; whether, like the fitches and cummin, we shall easily divest ourselves of the entangling associations of life, represented by the pods from which the filches and cummin are so easily shaken, or whether we shall be like the "bread-corn" which requires a vast amount of threshing before it will let go of the close-clinging chaff.

The question is whether, like the rejected members of Gideon's army, we shall forget our mission, and bury our heads in the waters of truth, or whether, with equal appreciation of its message, we shall remember why the Lord gave it to us, and will drink of it, with our eyes out over the horizon, seeking to serve, to spend and be spent in the Master's service.

The question is whether, like Caleb and Joshua, we shall retain our confidence in Him who has called us, and bring back true reports of the land we hope ere long to possess, or, whether we will be of the larger company that through fear and faint heartedness never enter in. Shall we rejoice to lay down our lives for the Lord's brethren, or shall we, through fear of this sacrificial death, be all our lifetime subject to bondage?

The question is whether we shall be like the servant who hid his Lord's talent in the earth (in earthly enjoyments and pursuits), whether we shall be double minded, having some idea of attaining heavenly things and some idea of getting all we can of earthly things, whether, like Obadiah, we are merely friendly toward the Truth and those who stand for the Truth, but conceal our interest for fear of the consequences to ourselves and our families.

If, in these tests of faith and character, we come off victorious in the Lord's sight, we shall not need to be of those who wash their robes and make them white in the blood of the Lamb, in the great tribulation with which this age will close, but will keep our robes unspotted so that they will not need such a general cleansing. If we have fled to the Lord before the winter time of His disfavor has come upon the man-made systems of our day, we shall be spared the rigors of the flight of which He said, "Pray that your flight be not in the winter," and we shall be spared, too, the bitter disappointment of saying at that time, "The harvest (the time of special favor) is past, the summer is ended and we are not saved" (not saved with the chiefest salvation, with the salvation to which we aspired).

In the time of Zion's travail these children of God will all be delivered. Let us be glad of our hope that we shall be of the Manchild delivered before that travail comes. Let us hope we may not be of the lambs or goats found together in the nominal sheepfolds when the time has come to wind up present ecclesiastical systems. All down the age, some of God's children have been "turned over to

Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord," because they have not lived up to their covenants. The sufferings of the scapegoat class, turned into the wilderness, dying of thirst, hunger, snake bites, thorns, briars, burrs, fleas or attacks of wild animals, were far greater than those of the Lord's goat, killed sacrificially. Those who withhold from the Lord what they have promised Him suffer far more than those who fight manfully the good fight of faith and lay hold with both hands on the hope set before us.

The Great Company class will say "Alleluia, let us be glad and rejoice" as soon as they perceive that the Church is complete, but, like Rebecca's damsels of old, they must go the same long journey as the Bride class, only to be received as servants in the end. Shall we enter fully into our inheritance now, while the door is still open to do and dare in the Master's cause, or shall we be like that class mentioned in Ezekiel 44 that finds the door shut because the start is made too late, and must know that forever the heavenly priesthood, the prize of the high calling, is closed, and the most that can be then attained is the place as keepers or servants in the Temple? Let us rejoice if we are heirs of salvation at all, but let us resolve, by God's grace, that we shall, in the words of our text, "Look to ourselves, that we lose not those things that we have wrought, but that we receive a full reward" -- all that the Father is pleased to give to those who love Him supremely.

Discourse by Brother Rutherford.

Subject: "THE KINGDOM"

IT IS MY privilege and exceeding great pleasure, dear friends, to have a few words to say to you now concerning the Kingdom, and as a basis for the presentation of what I shall say I will read the words of the Prophet Daniel, chapter 7 and verse 14, "And there was given to Him (the Christ) dominion (rulership) and glory and a Kingdom, that all people, nations and languages should serve Him; His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed." (Daniel 7:14)

The dearest theme to our hearts is that of the Kingdom. It has been the dearest theme to the hearts of all who loved righteousness and truth, and hoped for the better conditions, during the past four thousand years From the time God directed Abraham to leave his own country and go to a distant land to this day, those who have had a hope in their hearts for the betterment of mankind have received with gladness any news concerning the Kingdom It has been the theme of the holy prophets since the world began. The greatest of prophets began his ministry by an announcement concerning the Kingdom.

The Kingdom spoken of by him (John the Baptist) had reference, not to the dominion, but to the Kingdom class, the royalty, those who should compose the ruling power. The Lord Jesus Himself began His ministry by speaking of the same thing. His parables abound with statements concerning the Kingdom. He taught His followers to pray, and thousands have ever since prayed, "Thy Kingdom come, Thy will be done on earth as it is done in Heaven." Since He left the earth, down through the age, the Christians having hope in the return of the great King have prayed thus, waiting and looking for the coming thereof.

Why is this so? Because to the Christian it means the full consummation of the hope of the Church. It means to them the reward for their faithful fight while on earth, with the privilege of bringing blessing to all of the families of the earth. It means the great climax of the history of the world.

When shall this Kingdom be established? You have heard from this platform how Father Adam was given a dominion and forfeited it, and how God has called a class to constitute the royalty of Heaven, a reigning class, to restore the dominion. You have heard from the last speaker the qualities necessary to enter into that Kingdom class. The Kingdom comes at the close of the age when that Kingdom is to be established in full power and glory. There is nothing as dear to our hearts as this, I am sure. My purpose will be to try to present some evidences this afternoon as to when this Kingdom shall be established.

We realize the fact that there are many people through-out the world who name the name of Christ, who say we should know nothing about it. In support of this theory they cite the declaration of the Lord Jesus in which He said that not even the angels in Heaven knew. They say, "How do you poor, mortal creatures expect to know?"

We want to call attention to the fact that when Jesus stood on the Mount of Olives, with about 500 disciples gathered about Him, before He ascended into Heaven they said to Him, "Lord, wilt thou at this time restore again the Kingdom of Israel?" He replied, "It is not for you to know the times and

seasons which the Father hath put in His own power." He did not say no one should ever know. He told them to go up to Jerusalem and abide until they should receive power after the Holy Spirit would come upon them. Ten days later the apostles understood being begotten of the Holy Spirit. This was the first time anyone on earth had understood the mysteries of the Kingdom. Saint Paul seems to have had a clearer vision than any of the apostles. He wrote, "It is not needful for me to write unto you concerning the times and seasons," the thought being, you are all children of the light and when that time comes you will understand the evidences.

It is our purpose at this time to present twelve reasons why we believe the Kingdom is near at hand. We have heard in recent months of some who have made a consecration to the Lord and for a time have been striving to walk in the narrow way, who say they are fearful that the Kingdom will not be established at the time they supposed when they made a consecration. Have we heard of that? My purpose in presenting these twelve reasons is that our faith might be strengthened, and that we might be spurred on, to press with greater energy toward that Kingdom.

We realize that it is only by the eye of faith that we beheld the Bridegroom, as we have just sung. If you have been begotten of the Holy Spirit, having your mind illuminated, if you are bending all of your energies to participate in that Kingdom, you are assured you shall not be in darkness. "He hath not failed in one of His good promises." Circumstantial evidence is one of the strong ways of proving a fact at issue. I shall not try to present the chronology of the Bible, but what is spoken of in a legal sense as circumstantial evidence. Many people do not understand why we expect something to transpire next year. If it does not transpire next year we will be all right anyhow, if we have walked consistently in the narrow way. If it does transpire, you who have not taken this course of following in the footsteps of Jesus will be in a sad predicament.

The Apostle spoke of the age closing at a time when greater light would be coming upon the world. Greater light, therefore, is the first reason. The Prophet Daniel, who was given a vision of the Kingdom, asked when it should be established. He was told to close up the book and seal it until the time of the end, and then knowledge would increase and the wise would understand. The wise would understand, but the foolish would not understand. Do we see any evidences of a fulfillment of this prophecy? We must be blind indeed not to see. The world sees these things but knows not of the promises. We who know that God's Word contains these promises, seeing them fulfilled in facts and circumstances, set these down as evidences that the Kingdom is about to be established.

The Lord Jesus Himself, and He is a competent witness, to be sure, stated to us that this age should close with a harvest time, and in that harvest time there would be a separation of the wheat from the tares. He furthermore said that at that time He would be present, that He would gird Him-self and come forth, and causing His followers to sit down He would prepare for them to eat. He said He would have a servant and through him He would bring food to the house-hold, that they might feed thereupon. The world knows nothing about these promises, but His holy people recognize that the Kingdom is at hand by the fact that these things- are being fulfilled.

Then there is a third reason. The Apostle Paul says that the Lord Jesus shall appear with a shout. Those who have endeavored to interpret the Scriptures before the time for them to be understood, have said this means that the Lord Jesus will appear in a cloud and announce to the world the establishment of His Kingdom, and everyone would see Him at once, but we ask, if the people of

Springfield could see it how could those in China see at the same time? We must distinguish between symbolic and literal language. This word shout has a twofold meaning, the one being that of encouraging and the other to frighten.

The Scriptures do not say that the Lord Jesus shall appear for the establishment of His Kingdom by shouting Himself, but at time of His appearing there would be a shout. Have we heard the shout? The world is hearing the shout but have not recognized it. Those whose hearts have been wholly consecrated to the Lord, and who have been following the teachings of the great taster for the past forty years, have heard the encouraging shout day by day. This shout is encouraging one class because of the presence of the Lord. With the greater light opening the minds of the people to their greater rights and liberties, they are rising to strive for equal rights of men, and encouraging each other. I call attention to the fact that about 1874 the first labor organization was started with a small membership. From that time the shout has gone up until today in every civilized country all sorts of labor organizations are very strong. Their shout is "Help each other."

I call attention to the fact that this shout has had an opposite effect upon another class. It has frightened the tyrants on their thrones, the financial and political monarchs, all of whom are fearful that they may be removed from their positions of present advantage, and be brought down to the common level. Thus we see the fulfillment of the Apostle's prophetic statement.

I call attention to another point. The Apostle Peter says, "In the last days (meaning the last days of this age) there shall come scoffers, walking after their own lusts, or desires." They would ask where is there any evidence of His presence, for since the fathers have fallen asleep all things continue as from the beginning. "For this (he adds) they are willingly ignorant of." Ignorant of the fact that the Kingdom is about to be established, the greatest event in the world's history. Do you hear any scoffing? The world is full of it. Only those who know of these statements in the Scriptures could know what it means. Clearly, then, the scoffing would come, not from the world in general. The Apostle addressed this to those who claimed, at least, to be Christians, or wished to be known as such. These would scoff because of their ignorance. When would this scoffing come? At the presence of our Lord when He would come to establish His Kingdom. How could this come until someone announced His presence? It could not come.

Thirty-five years ago, or more, a valiant soldier of the cross set out to study God's Word, and as he studied that Word in the light of the Holy Spirit, the truth of the matter began to become clear to him, and he proclaimed the fact that the Lord Jesus was present, and that the time had come for the establishment of the Kingdom. A short time there-after he began the publication of a journal across the top of which is written "Herald of Christ's Presence." This has been going to your homes about twice each month, gladdening your hearts. The ignorant, however, scoff, saying, "Who knows anything about that?" "A man must be crazy to think that. Where are there any evidences of His presence? Are not things going on as before?" I say this, not to complain of them but to encourage your hearts that the time is at hand to establish the Kingdom.

I want now to examine a statement of the Lord Jesus Himself in the matter. You remember a few days before He was crucified He went out and stood on the Mount of Olives with His disciples. They said to the Master, "Tell us, what shall be the evidences of your presence and of the end of the age?" The Lord Jesus did not say to them it is going to be in 1914 or 1915. He proceeded to lay

down a certain number of signs and reasons by which those living at that time, and who would have their lamps trimmed and burning, their minds enlightened by the Holy Spirit, would be able to see and understand. These we wish to examine as the fifth reason.

I call your attention to the thirty-first verse of the twenty-fourth chapter of Matthew: "At that time (the close of the age) shall He send forth His messengers (His agencies) and they shall gather His elect (the wheat class) from one end of Heaven (the ecclesiastical systems) to the other." Has that been done? Yes, it is being done. We frequently hear of a minister of some denomination who says that the greatest objection they have to these people is that "they get out of our church the best people we have." We are not getting them out, in that sense. We are not trying to do contrary to the Lord's will. He has said that at this time one of the evidences would be the breaking down of creed fences. It is His desire that all who are His shall be gathered out by the Truth, and the tare class, who are Christians in name only, shall be bound in bundles and thus gathered together. There is much evidence that this is going on. O ye of little faith, do you doubt that the Kingdom is to be set up in a short time?

As the sixth reason I call your attention to the words of the Lord Jesus in the same chapter, verse 14: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come " The Gospel of the Kingdom could not be preached, in the fullest sense, until the King was present to set up that Kingdom. We have not heard anyone preach the glad tidings that the Kingdom of the Lord was to be set up until during the past forty years. In that time the message has gone forth. One after another has taken up the message and it has gone on and on until today the great Kingdom message is known in every country of earth. It is being published in 33 different languages.

You will remember, in reading the history of the human race in the Scriptures, that the sons of Shem settled on the eastern border of India. There their offspring year after year and generation after generation, held to the simple truths which had come from God, and when the Catholics later sent their missionaries into that land to teach them the Catholic religion they fled back into the mountains of Travancore. They have there used the Syriac version of the New Testament, from which they learned of the things spoken by the Lord Jesus.

I call your attention to the further fact that when Brother Russell and the committee who went with him around the world were about to leave I said something to him about this verse I have just noted. He said, "I think this verse had a partial fulfillment at the time the Bible had been printed in all languages, in 1851, but I am quite sure there is a more complete fulfillment now, in the message of present truth which is now going around the world." When this committee reached Travancore, the descendants of these people who had fled from those who had sought to convert them, rejoiced to hear the message of the Kingdom. One of their natives, who had come to this country to receive an education, after graduating, and receiving the truth, went back to tell it to his people. When he heard Brother Russell was coming he arranged for a meeting. About eight thousand people assembled at the meeting place. When Brother Russell stood up to speak there were several different interpreters to convey the message to that vast assembly. As he spoke the message concerning the blessings associated with the Kingdom soon to be established, they responded with joy. When the sun had gone down in the west, and the shadows of night had fallen, and they could have no meeting without lights, many laid down and slept upon the bare ground until morning so

they might hear more. Has the Gospel gone to these? Yes, and we rejoice that it has. It seemed to reach a climax at this point.

Another Scripture, our seventh point. The Lord Jesus compared the Jewish nation to a fig tree and said, "Now learn a parable of the fig tree. When his branch is tender and putteth forth leaves you know that summer is nigh. So, likewise, when ye shall see these things, know that it is near, even at the doors. Every student of God's Word knows what Jesus meant. The fig tree there represented the Jewish people. When the time would come that the Jews would return to their own country, when their vigor would begin to return to them as a nation, then we might lift up our heads and rejoice, because the Kingdom is at the door. Have we seen a fulfillment? Even the world sees a fulfillment, but they do not understand the precious truth of God's Word about the matter. The secular press advise that the Jews are returning to Palestine in vast numbers, establishing homes, farms, factories, buying land, establishing banks, etc., and growing stronger every day in that land of Promise. More than three years ago I saw there with my own eyes many evidences that they are going back. Even then there were 50,000 in Jerusalem alone. They then had seven banks through which money was being furnished by rich Jews that the poor of their nation might buy land. Today there are about twenty Jews in Palestine who are millionaires.

When did this start. The first evidence of return of God's favor to the Jewish people. was in the summer of 1878. I mention this because this prophetic statement corroborates the time prophecies as shown in the chronology. God's favor had gone to the Jews for 1,845 years, and when the Lord Jesus declared the withdrawal of favor from them, He pointed out that they should no more see Him for a certain time, intimating they would ultimately recognize Him at His return. The Scriptures show a parallel between the Jewish and Gospel ages. At least three prophecies show the same.

In 1878, according to chronology, was the time for favor to return to the Jews. In A. D. 33 favor began be withdrawn from them, but it was 37 years before favor was fully cut off. In calculating the parallel that same 37 years must be added to 1878, and where will that bring us to? You can calculate that. We see this Scripture being fulfilled. The world sees it, but they understand it not. Blessed are your eyes, for they see, and your ears for they hear.

But, mark you, Jesus said, "O ye of little faith." If there are any such here let them hear what He said in this connection. "Verily I say unto you that this generation shall not pass away until all these things be fulfilled." Generation usually refers to the length of human life. According to the latest authorities the average human life is between 36 and 37 years. Therefore Jesus said, when you see these things coming to pass know that it is at the doors; the generation of those standing here shall not pass away until these things have been fulfilled. So the generation now upon earth is the generation that was on earth in 1878, and many of them must abide until God's favor is fully returned to the Jews, and the Kingdom set up.

Again Jesus said, and this is the eighth point, "But as the days of Noah were, so shall it be in the days of the son of man." He then proceeds to say that in that day they were eating and drinking, marrying and giving in marriage, and wholly oblivious of the great deluge to come upon them, notwithstanding Noah had been preaching it. So today, while the feet members of the body of Christ see that the great time of trouble is at hand and the Kingdom will soon be established, the

world lives on oblivious to what is to take place. The world knows there is a disturbed condition of affairs, but knows not the reason, nor what it portends, but the Christian knows it means the near establishment of Messiah's Kingdom.

But we call attention to another condition in the days of Noah. The fallen angels had debauched the human race in mind and body, by influencing their thoughts and by actual contact with them. We know this is a fact. We may expect similar conditions to obtain today, and anyone alive to the situation knows that the world today is more largely influenced by a wrong spirit -- I might say a lewd spirit -- than ever before. My heart goes out in sympathy. The very dress worn by many of the females in our day manifests the influence of evil suggestion by these fallen angels. Some of the cities have an ordinance against some of the females appearing on the streets in some of the costumes used today. The Lord Jesus pointed to the fact that great tribulation would come upon the Church, as well as upon the world, and it is coming now. Some of the noblest characters, after fighting a grand fight for years, have been for months more troubled with evil suggestions than ever before. I have been told by a brother since coming to this convention, "I have had the hardest time in my life recently to keep out evil suggestions." The demons are seeking to overthrow the Church at this time; as the Apostle points out in the sixth of Ephesians, we wrestle not against flesh and blood, but against evil spirits in high places. This is another evidence.

But consider the ninth in the list. The Lord Jesus said that when the time would come for the establishment of the Kingdom the sun would be darkened, the moon would not give her light, the stars would fall from Heaven, and the powers of the heavens be shaken. This is symbolic language.

The Scriptures show that the sun is a symbol of the Gospel, and the moon a symbol of the Mosaic law. We know the moon gives no light upon the earth except as the sun shines upon it, and is thus reflected upon the earth. We well know, as Christian people, that we did not understand much about the Mosaic law until this glorious Gospel of Christ began to shine upon it. Who has rejoiced so much at any time until Tabernacle Shadows explained to us so beautifully the significance of the law types.

The Lord Jesus said that to some who would name the name of Christ, at that time the sun would become darkened. Is that true? I say to you without fear of contradiction, that 90 per cent of all colleges in the world today



deny absolutely the merit of the shed blood of Jesus Christ. These are year after year turning out scores of young men with the title of D. D., to preach the Gospel, who say they have no faith in the fall of Adam and the shedding of Jesus' blood for the purpose of redeeming man. To them the sun is darkened. The Mosaic law is to them a blank. They speak of the sacrifices under the law, where the blood was shed to foreshadow the better sacrifices, as bloody, barbaric sacrifices. The moon has been turned to blood to them and darkened, but to the Christian's heart these bring joy because He sees that by the sacrifice of these animals God was making great pictures which cast their shadows before them, telling of the coming time when the great sin offering should be made for mankind. Do we see them? Yes. Then Jesus said the stars should fall from Heaven. Not literal stars, but those representing heavenly things, the great teachers who have lost sight of the fact that the blessings of this world depends entirely upon the establishment of Messiah's Kingdom; that the only way to get life is through the merit of His blood. These would fall from their position as instructors a! out heavenly, spiritual matters, and speak to the people upon common things, The city papers of Boston recently pointed out that forty churches had been abandoned because no one attended them. There is a famine in the world in this sense. The world notes the fact, but not the reason. The Christian sees both.

I know this from practical experience. It was my privilege to deliver a course of lectures in the colleges of several states a short time ago, and without one exception the professors took issue with me because I stated that evolution was against the Bible. To one of these I said, why is it you endorse the theory of evolution which denies the creation of Adam as a perfect man, his fall, and that the shedding of the blood of Jesus Christ was necessary to recover the human race from the effects of that fall? He said, "We believe not that way, and evolution has come to stay." Not only in our colleges and universities, but in our public schools we see the same tendency. We state these things that our faith might be strengthened that the time has come for the establishment of the Kingdom. How glad we are that these who are thus in ignorance are not going to a place of torture, but when the Kingdom is established blessing shall come to them instead.



IMAGE OF DANIEL II

Another evidence, the tenth. This is concerning the Gentile times. I have heard recently, and you have, too, dear friends, of many in present truth who are consecrated to the Lord and have been walking in the narrow way, who say, "Yes, it is an easy matter to calculate the length of the Jewish and Gospel ages and the Gentile times and to see when the Gentile times end. Of course they end in 1914, but this is no evidence that the Kingdom is to be established then, and no evidence that the Church will be in glory." I take issue with them and by the grace of God hope to offer evidence to prove that the end of the Gentile times marks the establishment of the Kingdom, and the saints in it. The Prophet Ezekiel, in the 21st chapter, verses 25 to 27, speaking as God's mouthpiece and referring to Zedekiah, the last of Israel's kings, said. "And thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God, remove the diadem and take off the crown, this shall not be the same; exalt him that is low and abase him that is high. I will overturn, overturn, overturn it and it shall be no more until He come whose

right it is, and I will give it Him" (Ezekiel 21:25-27.) When did this take place? It is a matter of secular history, as well as chronology, that this overturning came in 606 B. C. Then the Gentile times began. The Prophet Daniel speaks of these times as seven times. A time being a year of 360 days, thus in symbolic time, a day for a year, this would be 2,520 years. Add 2,520 to B. C. 606 and what have 'you? 1914, of course, you say, the end of the Gentile times. But, Mark, the prophet says, "I will overturn, overturn until He shall come whose right it is and when He shall come He shall take it." This means the Christ, of course, and the very thing indicated in our text where there was given to Him dominion and glory and a Kingdom, that all people, nations and languages should serve Him. His dominion is an everlasting dominion that shall not pass away, and His Kingdom that which shall not be destroyed. Will the Kingdom be set up at the end of Gentile times and the saints be in glory? I want to read another Scripture upon that point. The Prophet Daniel had a vision of the four empires to arise following the overthrow of the Jewish nation, and coming down to the termination of these kingdoms he says, "In the days of these kings," not after these days but when they are still in existence, "shall the God of Heaven set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people, but shall break in pieces and consume all these kingdoms and it shall stand forever." Has anyone had this Kingdom? No. When shall this come to pass? In the days of these kings, the last of them,

I call your attention to the words of Jesus to the Church class in Revelation 2:26-27, "And he that overcometh and keepeth My works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of My Father." It is evident the body of Christ are to have a part in the overthrow of the disapproved Gentile kingdoms. The question is, are we to be of the Kingdom class? All will depend upon our loyalty, of which I shall say more later.

Mark the words of the Prophet Ezekiel, that God would overturn until He would come whose right it was, and He would give it Him. When Christ establishes His Kingdom the lease of Gentile dominion must be expired. The question was asked our dear Pastor last week, "Does the end of Gentile times mark the time when the Kingdom class will be in glory with the Lord?" His answer was as follows: "We are inclined to think that the end of Gentile times marks the time when the Lord's consecrated people of the Gospel age, the little flock, will be with Him in their glorious reward." This is seemingly borne out by the declaration of the prophet that the dominion would be turned over to the Gentiles until He would come whose right it is to rule, and then the Kingdom would go to Him. The great time of trouble will be the result of their failure to give up their dominion. Let us illustrate. In New York City it is customary to have leases on houses expire October 1. I am so fortunate, or unfortunate as you may put it, as to lease a house there to live in and my lease expires at that time. I could not be put out until my lease expires if I pay the rent. When it expires the landlord would have the right to eject me, but then only in a legal way. When the time comes for the establishment of the Lord's Kingdom the kings will be full of wrath, as the Scriptures describe it. Because of their failure to vacate they will be put out by force of arms, literally, in the great time of trouble. Therefore the time of trouble upon the church must precede. The Gentile times were intended to fill up the space between the time the Kingdom was taken from the Jews, and the time when Messiah's Kingdom shall be established. It follows, of necessity, that when the Gentile times are ended the time will have come to establish Messiah's Kingdom.

A further point is that the trial of the Church will be ended before the Gentile times close. In this connection we will read from the 149th Psalm: "Praise the Lord, sing unto the Lord a new song." Who can sing it? The Revelator says none except the Christ, the Kingdom class, the royal family of Heaven. "Sing His praise in the congregation of saints. For the Lord taketh pleasure in His people; He will beautify the meek with salvation." That is the time coming when the earth shall be blessed. "Let the saints be joyful in glory, let them sing aloud upon their beds." I am aware of the fact that the suggestion has been made that it is possible a part of the saints may be in glory this side of the veil, in this sense. If the last members have finished their course, and have full assurance that the crown of righteousness is awaiting them, there might be a short time in which the remaining members on earth might have something to do with the establishment of the Kingdom. Clearly, then, the Scriptures show that the saints will be in glory when this takes place. Let the saints rejoice in glory, let them praise God. Let the praises of God be in their mouth and a two-edged sword in their hand. There the praises of God will be in the mouth of the saints. In the eleventh chapter of Isaiah the Christ is represented as slaying the people with the sword of His mouth, the truth. What is the purpose of the sword? "To execute vengeance upon the heathen and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written. Daniel declared that in the days of these kings God would set up a Kingdom which should stand for-ever. It is upon these that the judgments are to be executed. Who is going to do it? This honor have all His saints. Mark the last words, this honor have ALL His saints. If that is true the saints must be in glory.

But let us consider the eleventh proposition. The prophet declares, "Thy watchman shall lift up the voice; with the voice together they shall sing, for they shall see eye to eye when the Lord shall bring again Zion." There never was a time since Jesus ascended into Heaven when the Lord's people have seen eye to eye on the message of the Kingdom, the ransom, justification, consecration, sanctification and the resurrection, as at the present, which is an evidence of the fact that the Kingdom is about to be set up. He says in this connection, "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace -- that publisheth salvation, that saith unto Zion, thy God reigneth." The prophet describes the Christ, likening unto a man, being Jesus the head of the church, the body. The feet are the last part of this body, as it takes a step downward to establish the Kingdom. He continues, "Depart ye (the Zion class), go out from thence, touch no unclean thing, go ye out from the midst of her, be ye clean that bear the vessels of the Lord." Is there not now a separating time, a cleansing of the vessels, a separation of the false from the true? This accords with the teaching of Jesus in the parable, that in the end of the age there would be a separation of the tares from the wheat, and the wheat would be gathered into the garner.

Now we come to our twelfth proposition, which deals with some peculiar trials that must come upon the Church. It is shown that the time of trouble must first come upon the Church in 1 Peter 4:17, the Apostle declaring that judgment must begin with the house of God. There will be a second time of trouble upon Babylon, and a third upon the kingdoms of the earth, which shall stand in fear as they behold the fall of Babylon in one day, and mourn for her. We know the trial is upon the Church first. Are we having some of them now? Our Lord Jesus said in this same twenty-fourth chapter of Matthew, verse 10, "Then shall many be offended and shall betray one another" (Matthew 24:10.) Have you noticed a disposition to resent, to become envious and bitter, to be offended, more than when you first came into the truth? We see many thus. Why? Because as we learn more of the Lord we see more clearly each other's faults, and if we are not careful we will fail

to keep our eyes on the Kingdom and look upon the earthly things. We expect more of our brethren than we should expect, forgetting that they have trials as well as we. We have known some who professed to have a love for the Lord and the message of the Kingdom who became offended, and because of offense withdrew and proceeded to betray their brethren into the hands of the Pharisees. It was only about a week ago that I saw with my own eyes that one who was an elder of a certain congregation had betrayed the Lord's dear servant into the hands of the Pharisees. Why do we mention this? It is another proof, as the Lord Jesus said, that the Kingdom is about to be set up. Let us take courage and say, by the grace of God, knowing these things are going to come to pass, I will keep my own heart pure. Purity of heart is necessary to enter into the Kingdom.

The Savior continues, "Because iniquity shall abound the love of many shall wax cold." The real meaning is injustice, and because injustice shall abound the love of many shall wax cold. As we walk the narrow way in the footsteps of Jesus we see injustice more clearly than we used to. We the instrument. Let us distinguish between injustice as a likening unto a man, being Jesus the head and the church, principal and the instrument which puts it in operation, remembering we are all in the flesh. As we are told in 1 Peter 4:18, "Above all things have fervent love among yourselves, for charity shall cover the multitude of sins." The word fervent means overspreading, not hot. Then let us fill our hearts with this love of Christ, and as the Apostle suggests, henceforth know no man after the flesh, but after the spirit. Who is going to win this fight? He that endureth unto the end. This is the time for endurance. It is the time, beloved brethren, when we must come in contact with the snares of the world, with the various wiles of the adversary working upon the weaknesses of our flesh and that of the brethren, and in the midst of all of this we must keep pure in heart.

I believe the evidence of the twelve points mentioned is sufficient to establish in the mind of every consecrated child of God, aside from chronology, that the Kingdom of the Lord is to be established in a very short time. We see how and when it is to be established, but how shall we enter in? In the twenty-fourth Psalm, which was written for the Church, David being a type of the Church, the prophet says, "Who shall ascend into the hill of the Lord, who shall stand in His holy place?" He answers the question, "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." These are the things we should watch that we may be prepared to enter into the Kingdom. The Apostle says, "He that hath this hope in Him purifieth himself even as He is pure."

Some say, I fear the Kingdom is not going to be established and I do not know but I should keep things back and not make a fool of myself. If the Kingdom is not established they will say, you are one of those crazy people. Note the Lord Jesus' words in Luke 12:32, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." Such should have read the next verse also. "Sell that ye have and give alms, provide for yourselves bags which wax not old, a treasure in the heavens which faileth not, where no thief approacheth neither moth corrupteth." Are you going to keep back or not? But one says, I love the good things of this world. You recall that the Lord Jesus told the rich young man who came to Him that he loving anything better than the Lord is not fit for the Kingdom. The Lord will permit to enter into the Kingdom only such as have supreme devotion and love for Him. Let us humble ourselves (be submissive) under the mighty hand of God that He may exalt us in due time.

I will take occasion to refer to my experience before I had the truth. My desire was to see a better condition among the people of the earth, but saw it did not come. When the Lord brought to my attention the truth concerning Messiah's Kingdom, which would fully meet the needs of all the earth, I rejoiced, as you do also. Psalm 126 well expresses our experience. "When the Lord turned again the captivity of Zion (then we saw as one opening their eyes the great truths of His plan) we were like them that dream." We said, "the Lord has done great things for the heathen." What filled our hearts with joy? Because the Lord has made provision for the salvation of the heathen. We learned, also, that those who have died in superstition and ignorance will have a blessing. We learned that those we loved in the flesh, but who were not Christians, will have a blessing. So the Kingdom means not only the exaltation of the Church to power and glory, but then shall the blessings promised more than 4,000 years ago flow out to the groaning creation of earth. When the Kingdom is established there shall be no more tears, no more death, sorrow or pain. Then the spirit and the bride shall say come, and whosoever will may come and take of the water of life freely. Those who will partake will be the ransomed of the Lord spoken of by Isaiah in the thirty-fifth chapter, who shall come to Zion (the Kingdom class) with songs and everlasting joy upon their heads and sorrow and sighing shall flee away. How glad we are this is true.

To the truly consecrated who see these beautiful truths the Prophet Isaiah says in chapter 52, "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem." We are to put on strength, the beautiful garments of character development, keeping our hearts pure that we may enter in. Soon mankind shall know that the King of glory, the King of righteousness, has come, to destroy the adversary, to remove the blindness of the people, to heal the sick, to open the blind eyes, unstop the deaf ears, and give peace and joy and life to all loving righteousness and pursuing it.

Discourse by Brother Woodworth.

Subject: "SONG OF SOLOMON"

IF YOU will open your Bibles we will have a study this morning in the first chapter of the Song of Solomon.

A song in the Bible stands for something beautiful, harmonious, pleasing. The Gospel is thus designated by David when he says, "Thou has put a new song into my mouth, even praise unto our God." This song is described in the fourteenth of Revelation. "And I looked and, lo, a lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from Heaven as a voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps."

*"God's Word is that harp, which has long been unstrung,
And men heard but discordant its notes;
Now as tuned are its chords from Moses to John,
How grandly sweet melody floats.*

*"It will float o'er the world in a rapturous strain,
Of glory and peace and good will,
And all then shall hear and may join the refrain,
And joy shall the hearts of all thrill."*

This is the thing we are engaged in at the present time, harping on our harps. "And they sung, as it were, a new song before the throne." It seemed like a new song because during the dark ages it was not being sung. It says further that "No man could learn that song hut the hundred and forty and four thousand which were redeemed from the earth."

In Revelation 15:3 we are given some of the words. "And they sing the song of Moses, the servant of God, and the song of the Lamb (harmonize the teaching of the law and the Gospel) saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, O King of saints." How "great" that those who have been in death thousands of years shall be brought back! How "marvelous" that they will return twelve times as fast as they went into the tomb! It has taken 6,000 years for them to go into the grave, but all will come forth during the thousand years of Christ's reign, and since they are to be lifted up to perfection, the greater part will be brought forth during the first half of that reign.

Great and marvelous are the Lord's works with reference to the poor Jews. How they have been persecuted for nearly two thousand years, yet God has so arranged His plan that none will get everlasting life except by becoming Israelites. Nothing in the Father's plan is more pleasing than that. He determines that humility shall be the basis of salvation. The Scriptures inform us (Zechariah 14:17) that upon the nation which will not come up to Jerusalem to worship there will be no rain. After about two such seasons the people will say, "There is something wrong; we are having no rain and we had better send to Jerusalem and find out what is the matter."

Still more great and marvelous are His works regarding the great company and the little flock. "Just and true are Thy ways, thou King of saints." The margin renders this "King of nations or ages." He will be King of all nations by any by. He is King of all ages in the sense that the ages are working out His sovereign will. "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." That includes the dead as well as the living; they shall come from the dead to testify to the fact that "there is no other name given under Heaven or among men whereby we may be saved." All nations shall come to worship and glorify that name.

There was a time when the Lord's people could not sing this song. The Psalmist tells us in the 137th Psalm, "By the rivers of Babylon there we sat down, yea, we wept when we remembered Zion." When we thought of God's wonderful plans and purposes as indicated in His Word, but which we did not fully understand, "We wept when they required of us a song; we hung our harps upon the willows." We did not know the words or tune of the "New Song." "There they that carried us away captive required of us a song, saying, Sing us one of the songs of Zion." "But how shall we sing the Lord's song in a strange land?" We were captive there. Thank God, however, that we have escaped and are now free to sing the Lord's songs forevermore.

Song of Solomon 1:1 -- Our study this morning is in "the song of songs, which is Solomon's," the harmony of harmonies which is Christ's. This song is mainly a dialogue between Christ in glory and the Church on this side of the veil. Solomon was a type of Christ in glory. Solomon was the king of peace.; Christ is the Prince of Peace, but especially because Solomon built the temple, and Christ builds the anti-typical temple. In selecting the stones for His temple He first blasted the stones out of the quarry. That was when we made our consecration. The next thing was to break off the large projections. The Lord's disciplines came upon us and He was watching to see how we would be exercised thereby, that as a master workman He might know where to place us in the temple.. The next thing was to knock off the smaller projections; the next to hammer the stone all over to bring it down to a smooth surface. Did any of you ever feel as if you had been hammered all over? Then the chisel is brought to bear, Lastly the stone is polished by rubbing two stones together, by which both are polished. Sand is placed between them and water is added. Perhaps we may have some experiences like that, and we should be sure that there is plenty of sand, and of the spirit of the truth as represented by the water.

Song of Solomon 1:2 -- "Let Him kiss me with the kisses of His mouth" -- His protestations of sympathy and love. There are more than three thousand "kisses" in His Word such as: "Fear thou not, for I am with thee, he not dismayed for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." "When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." "All things work together for good to them that love God, to them who are the called according to His purpose." "As thy days so shall thy strength be." "God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it." "Take no anxious thought for the morrow -- for your Heavenly Father knoweth that ye have need of all these things; but seek ye first the Kingdom of God and His

righteousness, and all these things shall be added unto you." "I have been young and now am old, yet have I not seen the righteous forsaken, nor His seed begging bread." You can add hundreds of them. No one ever found any of these promises to go wrong; the Lord will stand by them. This is one kind of life insurance that takes care of our children. "I have never seen the righteous forsaken nor his seed begging bread."

"Thy love is better than wine." Wine is a symbol of doctrine. We find this thought running through the Scriptures. In the twenty-eighth of Isaiah the prophet says, speaking of the preachers and priests, "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." In the next chapter we see that it is not literal wine, for the prophet says, "They are drunken but not with wine; they stagger but not with strong drink; for the Lord hath poured out upon them the spirit of deep sleep," of stupefaction; they are unable to see. You cannot blame a drunken man because he cannot see. Babylon is intoxicated by false doctrines and knows not what it does. Their seers, or teachers, cannot see. When the Bible is de-livered to the Doctors of Divinity it is to them as a book sealed, and when they are asked to explain it, they say, "I cannot, for it is sealed." The book is delivered to one that is not learned and he says, "I am not learned; go and ask the preacher." So no answer is forthcoming.

As a further evidence that wine is a symbol of doctrine, The Apostle tells us in Ephesians 5, "Be not drunk with wine, but be filled with the spirit." I never was drunk, but am told that as a drunken man shuffles along the street, barely lifting his feet, he feels as if he was prancing like a race horse. That is why he gets drunk. The Lord wants us to be filled with the spirit, that we may feel that way. He wants us to touch lightly the things of this earth. When the drunken man goes down the street he feels as if he was as rich as John D. Rockefeller, even though he has only a nickel in his pocket. The Lord wants us to feel that way. The earth and the fullness thereof is the Lord's, and He has given it all to us. We can go out and see the beautiful things of earth without having to care for them, or pay taxes on them. They belong to us. ""All things are yours."

"Thy love is better than wine." The Lord's promises are even more precious to us than the doctrines which we cannot get along without. Let us prove this. Suppose we get into a tight place and know not what to do. We go into our closet and shut the door and begin to talk with the Heavenly Father. Do we say "O Lord, I have been studying the six volumes of Studies in the Scriptures; I know the whole plan of the ages; I understand about the ransom, justification, consecration, resurrection, restitution, the judgment, the trinity; how Elijah was a type of the Church and Moses a type of the great Mediator between God and men?" Do we talk that way to the Lord? No, when the time of distress comes we go down upon our knees and say, "Dear Father, You promised that I would not be troubled beyond what I can bear. I appeal for help from on high. Nothing is too hard for you. I know you are rich; I need this favor and I know You will help me in this hour of need." So, as the wise man has put it here, "His love is better than wine."

Song of Solomon 1:3 -- "Because of the savor of Thy good ointments Thy name is as ointment poured forth, therefore do the virgins love Thee." The Church is the speaker. "Because of the savor," the sweet fragrance of the will of God. The ointment is the holy spirit, illustrated by the holy anointing oil which was poured upon the head of Aaron and came down to the skirts of his garments; as the holy spirit came upon Jesus at Jordan and is still flowing down upon the members of His body. "Because of the fragrance of Thy holy spirit. Thy name" (Christ -- anointed one) "is as ointment poured forth. Therefore (because possessed of the spirit of God) do the virgins love Thee." That is the reason why the people in the Truth love Brother Russell so much. They see so much of the spirit of God in him. They see he has not only made the consecration which he is encouraging others to make, but that he is day by day carrying out his consecration unto death.

Song of Solomon 1:4 -- "Draw me." He draws us; we cannot draw our-selves. He draws us with His truth. "We will run after Thee." We are not to walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful, but we are to ""run the race that is set before us." We are to run with patience; we are to so run as to obtain. We are to run after the Lord! not try to run ahead of Him. Some of us have tried this and soon found we were off the track. Only when we see the footprints of the forerunner can we be sure that we are in the right way. ""The King hath brought me into His chambers." There are two chambers. We have already entered the holy. A little while longer for the testing of our faith and we will enter into the other chamber, the most holy, to go no more out. "We will be glad and rejoice. in Thee, we will remember Thy love snore than wine: the upright love Thee." As we look down, into the faces of the Lord's people we love to think that they are the upright of earth, from the Lord's standpoint. The Savior said in interpreting the parable of the sower, "These are they who received the seed into good and honest hearts." God gave us the truth because we had honest hearts, and we will continue to stand in the truth as long as our hearts are good and honest. If the heart ceases to be honest, out we go. "Keep thy heart with all diligence, for out of it are the issues of life "The upright love thee." They cannot help it.

Song of Solomon 1:5 -- "I am black but comely, O ye daughters of Jerusalem." What a curious expression, until we remember that Moses, who was a type of Christ, married Zipporah, a colored woman! This teaches that Christ did not select His bride from the angels, the Cherubim, the Seraphim or creatures from a higher plane than we, but came here and made His selection from sin-stained mankind. The Church acknowledges the fact and says. ""I am black," sin has stained me. She is addressing the daughters of Jerusalem, the professed children of God who are members of the nominal church. She realizes they are trying to present the thought that she is no good. The Apostle said, "We are made the off-scouring of the earth." We are the cream of the earth in God's sight, but are made the off-scouring by those who would have us appear that way. The Bride admits, saying, "I know I am not perfect, but there are some good things about me; I am comely." "As the tents of Kedar." Kedar was a son of Ishmael. His tents were made of black goats' hair, very uncomely outside, but inside were doubtless hung with costly tapestry. Thus the bride of Christ may not be so attractive outwardly, but as suggested by the forty-fifth Psalm, "The king's daughter is all glorious within," in her heart. "As the curtains of Solomon," which hung between the holy and the most holy in the temple. They were sixty feet long, thirty feet wide, and four inches thick. That is not an ordinary curtain; there is something to it. That was the curtain which was rent in twain when the Lord died. The Church compares herself to it.

Song of Solomon 1:6 -- "Look not upon me because I am black. Do not scowl at me; I am not altogether worthless. The reason I am in this condition is because the sun hath looked upon me." The sun represents the Gospel of the Lord Jesus, and so the Gospel has shone down upon the Church, exposing every deformity, every sin. If we are God's sons our sins are open beforehand. Every day we settle as we go along. When we do anything wrong the Lord calls it to our attention, and we want to be quick to respond and clean up. It is not pleasant to have our faults brought to our attention by someone, but it is a good thing to have them tell us our mistakes because it helps us to rectify them.

"My mother's children were angry with me." The mother is the Sarah Covenant. The children of the Sarah Covenant are the heavenly seed. Some who are not really the true seed, but who expect to go to Heaven when they die, adopt the Sarah Covenant as their mother; not that the Covenant adopts them. They are what the prophet calls "strange children." "My mother's children (those unconsecrated, expecting to go to Heaven) were angry with me." They became angry when told that no one would go to Heaven except by laying down life. "They made me (in bygone years) the keeper of the vineyards" -- secretary of the Sunday School, president, vice president or officer in the Epworth League or Christian Endeavor, or the Baptist Young People's Union. "But my own vineyard have I not kept." We had no time to cultivate the fruits of the spirit because so busy attending meetings of various kinds.

Song of Solomon 1:7 -- "Tell me, O Thou whom my soul loveth, where Thou feedest?" The Lord's people are the hungriest people in the world. When they want to have a good time they save up their money for a year and go to a convention. They sit and listen to sermons all day for a week or more and when they part at the railroad station they say, "Has it not been heavenly to be here; I wonder where the next convention is going to be?" "Tell me where Thou makest Thy flock to rest at noon." The Psalmist says, "My people have forgotten their resting place." The Church continues, "Why should I be as one that turneth aside by the flocks of thy companions?" In the fiftieth Psalm our attention is called to the fact that the Lord is judging among the gods; He is judging among the rulers in churchianity. This class is spoken of as being companions to the Lord. The Lord is the Great Teacher, and these claim to be teachers; He is the head of the Church, but some of these claim to be heads. The Lord is the shepherd of the little flock, but they are shepherds of big flocks. The true Church was never really in these other flocks, but close by.

Song of Solomon 1:8 -- "If thou know not, O ,thou fairest among women." The Church has said "I am black -- sin-stained," but He says, "Thou fairest among women." Suppose Moses had said to Zipporah, "I love you dearly; I know your heart is beautiful, but Zipporah, I must tell you, you are as black as the ace of spades." He would not have done so because it would have hurt her feelings. So the Lord does not continually remind us of our imperfections, but calls us "fairest among women." His true Church is to Him the most beautiful of all the churches. "Go thy way forth by the footsteps of the flock." Seek counsel from someone that you believe, in your heart, is a fully consecrated child of God, a true sheep. If such an one tells you "I have just what you are looking for; an explanation of the Bible which shows God's character to be infinitely wise, just and loving;

come and hear this speaker," do as Nathaniel did, "Come and see." "Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." This refers not to small goats, but to small lambs. "Lambs" here would be the proper translation. "Feed thy little ones beside the shepherds' tents." These under-shepherds are the elders. The Lord says, therefore, if you want to help one of His little ones to get the plan straightened out in his mind, take him to the home of an elder. The elders' homes are only tents in the sense that they are not permanent. Since printing has been invented we have a better way. We have an elder in Brooklyn who has printed some books and we can put the teachings of this elder into the truth-seekers' hands and thus help them to understand the Heavenly Father's plan. You are taking the elder to him, instead of taking him to the elder.

Song of Solomon 1:9 -- The Lord continues, "I have compared thee, O my love, to a company of horses in Pharaoh's chariots." To a company, because Christ is not one member, but many; to a horse, because the horse is faithful, intelligent, industrious, loves its master, is uncomplaining, is a good burden bearer and is reliable at all times; To Pharaoh's horses, because they were the finest in the world.

Song of Solomon 1:10 -- "Thy cheeks are comely with rows of jewels." The ladies in that day wore their jewels differently from what they do in our day. They were attached to head-bands, as you have seen in pictures. These jewels suspended from the head-band represented an intellectual appreciation of the Heavenly Father's plan, which in God's sight is a real adornment. If we imagine that the heavenly Father is not interested in how much we know of His plans and purposes we are greatly mistaken. We are to study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. Suppose we were to have, by and by, a great examination before time Heavenly Father. Suppose that, in beautiful condescension, and magnanimous spirit, He would say, "I realize you did not have much of a chance because of the unfavorable environment in which you found yourself, and you had a body which was sadly weakened by six thousand years of falling, but you had many helps to the understanding of My word and plan, and now I would like to have you tell Me what you know about it. If we could tell all we know in fifteen minutes we would be very much ashamed, would we not? God is interested in what we know. "Study to show thyself approved unto God, workmen that need not be ashamed.

"Thy neck with chains of gold." Gold represents the Divine nature. It has seemed to me that this chain of gold which we are making for ourselves is composed of the sacrifices we willingly and understandingly make for the Master's cause. Every time we do something for the Lord in the way of sacrifices that costs us something in suffering, we add a link to that chain. The greater the number of links, the more beautiful the chain.

Song of Solomon 1:11 -- "We will make thee borders of gold with studs of silver." My Heavenly Father and I will make you an environment, the Divine nature, the border of gold. It is to be supported by studs of silver, symbols of truth. The environment He will put us into will be truly one which He and the Heavenly Father have provided. It will be supported by the truth.

Song of Solomon 1:12 -- "While the King sitteth at His table My spikenard sendeth forth the smell thereof." How true that when the King, the Lord Jesus, is breaking to us the bread of life, the fragrance of our devotion to Him rises as at no other time. We remember how the disciples expressed it when they came back from that wonderful talk with Jesus on the way to Emmaus. They said, "Did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures?" So it is with us as we see the beautiful teachings of the Scriptures unfold.

Song of Solomon 1:13 -- "A bundle of myrrh is My well beloved unto Me." Myrrh is a symbol of wisdom. The Lord Jesus is the personification of wisdom. "In Him are hid all the treasures of wisdom and knowledge." As a woman might take into her bosom an aromatic sprig of myrrh, so we may take the Lord Jesus into our hearts, more dear, more intimately high, than even the sweetest earthly tie. Thus taking Him we shall receive the heavenly wisdom which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. How much we need this wisdom during this night time of the reign of sin and death!

Song of Solomon 1:14 -- "My beloved is unto Me as a cluster of camphire (or cypress) in the vineyards of Engedi." Engedi is located in the valley of the dead sea, in one of the hottest, most stifling atmospheres in the world. When cultivating those long rows what a relief to drop down under the shade of the cypress trees. So during the difficult experiences here, the Lord Jesus becomes to us as the cypress trees, affording rest and refreshment. He is to us "as the shadow of a great rock in a weary land."

Song of Solomon 1:15 -- "Behold, thou art fair, my love." Still He does not remind us that we are black. He is looking still at our hearts. "Thou hast doves' eyes," not cat's eyes. The dove is a symbol of purity and peace and the holy spirit, the eye a symbol of wisdom, so this is another way of saying, "You have the heavenly wisdom."

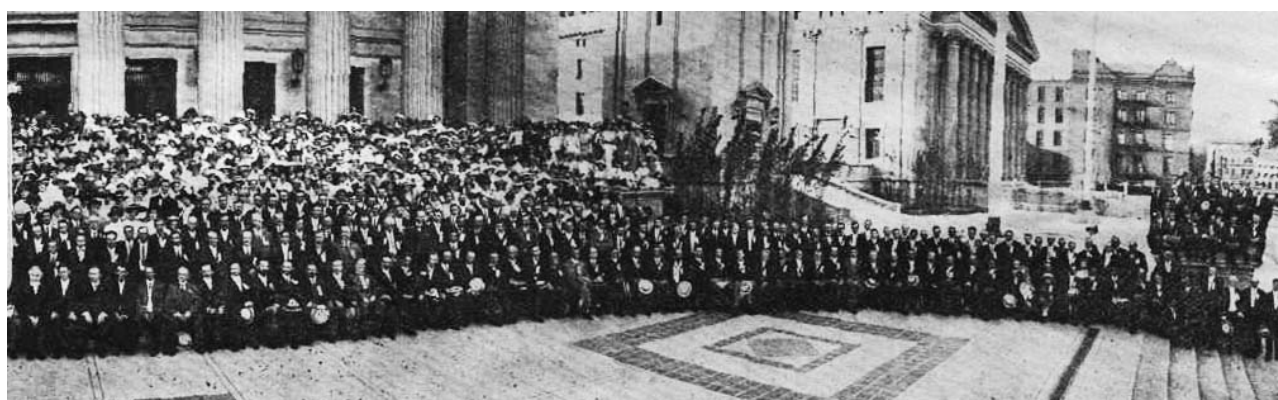
Song of Solomon 1:16 -- "Behold, thou art fair, my beloved, yea pleasant" (sometimes). Also, "Our bed is green." We have not climbed into our bed yet. There was a time when we were in bed. I was in the Methodist bed first, then in the Presbyterian, but the Prophet Isaiah says of such beds, "The bed is shorter than that a man can stretch himself on it, and the covering narrower than that a man can wrap himself in it." In the Methodist bed I missed the election end of the blanket, began to look around for it, and got into the Presbyterian bed, but there found the free grace end missing. In the meantime the exercise of getting out of bed gave me strength, I began to grow and finally got out of bed altogether, but there are many people left in both beds. Not many get out. "One shall be taken

and the other left." By and by, however, we are coming to our great family bed. In Psalm 149:5 we read, "Let the saints be joyful in glory; let them sing aloud upon their beds," their place of eternal rest.

In Song of Solomon 3:7 we read, "Behold his bed (place of rest) which is Solomon's (Christ's); three score valiant men are about it, of the valiant of Israel." These three score men standing between the human family and the place of rest are the sixty centuries of the permission of evil. One by one, in stately majesty, they have stepped aside and now the last has withdrawn. Thank God the time has come when soon the Lord's people may enter their rest prepared of Him. Every one of these centuries has been full of bloodshed, "they all hold swords, being expert in war; every man bath his sword upon his thigh because of fear in the night." During this time nations, and men, have been so afraid, so suspicious, of one another that oftentimes without cause they have rushed at one another's throats, but a little while and war shall be no more. "Our bed is green." Where green is used in the Scriptures in a figurative way it stands for something everlasting. This place of rest which is coming, this bed, will be an everlasting place of rest.

Song of Solomon 1:17 -- "The beams of our house are cedar." The beams represent the covering. The covering of the ark of the covenant represented the Heavenly Father. "The head of Christ is God." The Father was pictured by the top. So the beams of our house, the covering always overhead, is our Heavenly Father. "Our galleries or side walls (mistranslated rafters) are of fir." Fir, again, is an evergreen. All these expressions teach that our new environment will be everlasting; the bed as well as all of the surroundings. It is another way of saying, "when you enter into the heavenly abode you have entered

*The home where changes never come,
Nor pain, nor sorrow, toil nor care,
It is a bright and blessed home,
Who would not fain be resting there?"*



Discourse by Brother O. L. Sullivan.
Subject: "WISE SONS OF GOD AND SONS OF SHAME"

OUR remarks apply to sisters also.

While the Lord's people are the most zealous people in the world along religious lines, and are so acknowledged even by those who would traduce us, yet they are not to be satisfied with even this, for the Bible rule for those who would please the Lord is "To abound more and more." 1 Thessalonians 4:1.

*TEXT: He that gathereth in summer is a wise son;
but he that sleepeth in harvest causeth shame." Proverbs 10:5.*

Brethren, are you gathering or are you sleeping? Are you a wise son or a son of shame? Someone answers I was "gathering," but my faith became shaken in the "time prophecies" and so I have slackened up until I am fully assured again. Yes, yes, one doubt means a weakening of faith. Doubts, like gophers, undermine faith, destroy hope and cause the downfall of our character superstructure. Doubts mean decay and death. Satan is the father of lies and doubts.

Doubts are baneful and should be given a dose of precious promises and facts on their first appearance. All things are possible to believers, but nothing spiritual is possible to doubters.

Doubts limit God's power and love and wisdom and exalt Satan and self. Doubts will never put you into the Kingdom, nor in the harvest field. Doubts will be sure to mark you as a son of shame. Brother, whet your blade with the "sure promises of God" and get busy. "An idle brain is the devil's workshop." It is to be either for or against. "He that is not with Me is against Me and he that gathereth not with Me scattereth abroad." Matthew 12:30.



The moment you begin to doubt that moment you begin to scatter instead of gather; and begin to become an adversary to the truth. This faith superstructure of yours and mine has been built up step by step through years of study and careful comparison and now at the very close, we turn and doubt God's ability, honesty and love in giving us a correct understanding of His word and obey Satan again to doubt. Romans 6:16, "Know ye not His servants ye are whom ye obey." Doubts are "the little foxes that destroy the vines." Doubts, like little worms that bore into the bottoms of the big ships, are more to be dreaded than great whales, icebergs or boulders.

It is to be either gathering in the harvest time or to be sleeping. Doubts are the devil's opiates that put us to sleep. Your activity or inactivity indicates the strength of your faith on the one hand or your doubts on the other.

TRUE SONS, OR HEIRS ONLY.

The true son will catch the spirit of the father and be interested -- enthused -- with the things pleasing to the father, and most honoring to him. Otherwise he is only an heir and not a son. He cannot be a true son unless he reflects the father's spirit. In John 8:37-40, the Jews were claiming great things because they were the seed of Abraham. They said: "Abraham is our father." Jesus answered, "If ye were Abraham's children ye would do the works of Abraham, but ye seek to kill me because I told you the truth. This did not Abraham." He was telling them they had none of Abraham's faith, character and spirit and so were not his children at all.

"If ye have not the spirit of Christ ye are none of His," Romans 9:8. If ye have the spirit of the Master you will be interested in the things dear to His heart.

CHRIST THE HEAD OF HIS HOUSE.

Hebrews 3:6. "But Christ is a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm to the end." Christ held firmly the Father's spirit unto the end and became the head of this house of sons who will gladly, in faith, hold firm the "same hope" to the end.

In the time of harvest the interest of the head of the house is centered on the gathering of the grain. This grain represents practically the value of the entire year's labors, and upon the proceeds of which the family is to receive future comforts. The sowings up to the present have been for the

purpose of gathering a spiritual harvest, or seed, and upon this the future blessings of the whole family depend.

There can be no harvest without preparation.

There was a harvest at the close of the Jewish age, covering a period of forty years -- A. D. 30 to A. D. 70: God arranged for that Jewish harvest. The whole Jewish nation was maintained, exclusively in the school of Christ, for twelve hundred years -- from Moses unto Christ -- at an enormous expense. Had this not been done, there would not have been a soul on earth ready to receive Christ at His first advent. The law was a school master to bring them to Christ. The nucleus of the church was there gathered out. Jesus was the chief reaper in that harvest.

Now God has arranged for this harvest with which this age is closing. It, too, is forty years, closing October, 1914, at the close of the "Gentile times." God has so overruled the number to complete the elect here. It can be done. It is being done. It could not have been done at any other time. There has been a great time of sowing, watering, cultivating, during the Gospel age. This has been followed by a great upheaval, socially, morally, financially and politically. At the same time the world is being flooded with light on every subject -- especially upon the Divine revelation. All are being left free to make their own choice and a wonderful reaping work is rapidly nearing completion. We admit many have sown to the wind and are reaping the whirlwind. The world is madly infatuated with flying machines, motor vehicles, fashions and inflamed imaginations. Which things are but fanning into a flame the evil passions of millions. Again, Christian Science, Spiritualism and hundreds of other counterfeits of Satan are doing a tremendous reaping work, but all this is necessary and in a measure, is forwarding this true reaping work of the Lord. The careful and honest are calling a halt; they are making inquiry; they see the spiritual dearth in Christendom and the mad rush into the whirlpool of destruction. Their hearts cry out to God for the Truth and peace and blessing To those are we sent. They are loyal at heart to God.

ARE YOU A WISE SON

"A wise son gathereth in harvest." Are you co-operating? Do you understand the nature and importance of this work committed to us? To what extent have you caught the spirit of the Father? To what extent do you understand the focal moment in the world's history? That God has been arranging for this very thing for centuries? Do you recognize this to be God's work? And, what part do you wish to have in it?

Activity is the watchword. Everything must be busy in the time of harvest. The horses, the mules and the machines. Even the children delight to bring fresh cool water to refresh the laborers. The mothers and the daughters lay aside everything else to prepare the meals and help forward the harvest work. There must be no idleness anywhere in the harvest time.

A son that would refuse to be interested and assist at such a time would be most sure to bring shame in the future. One so dead to honor and the family interest, so selfish, would be sure to follow his selfish appetites into the path's of shame. "He that gathereth in harvest is wise." He serves his own interest best by serving the family interest. The father will love, honor and trust him. The entire family will be endeared to him.

My brethren, this is "Harvest." It is closing. What-ever we do along the lines of truth must be done now. It will not do to wait. What part have you, have I, in this work? What will be our shame and humiliation if we neglect now?

Matthew 13:37-43. "He that sowed the good seed (the truth) is the Son of Man. The field is the world, the good seed (the word of the Kingdom, vs. 19) brings forth the children of the Kingdom, but the tares (false doctrines) bring forth the children of the wicked one. The enemy that sowed them is the devil, the harvest is the end of the age and the reapers are the angels (messengers). As therefore the tares are gathered and burned in the fire (destroyed only as tares in the time of trouble now approaching) so shall it be in the end of this age. The Son of Man shall send forth His messengers and they shall gather out of His Kingdom all things that offend and them that do iniquity and shall cast them into a furnace of fire (time of trouble approaching) and there shall be wailing and gnashing of teeth (sorrow, suffering and regret)." This work is to be done by messengers (you and me). "Then shall the righteous shine forth as the sun in the Kingdom of their Father."

This shows that some will be disappointed here in that they are cast out as unfit for the Kingdom. Why? Because they have not known the truth? No. "Because they offend" (are not in harmony), they do "iniquity" (they are more or less in sympathy with sin and evil and not in perfect harmony with the Lord and the brethren). They have been asleep. Oh, who will be in this Kingdom? is the most interesting question to us now. There are going to be some great surprises. In Jeremiah 8:20, these same ones are represented as saying: "The harvest is past, the summer is ended and we are not saved." Oh! what a sad wail is this? It is the great company who have been asleep to their own condition and privileges in this harvest. They are willing to see that others are wrong but not to see their own wrongs. They have known of the summer of God's favor, known of the harvest, but have slept until the cold blasts of the winter of God's wrath have awakened them to their loss. The time of the great trouble is on hand; and there's wailing and gnashing of teeth for them as well as for the world. "Pray that your flight be not in the winter time."

NEGLECT WILL BRING REGRET.

Some, I am afraid, are really making the harvest work only a secondary work. This means only a secondary love. Self must be lost sight of here. Fine clothes and social honors must be lost sight of here. These things are having the same effect upon us now as they will have upon the world when they can see them with their natural eyes. Think how impossible these things will appear beforehand. Look at the Ohio flood. How treasures of every kind were thrown aside in an endeavor to save life. Think of the "Titanic;" it was built on such principles that it was thought to be impossible for it to sink.

Luke 17:32, "Remember Lot's wife." She was one who had started in her flight from Sodom; but was disobedient in that she was looking back. Why was she looking back? She had children and property in Sodom and her heart was still down there. He is showing us how impossible to make our calling and election sure so long as we have our affections on the things of this world. This world represents Sodom, there's nothing good here. We must trust the Lord for ourselves and for these, and, now, hasten our flight. I remember reading of a petrified man discovered in the

excavations of Pompeii. He was in the act of flight with a bag of gold in his hand. In trying to save both he lost both. Luke 17:33, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it:"

Brethren, understand the harvest is still on. It is not yet too late. A very little while and all will be over. What will we do with this little while? Upon the answer of this question perhaps our destiny for all eternity may hinge. Neglect will be sure, to bring shame and lasting regret.

WHAT WE NEED.

What we need today is the Master's spirit. Have you caught the spirit of the head of the house? Would you take a look at the spirit of the Master in "Harvest time?" Then let me read you John 14:31-36:

"In the meantime while His disciples prayed Him, saying, Master, eat. But He said unto them, I have meat to eat that ye know not of. Therefore said the disciples one another, Hath any man brought Him aught to eat? Jesus said unto them, My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soeth, and he that reapeth may rejoice together."

Here we are shown the harvest (Jewish harvest) in its importance and with its responsibilities which so overwhelmed the Master that He could not eat. Oh, how much in earnest was He! How faithful was He! How loyal was He to the Father's will and work! How much of His spirit have you? How much have I? How are we manifesting it? "My meat and drink is to do the will of Him that sent Me to the finish His work." Can you say it? Can I? God has a work to be done. Jesus was sent of Jehovah. Sent to do the work of Jehovah. Now this same work is being continued through us. John 17:18, "As Thou hast sent Me into the world, even so have I also sent them into the world." Listen, oh, my soul to this call of Jesus: "My meat and drink is to do the will of Him that sent Me-" Hast thou imagined that to follow in His footsteps was only a pleasing figure of speech -- a poetic sentiment -- worthy of admiration but without obligation attached thereto? Dost thou not know that the service of the Master means more than a charming courtesy, or an affable demeanor? Hast thou not heard,

*"Our crosses are hewn from different trees,
But we all must have our Calvaries:
We may climb the heights from a different side,
But we each go up to be crucified;
As we scale the steep, another may share
The dreadful load that our shoulders bear,
But the costliest sorrow is all our own
For on the summit we bleed alone."*

If thou dost know these things what wilt thou do? Wilt thou with dauntless courage determine to live in the realm of His life? Wilt thou spend and be spent as was He in the doing of the will of Jehovah, now, in harvest time? Art thou willing to commit thine all to Him and say :

*"Take my will and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne."*

Then, oh! my soul! wilt thou pledge Him thou wilt not shrink from this harvest test and labor but thrust in the sickle and gather fruit unto life eternal? That finally we may be permitted to sit down in the throne with Him, who hath sown the good seed that we may rejoice together? Do I hear thee say, yea Father, for thus it seemeth good in Thy sight. And oh, thou discouraged one, when thou dost feel faint and weary, think, oh, think of this Blessed One who has gone before you. Think of His earnestness, His devotion, His humility -- weary, faint and famishing He fell under the weight of His cross. So may we, yet thank God, he that soweth and he that reapeth may rejoice together.

Oh, dear brethren, today, can you throw wide open your hearts and say it: "My meat and my drink is to do the will of Him that sent me, and to finish His work?"

Vs. 35. "The fields are white unto harvest." Lift up your eyes and look. He wanted them to see it and realize its importance as did He.

Oh, my soul! dost thou understand this invitation to share with the Master? Will we only look today? See the reapers wilting and almost falling! Wilt thou close thine eyes to the fact that the opportunities are forever passing? How important that we see it? "Lift your eyes and look" Then shall we delight to bring the precious alabaster boxes of our hearts and break them upon the altar of our God. Let us see, it is not yet too late, there is yet work to be done, we may still share in it. Not see something new in the time prophecies. For there is nothing new about them. It is my thought that many are studying time prophecies to the neglect of heart culture.

We desire the wages. Well, we shall appreciate them much more a little later on. (Oh, when the light of eternity is turned in and we can see what those things really mean! How much we shall desire the wages then! One to do and doubt like the balance of the world to fail.) The shores of time are strewn with human wreckage. Not one hope, love, ambition, relationship, or life, has survived. All have gone down beneath the mildew and blight of death for 6,000 years. Dear brethren, you want the wages. Listen to the Master, "He that reapeth receiveth wages." There is no wages except for those who reap.

Dost thou ask, "What can I do?"

1. Pray for the spirit of the Master, whose meat was to do the will of Him who sent Him and to finish His work.
2. Pray that laborers be sent into the harvest. This makes you very sympathetic with those that are there and anxious to do all possible yourself.
3. If you cannot go send someone else. Not anyone, nor any way, but use your means through the channels the Lord is blessing.

4 Do not bury your talent. It is quite easy to do this.

We come so near some time and yet do not quite perform the deed. This same spirit continued means failure. Someone says, "My husband or wife or child is reaping enough for us all." my friend, this is a personal matter with you and your God. You can be an occasional colporteur and sell some books. You can hand out the papers. You can keep your heart and sympathy with those who are almost exhausted.

If you listen to your flesh you will never do anything along the lines of the truth. It would be too hot or too cold, or you are too fat or too lean.

It's the greatest honor to be an associate reaper. These honors are not for the foolish. Proverbs 26:1, "As snow in summer and rain in harvest, so honor is not seemly for a fool."

Jesus is the chief reaper in this Harvest. Revelation 14:14-15, "And I looked and behold a white cloud and upon the cloud one sat like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

Oh! ye discouraged souls today look up and think of being associated with this Blessed One who has all power, and for whom you are acting. Then seek to be filled with His spirit that made willing to suffer all things in doing the will of His Father. None can succeed in this work unless filled with that same spirit. Philippians 2:5. What was His spirit? "He who was rich, yet for our sakes He became poor," etc. (It was the spirit of sacrifice.) John 14:33, 25-27; John 17:14, 16-18.

IN CONCLUSION.

1. Let us take up the work right where you left off when doubts entered, and sustain it with our means, our prayers, our sympathies and our all. Remember that Satan is the father of lies and doubts. "Get behind me Satan."
2. Read, study and attend all the meetings -- and the Lord will remove every doubt.
3. Study the lessons, before going to the class. Many are not doing this.
4. Spend much time in secret prayer.

All this means you are exercising your faith, and not depending upon appearances. For all these great things look impossible until they are passed. Ohio flood, sinking of Titanic, destruction of Sodom and Gomorah, the flood in Noah's days, etc.

Now where are you going to place your membership, with the "wise sons who gather in the harvest," or are you to be classed with those who sleep in harvest and bring shame upon yourself? Are you asleep, so far as having any real part or interest in this work? If so, shame certainly awaits you.

These classes correspond to the wise and foolish virgins.

What prevents these foolish sons? Well they make all kinds of excuses. Bad eyes, stomach trouble, rheumatism. Can't stand on their feet so much. Bad ankle. Are these real causes? No. If so we would all stop. No, they prefer to avoid the blunt of the warfare -- to sleep and take things easy. "All their lives they are in bondage through fear."

We will soon have rolled our last bundle of goods, and in that present moment things will look quite different from what they do at present.

"Only a little while." How, oh, how will we use it? Perhaps an eternity will be made blessed by the way it is used.

Discourse by Brother H. G. Jolly.

Subject: "THE LORD'S JEWELS"

Text -- Malachi 3:16-17.

AFTER carefully examining Malachi 1:2-6-7, 2:17, 3:7-8-13-14 to show that we are now living in the time referred to in the text, Brother Jolly spoke in part as follows:

The Lord refers to His Church as His jewels. The most precious of all God's creation is His New Creation, and therefore, when out of Egypt He brought forth a people to be His peculiar treasure, it is not surprising that He used the most precious jewels to picture how precious to Him would be the anti-typical people picked out for His name. These twelve precious stones, representing the 144,000, were given a place in the High Priest's breastplate, near to his heart. These same stones were brought from Egypt, which represented the world of sin. Just as the jeweler displays his gems to the best advantage, by placing them in front of a black background, so the Lord's jewels will shine out the brighter to His honor and glory, by reason of their dark background of sin.



Seven prime qualities suggest themselves to our mind when we speak of jewels:

1. Jewels are rare. After all the search of ages, we now have only 100 great diamonds -- a very small number when we think of the efforts put forth to discover them -- so the Lord has searched for centuries for His 144,000. Many are called, but few are chosen. Few are willing to give up their handful of dirt. Only recently I heard of one who had received the call, and loved the truth, but held back. "He had married a wife." Nor was it a live wife that was in the way -- it was a DEAD one. He could not think of missing the opportunity of living with her in restored Paradise. He would rather live with his wife than to live with the Lord. Alas, something wrong! Poor man! He doesn't stop to think that all will become men in the resurrection. Where then will be his wife?

2. Jewels are precious. The Lord likens the Church to a pearl of great price. After the pearl, the ruby is far the most valuable in proportion to its size. Job speaks of wisdom as more precious than rubies. Diamonds are so precious that a single stone has been valued at half the daily expenses of the whole world. Thirty million dollars worth of diamonds are said to come from South Africa each year.

But the Lord's jewels are more precious to Him than words can express. "Precious in the sight of the Lord is the death of His saints" -- how much more, the saints themselves.

3. Jewels are pure. This, indeed, is the chief secret of their value; the degree of impurity in any stone is the measure of its depreciation. The initial act of their preparation is separation. So with the Lord's jewels. "Come out, and be ye separate! Take forth the precious from the vile," is the call of the Lord to His saints.

4. Jewels are brilliant. The only difference between a piece of coal and a diamond is the way each disposes of light. The coal receives the light, sucks it up, and selfishly keeps it. It thus becomes black. The diamond, though of the same substance, receives the light, but reflects it back from a hundred facets. To be one of the Lord's jewels, it is necessary to witness to the truth, to be brilliant, not mentally, but spiritually. Those who are in no way sharing in the Harvest will in no wise share in the Kingdom as joint heirs. We should also be careful to emit no light of our own, but rather to reflect His light. You can stumble over a bushel of gems in the dark and not see them, but take them into the sunlight and you will be blinded by their brilliance. Again, be careful what light you reflect. The aqua-marine, a stone of inferior value, when placed under a gaslight beside the costly sapphire, will far outshine its rival; but placed under the searching glare of the sun, the sapphire shines forth in its oriental splendor of blue, while the cheaper stone has faded into comparative insignificance. The Lord's jewels will reflect only the true doctrines, thoughts, words and doings of the Master.

5. Beauty, too, is inseparable from the jewel. As Solomon "garnished the house with precious stones for beauty," so the Lord delights in the beauty of His fair one. Psalm 45:10 declares that the King greatly desires the beauty of those who incline their ear, forgetting their father's house. "The King's daughter is all glorious within." How-ever detestable a certain brother or sister may seem to you, remember you are looking at the outward appearance, while God looketh on the heart. Let us not look at the background and pick flaws with it; henceforth know we no man after the flesh. And if the beauty of God, that ornament of peace ruling in the heart, the holy spirit, dwell in us, what need is there, beloved, for you to deck yourself with earth's trinkets, however beautiful? The sun need not adorn himself with stars to enhance his glory, neither need the Lord's jewels tarnish the simplicity of their radiance with earthly gems. "Whose adorning, let it not be with gold, or pearls, or costly array, but (which becometh women professing godliness) with good works."

6. Jewels are durable. Diamonds outlast dynasties; nothing can impair their luster. Why did not the Lord choose the sparkling dewdrop or the modest flower to picture His Bride? Ah, no! They would picture the goodness that passeth away. The Lord's true disciples must learn to endure. They shall endure forever. "The Lord preserveth all them that love Him." "Let us not grow weary in well-doing." The Lord's overcomers faint not.

7. The seventh quality of perfection in jewels is usefulness. They are used in boring rocks, cutting glass, setting pivots, and pointing watches. The Lord proposes to use His jewels not only to serve each other in this life, but to aid Him throughout all eternity.

That these seven qualities are possessed by the Lord's jewels is shown in our text: They are rare because when the majority are forsaking the Lord as shown in the previous verses, they feared the Lord, and thus proved precious in His sight. They "thought upon His name" and thus became pure. "They spake often one to another," thus reflecting His glory. They were beautiful to the Lord. Even their words were so attractive that God took notes on what they said in His "book of remembrance." Oh, dear ones, is your conversation always so pleasing to the Heavenly Father? Are you really glad that He is taking note of all you say? If not, it is high time for you to improve your conversation. The text also shows that they are durable, for, "I will spare them;" and also useful, "As a man spareth his own son that serveth him."

Jewels cannot be transferred from the earthly matrix to the kingly crown without undergoing a great change, neither can the Lord's jewels be taken at the moment of consecration and given a final place in the glorified body. The perfection of the newly discovered diamond lies deeply hidden beneath the hard encircling crust. Much of earth's defilements still attach to them, and these spots and crusts must be removed ere the gem can shine forth in full beauty. After the finding comes the grinding; the lapidary's work of washing, cleaving, cutting and polishing begins.

Should a piece of the rock from which you were hewn still cling to you what will the Divine Lapidary do? A diamond could never be mounted thus; its beauty would be spoiled. With a stout blow of His hammer He will shatter the rock into pieces, saving the gem. Should the diamond cry out in despair? Ah, no! You may rest assured that every blow is against the flesh, and for your good. The Lapidary never hits the diamond. It is the clinging flesh, the lust of the eye, the pride of life, that must be loosened.

After the big bumps of pride and selfishness are knocked off the lapidary removes smaller pieces of rock with the chisel. "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice." Still the diamond should not shrink, but rather rejoice that it is being prepared for the Royal Diadem.

We are not to think, however, that our Lapidary ignores our nature entirely. The best lapidary studies his gem very carefully before he cleaves and cuts. He notes its natural tendencies, and cleaves according to the delicate stria. So God does not use or fashion us all alike. All are not eyes in the body of Christ, neither are all feet. We just learned of a brother coming into the Truth who feared the Lord could not use him because he was a moving picture man. Imagine his joy when he was told that the Lord had a great work now opening for men with just such training and experience as his. The Lord can find useful jewels even among moving picture men.

The ancients never knew the possible brilliance of their gems, for they feared to reduce their size; they sacrificed brilliance to bulk. Modern polishers, however, with unsparing hand will cut away two thirds of the stone to gain perfection in the remaining third. Thus the great mogul was reduced to about one-third and the celebrated Pitt diamond from 410 to 136 carats, at a cost of two years' labor and nearly \$25,000. How much beauty and brilliance they gained in the lapidary's hand! What seemed, sad loss proved glorious gain. So with the Lord's jewels. God adds by subtraction. We must lose many false ideas, foolish notions, angularities of character and aggregations of previous training before we can come to perfection.

Should we visit the diamond polishing factories in Amsterdam, the most famous place for polishing precious stones, the chief thing that we notice is that there are scarcely any diamonds to be seen. Our visions of flashing splendor suddenly vanish when we behold nothing but wheels, pulleys, cranks and bands. The diamond lies embedded in cement, out of sight, with but one facet exposed to the wheel, but the lapidary, as he studies his dial; knows just what is being done. To the thousandth part of an inch he knows how much is to be taken off, to the fraction of an hour the time it will occupy; not one unnecessary turn of the wheel, not one second's surplus friction, not one needless ounce of pressure will be given.

What fruit for thought! Are we not fearfully and wonderfully made? Is not the work of grace within the heart, in the secret parts, unseen by the looker-on? "We have this treasure in earthen vessels." Rest assured that the Divine Lapidary knows just what you need. He will not try you more than you are able to bear. Every trial will be at once removed as soon as it has had the desired effect. It is for us then to learn the lesson intended by each trial as quickly as possible. Should the stone instead of remaining steady upon the wheel, writhe and twist, it would become marred and perhaps become useless. Let us patiently endure, not murmuring and complaining, but rejoicing in tribulation, knowing that these trials are our servants, working in us the image of our Master. Bread would be spoiled if removed from the oven when only half baked; do you desire the Lord to deliver you from your trials before they have had the desired effect? We should not be surprised either if our hardest trials come from our own brethren in the Lord. Diamonds are polished best in diamond dust, but do not say that any of the Lord's jewels have been polishing you; it is only their dust, and the Lord is doing the polishing. We should never seek to polish each other. Let the Lord do the polishing. Never despise the instrument He chooses to use. Rather be grateful.

Precious stones are often purified in fire. The Oriental, Cornelian and the Brazilian topaz change color in the burning; the black spots in the amethyst and the hyacinth can be removed only by intense heat. I think perhaps there are many amethysts and hyacinths among the Lord's jewels, whose spots must be removed in fiery trials. Now don't look around and say: "There is Brother So and So, he has many spots; he ought to do this or that; and Sr. Jones ought to be more thoughtful." You have a little "auto" of your own to ride, and if you are not careful you will run into the ditch. If you don't stop running across your brother's track you will surely have a collision, and perhaps a wreck.

Jewels are not always under the file or in the fire. Sometimes they are in honey. All jewels are made more brilliant when dipped into honey. Agates are thus cleansed and even dyed. The Lord's jewels, too, have their honey experiences. The pilgrim visits, conventions, seasons of prayer and communion, fellowship -- all tend to cleanse and brighten the Lord's precious stones, thus preparing them more and more for the Kingdom.

After the polishing comes the appraising. The Lord will reckon with his stewards. What a variety of attainments there will be! No two characters will be exactly alike. Rigid uniformity is not required amongst the saints; they need not be like eggs in a basket -- one shape, one size, one color. Jewels differ in size, purity, color, value, shape and formation, agreeing only in one thing -- they are all jewels. We should not expect every brother and sister to think as we do on all points. This very failing lies at the bottom of many class disturbances. The ruby should not say to the emerald: "My, but you are green!"

The chief test in appraising jewels is the test of purity. A diamond with no flaw in the cutting, no feather, no impurity, no defect of any kind, is said to be commercially pure. It is a "first water" diamond. Only first water stones will be given a place among the 144,000. The largest diamond in the world, five times as large as any other, is the Braganza, which belonged to the king of Portugal. If it were of the first water it would be worth about \$15,000,000; it has been valued as high as \$250,000,000; but no opportunity has ever been given for a strict examination and it is probably very impure. It is not always those who loom up the biggest in the Truth that are the purest or most acceptable in God's sight. Some have even bragged of what wonderful things they have done for the Lord, how long they have had the Truth, how many they have brought into the Truth, how many years they have served as elder, etc. Like the great Braganza, these great Brags are proving themselves to be inferior, and if not careful they will be apt to be superseded in the final appraisal by some poor sister in an attic who serves God faithfully without murmuring, not seeking the praise of men. May we strive to be among those whom the Lord shall present to the Father faultless, without spot, wrinkle or any such thing. Isaiah 62:3, 4.

Not only will the Lord find some inferior jewels in the appraisal, but some false jewels will also be found. Indeed there are some very good imitations. It is said that about 300 false jewels have crept into the French crown since the Revolution, despite the utmost vigilance. One false jewel was found even among the Lord's own Apostles. Many false ones are today amongst the Lord's people; but it is not ours to determine. "The Lord knoweth them that are His." Let us carefully examine ourselves. If you blow your breath upon a real diamond and a glass imitation, you will notice that the moisture will cling to the glass longer than to the diamond. Do the things of earth cling to you, or are you holding yourself separate?

Then comes the final setting. In this Royal Diadem of the Universe, our Lord is the great center stone, about which are gathered twelve great apostolic stones, heading twelve clusters of 12,000 each. Even on this side of the veil we have a tentative setting. The Lord hath set the members in the body as it hath pleased Him. Natural gems do not kick when placed in a diadem; each is contented with the place given it. Neither will the Lord's jewels find fault with the Lord's wisdom in setting them. Big ones will be content to sit beside little ones, black ones beside white ones. The topaz will not grow more yellow with jealousy because it is not a diamond, neither will the garnet become more red with rage because it is not a ruby. "I have learned in whatsoever state I am, therewith to be content."

Few of us perhaps, dear friends, will be assigned a final place in that glorious diadem, with our blessed Master -- only the called, chosen and faithful. Oh, let us take earnest heed to our ways! No effort is too great, no circumstance is too small. "This one thing I do." "And He 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; for the glory of God did lighten it, and the Lamb is the light thereof."

"GATHERING THE LORD'S JEWELS."

We have noticed how the Lord's jewels are being pre-pared for the kingdom; we will now devote special attention to the gathering of the Lord's jewels, using as our text the latter part of Malachi

3:17, "And I will spare them as a man spareth his own son that serveth him." As shown in the Scriptures, the Lord's jewels will be accounted worthy to escape the trouble coming upon the world, and they will also be spared the thousand year test or trial of the Judgment Day.

Our text speaks of the son that serveth. Our dear brother Sullivan, has just told us of the wise son that gathereth in summer, contrasting him with the foolish son that sleepeth in harvest, thus causing shame (Proverbs 10:4, 5), but what are we to gather, and how? "Gather my saints together unto me;" the Lord is making tip His jewels, you can join in the search.

Seven qualities of character stand out prominently in those who would be jewel seekers:

1. We must smash all our idols. We cannot serve God and mammon. Mahmoud, the conqueror of India, was known as the idol-smasher. When he came to Sumnat he found there a gigantic and most beautiful image, towering 15 feet high. The inhabitants offered an enormous ransom if he would spare their god, but Mahmoud proudly replied that he would be known as the image-breaker and not as the image-seller, and raising his mace he struck the idol a heavy blow, as the sign for his soldiers to finish its destruction. Soon there rolled out before the astonished iconoclast three bushels of rubies, emeralds and diamonds. Our reward for every idol we smash is far greater in comparison. He who holds tightly to his money, time, reputation, or what not, will eventually lose all, but whosoever gives up father, mother, home or anything pertaining to this life will gain even this side the veil an hundred-fold, and in the world to come eternal life, yes, even more. When it was discovered that Kimberly, South Africa, could boast of a newly discovered diamond, and that the diamond had been found in the wall of a mud hut, the town vanished in a few hours. Every native was tearing down his hut and washing away the mud in his search for precious stones. Are we willing to use up our mud huts, our earthen vessels, in this the search of all the ages, the search of the Lord's jewels?

2. Like our Master we should seek not to be ministered unto, but to minister. Let him that would be the greatest among you, seek to serve. Princess Eugenie of Sweden, seeing the need of a hospital for the poor of Stockholm and the impossibility of getting money to build one, nobly gave up her own beautiful jewels to procure the necessary funds. Some time afterward she visited the hospital and when she saw the many who had been rescued as the result of her sacrifice she exclaimed, "Here are my jewels back again." We, too, may cast our bread upon the waters, knowing that in due time it will bear fruit, and that we shall receive wages.

3. Personal effort is necessary. The command to us was not "Give," but "Go." We must all have some share in the harvest work, be it ever so meager. If we can not colporteur, we may volunteer, or write a cheering word, or smile to others. Surely all can find some opportunity to expend personal effort. Even in our giving we can have an opportunity for personal effort in earnestly entreating the Father to bless our gift to His service. We should always be on the alert, however, for an opportunity to seek the Lord's jewels personally. Neither should we grow discouraged if we do not find any. The pearl diver may dive eight times before he gets an oyster. If he gets 25 in a day he makes a good average; he may toil a month and earn less than \$20. So don't grow discouraged. You may find many oysters before you discover a pearl. We should sow and water, leaving the increase in the Lord's hands. He is not holding us accountable for the increase. He takes into account our personal efforts, regardless of how many jewels we find.

4. Humility is an essential quality. The Lord resisteth the proud, but giveth grace to the humble. We should not think of any jewel we may find as ours. Not so. It has ever been the custom for the King to claim all great jewels found by his subjects for his own. Any jewel we may find belongs to our Master. "La Peregrina," the world's greatest pearl, was pronounced beyond all valuation. The oyster from which it came was discovered by a negro boy, but the shell was so small that the fishermen were inclined to throw it into the scat without examination. Imagine their surprise when the lad presented the costly pearl. So God hath chosen the weak and despised, the humble, to confound the mighty.

5. Prayer is necessary to the Lord's jewel seekers. He who goes forth in his own strength is sure to fail. A European in South Africa, noticing that the natives found more diamonds than the white men, asked a Kaffir the reason. "Ah!" said he, "we black fellows get down on our knees; you white men don't like the dirt." The only way you can find the Lord's diamonds is on your knees. Never should we scatter tracts or distribute books without first asking His blessing to attend.

6. Trust in Him whom you serve. If we lose faith in Him, our own hands will waver and our work suffer. One of the largest known pearls is the Youssoupoff. It was brought from India by Gongihus, of Calais, and sold to Philip IV, of Spain for \$80,000. When asked by the king how he felt safe in investing all his fortune in a single stone, the merchant replied, "Because I knew there was a king of Spain to buy it." With our faith established in our King of Glory, whatever the sacrifice we can endure, "as seeing Him who is invisible."

7. Joy is also one of the essential qualities. A despondent reaper gathers little gain. Even though the sowing has been in tears we shall doubtless come rejoicing bringing our sheaves with us. Now is the most joyful time of the age. What a glorious harvest! What wonderful privileges are ours? What a wonderful song we have to sing, and how it fills our hearts with joy to sing it. Other hearts rejoice, too. "As he that taketh away a garment in cold weather (causeth the one affected to leap and jump rather lively to keep warm), and as vinegar upon nitre (causeth it to effervesce, to leap and bound), so is he that singeth songs to an heavy heart" -- he causeth that heart to leap for joy. (Proverbs 25:20). Let us in joy continue to sing the gladdening song of the harvest.

Having properly equipped ourselves for the search, the next question is: Where are the Lord's jewels to be found? "Show me the jewels and I'll find them right away." But were we to have the jewels pointed out to us we would miss the training to be derived from our search. Indeed our own development is the Lord's chief object in allowing us to aid Him in this great work.

He has given us a general idea, however. We are to harvest in the field and the field is the world. From amongst the "children of wrath" He is selecting His jewels. It is His work of grace that transforms them into beautiful gems. He, however, works upon a natural basis. Natural gems are built upon several natural bases, and we find that these have their corresponding bases in the case of the knowing that Lord's jewels.

The basis of some gems is flint. The amethyst, jasper and onyx are almost wholly composed of this material. The silica of the hard flinty rock is taken, God's wonderful power of crystallization changing it into these beautiful gems, but this cannot compare with His wonderful work of grace in

those who "made their hearts as an adamant stone, lest they should hear the law." Broken by the Word of God, which is as a hammer that breaketh a rock in pieces, fused by that same Word which is as a lire and transformed by the Spirit of God, the heart conies forth contrite and tender. Such characters now "set their face like flint and do not fear." "Hearken unto me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." "Where is boasting then? It is excluded." Look unto the stiff-necked, flinty-hearted evil doers of the world and be humbled, for such were some of you before God's grace transformed you.

The opal, too, that beautiful reflector of all the brilliant colors of the rainbow, is only flint and water. The agate is composed of particles of flinty sand deposited on the decaying branch of a tree, which in past ages fell into the mire. Atom by atom the woody fiber perished, and atom by atom the flint took its place -- now gray, now yellow, now black -- till at last we have the beautiful agate, with the knots, the rings and the wavy lines of the wood still visible. Thus perishing men, sunken in sin, are transformed. The old lines of character are still there, the identity is preserved, though the nature is changed from earthly to spiritual.

Other gems are formed from clay. The ruby, sapphire, oriental emerald and topaz, and other oriental gems are corundums, that is, they have their basis in clay. When we compare the common clay which we tread under foot with the dazzling ruby in the royal crown we cannot refrain from exclaiming, "What bath God wrought!" But when we see one of the Lord's beautiful jewels transformed from the miry clay of sin, words fail to express the praise we long to utter. Those whose characters have never been crystallized, who have never taken a definite stand for any-thing, can by Divine grace be made strong characters as New Creatures. "I waited patiently for the Lord; and He inclined unto me and heard my cry. He brought me tip also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." "Now, O Lord, Thou art our Father, we are the clay and Thou our Potter; and we are all the work of Thy hand."

Diamonds are formed from carbon, not fallen wood, as in the agate, but wood that has actually been burnt. Yet from this the power of God fashions the clearest and hardest gem. In His New Creation God uses not only flinty and pliable, undecided characters, but He can also use one whose heart has been burned in sin. Some of the Lord's jewels have been known to come from the penitentiary, the murderer's den or the bar room; not that any of the Lord's jewels are murderers or drunkards, but the Lord's wonderful power can make a gem from this poor material. No flesh can boast in His sight. To Him be all the glory!

Man could never effect such a change. With flint from steel he can strike fire: with clay he fashions vessels and bricks; with carbon he can display brilliant electric lights; but no man can change flint into jasper or clay into topaz. And man can educate, elevate, and civilize his fellow man, but he cannot transform him into a New Creature. "This is the Lord's doing; it is marvelous in our eyes!" While we cannot turn carbon into diamond, we can by intense heat turn diamond into carbon. Let us be careful that we hurt not any of the Lord's little ones. "Woe to him by whom the offense cometh."

The pearl differs from other gems in its origin. For centuries it was supposed that the pearl was a raindrop which had fallen into an oyster and straightway congealed. Others thought that pearls were

formed from dew-drops which oysters drank in. A third idea was that pearls are formed from angels' tears, wept over those who were enduring special sorrows, but instead of having a celestial origin, mud, sand or weed is the beginning of the pearl. The water washes the particle into an oyster's shell and the oyster, to escape the irritation which it causes, covers it with a film of pearly substance, and again another, until, like a bulb with many films, it is completely incysted. Thus earth's most valued jewel is built upon sufferings endured in avoiding evils! So, many of the Lord's jewels are found among those who have fought sin all their life and endured much suffering as a result. Many of the Lord's jewels were beautiful characters to start with and were eagerly serving within the ranks of the Sunday School, the W. C. T. U, or the Salvation Army.

Judging, then, from the natural analogy we would expect to find the Lord's jewels coming from all walks of life, and so it is. The Lord tells -us to sow beside all waters (peoples). Often those whom we least expect to accept the Truth are the very ones who are earnestly seeking it. Let us remember, too, the dignity of our harvest work. Should you ask a diamond seeker what he is doing he would not reply that he was playing in the sand or washing mud around in a basin. No. He would gladly tell you that he is searching for diamonds and be joyful over the importance of his work. Neither should the colporteur or the volunteer think of himself as a book agent or a circular distributor. We are not merely selling books, we are seeking jewels; we are co-workers with the Highest, ambassadors of the Heavenly King. What a privilege is ours! How can we get discouraged when we keep this in view!

Our harvest work does not cease with any individual as soon as we have found the jewel. Day by day we are privileged to serve the Lord's jewels till they enter into their final place in the diadem. The body is thus edified by that which every joint supplieth. Nor should we be surprised if all do not develop alike. While we should all seek to become well-developed in all points, still each character will possess its predominant graces. There will be much variety amongst the Lord's jewels. The character from which faith shines as the pre-eminent quality may be likened to the deep, velvety sapphire, "that stone like solid heaven in its blueness." The enthusiastic one, full-blooded in aggressive eagerness, is like the blushing ruby, while he who prefers to quietly enjoy the rapture of intimate communion with the Father, seems more like the golden jasper. The well-rounded character shining forth in modest purity re-minds us of the gentle pearl; those who love especially the philosophy of the ransom, are pictured in the mottled blood-stone. Others with a special spiritual insight, the seers of the church, are akin to the most costly chrysoberyl or cat's eye, with its beautiful moving line of light, while the diamond is the apt emblem of all who have clear and definite views of the Truth. Those who are ever fresh and constant in the Lord's service are represented in the emerald with its soft, clear green; the royal magnificence of exalted Christian character is represented in the purple amethyst. The beautiful opal, possessing the colors of all the other gems shining forth in an incredible mixture, may well portray the quality of love supreme, the all-including love, the chief of the graces. With the onyx for simplicity and the agate for solidity, together with scores of other gems representing predominant graces, we need not think to mold any of the Lord's jewels after our own private likes or dislikes. You need not hope to find any exactly like yourself in all points, nor should you pick flaws if they differ in unimportant details.

Gathering the Lord's jewels implies work, not only among strangers and among the members of the body, but also among backsliders. "Oh," says one, "I could take delight in helping Brother So and So until he stopped coming to our meetings; since then I have lost interest in him. Furthermore, he

took issue with me on a certain point, and since then I feel better out of his presence." Then there is something wrong with you. First get yourself right at the Throne of Grace and then seek to help your brother. He is more precious to the Lord than one in whose heart the Lord's grace has not yet operated. You would quickly pull your ox or ass out of the mud; how about your brother? You would quickly stoop to pick up a jewel you might see in the mud; how about one of the Lord's jewels? Back-sliders are jewels in the mud. They do not cease to be jewels, but they cease to shine to the Lord's glory. A jewel covered with mud loses its brilliance for a time. Quickly seek to regain it, washing it with water by the Word. "I will heal their backsliding, I will love them freely."

Above all, don't forget yourself, lest preaching to others you become a castaway. You are one of the Lord's jewels, too, and your chief care should be to prepare your own character to reflect His glory. "Oh," says one, "if I could only have a larger share in the harvest work!" Brother, if you succeed in harvesting yourself you will be accomplishing one-one hundred and forty-four thousandth part of this great work. Just think of it! That is a large share to have in so great a work. I often wonder whether I will be able to accomplish that much. The Lord's work of making up His jewels is nearing completion. Many have already passed to their reward, and are now waiting for us. Are you ready for your final setting? Are you pressing into the kingdom, or are you slowly losing out, growing weary, going to sleep? O, dear ones, let us lose no time, spare no effort, take no chance, till we meet our dear Lord who is able to keep us from falling, and then to presort us faultless before the presence of His glory with exceeding joy.

HITS CHURCH IN SATIRE.

Sarcastic Verse on Modern Church Worker.

Brother Jolly read the following poem as from the point of view of the modern church worker:

Oh, Lord, I come to Thee in prayer once more,
But pardon me if I kneel not before
Thy gracious presence, for my knees are sore
With so much walking. In my chair instead
I'll sit at ease and humbly bow my head.
I have labored in Thy vineyard, Thou dost know.
I've sold ten tickets to the minstrel show,
I've called on fifteen strangers in our town,
Their contributions to our church put down.
I've dressed three dolls, two for our annual fair,
And made a cake which we must raffle there.
I've baked a pot of beans for Saturday's spree,
An old-time supper it is going to be.
Now, with Thy boundless wisdom so sublime
Thou knowest that these duties all take time.
I have no time to fight my spirit's foes;
I have no time to mend my husband's clothes;
My children run the streets from morn till night
I have no time to teach them what is right, but
Thou, O Lord, considering all my cares,
Wilt count them righteous and wilt heed my prayers.
Bless the bean supper and the minstrel show
And put in the hearts of all to go.
Induce the visitors to patronize
The men who in our program advertise.
For I have chased these merchants till they hid.

(Clipping)

85 FOLLOW JESUS INTO A WATERY GRAVE

C. P. Bridges Conducts Record Local Immersion of Bible Students' Candidates

**G. B. Raymond Says Baptists and Disciples Perform Rite in Error
THEY ASSERT ABSURDITIES**

Conference Speakers Declare their Interpretation Is the Correct One

The most impressive service of the week in connection with the Eastern conference of the International Bible Students' Association took place in the State Street Baptist Church this morning when 85 people, 55 women and 30 men, were baptized in the church baptistry. The church, holding 900 people, was filled for the service, many standing throughout. The program was a simple one, consisting merely of congregational singing and the few words spoken as the body of each man and woman was immersed in the water.

C. P. Bridges of Lynn had charge of the service and immersed all of the 85 candidates, who were dressed in flowing black robes. As each man or woman walked down the stairs into the three feet of water, the words, "In the name of the Father and of the Son and of the Holy Spirit, by this authority, I baptize thee, in symbol, into Christ," were spoken by Mr. Bridges. He then completely immersed each person. The women came first and were followed by the men.

The baptism followed the customary morning service in the municipal auditorium, the feature of which was an address by G. B. Raymond.

(Clipping)

WHY JUDGE RUTHERFORD TURNED FROM ATHEISM

**Pastor Russell Convinced Him That Religion
Is a Matter of Reason, Not Sentiment**

**AIMS OF THE BIBLE STUDENTS' ASSOCIATION
Not to Convert the Whole World, But to Reach
Those Who Will Give Up All for Promises of Christ**

For the past week 2,500 Bible students from all over the world have been in convention in Springfield. They came here at the invitation of Springfield. They have enjoyed our hospitality. Now the question comes, Does Springfield want them to come again? To arrive at a conclusion in regard to the matter, The Homestead sent a special representative to interview Judge J. F. Rutherford of New York in regard to the origin and work of the society.

There are many reasons why this interview is of value, one of which is the position held by the judge in the past, in comparison to his present position as chairman of this convention. Twenty

years ago in the State of Missouri the judge was doing politics and practicing his profession. He was a success. His religious views were those of the Baptist denomination.

He was naturally very devout, yet the logical reasoning of the successful lawyer all but swept his reverence for religious things into oblivion, when it came to getting married. The future Mrs. Rutherford was a Presbyterian. The judge was sure she was better than he, and more worthy of the love of God and men and the reward of heaven. Therefore, when his Baptist pastor told him she was going to hell fire because she had not been immersed and that he was going straight to heaven because he had been, his logical mind revolted and he became an atheist. It is seldom a man is found who has drifted into agnosticism or atheism from religion and then regains his confidence in religion Especially is this true when the individual concerned has a mathematical and logical mind instead of the sentimental mind peculiar to most religionists. Hence the value of the judge's statement.

"I owe my present knowledge of the Bible and love for my Lord to Pastor Russell, president of the International Bible Students' Association, now in convention here." The judge said briefly: "Religion should not be and really is not a matter of sentiment, but a matter of reason. That is what Pastor Russell made clear to me. If religion as presented by the pastor had been merely a theory, merely a matter of sentiment, I would have had nothing to do with it. I was satisfied long before I ever read any of the writings of Pastor Russell that that which cannot satisfy the mind has no right to satisfy the heart."

The worthy judge leaned back in his chair and began to elaborate on how his attention had first been directed to the writings of Pastor Russell and how he had tested and weighed every statement after he read them before making them his own. Then he continued:

"The final test came when I began to apply the high standards taught in Pastor Russell's books to the pastor himself. I was determined to ascertain if this man, whose pen had made clear the reasonableness of the highest standards I had ever read, was as the scribes and pharasees of olden time. I was determined to know whether he him-self was a doer of what he taught or he was merely a preacher of it.

"This investigation was not made hastily. I spent years at it. I applied all kinds of tests. I dug up every record I could find. Some of these records were made by his enemies (and I have never known any great man who had true friends who did not have some enemies) and as I investigated every charge or complaint made by them, they yielded the same testimony when sifted to the bottom."

One could hear the clock tick in the silence of the room following this statement and we were loathe to inquire what that testimony was, for the writer had seen the face of Pastor Russell and had heard him speak during the opening days of the convention. No sane mind could therefore doubt the sincerity and the truth of the judge's statement when he finally said, "After fifteen years of intimate acquaintance with Pastor Russell as his friend and much of the time as his legal adviser, I believe him to be the cleanest man morally and intellectually that I have ever known."

Evidently there are others who share the judge's confidence in Pastor Russell. In June of this year there was a convention in Missouri at which a thousand delegates were in attendance; at Hot Springs, during the same time, another convention was in session at which 1,200 delegates were assembled. There was another convention in Texas later. There was a large number assembled in Los Angeles and just seven days preceding the meeting in Springfield, 1,500 consecrated Bible students of the International Bible Students' Association assembled themselves at Madison, Wis. Next Sunday will see two more conventions open their doors -- one at Asheville, N. C., the other at Toronto, Can. There is every reason to believe that these will also be well attended.

There seldom has been witnessed in this land a religious movement which carried the confidence of so many good people as this movement started by Pastor Russell, known as the International Bible Students' Association. We bear witness that about 2,500 delegates are here in session at this convention in Springfield. Records show that there were less than 3,000 delegates at the International Sunday School Convention (another organization entirely) which held its meetings in San Francisco during July, 1911. This organization meets once every three years, but here is a body which meets every year and is attended by a larger number of enthusiastic people than any other.

The aims of this organization also seem quite unusual. "We are not trying to convert the world," Judge Rutherford explained. "We do not believe the Scriptures teach the conversion of the world at the present time. They teach that this gospel shall be preached for a witness to all nations, but it does not say that all nations would accept the doctrine at the present time. On the other hand, it is quite evident that there are men and women of all nations who are so thoroughly consecrated to their Lord that they are willing to give up all things in order to obtain the promises set forth in the Scriptures. It is to these that we appeal. We represent no denomination, but there are men and women attending our meetings from every denomination, sect and creed who are united together by but one tie -- the tie of love -- for the purpose of developing a greater degree of spirituality in themselves and their associates."

"Does your work stop here to the neglect of the rest of the world?" we asked.

"No, it does not," the judge replied. "The very purpose of our organization is for the ultimate blessing of the entire human race and helping them up, up, on up and out of the low degree of degradation, ignorance and despair, to which many of them have fallen. Yet those who desire to so help their fellow men can only do so by making themselves more acceptable to their Lord and Master, more and more worthy of the love which He has given them.

"They must also understand the doctrine. They must be sure that the Scriptures in which they believe are true. They must know the foundation on which they stand. It seems to me the International Bible Students' Association, using as its text books the "Studies in the Scriptures," as prepared by Pastor Russell, constitute the greatest theological school the world at present knows."

This, then, explains the reason why on cloudy days, as well as fair, the great auditorium has been so well filled with earnest consecrated people and as we talk with them upon the street we find that they like Springfield. We find they are pleased with the treatment which this city has accorded them. Surely their work is a great one. Truly, it is a worthy one! Does not Springfield want them next year?

(Clipping)

Board of Trade Expresses Appreciation of Honor Conferred in City

As the leading feature of the next to last day of the general convention of the International Bible Students' Association in the municipal auditorium yesterday there was a baptism service at which eighty-seven were immersed. The baptism was in the State Street Baptist Church, to which the delegates wended their way shortly before 12 o'clock. Known officially as "Spirit Begetting Day," this was one of the most successful of any during the convention. Aside from the baptism exercises there were three speeches and the praise and testimony meetings during the afternoon.

The following letter has been received by Chairman Rutherford from the Board of Trade:

Chairman, International Bible Students' Association, Municipal Building, Springfield, Mass.

My Dear Sir: The Springfield Board of Trade wishes to assure you how much it appreciates the honor you have conferred upon the city by holding your convention in this city during the past week.

It has been a great pleasure to have you with us and we hope that some time soon you will come again. Such conventions as yours are not only a great credit to your association, but to the city in which they meet.

With kindest good wishes for the future success of your association and a hearty welcome whenever you may return, we remain,

Very cordially yours,
SPRINGFIELD BOARD OF TRADE.
Emmett Hay Naylor, Secretary.

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(Clipping)

City's Hospitality to Convention Remembered

Remarks by Brother Menta Sturgeon

Just before the last message to the convention this evening by our dearly beloved chairman, whose faithful services we all appreciate., followed by the climax to the whole convention, the love feast, we would say in the language of the inspired Apostle Paul, "Seeing we are encompassed about by so great a cloud of witnesses, let us lay aside every weight and sin that cloth so easily beset us, and let us run the race with patience, looking unto Jesus, the author and the finisher of our faith, who for joys set before him endured the cross, despising shame, and is set down at the right hand of the majesty on high." Let all rich blessings that we have already received through the death and resurrection of Christ, the begetting of the Holy Spirit and the filling of our lives with the sanctified effects of the truth, with our Bibles so beautifully harmonized for us, with the cumulative effect of prayer and the fellowship of the friends, with the messages of the speakers ringing in our ears, and with full appreciation as an arrangement of the Divine Providence for the gracious hospitality we have been accorded everywhere by the citizens of the beautiful city of Springfield, and special remembrance of the kind words sent by the Board of Trade yesterday, being very thankful for the splendid arrangements made in the auditorium for the highest effectiveness of this blessed convention, we would bow humbly before the giver of every good and perfect gift, lift up our hearts in thankfulness to Him through Jesus Christ our Lord, re-consecrate our lives to His blessed service and rise in His strength.

We would rise to run this race as never before, to complete our course with joy, to make our calling and our election sure, and to have the abundant entrance into the ever-lasting Kingdom of our Lord and Savior Jesus Christ. We march out gladly, willingly, faithfully, into the battlefield that shall test us unto death, with confidence that if we be found faithful unto death we shall receive the crown of life.

Discourse by Brother Menta Sturgeon.

Subject: "FRUITAGE"

IT WAS while traveling through California, Oregon and Washington, in the midst of fruits and flowers, and while studying the beautiful Song of Solomon, that the program of the Springfield convention was received by the speaker, from which he learned that he was to address this convention on Fruitage Day. His mind was led to inquire, in a very natural way, 'hat does this Song of Solomon have to say about fruits and flowers? And, to his surprise, he found it was very rich in suggestions along this line. He therefore determined to speak on the subject of "Fruitage," as found in the Song of Solomon, but he soon discovered that there was more in this Song on that subject than he could present in an hour, so he concluded to use mainly the first four verses of the second chapter.

When Fruitage Day at the Springfield Convention arrived we were comfortably seated in this beautiful auditorium in the midst of loved ones and friends, ready to hear what our clear brother Woodworth, who was the first speaker on this subject, had to say on Fruitage. You may well imagine our surprise when he arose and said he would speak on the Song of Solomon. He began at the beginning and we wondered how far he would get in an hour. Do you know that he had just finished the first chapter when his time was up? The reason that he stopped at that point was because the Lord had given us the first four verses in the second chapter, and therefore he stopped when he had reached that point.

These four verses read as follows: "I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was Love."

The Rose of Sharon here refers, it seems to me, to the Lord Jesus, our blessed Bridegroom, as the most beautiful rose that ever blossomed -- He is the one altogether lovely -- whereas the lily of the valley refers to the church as His lovely Bride. Thus He. can be the rose and the lily at the same time, even as it reads, "I am the rose of Sharon and the lily of the valleys."

The rose of Sharon grew much taller than the lily of the valley, and when seen in the same field the rose would look like a small tree, beneath whose shade could be seen the lily of the valley. Purple was the frequent color of both. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." Sometimes the rose would grow up on the mountain side while the lily was blooming below in the valley. Surely this is a beautiful picture of our Lord and His body, the Bridegroom and His Bride, the Christ, head and body.

When Jesus speaks to His Bride He says "My love," or "My love among the daughters." and when she addresses Him, she calls Him "My Beloved," or "My Beloved among the sons." The rose says to the lily, "My love," and the lily responds by addressing the rose as "My Beloved." "My Beloved spoke and said unto me, 'Rise up, my love, my fair one, and come away' " (2:10). "The vine with the tender grape (Jesus and the Church) give a good smell. Arise, my love, my fair one, and come away" (2:13). "My beloved is mine, and I am his; he feedeth among the lilies" (2:16). "Let my

beloved come into his garden" (4:16). "I am come into my garden" (5:1). "His lips like lilies, dropping sweet smelling myrrh" (5:13). "My beloved is gone down into his garden to gather lilies. I am my beloved's and my beloved is mine; he feedeth among the lilies" (6:2, 3).

In the second verse we read "As the lily among thorns. so is my love among the daughters." Of all the daughters the heavenly Father shall ultimately have, this daughter of all of them is the bride which he is selecting for his dear Son. "As the apple tree among the trees of the wood, so is my beloved among the sons." Of all the sons of God on all planes, there is no son like his only begotten, well beloved Son. The church has so much of the spirit of the Father that she says "my beloved." to him. In the midst of all the trees this special one is selected, which is called the apple tree. We know that all of the trees, as they grow, are very beautiful, and useful for various purposes, but they are secondary, comparatively speaking, when we think of the fruit tree. The rich fruitage of the apple tree will afford means of sustaining life, therefore, among the other trees the apple tree takes pre-eminence. This chiefest among the sons is the Bridegroom of the Church, our Lord Jesus.

The Bride says. "I sat down under His shadow with great delight." It seems to give us the picture of the present relationship of the church to the Lord Jesus. There, under His shadow, the church has been hungering and thirsting for righteousness: desiring to have more and more of the truth, which is coming now so richly to those sitting under the shadow of this apple tree. I was wondering why it was so delightful under the shadow of this apple tree, and concluded it was because of the wonderful blessings that come to her from the fruit of that tree, which falls down into her lap.

I am glad that while the sun is shining so brightly we may sit and rest under the shadow of this apple tree, and have a delightful experience there. It seems to me the eighth chapter of Hebrews and the fifth verse, together with Colossians 2:15-17 make it clear to members of the International Bible Students' Association that this shadow of the apple tree is none other than what is called Tabernacle Shadows or Better Sacrifices.

What is there in these shadows that is so delightful to those upon whom they fall while sitting under the apple tree?

The eighth chapter of Leviticus is delightful because it sets forth in the most beautiful way the various elements which unite into a full and complete consecration of the Royal priesthood. It gives the most satisfactory view of consecration to be found anywhere. The more one sits in this shadow the more delightful it becomes.

Then the ninth chapter of Leviticus is delightful because it shows us the end of this consecration to death when the High Priest comes forth to bless the prostrate people. When this shadow pictures us as members of the High Priest's body when He raises His hands and blesses the people, we say, "That is delightful."

Finally, the eighteenth chapter shows us so clearly and conclusively that we share in the sin offering on the great day of atonement, that we are thereby comforted while participating in the sufferings of the Christ. Knowing that if we suffer with Him we shall also reign with Him, we continue to remain in the shadow under this tree and say, "I delight to thus do Thy will, O, God."

The ones who delight in these shadows are the ones who can say further, "His fruit was sweet to my taste." From the shadows we now turn to the realities.

We look into the realities of God's Word, and the sweet fruit is indeed satisfying. Then we know promotion comes neither from the east, west or south, but from the north. When we come to think about the development of these spiritual apples, natural things always illustrating the spiritual things, we find there is something in these northern apples surpassing any others grown. If there are any Canadian people here, watch when I mention Northern Spy and you will see them open their mouths. Some of these fine apples are wrapped in paper and shipped across the ocean and sold for 10 cents apiece. So the dear Bride is sitting under the apple tree, and the fruit which comes from the north is sweet to her taste.

I like to shake the apple tree, as I used to do when a boy coming home from school. We want to get the sweet ripe fruit, which is intended specially for the Bride. So as we are studying Tabernacle Shadows we are shaking the tree. What sweeter apple could we find than the ransom for all. When we think of the apples Christian people generally talk of eating, they seem rather like crab-apples, and surely they would not come from this apple tree. For instance, that Baptist apple which we used to have. What a little green thing it was, to make out that only a few little folks will get to heaven, and in the resurrection come back and take their body again, and no others receive any benefit from the death of the Savior. Such crab-apples shrivel the mouth. What a sweet apple is the ransom for all, provided through the sacrifice of God's dear son; a basis for the blessing of all the families of the earth. You like that, I know by your looks, whether you come from Nova Scotia, Canada, or elsewhere. It is good enough for all. It is sweet to our taste.

I think of another apple you would not want to leave out of this basketful. It is an apple that fell down into the lap of this dear Bride, sitting under the shadow of the apple tree, at Pentecost. It is the Holy Spirit. Is not that a sweet apple? When that apple fell there began to flow out from her the sweetest graces. If we eat crab-apples the effect will be apparent in our lives, and if we eat the good apples we will become. good enough for people to eat; some want to eat you up now. This apple takes in long-suffering, gentleness, kindness, patience, temperance, meekness and faith, and surely that apple is sweet to our taste.

Then there is another apple which is very sweet. While the name we will give it is pretty large, I do not know that we could find a better one. It is the. apple of a harmonious Bible. It is sweet as we begin with Genesis, and the more we eat the better it gets, until the last bite tells us about the coming of the Bridegroom, which will mean fruition to the Church. This apple is very sweet to the Bride, because there is no one else who can really tell much about the Bible; no others find harmony in it. So we are reminded of the words

*Have you heard the new song, that most beautiful song,
The song which the saints now may sing
How the old harp of Moses and sweet flute of John
With harmonious melody ring?*

Have you heard that new song, so sweet and blessed to our taste?

I am afraid we will not get our basket full, but there is another very sweet apple I want to mention. It is the apple of peace. I would rather have the apple of peace than the "pipe of peace." It has become so mellow and ripe now, that it is far sweeter and richer than ever before. It used to be such a little peace, of tentative justification, but now we realize also the peace of vitalized justification, and it has broadened out into this delicious apple. When this apple of truth falls down into my lap now, and I can see how deep, far-reaching and blessed is this justification, I say, "Surely this is peace." It certainly satisfies our hearts on the subject of justification. When we pass through that little, low door of consecration and begetting of the spirit we enter into the peace of God that passeth all understanding. This apple is sweet to our taste.

Besides the apples of peace and joy there is the apple of love, which is the grandest fruitage brought to us from this apple tree. It is of the Father's own planting. It brings such joy and happiness, that perfect love which says always to the Father "Thy will is best. Sweet is Thy will to me, no matter what experience I may have, or how dark the way may be. I do not understand some of these experiences, but I still delight to do Thy will, O God." Such person is showing the effects of eating the apples which fall from our tree.. It is this love that enables us to stand firmly in the midst of those who misunderstood us; whose theories are so contrary to what they really are and desire to be, and to look between and under and down through all the theories into that image of God which discloses the loving character of our Father, and establishes our love. What a sweet apple it is to our taste. I just love to get in among these apples. Sometimes a canvas is put tunder the tree so the apples will not be bruised in falling. We do not want to bruise any of the apples of truth. We want to get every one of them just as they have been prepared for us.

There is nothing more sweet and satisfying than the apple we now have which is called "Present Truth." You know what that one is. It shows how our Lord and Bride-groom went away into a far country to receive for Himself a kingdom, and afterwards returns to receive His own. Not only this. Present truth is sweeter than that. The Bride-groom has come right down where the Church is. lie is always near -- not far away, and so near that there cannot be anything like an accident in our lives. The apples are dropping so sweetly and blessedly into our lives, and we are being strengthened by the precious fruit. Everything permitted we recognize as coming from His hand, and so with joy we eat the fruit. He also says "Drink, yea drink abundantly, beloved." We are together feasting upon the good things of the Divine word.

Therefore He says, "As is the apple tree among the trees of the wood, so is My beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love." We realize that if we are under the shadow of this tree with great delight all of the fruit which falls so richly is for us. It seems to me something like some of the trees we have seen in the country which were so loaded with fruit that the branches bent over and touched the ground. The fruitage of this tree is now so wonderfully developed, so delicious, that it bends over into our very presence; and while we are under the shadow of the tree we have also the substance and sweetness of the apples. The King has take us into His banqueting house, and is always giving us just the food we need, and at the right time. The standard, or banner, over us is love. A little later it says, "Comfort me with apples." I think I can see why it says that. If there is any comfort to this Bride it will be the apples of truth

falling from that apple tree. By means of the fruitage and the shadow she may have comfort in every hour of need.

There are two other references to apples in this song. In one place where the Savior is speaking of His Bride He says "Her nose smells like apples." She has eaten so many of these apples that she breathes out, as it were, the fragrance of these precious fruits of the apple tree. The other expression used is "I have raised thee up under the apple tree." There is something about this apple tree, and its fruit that has a tendency to rise up if the bride be cast down in spirit. So in this song He says again and again, "My beloved," and in verse 10 "Rise up, my fair one, and come away, for the time of the singing of birds is come; the flowers appear on earth, arise, my love, my fair one, and come away." So He is raising us up under the apple tree.

Through the wonderful resurrection process the new creature is being raised higher and higher into the realms divine. The deep realities of heavenly truth and spiritual things in our hearts and lives will lead up into the Master's house. He will raise us up by the resurrection power until presently we shall find ourselves lifted up into the branches, and into the midst of the very fruits of this apple tree." I raised you up under the apple tree." He will raise us so high that we will be in the topmost branches. When you get a boy up in the top of an apple tree he does not care whether summer comes or goes if he can stay there. So we come to look upon everything else as insignificant in comparison to this raising up under the apple tree, which when finished will bring us into His presence and likeness.

My dear friends, carry your basket of apples home with you, and continue to sit under this apple tree and eat of its blessed fruits.

*"The birds, without barn or storehouse, are fed;
From them let us learn to trust for our bread;
His saints, what is fitting, shall ne'er be denied,
So long as 'tis written, "The Lord will provide."*

CONVENTION ENDS WITH LOVE FEAST

Bible Student Delegates Clasp Hands as Last Hymn Closes

HOME JOURNEY BEGUN

Final Address Delivered by Judge Rutherford

Subject "Fruition"

As the last strains of "Blest Be the Tie That Binds" died away in the municipal auditorium, 1,500 "brothers" and "sisters" turned to one another and clasped hands. With J. F. Rutherford and the speakers of the International Bible Students' Association convention standing in front of the crowd of delegates, the convention came to an impressive ending last night. The deep sincerity of purpose, the stanch belief that their philosophy and interpretation of the Bible is the correct one, and the only one that can redeem mankind was stamped in every countenance. Regardless of how one may differ with their ideas, the scene at the concluding "love feast" was one that must have impressed the most skeptical.

As the members of the convention were leaving the hall they were presented with heart-shaped bookmarks, bearing on the front an image of the head of Jesus, surrounded by a grapevine, and underneath the motto adopted by the convention at the request of "Pastor" Russell. The motto reads, "Keep thy heart with all diligence, for out of it are the issues of life." On the reverse, surrounded by a spray of forget-me-nots, is the following quotation from the Bible: "Behold what manner of love the Father hath bestowed on us that we should be called sons of God."

Judge Rutherford delivered the final discourse of the convention last night, on "Fruition." He said in part:

"Fruition day is properly left for the closing day of our convention. It suggests the thought that the Christian does not reach the fruition of his hopes until he has finished his course on the earth and entered into the joys of the Lord.

"Speaking to those begotten of His spirit and following in His footsteps Jesus said, 'Ye are the light of the world.' From God's standpoint this is the most honorable position one could occupy, because light, in the Scriptures, is used as a symbol of truth, righteousness and life. From the world's standpoint, it is not an honorable position. Darkness is used as a symbol of evil, death and everything undesirable. It is a principle of God's arrangement that all righteous creatures have the right to live. No way to life was open to any of the human race until Jesus came to earth and provided a ransom price, and then opened the heavenly way. No one can obtain righteousness, right to live or life except through the merit of His sacrifice. Hence Jesus said, 'I am the light of the world; he that follows Me shall not walk in darkness, but shall have the light of life.' (John 8:12.)

"The true Christians during the Gospel age who have become members of the body of Christ by faith, consecration and being begotten by His spirit, are referred to as 'the light of the world' only by reason of being in Christ. Anyone who denies the value of His atonement sacrifice cannot be in the light. All such are in darkness concerning God's great plan. It is hid from them. Those who are in the light are the only ones who can understand God's plan, as is stated in 1 Corinthians 2:14, 10.

To these are given the 'exceeding great and precious promises' contained in God's Word (2 Peter 1:4), and the full realization of these promises will be theirs in the first resurrection, when they shall be forever with the Lord.

"To this class, St. Paul wrote concerning the second presence of our Lord and the setting up of His Kingdom in these words (1 Thessalonians 5:1, 20): 'But of the times and seasons, brethren, we have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, 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.' Clearly it follows that these truly consecrated children of God would know of the second presence of our Lord, while all others are in darkness. A thief comes in by stealth, but if the members of the household were awake and had a light, they could discern the approach of the thief. This illustrates that the Christian who is awake and enjoying the light of the truth can clearly discern the presence of our Lord, while all others sleep in ignorance thereof. The ability of the Christian to discern these truths is evidence of his being the true follower of Christ (1 Corinthians 2:10).

"What, then, will be the fruition of our hopes? Jesus answered that during His second presence He would separate the false from the true and gather into His kingdom all the true and loyal Christians. Then, He adds, 'Then shall the righteous shine forth as the sun in the kingdom of their Father' (Matthew 13:43). Other Scriptures show that they shall be forever then with the Lord in glory and power.

"He further promises that these shall reign with Him in glory, changed into His likeness; that is to say, become spirit beings invisible to men, and with Him shall exercise power over the nations of earth and shall present to mankind the blessed opportunity of accepting the righteous terms of the kingdom and live. (Revelation 20:6, 2:26, 3:21; Isaiah 42:6, 7.) These are designated as the bride of Christ, and Jesus and His bride, called the Christ, 'the seed of Abraham,' through which blessings shall come to all the world. (Galatians 3:29.) With Him they shall restore the obedient ones of earth and make earth itself a glorious paradise and remove there-from everything that is wicked. After this glorious work is complete, concerning the future St. Paul writes, 'In the ages to come God will show forth the exceeding riches of His grace in His kindness to us through Christ Jesus.' (Ephesians 2:7.)"

After these words of Mr. Rutherford all the delegates shook hands with one another, saying goodbye. The convention then came to a close.



ASHEVILLE CONVENTION

JULY 20-27, 1913

A SHORT time before this grand southern convention convened, a challenge was made to Brother Russell to debate, and believing that the answer of Brother Russell would be helpful to others we reprint herewith both challenge and answer, as follows:

A CHALLENGE to PASTOR RUSSELL

(Through Asheville Gazette News)

If you have conceived a wrong conception of the Bible and God's holy word and are making a mistake in advocating a doctrine that will send millions of souls and your own to hell you will not have another license and a second chance after death to rectify your mistake. It is not your character which I attack, for those who attack your character unless they have repented may be guilty of similar and even worse offenses, but I attack the truthfulness of the doctrine you advocate and I challenge you for evidences in support of the allegations you make, because your statements are not in accord with the facts for this reason, and for the purpose of counteracting the influences which you are spreading around the world for the destruction of millions of unprepared souls and for the purpose of magnifying the power and glory of God before the world and the people of Asheville and having prepared a series of lectures on the reality of a literal hell, I challenge you for an open debate in Asheville, N. C., when you come here on July 20. The debate to run for two nights; you to make the opening argument the first night. I will answer you the second night and from Genesis to Revelation absolutely prove from the Bible the reality of hell. When hell was created, where it exists and how it is a pit without a bottom will give the Bible references and will illustrate it with a drawing. Will explain what became of the fallen angels. Will explain who are the sons of God. Who Cain's wife was, who were the daughters of men, who were the giants in the earth, and when and where all the races of the earth originated. When the first resurrection will take place and the wicked sent to hell. Will explain when the second resurrection will take place and when death, hell and the grave will give up the dead that are in then. Will illustrate the Holy City, the New Jerusalem coming down from God out of Heaven and what the twelve Gates, in the walls around the Holy City open out into. Will explain to science the age of the world. How it was once a temperate zone and why it became a partial frozen zone. Will prove that the science of medicine and surgery are a necessity in the restoration of health from a violation of the laws of nature. Will prove the world is round from the Bible, and how hell is continually enlarging itself as well as the causes of earthquakes and volcanoes.

You are a gifted writer and an eloquent speaker and will no doubt present your side of the argument in a very able and brilliant manner, and I can conceive of no better manner in which to advance the cause of Christianity and no way to render better service to God than meet you and let a great

tribunal jury of the people decide from the evidence which we will advance from the Bible who is right in our contentions of a real or non-existing place of future punishment for the wicked. You will be accorded the most courteous treatment by me and I feel sure by the people of Asheville. You are coming to a splendid little city among the blue hills and lofty mountains of western North Carolina, where you will breathe and enjoy the exhilarating ozone, sun-shine and shadows of one of the fairest spots of God's creation on earth.

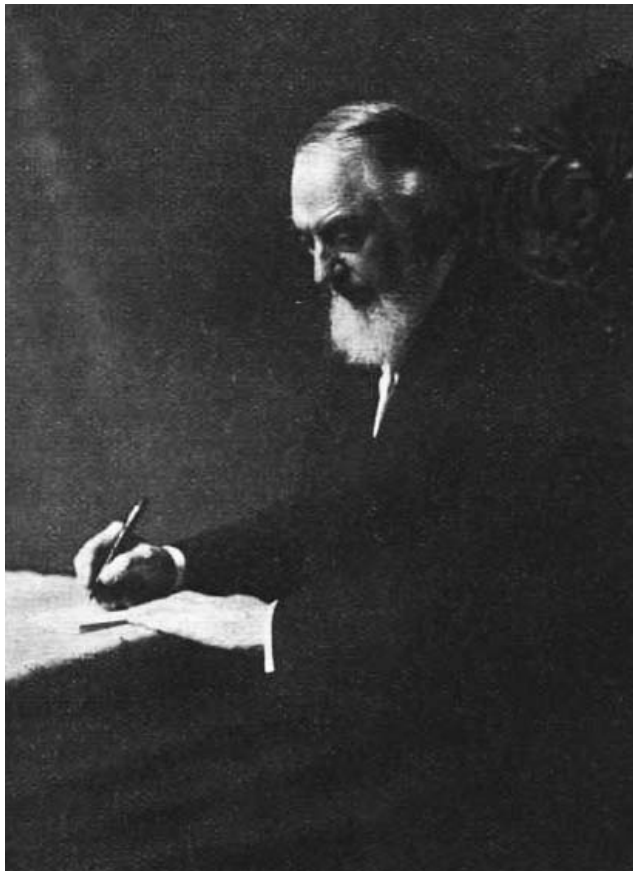
Believing that under the circumstances you cannot do otherwise than accept my challenge, I suggest that you wire me immediately upon receipt of this communication. As it will be published in the city paper before it reaches you of your determination to accept or reject the proposition.

I wish to know at once as the proposition will be placed on a financial basis. I propose to engage, if possible, the auditorium and charge \$1.00 admission the first night, which will entitle the holder of the ticket to a free admission the second night. The winner of the contest to be decided by the vote of a majority of the people present the second night. If you win you can use the receipts of the house for the advancement of the doctrine you advocate, or otherwise you may see proper; if I win I will use the money as I see best in my own interest. Yours respectfully.

July 1, 1913. A. S. Melton.

PASTOR RUSSELL TO MR. MELTON

Editor of The Gazette-News.



Kindly grant me the privilege of laying before your readers my reply to a challenge in your journal of July 5.

I have not had the pleasure of Mr. Melton's acquaintance except by the introduction of your letter. I am not given to quarreling and believe that public debating sometimes serves a bad purpose instead of a good one -- leading to partisan spirit and enslaving us still further in the prejudices and superstitions wherein we were born.

I assume that Mr. Melton is a preacher, or at least a church member attached to one, of the many denominations into which God's people are divided by reason of more or less futile efforts to get at the Truth. If so, we all know exactly what his theory is, or what it should be if he keeps within his denominational limits. Surely not many thinking people of today, either in pew or pulpit, have much interest in the creeds of the past. I shall assume that not a single orthodox minister in Asheville would

think for a moment of defending the creed of his own denomination. Everybody is sick and tired of them. They are God-dishonoring and man-discouraging. The good things which they teach are more than over-balanced by their absurdities. The public would rather pay a dollar to be excused than a dollar to hear a discussion of the theories which send nine hundred and ninety-nine out of every thousand to an eternity of torture by God's determined foreknowledge -- and some say, by His predestination.

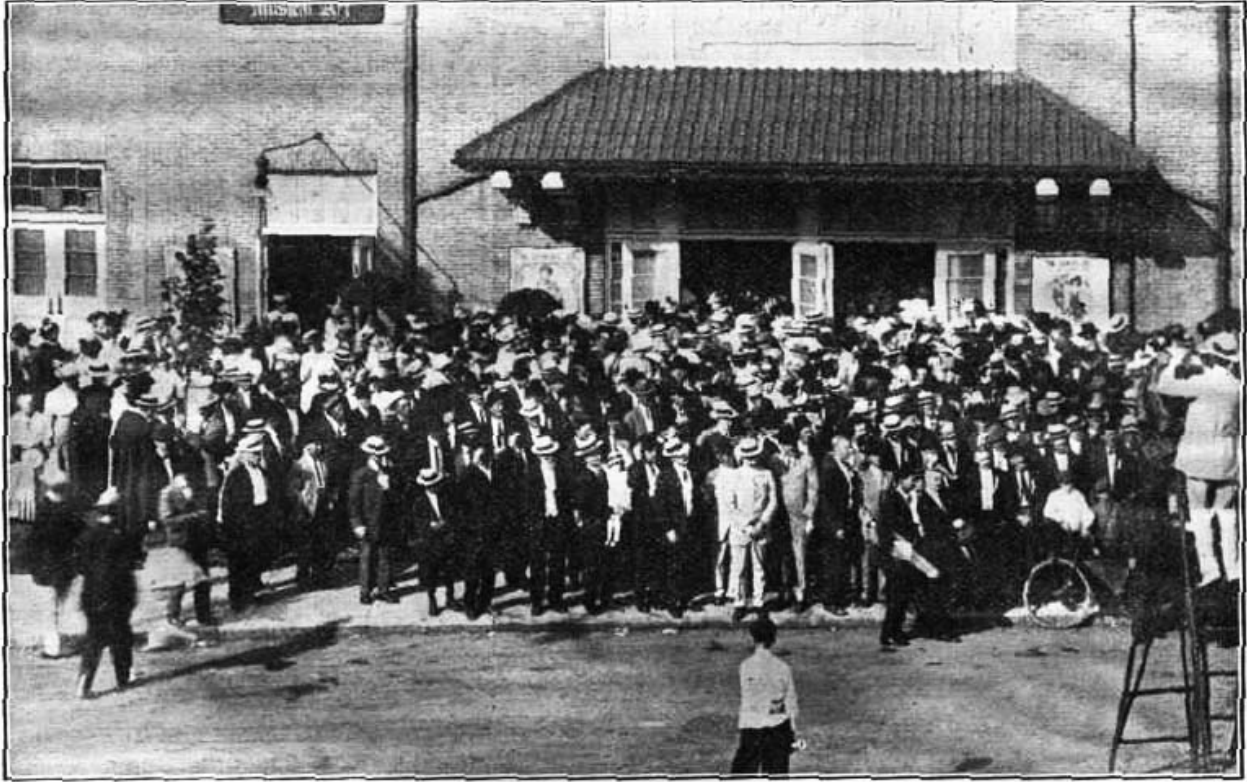
Mr. Editor, I am expecting to be in your little city on Sunday, July 20, but I will not be there for a fight, except with the devil. I have too much sympathy with my fellow-men and the darkness in which we are all so long floundering to fight with them. Rather I sympathize with them, and while in Asheville will be glad to do all in my power to lift the veil of superstition which so long has befogged us all.

My presence in your city will be to address Bible students expected to gather from that immediate vicinity. My advice, however, would be that everybody that is thoroughly satisfied with his present views of what lies beyond the grave would best not attend my meetings. I am preaching through the newspapers weekly to millions of the dissatisfied. I am seeking to show them that our Creator is a real God, and not what we have hitherto pointed Him out in our creeds -- a monstrous devil. Those whom I shall address I hope will, after hearing, have more love for God and more faith in the Bible, and more reverence for God than ever before. Any person who is thoroughly satisfied with any of the creeds of Christendom is, in my judgment, too deeply steeped in error to have an "ear to hear" the true message of God's word announced by the angels who sang, We bring you good tidings of great joy which shall be unto all people.

Mr. Editor, I believe that Brother Melton has misapprehensions on my teachings not received from anything of mine that he has heard or read but received from my opponents, who, knowing the strength of my position and the weakness of their own, continually seek to misrepresent me -- thus to hinder the public from reading and from hearing the Gospel which I preach.

Thanking you, Mr. Editor, in advance, and with best wishes to Mr. Melton, I am, sincerely yours,

Brooklyn, July 9, 1913. C. T. Russell.



SOME OF THE FRIENDS COMING OUT OF THE AUDITORIUM AT THE CLOSE OF ONE OF THE SESSIONS OF THE I. B. S. A. CONVENTION, ASHEVILLE, N. C.

TESTIMONY MEETINGS

AT THIS, and at all the general conventions, there were many grand testimony meetings, but space will not permit of reporting them all. A few testimonies will serve as examples of and illustrate how grand it is to exchange thought along the lines of the Truth which is so much appreciated by those of "like precious faith," and so we give place herewith for a few, not all, however, from the Asheville convention alone:

A brother related how he had read that the devil with his imps was on the street, and he said to one, "Over there is a man I want -- go and get him for me." The imp climbed upon his shoulder and whispered in his ear, "Man, are you not discouraged?" He said, "Well, perhaps I am." He said again, "I think you are discouraged." The man said, "I guess I am discouraged." He said again, "Man, you surely are discouraged," and the man went on disheartened. The imp returned to his master and said, "I got him for you. I made him discouraged." He was commended and another man was pointed out. The devil said, "Go and get that man for me: I want him." Again the imp lighted upon the shoulder of his would-be victim, and said as before. "Man, are you not discouraged?" The reply came, "I do not think I am." The imp persisted, "Man, I think you are discouraged," but firmly the reply came, "I am quite sure I am not." Once more the imp said, "Ah, but you are discouraged," when the man said emphatically, "You are a liar, I am not discouraged." The imp returned to his master and said, "I could not get that one. I told him that I thought perhaps

he was discouraged, but he said, 'I do not think I am.' I told him again, 'Man, I think you are discouraged,' but he replied, 'I am quite sure I am not.' Then I said, 'Ah, but you are discouraged.' And he said, 'You are a liar, I am not discouraged,' and that discouraged me."

A sister arose and said, "We have been asked to tell who we are, and where we come from. I am a child of the King, and I come from 'Oireland.' (Laughter.) But more recently I have come from another island, namely Rhode Island." She then told how she had been brought out of the great darkness of the Roman Catholic church, and urged the colporteurs and others to endeavor to reach those who are held in the bondage of that system. She said, "I was tired of sinning and confessing, sinning and confessing, and was longing for something better. I am glad I have now found the real thing. Pray for the sister who was a Catholic and has now found the real thing." A request was made that those in the audience who were once in the Catholic system should arise, and about thirty stood up. Several of these testified, among them this one above.

A brother testified that he was past seventy years of age and living on borrowed time. Had been in the truth but three years. A little boy of nine rose to testify, and was carried to the platform that all might see and hear him. This boy consecrated about five months ago, and was immersed on Saturday. A little girl about the same age was also immersed.

A brother testified, "By birth I am Smith, by heredity a sinner, by grace a new creature. I am thankful for the latter."

A brother: This is my first convention. I have been mighty happy since I have been here, and my faith has been strengthened by hearing the beautiful discourses. The more I meet these friends the more I am convinced that this is the true Church of the living God.

Some had been in the Truth three weeks, and some 38 years. With many it was their first General Convention. Many came long distances and at considerable sacrifice.

Some testified that they lived twenty, thirty or more miles away from others of like faith, and therefore appreciated it very much to be at this convention.

Others stated that there were but two, six, ten or twelve in their class.

A great many stated that was their first General Convention, and notwithstanding some of them had been in the Truth for a number of years, yet their financial condition would not allow them to make the journey necessary to attend the conventions.

Brother (Taft) Smith: This is the second convention I have attended this year, and it seems that the Lord's Spirit is manifested in about the same way wherever the Lord's people are. I did not think I would be able to attend this convention, feeling that perhaps I was selfish and so decided to remain at home, but the more I thought about the matter, I realized that it was the Lord who had arranged the matter and therefore it was my privilege. to go. So about two hours before the last train pulled out, I took steps to come.

It is said all over this country that your dear Brother Smith favors ex-President Taft. That may be true, but our aspirations have been in entirely different lines. I aspire to nothing on earth, for my citizenship is in Heaven -- that is where I hope to be -- where I can serve all in a great deal higher and better sense than ex-President Taft has been able to do.

A Colored Brother, (about 55 years old): This is my first convention, and I am glad to be with you all. I have been coming into the Truth for about fourteen years. Fourteen years ago Brother Smith sold me a book (Brother Smith, are you in the audience? If you are, hold up your hand. There he is, that's Brother Smith who sold me the book fourteen years ago) I When he sold me that book I could not read a word, but I have since learned to read, and I did not have any other teacher than the literature that came from Allegheny, but I learned to read, and now I can read better than the college professors. I read in the Bible, "Ye must be born again," but they read it this way, "I have done been born again." Then again, I read, "The dead know not any-thing:" but they read, "The dead are alive way off in torment."

A brother, well along in years, told how, after having been a member of the Baptist Church for over 40 years, and a deacon in the same, that he resigned his deaconship because of the doctrine of "close communion," which he could not endorse. He then began independent Bible study without any helps. Finally a colporteur came to him, sold the Divine Plan of the Ages, which he read and studied carefully with Bible and Concordance in hand. He then learned of a convention to be held at Piedmont, Ala., and determined to attend to see if it were different from other conventions he had attended.

He made his wife promise not to tell where he had gone, and they agreed to keep it a secret unless that convention was different from others. He said that after the first meeting he wrote his wife that it was all right, and to blaze it abroad. He now hopes to meet in convention session above with the Church of the Firstborns, where there. will be partings no more.

Another brother prayed that his son might become a minister. The boy grew up, joined a church, but also got hold of a copy of the Divine Plan of the Ages, came home, preached to his father and mother and sisters, all of whom came into the Truth and are now rejoicing in it. Thus his prayer was answered in a greater degree than he ever expected.

A Brother: I got the Truth through picking up the Second Volume at a house where. I was stopping. I asked if I might borrow it and was told that it was some kind of a religious book, they did not want it, that there were three and I could have them.

A Brother: I bought a farm and moved 26 miles away from anyone so as not to have any trouble, but the devil found me and made me more trouble than ever, so that I had to move. again where I could meet with others. I came into the Truth and now I spend much of my time distributing about 500 tracts every day.

THE friends awoke on Sunday morning, the first day of the convention, to find the sun shining bright and clear, and thus the day promised to be all that one could desire for the start of a great convention.

By 9 o'clock about three hundred had gathered at the Auditorium for the morning praise service with which the convention opened. Brother C. J. Woodworth, chairman, opened the convention by announcing that favorite hymn of so many, No. 32:

"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."

This was very appropriate to the occasion in view of the fact that we were about 2,000 feet up in the natural mountains, from which splendid views could be had of things beyond.

After the singing of this hymn, Brother Dr. W. A. V. Murray of Suffolk, Va., read the Vow:

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 every-thing 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 of 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.

The convention was then led in prayer, after which the chairman introduced Mr. N. Buckner, secretary, Asheville Board of Trade, who spoke as follows:

WELCOME BY N. BUCKNER, SECRETARY ASHEVILLE BOARD OF TRADE

ON BEHALF of the city of Asheville and its hospitable citizens, it affords me pleasure to extend the words of welcome, and greeting to the delegates and visitors attending the International Bible Students' Association, and to its distinguished founder, who arrives this morning to be present with and speak to you.

Ours is a most beautiful city, with a natural location in these magnificent mountains of the "Land of the Sky," twenty-three of whose peaks reach an altitude of more than 6,000 feet, with more than eighty higher than 5,000 feet; o'erhung with a joyous southern sky, fanned by cool mountain breezes, blessed with the purest of God's rich gifts to mankind -- pure water -- kissed from the heavens by the majesty of Mount Mitchell's 7,000 feet, King of the Great Mountain Peaks of the East, and brought into the city for man's comfort and pleasure -- all these things combine to make Asheville the ideal place in which to hold conventions, the many thousands of delegates and visitors attending the many conventions held here each attesting to this fact.

Freedom of thought and religious liberty being the foundation of the great institutions of our country, and our great country itself, the greatest in the world, we are always glad to have, and always extend a cordial welcome to all religious conventions. And we here express the hope that your meetings and deliberations may prove a blessing to each of those in attendance, and that the good done here may redound to the benefit of mankind and to the glory of Him whom we all acknowledge as God, the King of Glory and the Savior of men.

You are welcome to the city, and we hope you will take advantage of the time spent here to visit the various points of interest in and around Asheville, that you may know from a personal knowledge how glorious and how beautiful are these mountains of western North Carolina. You are very welcome to Asheville.

REPLY BY THE CHAIRMAN TO MR. BUCKNER'S ADDRESS OF WELCOME

THE chairman, Brother Woodworth, then in very fitting words replied to the kind words of welcome by Mr. Buckner, as follows:



"God, who is rich in mercy, for His great love wherewith He loved us, 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." (Ephesians 2:4-6.)

As Mr. Buckner has already suggested, Asheville is a beautiful place, a favorite resort for the best people. Our verse suggests that during this convention we may, if we will, find it the very best gateway to Heaven; that it may be to us a heavenly place.

It is our privilege already, this side the veil, to sit down with the Lord in heavenly places, and the city of Asheville, during the coming week, stands for us, in a way, as a representative of Heaven itself. As Asheville is a famous resort for the very best people, so Heaven itself is just that kind of a resort.

CONVENIENTLY REACHED.

Asheville is conveniently reached. I do not know just how far Chicago is from here, but not far, probably 800 miles, and the same is true of Louisville, Memphis, New Orleans, Mobile, Jacksonville, Charleston, Norfolk, Washington, New York, Pittsburgh, etc.; from all these points Asheville is conveniently reached. And that is the way it is with respect to Heaven. It is not so far away from us. As the little boy said, "Home is where mother is," so Heaven is where God is. And, so we read, "God is not far from every one of us" -- we can reach out and find Him if we will.

We have come here from many of the states of the Union, and so, similarly, when we shall have finally reached Heaven, we will have come. from many states, from the rich, the poor, the middle class, etc.

THE ROUTE TRAVELED.

To reach Asheville we traveled by different routes, Pennsylvania Railroad, Queen & Crescent, Louisville & Nashville, Big Four, etc. So, in starting toward our heavenly home. we started by different routes, some by the Methodist route, the Baptist, Episcopalian, Lutheran, etc., but as we found when coming here that we had to get over on the line of the Southern Railroad before we could get into Asheville, so with getting to Heaven, we can start over any line we please, but before

we get there we must get on the line of Consecration. Some of us came over from other systems to the Southern system on through cars, and so on the Heavenly line, some of us were hardly conscious of the change from Methodism, etc., to becoming children of God on the narrow road. Some of us came around a good many curves and those coming from one place came over the famous loop. Well, that is a good deal the way on our course to the Heavenly City; we have not always been going in a straight course, but we are headed there.

THE CLIMATE.

Coming up to the top of these mountains, we find a delightful climate, again reminding us of the heavenly condition. However,

*"Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous task will not be done,
Till thou hast gained thy crown."*

We want to read a few Scriptures which must be especially appreciated by the people living in this beautiful mountain city:

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness, Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." Psalm 48:1-2.

This has reference to Mount Zion, the heavenly city, to which we are coming.

Different kinds of people live in Asheville, but only one kind will ever get to Heaven :

"Who shall ascend into the hill of the lord? or who shall stand in His holy place? He that bath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Psalm 24:3-4.

God will have none in that City whose hearts are not in tune with His. God dwells with the lowly and contrite heart -- and none others.

Some of us may be inclined to be discouraged, however, when we see the high standards of righteousness fixed by God's Word and then ourselves, so let me read to you Psalm 68:13-16 --

"Though ye have lien among the pots, ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold.

"When the Almighty scattered kings in it, it was white as snow in Salmon.

"The hill of God is as the hill of Bastian; an high hill as the hill of Bastian.

"Why leap ye, ye high hills? this is the hill which God desireth to dwell in forever."

A dove lying among the pots would get all covered with soot, and the soot would stick, but God says the soot of sin shall not stick to us. No matter how black we were when we started for this heavenly hill of holiness, God is able to make our wings as white as silver.

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever." Psalm 125:3.

No doubt when you opened your eyes this morning many of you thought of this beautiful text, how God is standing round about His people. We are not to think of God a great way off when around His city, but we may think of Him as right here in our present heaven of Asheville.

"Yet have I set my King upon My holy hill of Zion." Psalm 6:2.

Christ Jesus is recognized as King of Heaven, having been appointed by Jehovah Himself. Let Him have full possession of our hearts here.

THE CITY HAS A RIVER.

Another thing about this city, like Heaven, is that it has a river -- French Broad River. So there is in connection with the heavenly city a River of Life:

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

"God is in the midst of her; she shall not be moved: God shall help her, and that right early." Psalm 46:4-5.

This is the River of the Water of Life that will flow throughout the Millennial Age. It is not yet flowing, for the Truth is in us as wells of water, but in just a little while all these springs will be brought together, and will become the fountain, from which will flow the water of life for all nations.

We have met here because we are especially interested in this very river; because, in one sense this stream has already begun to flow -- the Truth is due to God's people in a way never before due. I trust we shall go away from here with a clearer conception of God's character and plan, and if we do, our thoughts of Asheville when we look back will be, as Jacob said, "This has been none other than the house of God, this has been the gate of Heaven." I trust the Asheville convention will prove to be the gate of Heaven to many who are here this morning.

NO PARTING IN HEAVEN.

Then there is something about Asheville that is not like Heaven: we will have to leave Asheville! When we do go down from these mountain tops, however, I trust it may be true of us, as with Moses: "So I turned and came down from the mountain, and the mount burned with fire: and the two tables of the covenant were in my two hands." Deut. 9:15. We are not hoping to leave a trail of

literal fire, but some glow of Divine truth that will be of real help to the people of this community. May the Lord grant that we shall each and all prove a blessing to those with whom we come in contact!

The first day of our convention is especially designated as Praise Day, and the discourses will be largely along the line of praise to our Heavenly Father. Our first speaker is a brother well known to most of you, Brother Daniel Toole -- it gives me great pleasure to introduce him. I know that he will have your best attention.

Discourse by Brother Daniel Toole.

Subject: "PRAYER"

THE TEXT we might consider for a little while is found in Philippians 4:6: "Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God."

You will notice, dear friends, in reading the Scriptures, that the Lord's people are to be a praying people. There are numerous expressions to that effect, and especially the Scriptures which urge the subject of prayer upon the people of God in the closing days of the "harvest" of the Gospel age. You remember the words of our Lord Jesus, in Luke 21:28, where He was telling of the signs that should precede His coming, and said, "And when these things begin to come to pass, then look up, lift up your heads; for your redemption draweth nigh." Again, in the next verse, "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of yourselves that summer is now nigh at hand. So likewise when ye see these things come to pass, know ye that the Kingdom of God is nigh." Then He has some-thing practical to offer: "Take heed to yourselves, lest at any time your hearts (minds) be over-charged, over-engaged, over-occupied with surfeiting (eating) and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." What is the remedy? See verse 36, "Watch ye. therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." There the Savior points out that the way to keep our minds from being too much occupied with the cares and distractions of earthly things and to have a character worthy of escaping the time of trouble is to spend much time before the Lord in prayer.



True, it is good to fellowship with one another, because the Lord's people possess more or less of likeness to the Spirit of God, therefore, our association together is very uplifting and strengthening; but, dear friends, our association with one another is not nearly so sanctifying as our association with God at the Throne of grace (when all the world is shut out; there in prayer, with our minds for awhile unburdened of worldly thoughts and considerations, but on the contrary, our minds concentrated in communing with the Lord and meditating upon His Word, a wonderful sanctifying

power will stream into our lives). Yes, Jesus properly said, "Watch and pray always that ye may be accounted worthy to escape these things."

The Apostle Peter calls our attention to this very "harvest," in 1 Pet. 4:7, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." What should we be doing? Gossiping and talking so much about the common things of life? No, no, "When ye see these things come to pass," "Be ye sober and watch unto prayer."

I often think of the third verse of Hymn No. 65:

*"Were half the breath that's vainly spent
To Heaven in SUPPLICATION SENT,
Our cheerful song would oftener be,
Hear what the Lord hath done for me."*

Dear friends, if we but spend a little more time with the Lord in prayer, see the blessings we would obtain; see the richness of Christian experience we would enter! These are times when there is so much going on around us to attract our attention from the Lord and His guidance -- there are so many unprofitable things to talk about. Will we not be careful to concentrate our minds on and consecrate our time to the Lord in prayer? Many of the brethren find it difficult to do this because they have not learned how to pray or what constitutes true prayer. This is due, no doubt, to the fact that they give too little attention to the subject. They are content with saying brief prayers.

WHAT IS PRAYER?

Right here we might properly ask the question, What is prayer? Among many definitions given in the Berean lessons I have conducted, this one appeals to me as the most simple and direct. Prayer is having a heart talk with God. Let us use this one as the subject of our text. This definition will help you to detect whether you are really praying or not.

Supposing, dear friends, you apply that definition when you pray -- you find yourself on your knees in prayer.

What am I doing?

Praying.

What is prayer?

Having a heart talk with God.

Am I having a heart talk with God?

Perhaps you will find, by applying these questions, that you are not having a heart talk with God; That your mind was not even thinking of God. We permit our minds to dwell upon our mistakes and difficulties, and allow a great list of irreverent meditations to occupy our minds and we call it prayer, but when you apply this rule, it leaves you on the outside. So, hold this definition upon your mind, although He is in the dark, and you, therefore, cannot see Him with your eyes, nor hear Him with your ears, yet you can believe that He is, and, therefore, commit your heart as heartily, to

talking with the Lord and communing and fellowshiping with Him, as you would do with a friend whom you could see.

But what are the proper subjects to talk over with the Lord?

Prayer is having a heart talk with God in the sense of confessing our sins and weaknesses to Him. Dear friends, be careful about your confessions, let them be real confessions. (Some of the Lord's people -- in concluding their prayers, say, "Forgive us all our transgressions in Jesus' name," and yet they have not their minds on a single sin. In reality, in such heartless, thoughtless confessions, all they are doing is fooling themselves. Whenever you utter a word to God, be sure that you mean it. Take a little time to think about your sins, and then in the true spirit of confession, contrition and repentance, confess those sins to God.) "If we confess, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

The Prophet David, evidently speaking of these last days, said in the thirty-second Psalm, verses 3-6: "When I kept silence my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me; my moisture is turned into the drought of summer. I acknowledge my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin. For this shall everyone that is Godly pray unto Thee in a time when Thou mayest be found: surely in the floods of great waters (troubles) they shall not come nigh unto Him." (Psalm 32:3-6) Our failure in confessing our sins to the Lord is perhaps due to three things:

1. We do not recognize how sinful our sin is.
2. We lack humility. It is humbling to acknowledge our sins in the full.
3. We fail to exercise the proper faith. It calls forth the exercise of real faith to satisfactorily confess our sins unto the Lord.

Let us see to it that we exercise such faith. Let us see to it that by repentance, humility, faith and confession we secure and maintain a clear record with the Lord. If we seek to do this our attention will be so occupied that we will not find time for any fault-finding. What a privilege we have of taking our sins and weaknesses to the Lord in prayer until our hearts are light and free from condemnation. For this (forgiveness) everyone that is Godly shall pray unto Thee in a time when Thou may'st be found. These shall not fear the coming trouble. So then we can conclude that prayer is talking with God in the sense of confessing our sins to the Lord and becoming adjusted to His will. Let us not rest until this is done.

Prayer is also talking with God in the sense of asking Him for favors.

After we have confessed our sins to the Lord and forsaken them and have become fully yielded to His will, what-ever that will might be, then we are in a heart condition, to ask a variety of favors of the Lord that we would not be privileged to ask when we were under the Lord's disapproval. This privilege of asking the Lord for favors, God also uses to discipline them. To illustrate -- Mother is baking cookies. She says to Johnnie, who is engaged in some sport, "Will you please bring me an

armful of wood?" Johnnie replies, "MI, let George." In a few minutes mother takes a pan of these cookies from the oven and after laying them on a paper on the table proceeds to fill the pan with fresh ones. Johnnie, seeing the cookies, says, "Mother, may I have a cookie?" Mother gives no heed to Johnnie, or his request. Johnnie, with increased earnestness, repeats his request. Still no response from mother. So after pleading and crying and coaxing with no response from mother whatever, Johnnie stops to think. That was a profitable moment for Johnnie. To stop and think. After a few moments of meditation, he quietly slips out and brings in an armful of wood, and then says, "Mother." "What is it, Johnnie?" "May I have a cookie?" "Why, certainly, my boy." Can you see the point? Do you remember the Manna comment of Jan. 3? "The Heavenly Father has multiplied favors, blessings and providences for His faithful and obedient children, who will ask for them." In 1 Peter 3:7, the Apostle says, "Let husbands dwell with their wives according to knowledge, giving honor unto the women as unto the weaker vessel, that your prayers be not hindered." Read also, Lamentations 3:40-45. Now, you can see that after we have confessed our sins to the Lord and in many cases to one another, and have also come into the attitude of full surrender and prompt obedience, then we are in position to seek and obtain an abundance of favors and blessings from the Lord. A failure to confess and obey would mean a failure to have access to God for His multiplied favors and a failure to receive these prayer blessings would mean a failure to overcome and receive everlasting life.

Yes, prayer is talking with God, in the sense of asking for favors, James 4:2 says, "Ye have not, because ye ask not." Why? Because ye ask not. That is the reason. Did you think that the Pilgrims were not being used of the Lord as formerly or that the Towers did not present what you need? Are you asking the Lord for the blessings. If you ask Him, then you will receive them through the Lord's agencies.

Jesus said, "Hitherto ye have asked nothing in My name; ask and ye shall receive, that your joy may be full." (John 16:24.)

Again, the prophet said, "The Lord is good and ready to forgive and abundant in loving kindness (to whom) to all who call upon Him."

Prayer is talking with God in the sense of thanking Him for the favors received. The Apostle mentions this in our text -- "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests (desires, needs) be made known unto God." We are to mingle lots of thanksgiving in our petitions. Right here let me ask this question: Can you see a difference between having a thankful heart and thanking God? Might not one have a thankful heart for certain blessings and yet fail to thank God? Oh, yes, you say, I can see an important difference. I can see that to thank God, we must not only have a thankful heart, but we must by meditation and the exercise of faith discern the favor to be direct from God. We must by the exercise of faith be able to see the agency of God back of the visible agencies God is using to give you His favor, and further, in thanking God, we must exercise faith because God is invisible to us. We find very frequently quite a difficulty in thanking God because our faith at the time is too inactive. In such instances, before we can enter the true spirit of thanking God, we will need to meditate upon His existence until He becomes real to us, then we can pour our thanksgiving out to Him. Therefore, let us not only be thankful, but give God thanks. Do you not see, dear friends, how this would draw out in you the exercise of faith in God's existence and His agency, and this constant exercise of your faith

would more and more unite your heart to the Lord. The Apostle says, "By Him, therefore, let us offer unto God, the sacrifice of praise (how often?) continually even the fruit of our lips, giving thanks unto His Name." Hebrews 13:15. You will notice in this text that praise and thanksgiving is called a sacrifice. Why is this? Because there is, perhaps, no exercise quite so spiritual and out of harmony with our fallen nature as prayer and especially thanking or praising Him. Our old nature can take no part in it, only the new. In many other forms of service for the Lord, the old nature will sometimes dodge in and play a part. We might love to give Bible lectures; first, because it is God's will; second, because of the good we might do, but third, perhaps to be appreciated. See how the old nature might creep in there, but as in prayer our fallen nature can have no part, therefore it will be restless, uneasy. It will say, "You are too sleepy," or, "You ought to be preparing dinner," or, "Writing letters," or some other thing that it enjoys better and the New Creature must hold the desires of the old right down while in prayer and that draws out the spirit of sacrifice. Our spiritual development is being measured by our diligence in prayer. See Manna, April 5.

Again the Apostle says, "In (almost) everything give thanks." You say it does not read that way. It says, "In everything give thanks." O, brother, if you were mistreated by another brother, you would not thank the Lord for it, would you? Yes. "In everything give thanks."

Thus, many of our experiences are not pleasant to the natural man, but instead of complaining and grieving over them, let us be deliberately and intelligently giving God thanks for them. These experiences we are complaining about are necessary and well adapted to fit us for the Kingdom. So prayer, then, is talking with God in the sense of thanking Him.

Again, Prayer is talking with God in the sense of worshiping Him. This thought is given us through the Prophet David in Psalm 95:6, "Oh come let us worship and bow down, let us kneel before the Lord our Maker." Notice in this text that worship and prayer are connected.

Can you see the difference between thanking God and worshiping Him? Thanksgiving is the expression of gratitude to God for favors received from Him. Our minds are occupied with those favors and the mercy and love of God that prompted Him to bestow them; but in worship our minds are occupied with the adorable qualities of God's character and we are praising and adoring Him, not for what He has done for us, but for what He is in Himself. We are admiring, reverencing and worshiping God for His excellent character. This clearly shows why we need to devote time to prayer; time to meditate, on God and His character so we can worship Him in spirit and truth.

Time devoted in prayer in the sense of worshiping and adoring the Lord is very strengthening to character. Commit yourselves to prayer-worship and see how it will lift you right out of your present experience onto a higher plane. Time thus spent by faith in the presence of God, will give you the power to confess your faults to one another and step by step to ripen and mellow for the Kingdom.

Finally, Prayer is talking with God in the sense of having fellowship with Him. This fellowship or society with God is our privilege; "Truly our fellowship is with the Father and His Son, Jesus Christ," 1 John 1:3. Our lives will be failures unless we take advantage of it.

This fellowship consists of two things: talking and listening. In Psalm 62:8 we are exhorted "pour out our hearts before Him," and in Psalm 45:10 we are exhorted to "hearken and consider." Therefore, let us open our hearts freely to Him in prayer and then let us also quiet ourselves before the Lord in an attitude of believing, expectancy, that God might reason with us from His Word. You can say now, "Lord, speak to me" -- help me to get from Your word the thoughts, the truth adapted for this day's needs and experiences. It requires the exercise of faith to talk to the Lord and equally does it require the exercise of faith to listen to God and believe that He will teach you and direct your affairs.

Now, in conclusion, can we not understand the expression in Ephesians 6:18, "praying always with all prayer?" Oh, yes, "all prayer" means we are to talk to God in the sense of confession, in the sense of asking for favors, in the sense of thanking Him for favors received, in the sense of worshiping the Lord and in the sense of fellowship with Him.

Shall we spend more time in prayer and less with the trifles of life? Amen.

Discourse by Brother J. D. Wright.

Subject: "SACRIFICES WELL PLEASING TO GOD"

*"To do good, and to communicate, forgot not; for with such sacrifices
God is well pleased." Hebrews 13:16.*

MY ONE motive and desire here, dear brethren, is to do good to all. And if I shall be able to do nothing more than to direct your attention afresh to this principle of Truth, so that you may receive as great blessing from its consideration as has come to my heart from doing so, I shall think my labor has not been in vain. You have all doubtless been endeavoring to do good, all your lifetime -- your Christian lifetime -- but I wonder if you have not sometimes forgotten the principle involved in this text -- "To do good" as a fixed rule of action.

Some very dear brethren, upon receiving a knowledge of the Truth, find themselves in possession of so much knowledge of God's Word, and of ability to state it so much more clearly and accurately than even the average preacher can do, that they feel themselves strongly equipped, and go about like the man with a big stick on one shoulder, and a chip on the other, looking for trouble. This they are sure to find if they maintain a good and honest heart. When their troubles come they will learn wisdom. They have, for the time, forgotten the true motive, to be always kept in view -- "To do good."

It does not always require much effort nor much, if any, thought to do good. A story is told of a sleeping babe that was carried by its mother into a street car, where were a number of people going home after their day's work in the shop, the office, the store, or whatever. Irritability seemed to be in the atmosphere. Everybody looked cross. No one seemed to notice the baby. The conductor came in to collect fares, when something occurred to make the first man snap him up. The conductor snapped back.

The snappy mood seemed to be contagious, nearly everyone in the car seemed to be in the same unhappy condition. The fares were all collected when the babe awakened. Delighted with the sight of so many people all at once, it seemed anxious to make the acquaintance of all. Waving both little arms with pleasure, and cooing as if to attract the attention of all in the car, the little one's face was all aglow. The smile of the innocent little one was as a healing serum injected into all in the car, and all began to smile as they watched the smile of the unconscious instigator of the change in their feelings. That little smile had done all good.

Some years ago a colporteur was going along the street of a Southern city, passing many people, none of whom he knew, nor did he notice any particularly. One man, however, seemed to notice him, and the colporteur gave him a friendly nod and a kindly southern "How d'ye," and passed on his way, forgetting the incident.



Some time later while canvassing along the same street he tried to interest a man in the books. He had not proceeded far in his canvass, when the man interrupted him, saying that it would be useless for him to think of buying books, as he had then a hard time to make a living for his family.

"But," said the man, "I want to tell you that you are the first man who has done me a great deal of good for a long while. It was not really anything you said in particular, nor anything you particularly did. But, when I passed you on the street the other day, I was all discouraged. I was out of work and knew not where I should be able to find employment. I was feeling and thinking that nobody cared for me, but as you passed you had a bright smile and a pleasant salutation for me. I tell you, it did me a lot of good. I surely would buy your books if I could."

Again, some of us have imagined that we could do no good at all unless we can present the entire Plan of the Ages. Whereas if we can make one point clear it may be the very point which has troubled the one to whom he is speaking, and is, perhaps as much as that one could receive at that time. Just a few words with proper conduct will often go further toward giving one the Truth than a lecture of an hour or more. "Dey say dere vill be no goats," settled the question of universal salvation, in the mind of a sister at the Washington convention some years ago, when a certain phase of universal salvation was troubling a number of the Lord's people. The dear old German brother was referring to the Parable of the Sheep and the Goats, pointing out that our Lord Himself showed their separation, while the Universalists claim that there will be no goats.

Let us seek, dear brethren, to make doing as much good as possible the ,-roving principle in all we think, in all we say, in all we do. Do we engage in the Pilgrim work, colporteur service or are we engaged as volunteers, etc.? Let us not forget that we are there to do as much good as we can. Someone has rhythmically said,

*"Do all the good you can,
By all the means you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."*

This is sound advice and the suggestion will be helpful to many. Let us remember that it is the Holy Word which exhorts, "To do good, and to communicate, forget not; for with such sacrifices God is well pleased."

"SUCH SACRIFICES."

Let us now for a few minutes consider this expression in relation to certain Tabernacle types.

In the Tabernacle set up in the Wilderness of Zin -- Tabernacle building -- there were two compartments -- the Holy and the Most Holy. The arrangements therein were shadows of certain "better things" in connection with the true -- the anti-typical -- Tabernacle -- "Whose house [dwelling, Tabernacle] are we" -- the Church.

The Holy represented the present holy condition of the true, consecrated Church. Everything that the High Priest did on going into the Holy, represented what our Lord as our Forerunner accomplished

while He was in the flesh. As the priest passed under the first wail, he typified our Lord's consecration to do the Father's will. As the priest would naturally turn his attention to the Golden Candlestick, to burnish and trim it, so as to be assured of sufficient light, so the first thing Jesus, "the High Priest of our profession" did was to go into the wilderness to study the Word, which was "a lamp to His feet, and a light to His path."

Again, as the priest must eat of the "shew bread" -- unleavened cakes -- which were placed upon the "table of shew bread," that he might gain strength for his service, so our Lord feasted upon the Father's Word which was typified by the bread. He was refreshed and strengthened day by day by the spiritual things -- "the deep things of God." "Thy Words were found and I did eat them."

Then as the High Priest took his two hands full of powdered incense, placing the censer with coals of fire on the golden altar, and sprinkled the incense thereon, that a smoke might arise and pass beyond into the Divine presence, as represented in the Shekinah glory, so our Lord Jesus, our High Priest, had something to do while in the flesh which corresponded to this part of the work of the typical High Priest.

(1) The two hands full of powdered incense, represented our Lord's full capacity and ability to do this -- a perfect man. (2) The fire upon the altar represented the fiery trials through which He passed as He faithfully performed all that was required in the carrying out of the Father's will for Him. (3) The sprinkling of the incense upon the fire would represent our Lord's faithful work for His Father, as "He went about doing good," despite His bitter and relentless persecutions -- even unto death! (4) The rising smoke was the testimony to the faithfulness of the High Priest, and was a type of the acceptableness of the sacrifice of Jesus.

WE MUST FOLLOW JESUS' STEPS.

"He left us an example that we should follow in His steps." We must consecrate as He did. We must trim our lamps -- study the Word -- as He did. We must feast upon the Word -- "the Bread of Life," as He did. Then last, but by no means least, we must take our two hands full of the anti-typical incense. It will not be the measure of a perfect man's or woman's ability in our case, but it will be the best service that the reckonedly perfect man or woman can perform.

Big business is done by big men getting their hands full, and keeping busy. "Whatsoever thy hand findeth to do, do it with all thy might," seems to explain it all. We have an excellent example on this point in our dear Brother Russell. He surely has his two hands full. Yes, and even enough to fill the hands of several hundred others. The biggest business of all.

As, therefore, we take our two hands full of service, as pilgrims, colporteurs, volunteers, newspaper representatives, elders, deacons and class extension workers and other workers in connection with the greatest cause on earth, let us keep a lookout for the fire and the smoke. If the incense is sprinkled in the right place the fire will burn, and the smoke will rise. This will be an acceptable service to God, provided the motive in it all shall be to do good. "To do good, and to communicate, forget not, for with such sacrifice God is well pleased."

Discourse by Brother H. C. Rockwell.

Subject: "PRAISE"



DEAR FRIENDS, in harmony with the arrangements for worship for this day -- "Praise Day" -- we have chosen one of the largest and greatest texts to be found in all the Bible; it is a text that has brought perhaps more comfort, and peace, and joy to the minds and hearts of the Lord's people, the saintly ones, in the past and also in the present time experiences of the Church.

We have chosen as our text the Book of Psalms, which could appropriately be called the "Book of Praise." It is a collection of hymns and praises addressed to the Lord, written by one of the most beloved authors of the Bible, a man greatly beloved of the Lord, a man after God's own heart. We believe our own sentiments and experiences are more beautifully expressed in the words of the Psalmist than in any other writings. We do not expect to consider all the Psalms; for it would take up all the rest of the time of this convention and some time to follow, but I

think, in our daily lives and experiences as we go on, we have reason to revert to the various expressions of the Psalmist, as expressing our sentiments to the Lord for His wonderful mercy and grace to us, His people in the past and present. We can scarcely speak of the circumstances concerning our Heavenly Father's Plan without referring to the expressions of the Psalmist.

The very text of the year, as expressing our love and devotion, we have in the words:

"What shall I render unto the Lord for all His benefits toward me?

"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." (Psalm 116:12-14.)

Now, dear friends, we want to consider some of the reasons why we should be devoted to praise unto the Lord our God this day. What special reasons we have to give thanks to Him from whom all blessings flow?

First of all, we remember that we were in the miry clay of sin, and as far as our worth of righteousness is concerned, we were not entitled to any consideration in God's sight, but now our Heavenly Father, because of His infinite love and grace, has provided a Redeemer for us, our Lord Jesus. He redeemed us from sin and death providing the way whereby we might draw nigh, be reconciled and become His children, rejoicing in the privileges and grace bestowed upon those who are seeking to do His holy will. Think of the wonderful provisions made for us, giving the greatest gift He could bestow, His well beloved Son.

Then, having justified us to fellowship, He gave us the privilege of advancing into full relationship as His dear children, and then because of our weaknesses, as the result of Father Adam's transgression, He has provided that our Lord Jesus should be our Advocate, that our sins and blemishes could be covered up, and we could continue to maintain this relationship, and come

boldly into the Throne of Grace, and feel that our God has love for us, and is caring and providing for us. I tell you, dear friends, that many of us do not appreciate this glorious privilege of coming to the Father through the merit of our Advocate -- some have become careless regarding this matter of sin.

The Lord's people have come into an appreciation of the gift of God's son, and the various means of reconciliation, and so they seek to know how they can praise God, and so are not careless nor negligent, but seek to maintain their standard before the Lord in full favor. At the close of the day, before retiring for the night, the Lord's people, glancing back over the experiences of the day, seek to ascertain, how they had walked in accordance with the Lord's will and were pleasing to Him.

You remember our dear Savior, in the closing hours of His experiences on earth, looked to His Heavenly Father and exceedingly feared that He had come short and had displeased the Heavenly Father. That was perhaps the supreme trial of our Savior -- His desire to be well assured that He was pleasing to God. Our Heavenly Father sent His angel who brought the message of comfort to Him, assuring Him that He had done well.

So, if we have the disposition of our Lord Jesus Christ, walking in His footsteps, we will be glancing back, and looking over the experiences of the day, to make sure that we have not sinned in any way that would be displeasing to the Lord, and in searching out the experiences of the day we might ascertain certain places and conditions where we had come short, not having done as fully as we should. What would we do then? We would go to the Lord in a repentant frame of mind, expressing our regret, and asking for Divine grace, claiming the merits of our great Advocate, asking forgiveness for those things, and the Apostle assures us, "Faithful is He to forgive us our sins." It is because our Heavenly Father loves us that He made this arrangement for us.

Another reason for giving praise to the Lord is given by the Apostle in Hebrews 5:1, where he points out from the type a very important fact that, "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." So we, as members of the anti-typical priesthood, the royal priesthood, we who have been gathered out of darkness into His marvelous light, are ordained or anointed for the purpose of presenting gifts and sacrifices (the better sacrifices and gifts unto the Lord). What is the distinction between the sacrifices and gifts? Before we could appreciate Divine things we had to present ourselves in full consecration, make sacrifice of all earthly things, aims, desires and ambitions, that we might experience the heavenly joys. So having presented our all to God in sacrifice, it is being consumed day by day. We had no call to present ourselves to God as a gift, but as a sacrifice. Then what else? There is nothing else that we could offer to Him except expressions of praise and thanks to Him from whom all blessings flow. So, dear friends, our Heavenly Father is pleased with these gifts, and desires that we continually draw nigh unto Him in praise and thanksgiving. What a privilege we have of bringing gifts acceptable to Him -- to think that our Heavenly Father is pleased with the expressions of our lips and considers them as wonderful gifts! If we have this before our minds it would make us to always want to be found in prayer before the Lord.

All those things that make life worth living we have received of the Heavenly Father -- every breath we breathe, the water we drink, etc. Is it not right, our Father having given so much to us,

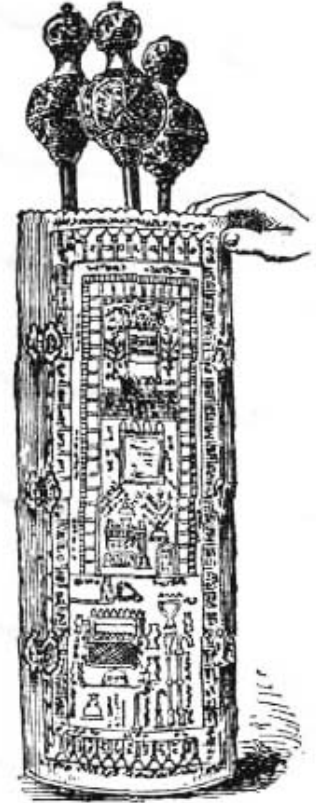
that we should gladly render these gifts? No wonder the Psalmist was so beloved of the Lord; because he was continually offering expressions of gratitude to the Lord.

Another reason for praise unto the Lord: "Blessed are the people that know the joyful sound. They shall walk, O Lord, in the light of Thy countenance." Again, "The Lord hath put a new song in my mouth, even praise unto our God." Do you know that most people have the idea that religion is a very mournful thing? They have a conception that the Lord's people should go around with a long face, that they have very little pleasure or enjoyment in life, and our friends in the nominal churches have in the front part of their churches "mourners' benches," that the people can mourn over the matter. Not so with us, it is the most joyful to us, because we have had so many blessings and privileges from Him.

"And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals."

"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof!"

"And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon."



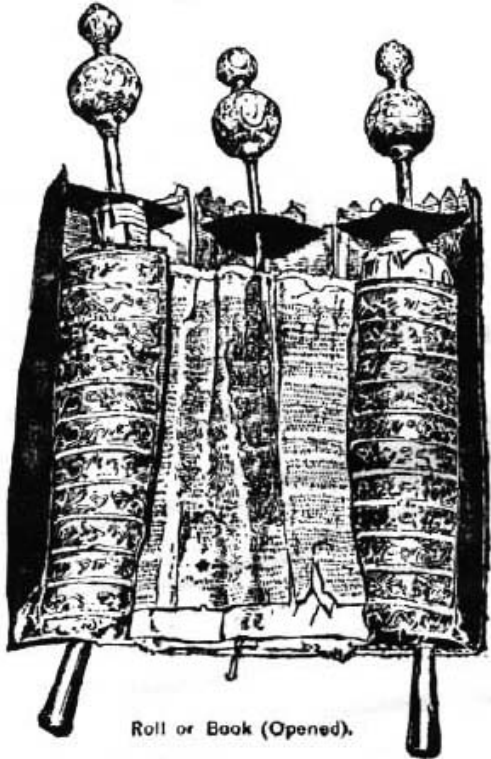
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Again, we give special praise unto the Lord, because He hath led us out of darkness into this marvelous light -- "Darkness covers the earth and gross darkness the people." We were formerly in this condition as related to the understanding of the Divine Plan. We did not know what was the origin of man, his purpose in life and his final destiny; we did not know what the Truth was, but now we are living in a wonderful time of illumination for the household of faith -- the whole Bible is revealed to us. Of course there are parts of Revelation and Ezekiel we do not understand, but doctrinally speaking, all these have been clearly revealed and explained in these last times. There is not a single doctrine contained in the Bible but that the light from God has fully explained so that the Lord's people can grasp and understand. Is not that a reason for praise unto God?

What has God led us out of darkness for? "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." (1 Peter 2:9.) Yes, dear friends, the more we assemble ourselves for praise unto God, the more are we fulfilling the mission for which we were ordained.

Now, I want to tell you that this is one, of the greatest things we can conceive of, to have an understanding of God's Word. For ages philosophers have tried to find truth, but have never been

able. Only the Lord's people, those who have been the recipients of special Divine favors, have been privileged to know the truth. The reason some have not been able to understand is because they have not been willing to pay the cost, and so they have not been worthy of the truth. It is for only those who value the truth more than all things -- more than their own lives.



"And they sung a new song, saying, Thou art worthy to take the book, and to 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."

Well, now, do not all understand the doctrinal teachings of the Bible? Well, dear friends, there is not a single doctrine properly understood by the unconsecrated -- the most simple doctrines have been turned upside down and warped and twisted until they mean just the opposite. For instance, take the doctrine of the punishment of the wicked: The Bible declares that the dead are dead, that they know not anything, that they are in the tomb, asleep, but all Christians, outside the consecrated ones, declare that the dead are more alive than ever.

Take the doctrine of baptism: All the Christian world is confused on this proposition. They are discussing the various modes of symbolizing the real baptism. So it is with all the others.

As Brother Russell has so aptly summed up the situation: "We know that they know that we know that they do not know. And they know that we know that they know that they know we know they do not know." They are unable to reveal the truth -- it is foreign to them. So then, dear friends, when we discuss doctrines with the nominal Christians, in place of coming down to the earnest discussion of the doctrines, they switch off to something aside from the issue -- the truth is too much for them.

What does the knowledge of the truth mean? It means eternal life -- salvation. It is comforting our lives to this that we shall eventually attain to that high, heavenly honor that the Lord has for those

who value truth more than life itself. It is worth all, and more than we possess. How thankful we are to God that He has led us out of darkness into this marvelous light!

David gives expression to this thought all through the Psalms as to how the Lord had enlightened His people; therefore, we can praise Him continually and rejoice in His loving favor -- "Blessed are the people that know the joyful sound, they shall walk, O Lord, in the light of Thy countenance."

Another reason for meeting and praising the Lord on every occasion, the Apostle Peter tells us in 2 Peter 1:4, "That we might become partakers of the Divine nature." Many of us may have failed to comprehend the fullness of the Apostle's statement here, we failed to appreciate the Fathers' love as much as we ought, yet none of us could fully appreciate His love because we have finite minds. The Lord has promised the greatest thing that it is possible for Him to promise; and as we study the Scriptures and come to a knowledge of these spiritual promises, we see that it would be impossible for Him to promise more -- as we just sang, "What more can He say than to you He hath said?" What has He promised? In the present life, "His grace shall be sufficient." "All things work together for our good."

Then concerning the heavenly things, God has promised us through His Son. "To him that overcometh will I grant to sit with Me on My throne, even as I overcame and am set down with My Father in His throne." Think what that means! We will be seated at the right hand of the Master on high, in the throne of the universe. God could not hold out to us a greater or higher thing than that. Then, He will give us the Divine nature. Truly, these are exceeding great and precious promises that we need to lay hold of and give praise and thanks for to Him.

Then all these experiences in life are designed to work out for our good, and that is not a qualified statement in any sense. Dear friends, I find that in going about and meeting with the Lord's people, some are a little wavering about this statement that all things are working together for their good, but if we continue to look unto the Lord, giving thanks for them, believing that they are for our character development, we will see how those things which seem ad-verse will be for our highest blessing. We ought to give more thanks for the trying experiences in life than for the pleasant ones, because it is through the trying experiences that the New Creature is developed, and of entering into that great future glory.

Another reason, and a most wonderful reason, is the gracious arrangement He has made for the race of mankind, that all of the nations shall experience His grace. We know people at the present time out of harmony with the Divine Plan, yet we love them, just as the Lord loved the "Rich Young Ruler," and if we thought of these as having no hope, but that they were to be eternally tormented, it would be a serious hindrance to the peace of our minds.

"O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless His name; show forth His salvation from day to day. Declare His glory among the heathen, His wonders among all people."

"O sing unto the Lord a new song; for He hath done marvelous things: His right hand, and His holy arm, hath gotten Him the victory. The Lord hath made known His salvation: His righteousness hath He openly shewed in the sight of the heathen. He hath remembered His mercy and His truth toward

the house of Israel: all the ends of the earth have seen the salvation of our God." He is there speaking prophetically of the "times of refreshing which shall come from the presence of the Lord." "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise." Why? Will not that be a joyful time of rejoicing and blessing for the whole world when the Lord comes to judge the world?

Another reason for giving praise unto the Lord is that we are now living in the dawn of that great day -- the thousand year day -- in which the grace of the Lord will be manifested to the ends of the earth. Many lose sight of the fact that we are now nearly 40 years into that time of refreshing. As we look all over the face of the earth we can see how it is growing more beautiful. There is a general disposition on the part of the people to beautify their homes, and also in the country districts. Note also the marvelous cultivation of fruit, etc. Also note the wonderful inventions, which enable the people to enjoy the beauties of nature. We are far advanced into the Millennial Age. Therefore, in view of the fact that we are in this great "Praise Day" we ought to manifest our praise to Him.

Dear friends, we are not only to give praise unto God in the sight of the world of mankind as we go about proclaiming the glad tidings, but do you not know that we are manifesting forth our praise unto the heavenly beings? The Apostle in Ephesians 3:10-11 makes reference to this thought. It seems that the heavenly host are observers of what is transpiring on earth -- in other words, there is a moving picture show going on. What we, the nations of the earth, are learning by actual experience, the heavenly hosts are learning by observation. The whole Plan has been a wonderful theatrical performance. They have been learning from the Church these great truths.

Now, in summing up the Lord's grace and love, special reasons why we should render praise, we find we have. seven:

1. We have the most loving heavenly Father of any class of people in the whole world. Most people in the world think of our heavenly Father as an avenging Deity, but we have come to recognize our Lord as the "God of all grace and love." The Lord Jesus assures us that "the Father Him-self loveth us."
2. We have the most gracious Savior. Christian people are trying to limit the work of our Lord, and think He died only for those who live in this Christian era; whereas, the Scriptures show that he died for all. What a gracious Savior we have who loved us and bought us with His own precious blood, to redeem us from the sentence of death!
3. We have the most glorious message that was ever proclaimed. Yea, the angels of heaven would gladly rejoice in the privilege of sounding forth this proclamation that we are privileged to make known.
4. This is the most stupendous movement in the world. Are the International Bible Students doing so much? Yes, it is the most important, the greatest movement in the world. You will notice that the Bible Students are accomplishing more in the earth than all the other religious organizations together. The Lord's people are devoting all they have, and they are the ones who are privileged to make their efforts count. Notice as you glance back over the pages of history that it is those who

were consecrated to their cause who accomplished the most. Well now, think of how many are consecrated to God, to the Truth, and are laying down their lives for the Truth -- are you one, are you laying down your life for the Truth? If not, it is only a question of time when you will lose it. As a result of the combined effort of this consecrated host, the Truth is going into every nook and corner of the earth. The evidences are increasing on every side that before the harvest work is finished the whole world will have a knowledge of these things. As we are living in the Millennial Age now, would you not expect tin Truth to widen out more and more until every member of the race had been enlightened? What a privilege we have of being identified with this great movement, the greatest in the whole world! You can hardly get aboard a train, boat or in a house but that you receive some of the literature. Think of how the sermons of our pastor are circulated amongst twenty million readers every week! Think of how the advertising is carried on! Those not acquainted with the work of the Society think there must be millions back of it -- they do not know how we do it. If this work was to be accomplished by the nominal churches it would amount up into millions of dollars, because it would cost a great deal to hire people to do it. I remember one brother in New York, he was serving the tracts in a particular district and the houses there were up some distance from the street. He would go up the steps, leave a paper, come down, go around to the next steps, etc. He kept doing it block after block. A man across the street watched him, and finally came across the street and said: "There is no need of doing that; you can put them in an ash-barrel or in the river and the people who hired you will think you did the work." So you see, if they were hired to do the work, they would not do it so well or so thoroughly, and would charge a fancy price for it. Thus you see where consecration comes in. We appreciate this wonderful privilege of making known the grace of God, and we are gladly making sacrifice and devoting our energies and talents and strength to the work. Are we each one of those who is doing what he can? We can all say that we are not doing what we ought to do, but by God's grace I will be meek and be one who will be accounted worthy to enter into the presence of the Almighty. We are living in a most wonderful day of enlightenment -- it is a great privilege to be living now.

5. We have the most wise and faithful servant in the world, one of the noblest men that ever lived -- a devoted servant of the Lord. Surely he has been faithful to the work that has been allotted to him to do. Glance backward over the years of his service! I remember looking back in some of the old Towers of 1893-94 and noticed that the report of the funds for the year amounted to about \$3,000 for two years, and about the same amount had been expended in the work. Our dear Pastor, the faithful servant, used that very wisely (he is the wisest man on earth; you don't know a being on earth as wise as he is), he used them wisely to the praise of the Lord. His maxim seems to be, "This one thing I do" -- proclaim the glad tidings, so that year by year the work has enlarged and today it is covering the whole world. Are we not proud and happy to have him as our servant? As our Pastor? If we are not, we are not in the right condition of heart and mind before God. He has laid down his life year by year for our sakes, for the sake of the Truth, and he is surely worthy of our honor and respect. How glad we are to co-operate.

6. Harmony among the brethren. Don't you think there is quite a little dissention amongst the Lord's people? I have not found it so. In some places there are some misunderstandings, but I find the Lord's people are gathering together more and more; there is a spirit that is increasing that they will stand shoulder to shoulder as good soldiers of our Lord Jesus Christ.

In the 133rd Psalm we read of how beautiful it is for the brethren to dwell together in unity, and I trust this convention will be a means to knit us more closely together, so that as we return home we will encourage this spirit more and more in the others. I like to mention the spirit of the Apostle Paul: You remember that the brethren at Corinth permitted a spirit of opposition to develop in their hearts toward the Apostle Paul, saying he is not an Apostle, etc. One thing led to another and finally they got down to mean personalities, saying he is mean and contemptible in speech and bodily presence. You know that if the old man had been in evidence it might have been interesting for some of those at Corinth. What did the Apostle do? He wrote, I will gladly spend and be spent in your behalf, even though the more abundantly I love you I am loved less in return. Do you think many have that disposition? That is just the disposition we ought to have; it is the Holy Spirit, the spirit of Truth, the spirit of Love. Many have strong weaknesses, yet well developed in the faith -- those are just the ones who need our assistance. When we return to our classes and know some one who has done something contrary to the spirit of the Lord, don't discourage them, but by the grace of God try to lift them up and encourage them to advance in the footsteps of our Lord and Savior. Brotherly love is very precious in the sight of the Lord, and our Savior mentioned this, "By this shall all men know that ye are my disciples, in that ye love the brethren." Surely we have a most wise and loving Pastor.

7. We have the most joyous and loving class of people to be associated with on the face of the globe, and it is a wonderful privilege to be with such. Let us remember these seven things and endeavor to keep them in mind.. These seven reasons for praising the Lord should as we leave this convention encourage us to sound forth the grace of our God.

In Revelation we read that only 144,000 of the Lord's sanctified or gathered out people could sing that glorious song. Some have read this portion of Revelation and wondered about the Great Company, whether they could not sing that song, and whether they were not acquainted with these truths, but they will not be able to sing that song in the way we will. We will sing it now, they by and by. It is a glorious melody unto the Lord.

I understand this to mean that the Lord having created this world, formed it not in vain, but to be inhabited, implies that all of the other heavenly bodies in space, 125,000,000 suns, their planets will be inhabited by and by, and that only this 144,000 will enjoy the privilege of sounding forth the praises of Jehovah's wisdom, justice, love and power during those countless ages of eternity.

WORDS OF GREETING FROM PASTOR RUSSELL

I WANT to give my word of greeting this morning, dear friends, to let you know that I have arrived and that I hope you are enjoying yourselves at this Convention. I believe the Lord has blessings for His people whenever they meet in Jesus' name, and with a desire to know His divine will. I trust our joy will be added to because of this convention, and that in going from here we will bear a song away, one that will not die in our hearts, but will bring cheer and blessing to our homes whither we go.

I am not intending to detain you very long this morning, but this may be one of the few opportunities of saying a few words, and the text that occurs to me on this occasion is the Master's words:

"Woe unto you that are rich! for ye have received your consolation.

Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:24-26.)

I do not know, my dear friends, how many of you may be rich and come under that classification; nor how many of you may come under the Master's classification, "Ye poor," but we do believe that there is a wisdom in the Master's words that is not to be found elsewhere, and what I am about to say is not anything intended to stir up class strife or hatred -- by no means -- but rather that all true peace and true blessings come in harmony with obeying the Master's words, and that all the difficulty, and strife, and disorder of the world comes through neglect of these very words of Jesus.

When speaking of the "rich" we are to have in mind those the



Master had in mind, not only those who are rich in a financial sense, wealthy, but that He includes also those who are rich in the honors of men, rich in education or in any particular sense of special privileges, advantages and opportunities.

Although not rich myself, I can sympathize with the rich in their position, as well as with the poor in theirs. God, Himself very rich, is able to sympathize with both the poor and the rich; so is the Savior, who, being rich, for our sakes became poor, that we through His poverty might become rich in the truest sense of that word.

Some of God's faithful servants in the past were very rich -- Abraham, for instance. Nevertheless, the Lord forewarned us that not many rich, great, learned, or mighty would receive the highest blessing promised during this Age. On the contrary, recipients of the greatest favor will be chiefly the poor of this world, rich in faith. These will be the heirs of the Kingdom.

The Master evidently intended to include riches of every kind -- learning, influence, honor of men, etc., as well as financial wealth. This view broadens the text to signify that all who now possess great privileges and blessings above the average of mankind will by these blessings, be more or less hindered from obtaining the best things of God's favor, and more or less subject to woes.

We are not to take the views of the darker days, and to suppose that the Master meant that the rich at death would be thrown into everlasting torture. The woes of the Bible, on the contrary, apply to the present life. The rich, the influential, the learned, the great, addressed by the Master in the words of our text, were living in the close of the Jewish Age, but realized it not. And we might have no occasion whatever to apply our text today, but might consider it as already fulfilled in the past, except for the fact that the Jewish nation and its experiences at that time typified the Gospel Church and the experiences of Christendom in our day.

WRATH TO THE UTTERMOST UPON THE JEWS.

St. Paul, referring to the same woes which Jesus predicted but living near the close of the Jewish Age, when the woes were being poured out, declared, Wrath has come upon this people to the uttermost -- that all things written in the Law and the Prophets concerning them should be fulfilled. (1 Thessalonians 2:16.) If all the woes purposed of God upon the Israelites in the conclusion of their Age were fulfilled, as St. Paul declares, then none of those woes belong to the future.

That woes and tribulations are associated with the present life for both the rich and the poor is undebatable. All acknowledge these woes. But the most terrible foreboding are associated with imaginary woes of the future life -- quite contrary to the Scripture teachings. If we must speak of tribulations in the present life, in order to be faithful to our commission, we are glad to be able to set aside and nullify the nightmare of the Dark Ages respecting eternal torment for any.

The Jews, whom Jesus addressed, He declared "knew not the time of their visitation." They realized not that they were living in the end of their Age, and that a great settlement of matters was about to take place. Similarly, we are now living in the end of this Gospel Age -- another great settlement day in the Divine arrangement. The intellectually, politically, socially and financially rich at that time, addressed by our Lord, were very self-satisfied, very prosperous, and looked for the

Messianic Kingdom in an opposite direction from that which Jesus taught. So today, the intellectual and the rich in various ways are satisfied as never before, and merely wishing that nothing might disturb their wonderful progress for the future, and these are looking for their blessings and prosperity in a direction the reverse of that indicated by the Word of God.

Jesus prophetically foreknew and foretold the crisis of the Jewish nation. His Message gathered out of that nation the "Israelites indeed, in whom was no guile." Then the nation was given over to itself. The Divine Hand which had guided it safely in the past let go the rudder; and human passion accomplished the wreck in the anarchy which overthrew the nation in A.D. 70. Similarly, we may understand that now has come the Harvest of this Gospel Age; that now God is gathering His elect; and that as soon as this work shall have been accomplished, the Almighty's Hand which has held in check the powers of human passion until now will release its hold.

Then mankind, left to themselves, will wreck their present civilization. As the rich of Jesus' day suffered most keenly in their time of trouble, so the rich will suffer most keenly in the time of trouble now near. Thank God, however, that these woes, both upon the Jews and upon Christendom today, are not woes of eternal torment!

COMPENSATION IN NATURE.

Who has not been struck with Nature's compensations? The rich, the learned, the favored, have trials and difficulties, perplexities, cares, doubts and fears, which the poor, the unlearned, know nothing about. The clerk, the mechanic and the laborer may finish their toil under certain hours and be care free, while the employer often faces perplexing problems which hinder sleep and undermine health.

In matters of grace the same rule to some extent, prevails. The rich have more on which to set their hearts, more to occupy their time, more to cultivate self-will, more opportunity for self-gratification, more riches for which to be responsible, more education by which, under present conditions, errors are more likely to influence, have more to divert them and to cultivate their pride. The naturally noble, contrasting themselves with their inferior neighbors, are inclined to resent the idea that they are sinners, and as much dependent upon the Lord's grace as the humblest and the meanest of their fellows.

NO PARTIALITY WITH GOD.

We are not to understand that God is partial to the poor, the mean, the illiterate, the ignoble. The Scriptures assure us that God is impartial. All other conditions being equal, riches, honor, nobility of character, would make the possessors more esteemed in God's sight. But other conditions are not equal. During this Age God is choosing a special class. He puts faith first, then meekness, gentleness, patience, brotherly kindness and love in their order.

Apparently the life experiences of the poor and ignoble are as favorable, or more so, than the conditions of the rich and the talented. All of their experiences tend to develop faith, while those of the rich tend rather to develop self-reliance, self-assurance. The experiences of the poor and ignorant tend to develop meekness, teachableness, whereas the experiences of the learned tend

naturally toward self-conceit. The experiences of the great in dealing with subordinates tend to beget arrogance and self-assurance; whereas if they become disciples of Christ, those qualities are serious handicaps and interferences. Thus we see why not many rich, wise, great and noble are amongst those upon whom the Gospel Message takes serious effect. Not only have the poor many advantages in respect to hearing and obtaining the Gospel Message, but their being more numerous than the rich would be another reason why they would predominate among the Lord's elect-class.

NOT ALL POOR ARE BLESSED.

Our text, however, does not refer to poor people in general, but to a special class of poor. "Blessed be ye poor; for yours is the Kingdom of God." Some poor, instead of being drawn to God by their poverty, cultivate a spirit of anger, malice, hatred, strife, and are thus not only embittered in spirit, but have their faces turned in the opposite direction from the one in which God's blessings come. Alas, how true this is today.

The class described by Jesus as "ye poor" is composed of those who are hungering after righteousness, and who have approached the Fountain of Blessing, the Almighty, and have been received as children of God. The poor include all of God's people, whether or not poor as respects earthly goods, earthly honor, fame, etc. Whatever earthly blessings they may have had, they gave up, sacrificed, that they might thereby become heirs of God, joint-heirs with Jesus Christ. Of the Redeemer it is written, "He was rich, yet for your sakes He became poor." As the Master made a full surrender of His will and talents, and all, so also must all who, hearing the Master's voice, become His disciples, or footstep followers. -- 2 Corinthians 8:9; Matthew 16:24.

This does not mean that the Lord's people must of necessity throw away or give away their property and become penniless. It does mean, however, that whatever property they once called their own, by the terms of their consecration became the Lord's property, and they merely His stewards in the administration of that property and the use of it in harmony with the Lord's will.

Neither does this mean that, if they had riches of learning, they must ignore their knowledge and speak and act ignorantly. It means, however, that their learning is no longer theirs, but the Lord's. It is no longer to be used for self-gratification, self-honor, self-praise, but to be used in the service of their Redeemer, to show forth His praises no matter how unpopular His cause in the sight of men -- no matter how foolish it may cause them to appear in the eyes of those who are blinded to the Lord's arrangements.

This poverty and sacrifice does not mean the giving up of noble sentiments and high ideals; but it means the bringing of these ideals, etc., into the Lord's service, for the support and advancement of His Message of Truth, for the blessing of mankind along the lines which His Word indicates.

This sacrifice, or surrender, does not mean that honor of men will be disesteemed thereafter; for it will always be true that "a good name is rather to be chosen than great riches." It means that worldly reputation will be held secondary to the Lord, the Truth, and service for the Lord's cause, so that whatever honor of men they may possess will be turned as wisely and as prudently as possible into the channels which will glorify the Lord and honor His Message, regardless of the fact that so using it will gradually consume it; for the world knows not the followers of Jesus, even as it

knew Him not, and appreciates not the true honor which cometh from Above but merely the honor which is of men.

WORLDLY WISDOM VS. HEAVENLY WISDOM.

The Scriptures distinctly point out that there are two kinds of wisdom, radically opposed to each other -- the earthly wisdom and the Heavenly Wisdom. The wisdom of this world is foolishness with God, and the Wisdom of God is foolishness with this world. This means that there are two different ways of viewing nearly everything. The world's viewpoint ignores the future beyond the grave, lives for the present, thinks for the present, strives for the present. The Heavenly Wisdom looks chiefly beyond the grave, for that eternal condition which God declares may be attained by all obedient to Him. From this viewpoint the things of the present are temporary, transitory, fickle, uncertain, in comparison with the future blessings. St. Paul declares of these that they are not worthy to be compared with the future glory to be revealed in the Lord's people (Ro 8:18).

Those who follow the earthly wisdom are subject to the frailties and imperfections of the human mind with which they were born -- born in sin, misshapen in iniquity. "In sin did my mother conceive me." More than this, they are to a large degree susceptible to the evil influence of Satan and the fallen angels, and the "doctrines of demons" with which these seek to ensnare and mislead all who have not put themselves under Divine protection by becoming disciples of Jesus. This includes the great majority of humanity, of whom the Apostle declares that the god of this world hath blinded the minds of all those who believe not, lest the glorious light of God's goodness, shining in the face of Jesus Christ, should shine into their hearts (2 Corinthians 4:4).

Of these again the Scriptures declare, "The whole world lieth in the Wicked One." Not intentionally and knowingly, but ignorantly, through depravity and deception, they are servants of sin. Their only hope lies in the promise of God that eventually the time will come when Messiah shall take His great power, exalt His Church, and institute a rule of righteousness in the world, which will bind Satan and break the shackles of ignorance and superstition, and bring in a clear knowledge of God and the Truth.

Meantime, many in the world are considerably swayed by the spirit of Satan -- anger, malice, hatred, envy, strife. When circumstances are favorable, these evil qualities are not brought into activity; but under other circumstances, no evil work is too vile, if it will minister to their selfish propensities. Thus today we see people not naturally bad, in the sense of preferring evil to good, but deluded and without Divine guidance, and thus ready to do anything and everything, under stress of necessity, for the maintenance of the present order of things. Not knowing of God's Plan, and not having the Wisdom from on High, they are not waiting for Messiah's Kingdom, but are bent upon attaining their own ends, in harmony with their own theories.

According to the Bible testimony, these are the ones who are about to bring upon the world the great time of trouble, the like of which never was since there was a nation (Daniel 12:1). In that great time of trouble the worldly rich will have fulfilled upon them our Lord's words in our text, in accord also with the words of St. James, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you" (James 5:1). Miseries will also come upon the poor, but will be felt especially by the rich, because of the wealth, luxury and comfort previously enjoyed by them.

On the contrary, the poor in spirit -- those who have given their little all to the Lord, and have nothing to lose further -- can look with equanimity upon any experience which may come to them. Having nothing of their own, they can lose nothing. "Blessed be ye poor; for yours is the Kingdom of God," and as inheritors of that promise they are rich with the wealth which moth and rust cannot corrupt and which thieves cannot destroy or steal.

The whole matter, then, is one of wisdom. Shall we give our affairs into the hands of the Lord and allow Him to work out our best interests for us and to give us His very best blessing? Or shall we seek to hold control of ourselves and of our own wills, and thus miss the greatest blessing that God has to give, and obtain the inferior one? Or by willfully choosing sin, shall we deliberately reject everlasting life, and come under the penalty of the Second Death -- Destruction?

Synopsis of Discourse by Brother Frank Draper.

Subject: "SPIRIT BEGETTING"



THE general topic for this second day of our convention is "Spirit Begetting." The exercises of this day cover a period less than ten hours long, while the day during which the spirit begetting work goes on is more than eighteen centuries long, beginning when Jesus was begotten of the Holy Spirit, at the River Jordan, and ending when the last person who enters the Church, Christ's Body, will have received the Spirit of Begetting -- God's Holy Spirit.

The members of this New Creation Class are begotten again between Jesus' two advents, while He is up in Heaven, and on His return to earth they are born again and attain fully to His glorious image (1 John 3:2, 3).

In 1 Corinthians 13:13 the Apostle Paul declares that Faith, Hope and Love will continue for ever, because they are the three principal elements of a godlike character. Throughout eternity all of God's intelligent creatures, living in full harmony with His righteous laws, will exercise mistaken faith in His Power, Wisdom, Justice and Love, and will continue to hope for a continuance of His marvelous favor to them, and

will love Him and His righteous laws, and His people.

But it is our purpose to discuss more particularly at this time the peculiar sense in which the Spirit Begotten Class -- the New Creation Class -- possesses these beautiful, essential characteristics during this Age -- the period during which they are being developed.

Their's is the faith Jude wrote of in verse 3. "The faith once delivered to the Saints." It is quite evident that this means more than intellectual, and even heart (saving) faith in God and in Christ. While the Inspired Word very plainly teaches that all who exercise those kinds of faith and develop character will obtain eternal life, it is evident that "the faith once delivered to the Saints" is a faith that is for the Saint class -- the Church only. Evidently it is the "High (heavenly) calling, which is of God, in Christ Jesus," and Jesus Himself was the first to deliver it to the Saints, saying to representatives of this class, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom," and "Seek first the Kingdom of God and His righteousness and all these things will be added unto you."

We read of this faith (the high calling feature of God's Plan) in Hebrews 12:2, "Looking unto Jesus the author and finisher of our faith." Jesus, the head of the Church, began to carry out this wonderful feature of the Divine Plan, and He will gloriously complete it, at His second advent, as authorized by Jehovah. In verse 1 the Apostle wrote of the "race set before us." The race for the great prize, of course. Jesus opened this race course and He will bring it to an end. This is the

"mystery of the faith," mentioned in 1 Timothy 3:9. The high calling feature of the Divine Plan is the "mystery hidden from ages and generations" (Colossians 1:26).

Truly it is a total mystery [secret] that for more than eighteen centuries God has been developing a Spiritual Kingdom -- class -- Christ and the Church, to constitute the seed of Abraham, and to be a channel of blessing to all mankind in the Millennial Age.

We see now that one of Jesus' purposes in addressing the multitudes in parables was to make it impossible for them to understand about the kingdom feature of His Father's Plan; viz., to prepare a channel of blessing to the human race between Jesus' two advents.

If He had taught them plainly they would have known that He was the Messiah, and He wouldn't have been put to death; for if they had known the Lord of Glory they would not have crucified Him. And in like manner if the world and worldly Christians knew that Jesus' Disciples will engage with him soon in the great work of blessing all man-kind they wouldn't persecute them, and in that event Jesus' Disciples could not have suffered with Him, neither could they share His Heavenly glory, but "the world knoweth us not, because it knew Him not."

Jesus said to His disciples, "To you is given to know the mystery of the Kingdom of Heaven." Mark well! He did not say the "mystery of salvation." There is no mystery associated with the steps to be taken to obtain eternal life. All who turn from sin to righteousness and believe in Christ's work of sacrifice, and to their best knowledge and ability consecrate themselves to God and develop good character, are entitled to eternal life. Indeed, the speaker himself took these steps long before he knew about this mystery feature of God's Plan, and he firmly believes that there are thousands of people now living who have taken those steps who are unacquainted with the Kingdom mystery. "The Gospel of the Kingdom" is intended only for this Kingdom class and is to take out from the nations of earth a sufficient number of persons to make up this class.

John the Baptist said to Israel, "The Kingdom of Heaven is at hand," And Jesus repeated the declaration, and later commissioned the Apostles and the other seventy Disciples sent out, to preach the Gospel of the Kingdom to the Israelites. And the Master intimated that this feature of the Gospel is for the "meek" only, saying, "I came to preach the Gospel to the meek." And he spoke in parables so that others could not receive it. The feature of the Gospel expressed by an angel the night Jesus was born will, in God's due time, be preached to all mankind, but the Gospel of the Kingdom is for the Church class only, but is sent to all the nations to make it possible for some persons to be taken from each nation for the Kingdom class.

Apparently, while the Kingdom class has been developing under the preaching of the Gospel of the Kingdom, God kept the restitution feature of His Plan concealed even from the Church, but now the restitution times having begun, He is making it known to the Church and to the world also. Very shortly the "mystery of God will be finished," and "time will be no more," i.e., there will be no more time for the development of the high calling feature of the Divine Plan, because it will have been grandly consummated.

Do the Spirit Begotten ones of this Age possess a hope that is peculiarly their own? Yes; their's is a special hope, not possessed even by the angels in heaven. It is the hope of sharing the "Glory of

God" with His dear Son for ever and ever, as a reward for sharing his sufferings, in this Age. The Apostle John wrote of this glorious hope in 1 John 3:2-3: "hat a marvelous proposition this is that Jesus' faithful Disciples will be 'like Him.'" Mark! Not only to see Him as He is, but to be like Him! And he is a glorious, Divine Being, a great Priest, King, Judge, Prophet, etc. And those who now gladly share His sufferings will be with Him in all those offices. The Church is His Body, and the body goes everywhere with the head and shares everything with the head. Who ever heard of a person's head being at one place and his body at another! hat a glorious prospect is ours, dearly beloved! But let us not overlook nor forget something else John wrote in that connection, "And every man that bath this hope in him purifieth himself even as He is pure." Unless we are constantly striving to become more like our glorious head, we will never share His glory. This peculiar hope is set forth very plainly in Hebrews 6:16-20. The inspired Apostle here shows that our blessed hope was expressed in the spiritual part of the Abrahamic covenant -- the hope of being made. joint inheritors with Jesus in all that is comprehended in that great oath-bound covenant.

It is most plainly stated here that the oath-bound covenant was made for the direct benefit of the Church, or rather of the Christ class -- Jesus the head, and the Church His body. Dear friends, this is a marvelous thing, that God made a covenant and confirmed it with an oath, for our encouragement, as is plainly stated in verse 18.

When Jesus was resurrected He entered into the anti-typical Most Holy heaven itself, to appear in God's presence for us, and to open up the way for us to enter later. He became our "Forerunner" -- going into the "Holiest of all," in advance of us. Now, his faithful Disciples have their anchor cast within the vail. And what is that anchor? The blessed hope of soon entering into the glorified condition with their Forerunner, to be Kings and Priests with Him. Let us note particularly that the Tabernacle in the wilderness was a priestly institution, where the High Priest entered to sprinkle blood, etc., to satisfy Divine Justice for sin. So it is in the antitype! And those who enter are Priests -- Jesus the head and the Church His body. They will not only be Priests, but Kings as well, and will occupy both offices in the Millennium, for the blessing of all mankind. See Revelation 1:5-6 and Revelation 5:10. Let us more and more rejoice in such a glorious hope.

Well, have these New Creatures a love, too, that is peculiarly theirs? Indeed they have! They love God so much now that they fully consecrate themselves to Him, and serve Him, when it involves sacrifice even unto death to do so. Yea, they love Him enough to make a "covenant with Him by sacrifice" -- the sacrifice of their human nature.

And because they have this special love for God He has a very special love for them, and will exalt them to the Heavenly Kingdom with His dear Son.

Jesus brought this king of love to our attention in John 13:34-35, calling it a "New Commandment."

But how could it have been a New Commandment? Hasn't God placed the holy angels under the law of love? Yes. Will not mankind be put under it in the future? Yes. How, then, was that love commandment to the Disciples a New Commandment? Because it was a new kind of love, Notice how it reads, "A new commandment I give unto you, that ye love one another as I have loved you; that ye also love one another." Ah, that's the point! It's a sacrificing love, even unto death. The dear Master laid down His life for us, and we ought to lay down our lives for the brethren. He gave His

human life to redeem the whole human race, but that took place, for the Divine viewpoint, when He was baptized into sacrificial death at Jordan. Then for about three and a half years He was constantly using His strength, giving out His vitality [life] in doing works and in teaching in order to establish the Church -- in order to get His Disciples ready for the Kingdom .

Thus we should lay down our lives for each other; using our mental and physical strength in serving each other, in spiritual things. As husbands take pleasure in laying down their lives for their wives, and wives for their husbands, and parents for their children, by using their vitality, their strength, in such services, we should gladly lay down our lives similarly for our Christian brethren. And this is the Godlike kind of love, for it takes in those who are not our natural relations; yea, and compassionately, takes in even our enemies.

It is not only self-sacrificing, but also very merciful. If injured by anyone, such love would regard that as a good opportunity to exercise itself. Such love would not think of retaliating, but would rejoice in the blessed privilege of extending mercy to the offending person or persons.

Just as God and Jesus take exquisite pleasure in showing mercy in exercising the quality of love, so will all who are endeavoring to constantly emulate the blessed Master.

"God is love and he who dwelleth in love dwelleth in God and God in him." And to think of dwelling in such love for ever! Praise the Lord!

Discourse by Brother Paul E. Thompson.

Subject: "TWO PHASES OF THE KINGDOM"

DURING the last few days of the Convention, my feelings have been rather mingled ones. As I sat here and listened to the different speakers, one by one appropriating the points I intended to present today, I almost concluded that I would better change my subject. But then, what was I going to tell the friends, anyhow? I had not the least idea of telling them anything new, for I have not as yet received my commission to be "that servant." Perhaps if I were to repeat every word you have heard here I would get the credit for what you carry away, for usually we can only remember what we have heard several times. I will keep the topic I intended using, supposing the Lord planned that there should be a blessing in that way.

Our text is found in Psalm 24:3-4, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart."

Again in Isaiah 2:2-3, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Surely our text, which speaks of ascending into the hill of the Lord, does not mean that there is some mountain in this world known as God's mountain, and that anybody who would have the skill and sufficient apparatus for the purpose so that he would be able to scale the top of that mountain would deserve great credit. We know that this mountain is not one of stone and dirt, but is used as a figure of speech -- that God is referring to the Mount of His Kingdom, the mount that is referred to in the second text (Isaiah 2:3), "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall he exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go the law, and the word of the Lord from Jerusalem." We can perhaps look back to the time when in our carelessness in the application of Scripture we thought that God was going to bring a great, enormous mountain down to earth, that it was coming down over all our earthly peaks, covering them over. Such a mountain would have to be as big as this planet of course. It sounded rather foolish; but we now recognize that this is a very sensible passage and teaches a great lesson, as we realize that God's Kingdom is meant and that the only way to learn of Him is to go up into this Kingdom or mountain. You cannot learn by standing off and looking at it, but by ascending. You have now been up in these mountains of North Carolina for a week -- not as high as this one in our text -- and as you stand on the top of these and look into the valley below, have you not seen things which your eye never saw before? So we are sitting with Christ in heavenly or mountainous places and our vision has been widened beyond our greatest imagination. You did not know how far you were going to see when you started. You are looking upon things which eye hath not seen, nor ear heard, neither hath it entered into the heart of the natural man, but they are the things which God hath prepared for those who love Him enough to ascend into this holy hill. Surely we are wonderfully blessed by having our vision broadened. And, as we sit with Him, what are we going to see? We will see heavenly things. And, if you are sitting in earthly places, don't be surprised if you see earthly things. Raise your vision that you may see heavenly things.

In Daniel 2:44 we have positive proof that this mountain is God's Kingdom; it tells us of a stone cut out of a mountain without hands, that it falls upon the feet of the image, representing the kingdoms of this earth and dashes them to pieces, and He says that in the days of these kings He shall set up an everlasting Kingdom, and it is to this Mountain or Kingdom that our text refers, God's Kingdom shall be set up above all the kingdoms of this earth.

Probably many of us were at one time under the impression that this Kingdom was established at Pentecost. Now I do not know how we managed to convince ourselves of that, but we did, and yet went on praying, "Thy Kingdom come, Thy will be done on earth," etc. We thought we had it, but we wanted to get it. It is like the people you have heard of going around looking for their glasses which were on their nose. The Kingdom was supposed to be the different denominations of the nominal church as we find them on earth today, and so that was the fulfillment of our prayer, "Thy Kingdom come, Thy will be done on earth as it is done in Heaven." We watched all these Christian nations as they have been fighting one another, and noted all the murder they have committed. While not busy in war they have been engaged in inventing fiendish weapons -- means of showing their love for the, other fellow by helping him to get into Heaven as quickly as possible. Then we saw the different denominations, and noted how that as soon as they saw different lines of Bible truth, they started out to organize a denomination along that line. We noticed that the one first started persecuted the new one, and as soon as the new one became sufficiently strong, the two joined together to persecute the next new one, and then later the three joined to persecute the fourth. And so all the way down, everyone who has found a new truth has been persecuted. When God's Kingdom comes, His will is to be done as in Heaven. Do we imagine that when an angel decides to move to another locality in Heaven, all the others persecute him? No, we rather think we have missed the mark when we speak of the Kingdom having been established at Pentecost. Let us continue. then, to pray, "Thy Kingdom come, Thy will be done on earth as it is done in Heaven." We are told that when He does come, the second time, He will come in all His glory -- and the holy angels with Him, and then shall He sit on the throne of His glory and establish His Kingdom. Matthew 25:31.

Zedekiah was the last of the kings of the kingdom of Israel. which was a representation of the true Kingdom. He, like David, sat "upon the throne of the Lord." When the kingdom was taken from Zedekiah, the Lord said, "I will overturn, overturn, overturn it and it shall be no more until He comes whose right it is and I will give it Him." We look and long for the establishment of that Kingdom in His own due time. God's will is not done in the best governed country on earth. If you were to visit the foreign countries of the world you would see the evidences even more marked. Let us continue. to pray, "Thy Kingdom come."

Who shall ascend into the hill of the Lord? Not those who are seeking after the earthly things and who are full of selfishness, but those who have clean hands, and a pure heart. If we could offer you today the kind of soap and the blood purifier that would render your heart and hands pure and clean, I am sure we could sell every one of you some, since it would enable you to ascend into the hill of the Lord. Packages have been made up and we can have it according to the terms which God has so generously offered us.

The King of this Kingdom, when established, has associates in that Kingdom. "Thy throne, O God, is for ever and ever: the scepter of Thy Kingdom is a right scepter. Thou lovest righteousness, and

hatest wickedness: therefore God, thy God, bath anointed thee with the oil of gladness above thy fellows" (Psalm 45:6). Our Lord Jesus is the one who has been anointed, He is the one who has great love for righteousness and hateth iniquity, but He has some fellows and He has had the anointing above His fellows. I wonder if the reason you all have been so happy this week, and so much joy has been on your faces, is because you have been getting more love for righteousness and more hatred for iniquity -- the oil of gladness flowing more freely. I believe some day you will have that oil without measure. That is the way our Lord had it, but we have not capacity enough for it yet, we could not stand it to be much more happy than we are now. That is the reason there is only fourteen more months of the harvest. He will have to take us over there and give us new bodies so that we can stand the increased blessings in store for us. Keep on getting that oil and the quicker you get all your earthen vessels will hold, the quicker you will be in the Kingdom.

When our Lord Jesus came to the earth at His first advent it was for the purpose of preaching this Gospel of the Kingdom of Haven. The message went to the Jews, and to them only, as we read in Matthew 10:5-6, also in Amos 3:2. It was for the purpose of picking from them first those who had clean hands and pure hearts; then it went to others -- the Jews had the Kingdom of Heaven taken from them. The promise of the Kingdom was originally made to Abraham and his seed, and the promises to Abraham's seed are not going to fail simply because that nation failed at the time of our Lord's first advent to receive the Kingdom. We find the eleventh chapter of Romans explaining the whole matter. God wanted only a certain number for His Kingdom and went to the Jews first. He found a few, the rest were blinded, and He then went to the Gentiles, and as soon as the remainder of the number has been found, the blindness, which was in part, will be removed from Israel. In connection with this Paul tells us in Romans 11:25, "Brethren, I would not have you ignorant of this one thing, lest you should be wise in your own conceit." (Have you ever noticed that conceit is a mark of ignorance? Paul found it so. The less a person knows about God and the Bible, the more he is likely to try to tell you that he thinks it is going to be so and so, and thinks his opinion is better than that of the Bible.)

And now this is the thing which Paul wants them to re-member, that blindness in part has happened unto Israel, until the full number of the Gentiles be come in. In the establishment of this Kingdom the Jews are to be restored.

In Revelation 17:14 we read, The Lamb shall overcome them (that is, the opposers of this Kingdom) for He is Lord of lords and King of kings (and there is another reason why He is to overcome and they that are with Him are called, and chosen and faithful." God is giving the Kingdom to the "Little Flock," because of their faithfulness. He is choosing them because they are proving their faithfulness. The character that has been called to our attention every day of this week is the kind of character that the Lord wants in that kingly class, and no one will be found in it except those who have that character. Surely then, you might say, those must be the most admired people on earth! Not so, for we read, "Not many rich, mighty, wise or noble, but chiefly the poor of this world, rich in faith," and they will all have a hard time getting in -- "How hardly (with what difficulty) will those having riches enter the Kingdom." Have you ever felt that you had any riches of any kind -- mental, physical or financial? If so they have been making it hard for you to get into the Kingdom. If you have any riches, just compare yourself with God Himself, realizing His richness, then you will realize that you are poor -- "Blessed are the poor." We must all learn our relationship to Him.

In the eleventh chapter of Hebrews we have a long list of those who are to be associated in this reigning time, and in the last few verses we read something of the experiences through which they must pass in order to get ready for their share, and yet none of these are to attain to the position that you and I are to occupy -- they were stoned to death, sawn asunder, wandered about in sheepskins, etc. These were despised by their nation because of their faithfulness to God, and yet they were only striving for a better resurrection on the earthly plain as the Princes. In our first text, which we used at the beginning of this discourse, there is pointed out to us that when God's Kingdom is established, there will be two parts -- (1) Who shall ascend into the hill of the Lord, and (2) Who shall stand in the Holy Place? It evidently refers to Jerusalem and its peculiar location on the top of the two Mountains; there was one mountain called the "hill of the Lord," and then beyond the valley was the one called, "the holy place." The Temple itself was situated there. Who might ascend there? None except the priestly class. Who could ascend into the hill of the Lord? Only those who were God's chosen people -- the "Israelites indeed." Who shall stand after they have ascended? He that hath clean hands and a pure heart. If your feet are slipping, examine your hands and heart. In olden times Jerusalem was, as we said, situated on these two peaks, but during the lapse of centuries the valley has been filled up, until now it is practically one mountain top. Perhaps some day this valley between the Little Flock and the Ancient Worthies will be filled up and we will find ourselves all associated on the spirit plain -- all of us on the same mountain top, in the same Kingdom of God. Many of the promises point this way, and how we will rejoice if Abraham and Isaac and the others he associated with us throughout eternity in the spirit nature! Those Jews all had their experience in developing this clean hand and pure heart condition. Remember that there is a difference; the clean hand represents the use of our best powers in the direction that would be pleasing to the Lord. The pure heart would represent the thoughts, the intents of that person. If your hands are clean, that means that you would engage only in those things in which Christ would engage. If your heart is pure, it means that your thoughts will be on only those things on which Christ Himself would think.

The real truth of the matter is that the Lord Jesus Him-self is the Head of the Church, and therefore the members of His Body are doing only those things which He would move them to do. You do not do something because your brain suggests it, but because Christ suggests it. You would not eat too much and thus injure yourself. If you came to a spiritual table with heavy food on your stomach, you would not get the good of the spiritual meal. We are in all things to seek His will. We should say, Is this what Christ would have me to do? Our powers are given to us for the purpose of pleasing God. We all have more or less power. One of our powers is that of attraction -- some, because we are good-looking, but not many -- some, because we are good in our actions; and so as we go about the world we can attract people to the truth by our sweetness of disposition, carefulness of conduct, and also be a blessing to one another as we mingle together. In this way we can be a special blessing, or we can be a special curse. It is just as James said about the tongue: "Therewith we bless God and therewith curse we men." If you have personal attractions you can use them for a good purpose, but the inclination is to use them for an evil purpose. Do we take each other's minds away from God by seeking to draw to ourselves the attention of others? Or, are we rather using all of our powers for the purpose of blessing others with whom we are associated?

As Brother Emerson was speaking about the selfishness of pride, I was thinking of the "dark ages," when the women were seeking to alienate the affections of the Bridegroom. How natural to want

the attention of the noblest Bridegroom that ever lived! They were seeking to attract His attention, claiming to be His Bride. This is just exactly as we have seen the tendency in the flesh, they were seeking to win the affections of Him upon whom they had no claim. How glad are we that we have a right to show Him our attention, and to expect His. He is our Bridegroom, and we have been invited to this position of sharing with Him in His throne when the marriage shall have taken place. Of course He would not expect us to share His throne until we are married, because we do not know how much of the universe we shall look after. I think we will be very much surprised at the powers God will bestow upon us in future ages as world after world is prepared and peopled with subjects of His creation; and as each in turn learns the old, old story, which we have said we would be glad to repeat throughout eternity.

When God prepared the Jews for their little place in the Kingdom -- for it is little compared with what He has invited us to -- His requirements were most exacting. They were not allowed to touch a bug or a worm, not allowed to eat a great many things which we eat today, not allowed to touch a dead body because they would become unclean. It was because God was teaching them the lesson of obedience and carefulness, that they might be in that good heart condition that would suit them for the Kingdom. Yet Israel's holy priesthood and Israel's holy nation were only types of that holy priesthood and holy nation whose condition you and I are attaining by our present experience. "Blessed are the pure in heart, for they shall see God." You can deceive some of your friends regarding your heart, but you cannot deceive God. If there is any impurity there, it will have to be gotten out before you can see God. Still we thought that the time was coming when every sinner that ever lived was going up to see God for judgment in His presence and then be sent to eternal torment, but no one can get into the presence of God. unless he is absolutely clean. "Be ye perfect, even as your Father which is in Heaven is perfect." Again, "As He who has called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." You could not do that of yourself, but He is furnishing the soap and the blood purifier and with these you can be pure.

"This is the will of God, even your sanctification" -- your cleansing, this set-apart condition. Therefore you shall keep yourself clean from all evil that you should know how to possess your earthen vessel, sanctified in honor, keeping it holy as the Temple of God. Keep the thought in mind that this is a Temple of God. Then many of the things we have done would never have been done and the words spoken would never have been spoken. God's instruments should never be used for evil. "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Peter tells us how to do it: "Add to faith fortitude, to fortitude knowledge and to knowledge temperance; and to your temperance patience; and to patience godliness; and to your godliness brotherly kindness; and to brotherly kindness charity." Build that character up one step at a time; keep on adding and superadding. You do not stop with any one of these graces but keep on growing as long as there is any room. Then He tells us: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ." That is, all you have to do is to add and keep on adding. Then God provides the means for adding; He told you that He would see that you had all you needed: "And He gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the . saints, for the work of the ministry, for the edifying of the body of Christ." He gave us five, have you them all? -- apostles, prophets, evangelists, pastors and teachers. Have you had the pastors guiding you and the teachers helping you? 'God has

had His shepherds or pastors all the way down, and there will not be a single one in the Kingdom who has, not had the assistance of those pastors. If you have found good pastors, stay close to them that you may learn the lessons necessary to the abundant entrance into the Kingdom. Then the teachers; you must have them, too, for God did not provide anything that you do not need; you will have just enough and not a bit too much.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Philippians 4:8. There is the secret of it! You can read as many volumes of the Scripture Studies as you like and as many times as you like and you will not be in the Kingdom, unless you think on these things.

Yes, some say, "I see the difference, and there is where my trouble is, I can't keep my mind on those things." If you can't think, why don't you use your brains? "I don't know how." Few have paid any attention to God's suggestion, given to us twice; first, in a Souvenir Convention Report, and then Brother Russell has since given it in the Tower -- I refer to the Scripture Memorizing Cards, which Brother Jones got up and which can now be had from the Tower office. Many of the friends are failing to use them. I believe it is one of the big things. My own experience and that of many others has proven their value. I tried many plans to learn verses of Scripture, made lists of them in books and in various ways, and after a year's work succeeded in learning two verses: Ezekiel 18:4 and Romans 6:23. Later I came in touch with these Memorizing Cards and began to study them. It was hard at first, but by the end of three months I had memorized over 200 verses. You would have hard work to find one who has a poorer memory than I had when I began to study those cards; and you, too, can have a memory a good deal better than the one you have now. Some tried them and then put them away; they did not do them any good. It is a good deal like a person who goes to a doctor for some medicine. After a few days the doctor sees him and asks, How are you feeling, did the medicine relieve your trouble? "Well, I took a dose and it did not do me any good," or "I took twice as much as you said and I did not feel any better." I think, however, that the Lord is patient even if you take three or four times too much. The prescription does not say to learn three or four or all of the cards at once. The proper way to memorize these cards is this: They are gotten up under seven or eight different subjects, each subject being printed on a different colored card, for instance; ransom texts on red cards, restitution texts on green cards, faith texts on blue cards, royal promise texts on purple cards, etc. Learn first a ransom text, then the next day learn a text under another subject and keep on going over the one you learned the day previously. Then the third day learn a text under still another subject and keep going over the two other texts you have learned, and so on until you have learned one text under each subject, all the while reviewing those you have already learned. Then learn another text under the first subject, and when you have gone through the subjects twice you have two fundamental texts under each subject, thus being armed with at least two texts for any argument or question that may be put up to you. Keep on and soon you will have three, four, five, etc., under each subject. All the time keep reviewing the texts you have learned. Learn them so that you can give the answer no matter which side of the card you are looking at -- the text is printed on one side and the reference where it is found is printed on the other side of the card. (These cards are put up in two series, Nos. 1 and 2, each series containing about one hundred different cards, over two hundred different cards in the two series. The first series contains the more common texts, and the second series the next ones you would be apt to use. The Tower office sells these at 25 cents per package, either series.)

You know the day may come when they may take our Bible and the Studies in the Scriptures away from us, but the point that is up in your head they cannot take away, unless they send you to glory, and if they do that, what do you care?

Discourse by Brother E. D. Sexton.

Subject: "A FOUNTAIN FOR SIN AND UNCLEANNES"

LEST we forget, 1914 -- we don't want to forget that date -- it is a very important date in our calendar. I want this morning to try to tell you about some things that are going to happen after 1914. I will tell you some things that happened before that date, but I want you to fasten your minds and hearts on those things which are going to happen after 1914, when all those things come to pass, which our Brother Woodworth has just been telling us about, and "which have been spoken by the. mouth of all the holy prophets."

One of the great factors in our enjoyments of Present Truth -- one of the most exhilarating features is that God has in store a wonderful blessing for all the families of the earth. I am fond of using that text in Romans where Paul says. "The whole creation groaneth and travaileth in pain together" -- waiting (waiting for what?) Most people think they are waiting for more groaning when they are thrust down into hell. The Bible does not indicate that, but teaches that they are groaning, and that ignorantly, "waiting for the manifestation (or shining forth) of the sons of God -- because the creature itself shall be delivered from the bondage of corruption. This is all to take place after 1914. Now that is not my text, it is merely an introduction.

My text is Zechariah 13:1, the words of the Prophet 1 looking down through the ages and declaring: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

We are well aware, my dear friends, that fountain is 1 not yet open, for we see the literal city of Jerusalem without any fountain, but with a great deal of sin and uncleanness. We are therefore free to see in this text a parallel to the one in which God says that at a particular time He will make a covenant and this is in accordance with what He told Abraham four thousand years ago.

Carry your minds back there and see that old patriarchal figure standing in those plains, with eyes lifted up to God, receiving that great covenant that there was a blessing to come to all the families of the earth -- "In thee and thy seed shall all families be blessed." That comprises our whole plan of salvation, that some



day, under some conditions, Abraham, as an earthly being is to receive a great blessing at the hands of the Almighty. There is nothing in this text about Abraham getting a pair of wings, a crown and a harp and going to heaven -- not a word.

Don't you think Abraham ought to go to heaven? No. If God had invited him, then I think he ought to go, but if God had not, then he ought not to go to heaven, but God did not invite him and so he does not want to go. But, suppose God did take Abraham to heaven, would not that be much better than what he promised him. It might be better, but God does not do things in that way. When God promised Abraham an earthly inheritance, my understanding of God is that He will give Abraham just what He promised him -- nothing more, and nothing less.

If God were to do any other way we would not have any reliance upon Him -- we could not know how often He might change His mind. Suppose I promised to give you an apple and then gave you a melon; you would say, That brother is not keeping his word; he promised me an apple and gave me a melon. Now he has promised me a melon and maybe he will give me a pumpkin or something else. It would not do for me to act that way, nor for God. God swore by His own name, because there was nothing greater by which He could swear.

If, my dear friends, Abraham at any time enters into an agreement to exchange that land for something better -- and probably he will, probably after occupying it for a thousand years. God may tender an offer to make an exchange -- this will not interfere with His free. moral agency or will in the matter All the promise God gave to Abraham and his direct posterity is that they were to inherit the land after Him.

I used to wonder why the Jews did not get that land. It is not much -- I have been through the land and it is a pretty poor looking land. But, I also remember when I went to California about twenty years ago some parts of that also was a pretty poor land, but it is now some of the most fertile land to be found anywhere. If God can do that in California in twenty years, He can make Palestine "blossom as a rose" in a thousand years.

So you see, my dear friends, the earthly promise will be a grand one.

I used to wonder why the Jews could not get it; they tried to beg it, to borrow it and to steal it, and now they have fifty millions of dollars in the Colonial Bank in England with which to buy it. It would not surprise me of those Christians (?) in Bulgaria would push down the gates and let the Jews in.

God said: Abraham, I will give this land to thee, Abraham, and to thy seed -- not to thy seed and then you can share it with them. I would understand that the Jews cannot get legal possession to the land until good Father Abraham comes back and stretches his hand over the land and says, It is mine for God swore to give it to me. Shall we bring our fifty million dollars with us? No, you can drop that junk into the sea, for God said He would give the land to us, not sell it to us.

When will that be? It will be after 1914 -- that will be when the fountain will be opened for the House of David and the inhabitants of Jerusalem for sin and for uncleanness. God Almighty has

never agreed, and there is not a single word in the Bible where He agreed to make an arrangement or covenant with the Gentiles as Gentiles.

There are four covenants in the Bible which have a particular bearing upon our knowledge of God's Plan. These are very prominent. The first is the covenant which God had with Adam. Where did God make a covenant with Adam? some one asks. Why, God did not make any covenant with Adam at all. Well, you say he had a covenant with Adam? Yes. How did it come about? Why, bless your life, Adam's creation constituted a covenant with his Creator. God did not need to adopt His human son Adam into His family any more than I need to adopt my son into my family. Therefore, Adam was already in covenant relationship with God by reason of his creation.

I am going to tell you what I am aiming at -- it is the bull's eye -- and if you have already seen it I will give you another glimpse of it, namely, I wish to show you that the New Covenant is exactly the same proposition that God had with Adam in the first place. What was that? Obey and live -- disobey and die. All the seven thousand years intervening between Adam and the consummation of the covenant with the world of mankind is looking to a restoration of the Edenic conditions and the Adamic covenant.

There is one point I wish to make and that is that God never makes a covenant with anyone who has not a proper standing with Him -- they must be justified and consecrated.

Abraham was justified by obeying the voice of the Lord and leaving the land and going into another land. It was therefore counted into him for righteousness. He was consecrated or devoted to God by the seal of circumcision.

The Children of Israel were justified by leaving their land, obeying the voice of God and were baptized into Moses in the cloud and in the sea. We know that the Jewish nation were not consecrated to death -- consecration does not always mean death. In the next age it will mean unto life; now, it is unto death, because we want to get rid of our old nature and get a new one.

So, my friends, the Jews were justified and consecrated. It does not make any difference how they got it, whether it was actual or by imputation.

Then we have the illustration of the New Covenant given in the Law Covenant (I am not going to say much about our covenant, the Sarah Covenant, any more than to say that I trust you are all in this covenant relationship with God, having made a full consecration to God, and that you realize that you are in the birth condition, so to speak, that will bring the Church out of this great Sarah Covenant), but the Law Covenant was an illustration, as well as a type, and in some cases, a parallel of this New Covenant, when the fountain shall be opened for sin and uncleanness.

The Law Covenant had its Mediator, so will the New Covenant have its Mediator, and the same conditions will prevail in a certain sense in the inauguration and consummation of the New Covenant.

We are told that THE Christ shall be the Mediator -- a greater Mediator than was Moses, because the New Covenant will be a better and greater Covenant which they will mediate.

I want to make a statement which I trust nobody will misunderstand. A covenant is never a finished proposition until the Mediator has stepped out of the way. In other words, as long as there is a Mediator, a covenant is not fully operative.

How long does it take?

It took Moses one day. Some have thought that Moses was Mediator for 40 years. I will agree, if you speak of the Law Covenant in the present tense, that then Moses was its Mediator, because as long as that Covenant existed we must speak of him as such, but no one will contend that Moses is active Mediator now, nor will they contend that he was mediating for forty years in the Wilderness; for if he was, then Israel was never in covenant relationship during those forty years.

I will call to your minds the circumstances given in the nineteenth chapter of Exodus to the twenty-fifth chapter -- First of all, God never imposed a covenant upon a people without their free will agreeing on their side. So, He told Moses in the Mount, I will make a covenant with these people, and then He told Moses to go down and tell the people that He wanted to make a covenant with them. Moses came down, called together the Elders of Israel and laid before them all of the words of the Lord; and, while it does not say so, evidently the Elders laid the matter before the people, and then the people stretched forth their hands, saying, "All that the Lord saith we will do." In other words, we are willing, glad to enter into covenant relations with Jehovah. "And Moses told the words of the people unto the Lord. And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai." Then what happened? Moses brought them up unto the Mount, but told them not to come nigh, and Moses alone went up into the Mount into the presence of God, and there, during that day, and that day alone, received ALL the words of the covenant; and, coming down at the close of the day he laid all the words of the covenant before the people of Israel, and again they stretched forth their hands and declared, "All that the Lord hath spoken, we will do." And Moses, shortly after that, sprinkled the book and the people with the blood, and the Covenant was finished -- was made. The fact that it did not go into full operation for 120 days makes no difference, it is the finishing, sealing that counts. It was at the end of that one day that Moses ceased his mediatorial work.



Well, you say, brother, was not he a mediator for all those forty years? Oh, no. Can you call to mind a single instance in the Word of the Lord where Moses acted as Mediator after that time? He served the Covenant, but never again acted in the mediatorial sense.

But remember this, my dear friends, every time an Israelite transgressed or had a sin-offering or a peace offering, what did they do, did they go unto Moses and say, Please intercede for us with God? Why, no; they never took it to Moses at all, but it all was done through the High Priest then. The High Priest did not take the sacrifices to Jehovah, but they remained with the priests, who ate the sacrifice, and sometimes the one who offered the sacrifice helped eat it.

So you see, my dear friends, after the Covenant was made, it was the High Priest that took the place of the Mediator.

Oh, says someone, I think I will have you tripped up in one place. Well, what is it? Did not Moses go up into the Mount and intercede for Israel when they made the golden calf?

What did he start out to do? You will find by reading your Bibles that Moses went into the Mount to make atonement for the people -- not to mediate anything at all.

Here is the proposition, you remember about it, how Moses having received the Law orally, went up into the Mount to receive it in a written condition. He took with him Joshua and the seventy Elders of Israel, and when he came nigh to the Mount, he said to the seventy Elders, You stay here. And to Joshua he said, come a little higher up, above the clouds, and then he was left there while Moses ascended to the very pinnacle of the Mount in the presence of God. I do not suppose Moses knew what a grand picture he was making, but it shows three classes -- the earthly phase at the base of the Mount, the Great Company above the clouds, and the Church at the very pinnacle of the Mount and in the presence of God.

Moses received the Law and coming down picked up Joshua, and as they proceeded they heard a noise. What is that noise? Joshua said it is not the shout of those in a strife, what can it be? And coming down they saw. Yes. All Israel -- Oh, was it not a terrible reflection upon the people of Israel! Forty days Moses had been gone from them and they said unto Aaron, Up, make us gods, for as for this man Moses we wot not what has become of him. Yes, we might say that history has repeated itself. Up now, make us a golden calf, for as for this man Jesus we know not what has become of Him.

Moses, seeing the idolatry of Israel threw down the tables of the Law and they were broken, and at his command the golden calf was broken and ground to powder, the dust being strewn upon the water and the people made to drink it. Idolatry of a proud heart is in the land today, particularly in the great nominal systems called "Babylon." Did you ever analyze that word "Idolatry" and see if it does not fit -- "I dollar try." Whether I get it or not, I try. That is the golden calf we have in Israel today.

Because of this sin of Israel, God told Moses that He would blot those people out of existence, not eternally, but that He would blot them out, and make of Moses a nation. I presume if Moses had not had such varied experiences previously it would have touched his heart and head. You remember how at one time Moses may have thought himself a great man, but you also remember how he was hum-bled. I also remember where it says that Moses was mighty in word and deed. At 40 years of age Moses tried to deliver Israel and sallied forth with more heart than understanding -- then he was mighty in word and deed, but he had to go away into the Wilderness for forty years to herd sheep

and find out that he did not know much, but when he came back at the age of 80 years he was in pretty good condition to deliver Israel. He found he had not much to say. So it was with us when we got the Truth, we were more or less mighty in word and deed. Did you ever see anyone when they first got the Truth try to club it into others? I believe, as one brother said, everyone who gets the Truth ought to be put in solitary confinement for six months. I remember when I first got the Truth I was mighty in word and deed and skilled in all the knowledge of the Egyptians -- the world. I thought what I did not know was not worth knowing. I entered the colporteur work. How should I have gone out? Now, Lord, you in your great mercy and kindness have taken me out of darkness and brought me into this marvelous light. This is Your truth, I did not have anything to do with the making of it -- it is a miracle that you ever let me see it, and I humbly bow before You as I go forth



to bear the message of the Kingdom and I rely only upon Your strength to accomplish anything. That is the way I ought to have done, but did I do it? Oh, no. I was mighty, so I stuck that book in my "hypocrite" pocket, and said to myself, I will show those people back in Allegheny how to sell books. In four months I was out of the work, broke and in debt -- just beginning to learn that I was not so mighty after all. At 40 years of age Moses was not quite ripe for the work God had for him; if he had gone forth then, he probably would not have withstood the great test. He would have said, Well, that is exactly as it ought to be, I have often wondered what God ever saw in Abraham more than in me, but now Moses was not solicitous for his own standing one bit. His concern was about Jehovah God. If God destroyed all those people, what would the Egyptians and all the other nations say -- there is your God, He brought you out of Egypt but could not keep you five months and had to destroy them all. Moses was careful and solicitous for the good name and honor of Jehovah, irrespective of what it meant to him.

Moses was not going up into the Mount to mediate, but to settle a legal transaction. When God declares a thing there is only one way to change it and that is by the law of compensation, "An eye for an eye," etc. God declared the sentence of death upon those people, and therefore compensation must take place before any change could be made. Moses, therefore, went into the presence of God to make an atonement. He said, Father, can you forgive these people? If not, then blot me, I pray Thee, out of the book of life. What do you mean? You were going to give me the honor of being the one who would lead these people. Do you see the illustration, type and anti-type? The great anti-type of Moses, Jesus, stood on the bank of the River Jordan to take the place of that race that had been lost, and said: Jehovah, can You forgive this great race of mankind and cancel their sin? No, I cannot do it. Then blot me out, I pray Thee, out of the Book of Life. "Lo, I come, in the volume of the book is so written of me, I come to do Thy will, O my God." There and then, in the anti-type, as did Moses in the type surrendered his life and posterity for those who had been condemned to death.

So, you see, Moses was not a Mediator at that time. After Moses finished the work of active Mediator, suppose Israel would fall into sin?

What about it?

Did they not need a Mediator then?

No, because when God makes a covenant, that stands, irrespective of what they may do. God punished them under the Covenant and chastised them, and they had punishments and blessings, but that did not nullify a single feature of that Covenant -- it stood just as clear as in the day it was made.

But, if they sinned did they not break their Covenant, and did not the Mediator fix it up again?

No.

We will suppose I want a wife -- I am not looking for one -- but suppose I did, and could not find one that would suit me! If I lived out in Wyoming I might try to get a "catalogue wife" -- for out there they send in to the mail order houses like Sears, Roebuck & Co., Montgomery, Ward & Co., etc., and order a wife, and sometimes they get them.

Well, suppose I go to a matrimonial agent for a wife. He looks over his list and it occurs to him that he has just the woman that will suit me, so he goes to her and lays before her the covenant I want to make. He goes back and forth from her to me, etc., and tells one another the terms, etc. He is a go-between, mediating a covenant, and finally he gets me satisfied -- that's all right and you can bring her along, because she fills the bill. Now half of the covenant is made, I am satisfied. He then goes to the lady and brings her up to me. We go together and join hands -- then there is a covenant, is there not? There is no covenant whilst the agent is going back and forth, it is in a constructive form, but when we have joined hands, then we have entered into a covenant. Then the matrimonial agent stays with us, does he, the rest of our lives? No -- thank you, .sir, you have done a good job, good-bye, we are done with you.

Well, now, suppose we carry that illustration a little farther, we have a quarrel after this covenant has been made. I might say, Dear wife, we have made an awful mess of it and have broken our covenant. I am sorry, and so she says, shall we send for the matrimonial agent and get him to fix it up? No, we are in it, and because we have violated the terms of this covenant, that does not abrogate the covenant.

So you see, all we do is to take our medicine -- if either one is punished we take the medicine.

That is the way with the Children of Israel, after Moses stepped aside and they violated the Covenant, God punished them -- the Covenant must stand. The Law Covenant exists so far as the individual Israelite is concerned until he accepts Jesus Christ -- "He is the end of the Law (Covenant) to everyone that believeth."

How, then, is the Law Covenant still over the nation of Israel? God has finished it so far as He is concerned, but inasmuch as they will not step out from under it, they are still under it.

The speaker then gave an illustration of a prison in which are 100 prisoners who had been there for fifty years, ever since the war. Why not let them out? There was a ransom price upon their head, and nobody had paid it -- \$100,000. Well, I have the money, and I pay it, they are mine, but I say to the keeper of the prison, what are you going to do with the prison? We will give you that house also. Coming to the prison we throw open the gates wide, go into the yard and see 100 old men, decrepit, etc. I say to them, My friends, I have paid your ransom price and the prison gate is open and you can go out -- you are free. We can imagine those old men, most of whom have lost their sense of discernment, saying, I guess not, we know better than that, we have been here for fifty years and that gate has never been open, we don't believe that. All right, a few, perhaps ten, go and investigate. They come to the gate, and, lo and behold, the gate is open, and out they go, but the others do not -- let them stay there. After awhile the prison house is destroyed and as the poor prisoners see it going and then look around they say, What foolish people we have been, the gate has been open for 1.845 years and we never knew it. Why not? We never stooped down to look.

That means that when the great New Covenant is instituted and all the families are blessed, all men will get together, those children of the Law Covenant who remained and those who came out. Then what comes? 1914.

What next? Then it is that the great fountain will be applied. Then Moses will stand up and declare that this is the third day, the day for making the Covenant. The Jewish age is the first day, the Gospel age the second and the Millennial age is the third day, in which the New Covenant will be made. And how will it be made? Why, that is simple. He, Jehovah, is satisfied to make a covenant, and Jesus Christ appears in the presence of Jehovah with the compensation which will enable God to make the covenant which He desires to make with this people. What has He? Jesus replies, I have My great atoning blood, this great purchase price which has been operating through the Church for two thousand years. It is now past October, 1914, and every one of My body members has finished his sacrifice, and now I have the blood of the atonement which is sufficient to warrant you in making the Covenant with the world. Father, are You satisfied to make a Covenant on this basis?

Yes, I am, and I will commit that Covenant into your hands. Now, bring up the people.

Oh, no, Father, that would not do. While You want to make the Covenant, they do not want to be in covenant relation with You. Why, if they did, we would have to put a roof over this county for a convention, for they would all want to be here. No, the last thing they want is a Covenant.

So the Lord Jesus will say, as Head of that Mediator, if I were to bring those people up here, just as fast as I brought them up, You would destroy them all, because they are not able to stand perfectly before You. They are not able or willing to enter into a Covenant with You.

Now, Father, I will tell You, here is the price, You just leave them to Me for a thousand years. What then? Oh, it is then that the great fountain is opened, when Jesus Christ will say, I could not bring these people to You, as they come from the dead, I must scrape the dirt off them and cleanse

them; they will then be fit when I am done with 'them. So the great Mediator of that New Covenant will bring them back.

Are they now in covenant relationship? Oh, no. I am not going to introduce you one at a time into covenant relationship with God; I am going to get you all polished up and hold you until the end of the Millennial age and introduce you all together.

Don't we get any benefit now? Yes.

Consider, friends, are you getting any benefit from your covenant now? I presume you are, and the more you come into harmony with the spirit as well as the letter the more you will get, but you would not call it a finished matter so far as you are concerned.

So every child of Adam, during the Millennial age, as he subscribes to that Covenant will be blessed, even as Father Abraham will be blessed with all the blessings of that Covenant, except a legal admission into that Covenant.

So, all the world will be polished and brought to perfection; those who will not be, it will be their fault. A man does not have to come to a fullness of a covenant to be destroyed, but he must willfully refuse it, showing that has no harmony with it -- such God will allow to die a hundred years old, as a sinner.

It is different, however, at the end of the Millennial age, for then, "swift destruction" will come upon them.

So, when this Fountain has operated, then what? I like to picture that wonderful day when that Covenant is established. Just imagine the Mediator at the end of the thousand years! Jehovah. are You ready? People, people, are you ready? Yes. And so they are brought together and the Mediator steps aside, and the Covenant is fully established and finished.

Now What? This is the easiest part of it. It will simply be Paradise, the great Garden of Eden, with the Mediator one side, and the Covenant fully established. We can imagine Jehovah looking down upon the human race, and upon old Father Adam at the head of the whole procession, and Jehovah says, %Veil, Adam, I see you are back. Yes, says Adam, I am back again, and I want to tell you, Father, that I have all my family with me. You told me to increase and fill the earth and I did it, but they were such a poor, scrubby lot they would not stay on earth and so they died -- you know the balance, but your dear Son Jesus Christ came and tasted death for every man, He who could have been a possible father of a race, He who, like Moses, agreed to be blotted out to give life to my great family. Here, Father, am I with all my progeny, what have You for me now?

I have nothing except what I told you seven thousand years ago.

What is that?

Obey and you shall live, disobey and you shall die.

There in the great Garden of Eden will Adam be with all his race, and the serpent (Satan), also, and he shall compass the camp of the Saints, and there will be a great rebellion, and those who are introduced into this great Covenant and are disobedient they will at the end of that little period be absolutely and forever destroyed, and when Satan and all those who believe and make a lie have been blotted out, then Jesus can say in the fullest sense, "Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the earth."

Adam sinned and lost it, "What is man that thou art mindful of him; Thou madest him less somewhat than the angels, and halt crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou has put all things under his feet: all sheep and oxen, yea, and the beast of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." He sent Jesus Christ three thousand years ago to taste death for every man. Will they share in this great honor? "O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the Kingdom shall come to the daughter of Jerusalem." Micah 4:8. So at the end of the seven thousand years, with all the wicked destroyed, will he heard, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." Matthew 25:24. Adam lost it, I bought it, and now I give it back to you. Now long enjoy the work of your hands, and this Covenant fully established will last forever. All this work will start after

1914.

THE VOW.

By Brother C. J. Woodworth

I WISH to speak to you of something that I certainly never intended mentioning at this convention.

I presume you have all taken the VOW, but perhaps some of you have not. The Lord has placed something upon my heart I would rather not tell you about, for I do not like to talk about my troubles, but the settling of this simple little matter of the Vow has probably caused me a hundred times more suffering than all the other experiences of my life put together.

With me, the vigorous opposition to the Vow was not a case of having any "grouch" against Brother Russell, or anybody else, but a case of having too much confidence in myself, in my own judgment. When it first came out certain matters were said to me in such a way as to place the Vow in an unfavorable light, I looked up what Scriptures I could find on the subject and they slid not appeal to me. I said, This is something Brother Russell has brought up of himself, and I will never accept it unless I find it in the Scriptures.

Then began my troubles. I began to pray and to fight it in my own way with the Scriptures. After a few months the Scriptures apparently began to open up more and more on this subject, demonstrating its unscripturalness. I thought that this was to be a great test upon the Lord's people and that Brother Russell was wrong and I saw clearly wherein he was wrong. I wrote letter after letter to him, not less than fifty pages on the subject.

When I now think how patient he was, I condemn myself and I know it will be a lesson that will last me certainly to the end of the harvest time. I must have made the brother suffer, for naturally I am quite pointed in my correspondence, and never spared the point.

Well, the matter went on. There was a time for five consecutive nights when I never slept a wink; then came a time when the strain was too much; my mind became unbalanced, and I came directly under the influence of evil spirits, so much so that for three days I was as completely under demonical control as was Mrs. Eddy when she wrote "Science and Health."

Previous to this time I had prepared a 36-page book against the Vow, printed in double column, in which all Scriptures which seemed to be directly or indirectly against the Vow were arranged. I know now that all these Scriptures were suggested to my mind by the evil spirits. One of the suggestions was that Brother Russell was doing this to compel the Truth people to do just as he said in everything; another was (and this I believe was a truth, for these "lying spirits" do sometimes tell the truth) that in the fifteenth chapter of Numbers where it mentions the "Ribband of blue," it had reference, anti-typically, to the Vow, but then these lying spirits turned the truth into a lie by claiming that the Vow had been suggested to Brother Russell by the evil spirits. See how clever they were!

It is not necessary for me to go into details. Brother Russell came to my house. I was sane on other matters, but not on this, notwithstanding I had walked in the light for fifteen years. We talked for an entire day, and he pointed out about half way through the book where I had made a mistake. Until then, I was so blind and deceived and foolish as to imagine the Lord had raised me up to set

Brother Russell straight way down in the end of the "harvest!" But in the middle of this book, which I intended to give out to the different congregations, I found a mistake, and though I could not even then comprehend that I had been misled by evil spirits. I knew there was something wrong somewhere and took the books all out to the banks of the river and burned them -- that was a good burning.

For two years or more I suffered in my fellowship with the brethren almost the tortures of the damned. Those were trying times in the Church, not only for me but for others, but the Lord helped me in connection with the Comments in the back of our Bible, for when other brothers and sisters went to pieces on doctrine I did not go with them. In connection with the Covenants, I remembered matters which helped to keep me straight. I tried to hang on until finally at the Celeron Convention I said, "Here, all these people look the same as in the past; they seem to be enjoying the Truth as much as ever, and here I am, putting up a bluff, for in my heart I am unhappy. I know what I am going to do, if I feel the same a week later I am going to take the Vow anyway. It could not make me feel worse than I do now. It is worth trying, anyway."

Until then I had never settled in my mind that Brother Russell was "That Servant." I said, if the Scriptures do refer to a special individual servant in the end of the age, then Brother Russell must be that servant, but I never settled the matter until I yielded and took the Vow which he has advised all the Lord's saints to take.

Well, I went home from that Celeron Convention and wrote myself a letter, twenty-eight arguments, in favor of the Vow and put it in the vault and left it for a week, to see whether I would still feel like taking it, and I then took the Vow.

For two years I had practically been cut off from any service in connection with the harvest work. The very next Sunday, as I was unexpectedly down in North Carolina on a business trip, the friends at Henderson asked me to speak. I had some notes in my pocket I had been carrying for about two years. I used those notes. The next Sunday I was in New Jersey, and a committee came to me from the Camp Meeting Association, asking me to give an address, and I used those same notes. The next Sunday I was at Knoxville, Tenn., Brother Russell was to have been there, but did not arrive in time, and the dear brethren asked me to give the opening address, and I used the same notes. The next Sunday I was back in Dover, N. J., and used the same notes, and since then I have been as busy in the Lord's work as I could wish.

Does this experience appeal to you?

I want to urge you, dear brothers and sisters, to carefully note Numbers 15:39, and put on the "Ribbon of blue," the pledge of faithfulness, and not suffer as I did in going a whoring after your own wisdom. I firmly believe that this "ribbon of blue" is the Vow and inspired of God for His people in this evil day.

If you have not taken it, take it, for a great blessing will come to you from taking it. If you have not taken it, there is grave reason to fear that some of the fleshly mind is still there.

God would be a poor Shepherd to bring us into the Truth and then allow that one whom He has raised up as a faithful and wise under shepherd in this evil day to go into darkness -- it is not like God. It is like God to stand by His servant as in the past. He has always stood by those He has specially used.

I hope the Lord will bless this testimony.

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. Q 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.

Discourse by Brother F. H. Robison.

Subject: "THE POWER OF HABIT IN THE CHRISTIAN'S LIFE"

Romans 8:6: "For to be carnally minded is death, but to be spiritually minded is life and peace."

WHAT a wonderful contrast the Apostle makes in this text between the flesh and the spirit!

Those whose minds are dominated by the motions of the flesh are in death; those whose minds are ruled and controlled by the spirit of the Lord are already counted as alive, though still imperfect and still unable to attain unto that which they would. We could not wholly agree with those who interpret this passage to mean that they who live a grossly immoral life are destined for eternal torment, while those who merely live a reasonably decent life and who train their minds to dwell on more scientific and artistic subjects and who, perhaps, attend Sunday School or church service on Sunday are bound straight for the Pearly Gates and that this passage is proof positive that a good life is owed to them now, and eternal bliss and happiness in the ages to come. While we aver that it is decidedly preferable for one of the world to live on as high a plane as possible, the contrast here is not merely between low worldly morality and high worldly morality, but it is between fleshly mindedness, of whatever grade, and spiritual mindedness, of whatever grade. The present native condition of the flesh is death.



Those who fall under the class mentioned in the first verse of this chapter as being freed from condemnation, because of their relationship to Christ Jesus, have passed from death in which they were born, unto life -- from a legal condemnation to a legal liberty, because Jesus has applied the merit of His ransom sacrifice on their behalf; He has purchased them with His own precious blood.

The Apostle says, "To be carnally minded is death." What is it to be minded? What is it to have a mind? What is the mind?

Someone says, "it is the will;" but this seems hardly satisfactory. Rather would we say that the will is that factor which dominates and controls the mind.

Another would say, "The mind is the brain." But no; we must say that the brain is the tablet, so to speak, on which impressions are made. It is that portion of the human organism which is directly employed by the mind. The mind, then shall we say, is the sum of those impressions which have been made on the brain, under the direction of the will, by the influences with which we have come in contact, before and since our birth. All this, to be sure, taken in connection with the innate

faculties which determine the penchant or drift of our thoughts or conduct under given circumstances.

But what is the mind of the New Creature? We answer, it falls under the same description as that just given. The brain might be illustrated by a canvas and the will by the artist. No painting of worth is done by accident but the artist directs the application of the pigments onto the canvas in an intelligent and scientific manner and the result is a harmonious and pleasing arrangement of colors which we call a picture. So we say: "That man (or woman) has an admirable mind." And we do not mean thereby merely that he has an admirable will or that the cells of his brain structure are special or peculiar, but we mean that the sum total of the impressions which are on his brain manifests itself in one way or another which is pleasing and admirable to us.

What, then, is the difference between the mind of the New Creature and that of the worldling? The answer is that the difference consists not in the method of formation but rather in the class of impressions made on the brain by holier and higher influences, under the direction of the New Will.

But what is Habit and what is its relationship to the mind? We might describe habit as being that custom of the mind to think or to direct action along certain previously employed lines. We all recognize that habit has a great deal to do with human experience. It may be that we have not rightly estimated its value and its power for good or for evil.

If we take a piece of flat paper and fold it we find it takes some little effort in the folding, but if we attempt to fold the same piece of paper later on we find that it is very easy. In fact, it is hard to get it to fold in some other place. Paper is what we call plastic; that is, it offers some resistance to an initiative change in its form, but when it is once changed it has a tendency to stay in that changed condition. The human brain is also plastic. It is not easy to make it receive some entirely new impression because the brain cells resist the rearrangement necessary to receive the new item. All of us know how hard it is to think along the line of some new truth. It is like plowing amongst stumps. Now and then we strike a snag which offers great resistance. Some claim that every time we think an actual, though small, physical change takes place in the brain; and I would not wonder if it were so when I remember how hard it is to think sometimes.

The disinclination to examine a new thing or to think upon it we call prejudice or prejudgment. Prejudice, then, is but another name for mental indolence. You remember Nathaniel's prejudice against Nazareth and how Phillip said: "Come and see." And when he did come he did see. While he had prejudice, it was not so strong as to entirely govern his mind and he came and was honest enough to accept the testimony of his senses and received the greatest blessing possible to him or any other creature.

But someone may interpose: "Can, then, the New Creature get had habits?" Ah, the Bible corroborates our own experience that we are as prone to sin "as the sparks to fly upward." In fact, we may set it down as a self-evident fact that if we are not busy developing new and beneficial habits we will automatically take on had ones. We ought to reduce the majority of our daily duties to habit so the reserve force of the mind could be engaged in attacking new contingencies which arise day by day.

Someone may say that the man who does things by habit is the man who can do nothing original, but this is merely an assertion for we can see on closer examination that advance in efficiency in any line depends on the presence of well-established habits. Why? Because the task which is done largely or wholly by habit is done to that extent automatically and leaves the will free for employment elsewhere. The first time an engineer goes over a new road he is on a tremendous strain. He must watch with unremitting effort for each sign, each paddle, each light and at the end of his run he is exhausted, but when he "learns the road," when he knows where every signal must be given and where every danger point lies, though yet his work is weighty, it becomes more and more of a habit to him, he increases in efficiency and his mind is left more free to cope with unexpected exigencies which may arise.

Take the "raw recruit" in the army as an example. When he first enters the army he is the embodiment of awkwardness in the drill. So awkward is he that he cannot be allowed with the larger company. He, with a handful of comrades, is detailed to a special officer who gives painstaking care to inculcate the various commands and movements. When at first he hears the word it is meaningless to his ears. He must take the time and trouble to analyze what he hears before he can respond, even imperfectly. It taxes every power he has so that at the end of two or three hours' drill he is exhausted. It is also hard for the officer, who must watch with precision the every effort and false move of his protégé. He could maneuver a thousand well-trained men all day easier than he can drill those few a few hours, but when those same men by inexorable application acquaint themselves to the extent of extreme familiarity with every command they can respond not only more accurately but instantly to what is heard, because they need not longer to analyze the whole matter but the habit is established and a certain sound sets in motion a certain set of sympathetic and automatic responses so that the deed is done without specially drawing on the will or the attention -- hence the nerve energy is spared.

The extent to which habit may become automatism is shown by the story of the young lady who was playing the accompaniment and singing the score to a very difficult musical selection. She was observed by members of her family to go through the selection faultlessly and yet all the while to be in a state of intense excitement. When the piece was finished she burst into tears and then it was noted that she had been watching the dying throes of her pet canary bird. She had been entirely oblivious to either the science or art of playing and singing. Habit had done its work; the attention was elsewhere.

We are living in a nervous age. The disposition is to strain and over taxation. The easy methods of intercourse between place and place bring new ideals to both employer and employed and more is expected for a given time. If the employee finds no easier methods of doing his work than he did know he is obliged to draw upon his reserve nervous energy in an effort to accomplish what he is not properly drilled to do. As time passes, this strain becomes a habit until it seems as though he is not working if he is not on a strain. At the same time, if he be conscientious, he will realize that he is not accomplishing what he ought. This double draw on his reserve nervous energy, if not interfered with, will bring nervous prostration and collapse.

The trouble often is, in part, that, instead of having so mastered the minute details of his oft-repeated tasks, he is forced to give them much the same amount of attention as he must at first. Not

only the old details of a thing may be habitualized but also one's method of approach or attack upon a new duty.

Speed is always a desirable thing but hurry, never. Speed is acquired in proportion as we master the details of a thing in hand -- otherwise not.

Take piano playing or typewriting. One might memorize selections or write letters until he were gray-headed and never has a thorough intimacy with the keyboard. The only way to master either is to spend time and attention upon drills which have no other sense or object than to familiarize one with that keyboard. The keyboard must become a habit; it must become an extension, so to speak, to one's brain. Then and then only can the instrument be used to real advantage.

When the child first learns to walk it is a very conscious procedure with him. It is far from a habit. He must direct his whole attention to the accomplishment of that single feat, but as years pass by, walking becomes such a habit that it is almost entirely subconscious with those in good health. And that this automatic walking requires less energy than if every step were felt is shown by the fact that if we walk several blocks, or half a mile, definitely willing each step, we are wearied.

Custom becomes particularly manifest in personal habits -- manner of dress, tone and accent of voice, etc. As the poet says, "Habit oft betrays the man." The manipulation of the perambulating machinery is graceful with one and awkward with another largely because of his habits developed in early life. The true accent of a foreign tongue is seldom acquired after the age of twenty because the sounds of one's mother tongue have become habitualized and anything else sounds strange and hence measurably undesirable. Habits of dress are seldom changed after one is twenty for the mental indolence, termed prejudice, resists the suggestions made by the more careful attire of others. If one be slovenly in youth in respect to dress and manner he is almost sure to be slovenly in age because habit begets a fondness for the deed performed.

The Scriptures tell us: "Train up a child in the way he should go and when he is old he will not depart therefrom." He will not wish to depart therefrom, because that way has become his preference.

In this connection let me read an extract from a secular magazine just on this point. The late Professor William James said: "The great thing, then, in all education, is to make our nervous system our ally instead of our enemy. It is to fund and capitalize our acquisitions, and live at ease upon the interest of the fund. For this we must make automatic and habitual, as early as possible, as many useful actions as we can, and guard against the growing into ways that are likely to be disadvantageous to us as we should guard against the plague. The more of the details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work. There is no more miserable human being than one, in whom nothing is habitual but indecision, and for whom the drinking of every cup, the time of rising and going to bed every day, and the beginning of every bit of work, are subjects of express volitional deliberation. Full half the time of such a man goes to the deciding, or regretting, of matters which ought to be so ingrained in him as practically not to exist for his consciousness at all."

The Scriptures place the query: "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, which are accustomed to do evil." The Ethiopian's skin and the leopard's spots can both be changed by the use of powerful chemicals. So also in His own due time will Jehovah God wash away the vilest stains of even habitual sin if the individual turn therefrom and seek the cleansing fount.

I quote again, from the Watch Tower: "My readers, beware of habit! Habit is the most significant word to be found in the English vocabulary. Get an artist to paint it in letters of fire and hang it on the walls of your chamber, where your eyes shall catch its message when you retire and where it may greet you again with the rising sun. Gaze upon it until it is deeply cut into the sanctuary of your inner being, just where the lamp of life may cast its ruddy light over it. Habit is to be your curse or benediction; it is either to conquer you or enable you to conquer. Today it is trans-forming you into a sycophant or a prince of freedom. Today you are either girding your soul with fetters of sorrow or building a chariot that will conduct you to paradise. Good habits are as potent for emancipation as vile ones are for slavery and anguish. One may resolutely form habits of purity, honesty, fidelity, till he breathes the air of divinity as his native air -- as he eventually becomes expert and master of melody, by years of inexorable drill.

"The power of habit is unquestionably a great one, either for good or evil, but let us not forget that the human will, however strong or persistently exercised, can only reach its highest attainment and most favorable results when placed under discipleship to Christ -- to be taught of God."

But one may say: "What has all this to do with us as New Creatures?" The answer is that it is of vital importance to the new man. First, in that it can be applied to the performance of our daily duties, which are to be done as unto 1 the Lord. And second, we can apply them to our habits of thought, which are of prime importance in our preparation or lack of preparation for our heavenly home.

At the beginning of our Christian course we find our-selves in possession of a certain stock of habits, the majority of which are probably bad or partly so. Some of them may appear well before the world but make a very poor showing in the light of the glorious goodness of God as it shines in the face of Jesus Christ. It is our duty as stewards of our influence and general powers to see to it that the Lord's grace is sought to help us see our objectionable customs of mind and body and overcome that evil with good.

Our usefulness, our influence, our talents in general may thus be improved and enlarged. If we find ourselves in possession of a natural tendency to doubt, we can and must develop faith. And not only such faith as is forced upon the presentation of the last bit of evidence, but faith which triumphs over despair and which "can firmly trust Him, come what may." Do we suppose that the perfect beings of Heaven have habits of doubt; must they sit and wonder every day whether God is as good as His Word? The faith which gains the victory is such as can ask the Father to give us more of His holy Spirit and more of His heavenly wisdom and to prepare us for that place which He sees to be best and which can rest in the confidence that He will "complete that good work which He has begun in us." The poet has depicted a triumphant faith in the following words:

*"Unanswered yet? Faith cannot be unanswered!
Her feet are firmly planted on the rock.
Amid the wildest storms she stands undaunted;
Nor quails before the loudest thunder shock.
She knows Omnipotence bath heard her prayer,
And cries. 'It shall be done, some time, somewhere.'"*

If we have a natural habit of disobedience, we need to develop obedience. If we find that we have a disposition to continuously rebel at things previously proven to be of Divine Providence, or beneficial to us, we must force ourselves into obedience until it becomes easier and easier for us, not on that one point alone but also in a general way. Even if we should perchance allow some of our proper rights to be tampered with or to be taken from us in our practice on obedience, the practice thus gained will be of far more value to us than any little thing which might be lost.

If we have Discouragement by habit we need to develop Perseverance. Discouragement is one of the most potent weapons of the great Adversary. If the Lord's people can be kept habitually discouraged they can be kept from the goat

If we find coldness or hate in ourselves, we must develop warmth, love. It will seem awkward to us at first, just as it was awkward to the Raw Recruit, but if we are persistent in seeking to acquire the Christ-mind on this subject we will soon become more expert, until, instead of having to warm up by special effort on stated occasions it will be our habitual cast of mind. Our love will not be constrained or exclusive but genial and inclusive, of all.

If we are unfeeling, sympathy must be forced to flow in our veins. It will seem awkward and foolish at first if we have been accustomed to looking at everything from the stoical and cynical side. A pen used in black ink and transferred to red will show decided traces of the black at first, but finally it will write a clean, bright red. Though our minds have at one time been shadowed by feelinglessness they may become warm and vibrant with tenderest sympathy.

Ingratitude? -- Gratefulness. The whole world; due largely to ignorance, is ungrateful. The German proverb says: "Undank ist der Welt Lohn." The anointing of our eyes with the eye salve of Truth reveals to us our true condition and we become verily "lost in wonder, love and praise," exclaiming: "I'm a miracle of grace." Ingratitude chills the very marrow of the bones. Gratefulness adds warmth and pleasure to life on any plane. Do the angels sulk and pout? Do they whine because they are not archangels? So "be ye thankful."

Are we stiff and repulsive? We need cheerfulness of face, of tone and accent of voice. Some are outwardly pleasant and affable who have merely learned the outward form. On the other hand some have a real grace of heart but whose outward bearing belies the real sentiment. Some have developed a gruff or harsh voice before their contact with the Lord and do not realize how that employment of the same voice now robs them of part of their most valuable talent -- their personal influence.

If we are selfish or niggardly we must force ourselves to be generous until it has become a habit. We should be generous not only with such means as are at our disposal but also with our time and

powers; with a word in season. Generosity will perhaps cut to the quick at first but when we remember our Heavenly Father's great love wherewith He loved us and in the fathomless billows of which we have been submerged, when we did not deserve a drop of it, we cannot afford to be stingy. Solomon tells us: "There is that which scattereth and yet increaseth and there is that which withholdeth more than is meet, and tendeth to poverty." Epicticus says: "Only those things which thou shalt have given away will abide with thee."

Are we by nature dis- or mal-content? We must "learn in whatsoever state we be, therewith to be content."

If we are cruel, by unduly using our superior knowledge or experience or position to the pain and embarrassment of others, we need the tender balm of mercy. Mercy forced seems out of place but when it becomes a habit, "the quality of mercy is not strained; it droppeth as the gentle dew from Heaven."

If Dilatoriness besets our pathway we need promptness. "Do with thy might what thy hand findeth to do." Habitually putting known duties off not only loses to us many opportunities of service, but sears the conscience also.

We need Frankness, genuineness, if we find our actions are sometimes hypocritical. We may have to first convince ourselves that our conduct is real and true.

Wastefulness on the one hand must be displaced by frugality on the other, especially in regard to personal matters.

However giddy we may be by nature the rich indwelling of the Holy Spirit will surely give us a proper sobriety. 1 Timothy 2:9; Ephesians 5:4.

If we are a slave of Carelessness, we need to develop Caution. The hit-or-miss method of doing things may appeal to us most strongly after the flesh, but if it is employed in the Christian way it will mean invariably to miss the position to which we have been called. With our best judgments and efforts our works are still slight, hence the need for as great caution as possible in our intentions. Caution may be foreign to us at first, in respect to our responsibilities and personal influence, but it can be developed more and more.

If we are impudent, from lack of training or wrong training or the subsequent influences of our day, we need more of the "unction from the Holy One" with its consequent suavity and unobtrusiveness. Impudence is a mark of the time. Every-thing is hooted, caricatured and cartooned. Nothing is respected -- not even one's self. To "speak evil of dignitaries" is the order of the day. Because of this outside influence, the Lord's people should be all the more careful and unobtrusive.

Impatient? We need Patience. It will come very consciously at first but under the lash of unremitting effort it will become the habit that it must. For do the angels of Heaven exercise a conscious patience as the centuries sweep by?

If we are naturally inaccurate, Precision should have its due season of drill and rehearsal, until our very method of starting a new duty will be colored by that poise of mind. Inaccuracy lies at the root of much of the industrial difficulty now nascent. It makes inferior work and cuts down the average of production along all lines.

If we are habitually slow, we need more speed, but as we have, observed, speed is only attainable through the mastery of proper habits. It was Hartmann who said that no action can be done well, which is not done unconsciously.

If we are habitually in a nervous hurry and observe ourselves getting into a nervous fret soon after starting to work, Deliberation is the thing to be cultivated. We can remember how that God is not in a hurry but has taken centuries for matters which we might have assigned to days.

Excess? -- Temperance.

If we are beset by sensuality in its courser or finer forms, the Apostle's admonition is to "set our affections on things above." They will not go there like a balloon. They must be hoisted with the most painstaking care and by the force of the will, with much prayer. They will come down again and must be forced again to heavenly things until finally we become by habit spiritually minded and are "meet for the inheritance of the saints in light."

In closing allow me to quote the poem "Heroism."

"It takes great strength to train
To modern service your ancestral brain;
To lift the weight of the unnumbered years
Of dead men's habits, methods and ideas;
To hold that back with one hand, and support
With the other the weak steps of new resolve!
It takes great strength to bring your life up square
With your accepted thought, and hold it there,
Resisting the inertia that drags back
From new attempts to the old habits' track.
It is so easy to drift back -- to sink --
So hard to live abreast of what you think!

"It takes great strength to live where you belong,
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose.
To bear this pressure and succeed at length
In living your belief -- well, it takes strength --
Courage, too, but what does courage mean
Save strength to help you face a pain foreseen;
Courage to undertake this life-long strain
Of setting yourself against your grandsire's brain:
Dangerous risk of walking alone and free,
Out of the easy paths that used to be;
And the fierce pain of hurting those we love
When love meets truth, and truth must ride above!

"But the best courage man has ever shown
Is daring to cut loose, and think alone.
Dark are the unlit chambers of clear space,
Where light shines back from no reflecting face.
Our sun's wide glare, our Heaven's shining blue,
We owe to fog and dust they fumble through;
And our rich wisdom that we treasure so,
Shines from a thousand things that we don't know,
But to think new -- it takes a courage grim
As led Columbus o'er the world's rim.
To think -- it costs some courage -- and to go --
Try it -- it taxes every power you know.

"It takes great love to stir a human heart
To live beyond the others, and apart;
A love that is not shallow, is not small;
Is not for one or two, but for them all.
Love that can wound love for its higher need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live,
Moved by one burning, deathless force -- to give!
Love, strength and courage; courage, strength and love --
The heroes of all time are built thereof."

Discourse by Brother Daniel Toole.

Subject: "GOD, OUR SALVATION"

I PRESUME, dear friends, we are up against a big proposition -- this habit proposition. (The previous brother had spoken on the subject of habit.) While stopping with a brother in Mississippi, he, one afternoon, excused himself and went into the yard. Following him later, I found him enjoying a "smoke;" after conversing with him for a few moments, I asked him if he did not think it would be a great blessing for him to give up smoking. "Oh, I don't know," he replied, "I don't think there is any harm in it. It is only a habit."

Yes, only a habit. All the evils of our nature are only bad habits. Most of them come to us through heredity and are deeply ingrained in our dispositions by our experiences before becoming the Lord's. Those bad habits usually have a strong grip upon us.

It is a grand thing if we can see what our bad habits are and how unholy they are, but, when the Lord's people really see all these bad habits, that are to be overcome, they are apt to become discouraged, feeling the work is too great for them. It looks to them like an impossibility to overcome them. It is for ourselves alone, but God has assured us of victory through His assistance. Sinful dispositions shall not have dominion (rule) over you -- ye are under grace. The salvation of the righteous is of the Lord. He is their strength in time, of trouble. Psalm 37:39. "Behold God is my salvation, I will trust and not be afraid." Isaiah 12:2. There-fore every good gift (every assistance), cometh from above. James 1:17.

It is impossible, dear friends, this afternoon to consider all the various ways in which the great Jehovah is our salvation. Perhaps, we can consider some of the practical ways in which God will co-operate with us in eradicating these evil habits, and in developing the good habits that will constitute a good character, worthy of everlasting life.

First. He is our salvation in the sense of being the Author of it. He has made every arrangement that makes our salvation possible. A great sacrifice was necessary. He provided the sacrifice. He also provided every possible help or assistance with that sacrifice.

Now, if Jehovah God had planned and worked out every means for our complete salvation, even to the sacrifice of His Son, and then had left us ignorant of the Plan and all that is connected with it, this salvation would be of no profit to us, but God is not leaving us in ignorance. Therefore, God is our salvation. Secondly, in the sense that He acquaints us with us with the Plan of Salvation and the conditions connected with it. We read in John 6:44-45, "No man cometh to Me except My Father which sent Me draw him. As it is written in the prophets, they shall all be taught of God." Taught of God accurately as to how to take hold of Christ, take hold of the provisions God has made so that every element be-comes operative in our hearts. Again, "Of Him, are ye in Christ Jesus, who of God (by God) is made unto us wisdom," etc. 1 Corinthians 1:30. The Heavenly Father has brought us into union with Jesus so that the blessings of Christ may become ours. We also read in 1 Corinthians 3:5, "Who, then, is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I planted, Apollos watered," and had it just been left at that, there would not have been any fruit. God left an opportunity for Himself to work in connection with the sowing and planting. So Paul said, I am nothing and Apollos is nothing, but it is God that giveth the

increase. Then he goes on and says, "Ye are God's husbandry." This is God's great work, and we are all miracles of God.

So we see, then, dear friends, that God is carrying on this great work of bringing us into contact with this great Plan of Salvation and sanctifying us. Again he says, "You hath He quickened." Who is it that He quickened? You, who were dead in trespasses and sins -- you who were fulfilling the desires of the flesh. YOU bath He quickened and raised up together and made to sit together in heavenly places in Christ Jesus. So then, if we are in Christ, we can thank God for it. It is through His power and instruction that we have been brought into contact with this great plan.

Then you remember the words of our Lord in John 15:5, "I am the vine and ye are the branches: He that abideth in Me, and I in Him, the same bringeth forth much fruit; for without Me ye can do nothing." I am the vine, and ye are the branches -- that is all you are, just branches; and just as a branch cannot bear fruit without the vine, that is, of itself, so neither can we -- only as we are connected with the true vine. Did you ever see a branch trying to bear fruit of itself? No. Well, do any of the Lord's people try to bear fruit of themselves? Yes, I believe I have known them to try. Yet, after awhile all true branches learn that only co-operation with the vine will enable them to bring forth much fruit. In the earlier years of our Christian experience we learn that without Him we can do nothing. The full abiding in the vine is what enables us to bring forth the fuller fruitage.

Now, dear friends, it takes some little time to learn what it means to fully "abide in Christ." I believe that all who have come to abide in Christ Jesus have not learned the full meaning of this. I am sure I know more about it this year than any previous year of my Christian experience. As I by faith more fully abide in Christ, I bear the more fruit. Some of the Lord's people take it for granted because they have become New Creatures, they have learned fully what it is to abide in the Vine. Dear friends, such have learned only the first step. As we progress more and more faith will be developed, enabling us to lay hold in a larger measure upon the Vine, and to the extent and degree that a branch is abiding in the Vine, the sap or holy Spirit will be flowing into that individual, and to that extent he will bring forth much fruit. So, while the Lord's people have to learn the first step, that without Him, they can do nothing, they also have to learn the next step :

"I can do all things through Christ which strengtheneth me." (Philippians 4:13.)

Many of the Lord's people who have undertaken to get rid of their evil habits are failing to do so; some state they are proud and see that the necessary thing is to humble themselves under the mighty hand of God, but they shrink back and say they cannot humble themselves, can't make themselves of no reputation. It is hard for proud persons to make themselves of no reputation. It is hard for one who is not proud. While we realize that of ourselves we can do nothing, we want to learn to look to the Lord and get the strength to walk down that humble path, and as our Master did, make ourselves of no reputation. By completely or fully abiding in Christ, we will be enabled to humble ourselves under the mighty hand of God.

That is a big thing: "I can do ALL things." No matter what evil habits we have -- those that were brought to our attention this afternoon and others, all those habits that have such a grasp upon us. All these may be eradicated from our hearts by co-operating with God. Have you the faith? "I can do all things through Christ."

Some time ago in Iowa we had a little Bible reading, and I had a brother read the text, "I am the vine. without Me ye can do nothing," and I had another brother read Philippians 4:13, "I can do all things through Christ." I turned to the brother and asked him what that meant? Does that mean you can build automobiles or airships and fly across the sea? No, it does not mean that. What do you think it means? He attempted an answer, I could see what he was trying to express, but he could not find the proper expression, so I said, Is it your thought that through the strength God will supply, it will enable you to eradicate from you any selfish disposition you have? Supposing, dear brother, you had been a user of tobacco for years, would you think it would help you to eradicate that habit? He looked tip and said, Who told you I used tobacco? These texts mean you, you are the only person they mean. If you do not know your bad habits, perhaps your wife does, and if she does not, then God does. So, you see, dear friends, we have a mighty God to assist us.

You remember how the Apostle says, "Thy grace is almost sufficient for me, my strength is almost made perfect in weakness." Oh, you say, it does not read that way. It does not say almost, it says, "Thy grace is sufficient, 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."

Dear friends, the very evil dispositions we have to eradicate are in one sense the things we can glory in, because God's power will be more wonderfully manifested as we yield ourselves to God's grace to have them eradicated. Thanks be to God who always leads us forth to triumph through our Lord Jesus Christ. We see this same thought of God's grace and strength in overcoming, frequently stated in the Psalms. In Psalm 60:11-12, "Give us help from trouble; for vain is the help of man." Then notice how the Psalmist breaks forth, ".Through God, we shall do valiantly; for He it is that shall tread down our enemies." On the one hand you look at the matter in view of our weakness, and it is enough to discourage us, but when we look at God and the strength He will give, the matter makes a different picture -- it is God that will do it, if we co-operate with Him.

Again the Psalmist says in Psalm 18:32, "It is God that girdeth us with strength, and maketh my way perfect." We often think, dear friends, that God is a long way off, in the sense of being uninterested in us. If your heart reliance is weak, you feel that God is far away in Heaven, watching you run in the narrow way, and that He as much as unfeelingly says, "If you can't run in it get out of the way and I will get someone else." How differently the Psalmist puts it. "It is God that girdeth me with strength and maketh my way perfect."

God not only shows the way, but comes right down by His sympathy and agencies, as it were, and begins to co-operate with you, and begins to gird you with strength from day to day, to help you to successfully progress and go up against these evil habits and successfully overcome them.

Again in Psalm 28:7, "The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise Him."

Let us study Psalm 85:4 -- revised version: "Blessed is the man whose strength is in Thee, in whose heart (mind or understanding) is the highway to Zion." The word "heart" in the Bible stands for four things:

(1) It stands for "conscience." "If our heart (con-science) condemn us not, then have we confidence toward God," etc.

(2) Sometimes the "will." Because sentence against an evil work is not executed speedily, therefore, the heart (will) of the sons of men is fully set (determined) to do evil.

(3) Sometimes it means the "affections." "Thou shalt love the Lord thy God with all thine heart (the affections), and with all thy mind, and with all thy strength," etc.

(4) It sometimes stands for the "mind" or understanding. "God who commanded the light to shine out of darkness has shined in our hearts [minds, understanding] to give the light of the knowledge of -the glory of God in the face of Jesus Christ."

In this text, Psalm 84:5, the heart means the mind or understanding. Blessed is the man! What man? The man in whose understanding is the highway to Zion. He understands what standard of love and character development is necessary to gain a place in Zion triumphant, but to understand the way to Zion, and be left to his own strength to walk in that way, would mean failure. But the text says, "Blessed is the man whose strength is in thee." This man in whose understanding is the highway to Zion. Many, after learning what is to overcome to inherit the Kingdom, try of themselves to prepare themselves for that Kingdom. Their effort spells failure. Our Savior says to such, "Come unto Me, all ye that labor and are heavy laden, I will give you rest" -- "without Me ye can do nothing" -- I will make you successful. Let us exercise faith in God, so we can co-operate with Him in running this narrow way.

A brother in Ohio said to me with tears in his eyes, "I am right at the point of absolute discouragement. I have been in the truth eighteen years, and the evil dispositions and habits are controlling me now about as much as formerly. I have labored diligently to overcome but without any apparent success. What is the matter?"

Well brother, I said, you are just at the point of success. It has taken you eighteen years to learn that "without God you could do nothing." You have learned the most bitter lesson in the Narrow Way. Did you ever go to the Throne of Grace and exercise such faith in prayer that you could absolutely count on God's strength and grace to help you? "Well, brother," he replied, "I don't believe that I can say that I have." Well, you see the difficulty -- every time you went to the Throne of Grace, you found it took the exercise of real faith to lay hold upon God's grace; because of this, you were content to offer a few good wishes, and make some requests, but without exercising faith to receive what you prayed for, and because it was difficult to exercise such faith, you would say, Tomorrow I am going to overcome, and you fell back upon your own resolutions. The Lord let you fall back until you found out that you would make an absolute failure by falling back on those resolutions, and now that you have found that out, you are prepared to go to the Throne of Grace in prayer and meditation, and the exercise of faith, until faith lays hold upon God and His promises with such a grip that you can count on God's grace to help you with absolute certainty.

Well, he said, I think I see what is the matter. A few days after that I was at a prayer meeting, and he was almost the first one to get up and speak. He jumped up and said, I have the victory song -- he almost shouted it out. He said after he went home that night he retired to pray and said he never

knelt before the Lord with such determination that he would have the Lord's assistance; he was determined to continue in prayer before the Lord until he could by faith claim the fulfillment of his promises. He continued in prayer until his faith took hold and he felt certain the Lord would be with him. He said God had been with him and he had been overcoming for three days -- the first three days in eighteen years. Yes, "Blessed is the man whose strength is in Thee, in whose mind is the highway to Zion."

Some of the Lord's people are discouraged because they are failing to overcome the evils that are in their nature, and consequently are feeling downhearted and sad. If we will look in the right direction, we will be able to experience with I the Apostle, not merely to quote it, but to experience, "I can do all things through Christ, which strengtheneth me." Their experience will be that of the Psalmist, "The Lord is my strength, my heart trusteth in Him, and I am helped." "What next?" "Therefore my heart rejoiceth. and, with my song I will praise Him." Psalm 28:7-8. "Who passing through the valley of weeping. He makes it a place of springs, yea, the early rain covereth it with blessings. They go from strength to strength." (Which they?) That class whose strength is in the Lord. Just notice that, dear friends. "They go from strength to strength!" Will they be successful? The text continues, "Every one of them appeareth before God in Zion." Who are going to be the overcoming class and be with God in Zion? Those whose strength is in Thee. That class will go from strength to strength and appear before God in Zion -- they will be there.

Some big propositions we are up against. I know you by knowing myself -- you have some strong habits to overcome. It is a high standard to which we must attain. We were far from it when we entered the race. It will cost much suffering to eradicate these evil dispositions and develop the proper ones in their place. Unless we are well united with Christ, our head, and by an active faith drawing strength from Him, we will shrink back from the ordeal.

Will it not discourage the Lord's people to know that holiness of heart is obtained through suffering? Not at all, it will help them to prepare for what is coming in their experiences. The Lord says in 1 Peter 4:1, "Forasmuch as Christ has suffered in the flesh, arm yourselves with the same mind." Why? For he that hath suffered in the flesh hath ceased from sin (sinful dispositions).

When quite a lad I had a tooth which had decayed and was aching terribly. Father said, I will take you to the dentist and have him extract it. I dreaded having it pulled worse than the pain. Now, father did not say, Daniel, do not cry, it will not hurt. He said, It will hurt. Then he braced or nerved me up for the ordeal by telling me how brave he was in having a tooth pulled, when he was young. He sat down in the chair, took a firm hold with his hands on each side of the chair and then said to the dentist, "Jerk it out." This made me courageous, and I tried to be as brave as father. The tooth came out; it hurt, but it is out. If he had said it would not hurt, then I would not have been prepared to have endured the painful ordeal until the dentist had finished the job.

He that humbleth himself shall be exalted -- it makes you suffer to humble yourself. Are you shrinking back? Are you seeking some other way? Let us seek God's favor until we can walk down the path of humiliation, even though we suffer in so doing. Yes, the salvation of the righteous is of the Lord.

Who is going into Zion the invisible Kingdom? Dear friends, not only those who see the way, but

also who see the assistance that will bring them into such hearty co-operation with the Lord that they will be able to successfully walk that narrow way leading to Zion.

Let us not follow the example of the Israelites recorded in Judges 1:19, "And the Lord was with Judah; and he, Judah, drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." What does the text mean? When Israel crossed over into the Promised Land, they had God's promise that every part of the land on which they set their foot should be theirs, and He said, I am going to co-operate with you in driving out all of these inhabitants. See Deuteronomy 7:16-24.

They looked up into the hilly country and saw that the inhabitants were not well prepared for battle, and they decided to trust the Lord's help to drive them out or destroy them. So God was with Judah according to his faith, and Judah succeeded. Well, after that they looked down into the valley, and saw that those inhabitants were well equipped to defend themselves, because they had chariots of iron -- they did not believe they could take them -- they did not try. Why not? Because they were not willing to trust God, to help them do things that looked impossible. I would not wonder if every one of you had inhabitants in the valley with chariots of iron. You say, I do not think I will ever get rid of these inhabitants, and if God gets me into the Kingdom, He will have to take me as I am -- but He will NOT take you as you are.

I remember up in Michigan, I heard a sister saying to another sister, It just seems to me I have made no progress; I have tried and tried, and I cannot succeed. The other sister said, You know, it is all of grace, and if we ever get to Heaven the Lord will have to take us as we are. I just thought, No, sister, He will not take you as you are. He does not want any one of you in Heaven as you are. Don't fool yourselves, dear friends. You are going to be changed in several important respects before you get to Heaven, so don't indulge in the thought that you can't overcome. You must have faith to drive out the inhabitants of the valley, even though they have chariots of iron.

Are you going to reject God and say that He cannot help you; or, are you going to say that with God's help all things are possible? "God is my salvation." "My strength is made perfect in weakness." We are going to gird ourselves up, we are going to war, and we are not going to limit the Holy One of Israel, and we shall win.

Every promise that God has made He is well able to fulfill. Jude said God was able to keep us from falling and to present us faultless before His presence with exceeding joy. Is He not well able to do it?

Now, dear friends, notice two or three other texts on this point: Who is to do the sanctifying? "And the very God of peace sanctify you." Will He neglect it?

"Faithful is He that calleth us, who will also do it."

But, you say, my difficulty is in having the proper love for the brethren, this high standard of love that will cause me to sacrifice all that I have. It is not duty but love that calls you to sacrifice. May the Lord develop such a love that calls you to sacrifice May the Lord develop such a love that it (the love) will consume us. But, you say, I have not that love. Note what the Apostle says, 1

Thessalonians 3:12, "And the Lord make you increase and abound in love one toward another, and toward all men, even as we do toward you." Dear friends, if the Lord undertakes to make you or me abound in love one toward another, can He do it? Will you trust and yield to Him?

But I am living in fear every hour that the devil will overthrow me. What does the Lord say? There is no temptation that has overtaken you but that is common to man, but "God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (1 Corinthians 10:13). Oh, can I bear it? Yes, just as much as the Lord sees fit to permit you to be tempted. So that if you say, Lord, I can't bear this another minute, you know better, for you can bear it as long as the Lord permits. Say, I will bear it just as long as it continues, for I am able, because if I am not, He will not permit it to continue, and bear does not mean yield to the temptation.

Again you say, I want more love for God. Listen, "And the Lord direct your heart in the love of God, and in the patient waiting for Christ." Who will do it? The Lord. If He undertakes to direct your heart in the love of God, can He do it? Can He do it?

But, you say, I thought there was a lot for me to do! There is considerable for us to do. So the Prophet says in Psalm 81:13, "Oh that my people had harkened unto me, and Israel had walked in my ways! I should have soon subdued their enemies, and turned my hand against their adversaries." I understand the Lord to say in this text, If I could only get Israel's attention, and have them watch and follow My directions, I would soon lead them against every foe in such a way that they should have the victory.

Again in Isaiah 48:17, "Thus saith the Lord thy Redeemer, the Holy One of Israel; I am the LORD, thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldst go. O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea."

So we see, dear friends, that God is not going to do it all, but God is to be the Great Physician who will take your case and handle it for you. Let Him take it absolutely, and then guarantee on your part a spirit of quick and prompt obedience. Then if the Lord can depend upon your part, you can say that there is absolute certainty that you will be amongst the overcomers.

Some time ago in a parlor meeting, we had a little conversation. A matter came up something like this: Someone said that if we can render unto the Lord just the amount of obedience every day He expected of us, how soon we could be taken out of our present experiences and be moving right forward. But, the party said, there is such a tendency, because of the suffering that it entails, to shrink back from the known will of God. So we took a little covenant that we would not shrink, but as soon as we discerned the Lord's Will, His call to us, no matter how hard it hit our pride, or any other part of our fallen nature, that we would not for at least one week, fail to render to the Lord prompt obedience. That was a grand week for each of us -- their letters testified to it. You see, we had the habit of trying to excuse our-selves by saying, I know the Lord will take the will for the deed. Dear friends, we must be very careful about offering the Lord the will for the deed, because He knows that in many cases we are capable of rendering the deed. --

No wonder the Apostle says in Philippians 2:12, "Wherefore, beloved, as ye have always obeyed, not as in My presence only, but how much more in My absence, work out your own salvation with fear and trembling. (Why?) For it is GOD which worketh in you, both to will and to do His good pleasure."

Now, if God is our salvation in so many ways, we are not surprised when the Apostle says, "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace (favor) to help in time of need" (Hebrews 4:16).

We are not surprised that the prophet says, Psalm 145:15, "These wait upon thee; that thou mayst give them their meat in due season." Yes. God shall supply all your needs. Wait upon Him for it. Psalm 62:1.

May the Lord add His blessing to you all. Amen.

Discourse by Brother J. D. Wright.

Subject: "RIGHTEOUSNESS AND TRUE HOLINESS, OR TRUE CHRISTIAN PERFECTION"

SYNOPSIS of Brother J. D. Wright's discourse on above subject, as reported, follows: Brother Wright's text was a dual one. "The new man is created in righteousness and true holiness." "Let us, therefore, as many as be perfect be thus minded; and if in any-thing ye be otherwise minded, God shall reveal even this unto you." Ephesians 4:24; Philippians 3:15.

Brother Wright told his hearers that he firmly believed in the doctrine of perfection, holiness, or sanctification, as taught in the Bible, and that indeed the true holiness movement is older than the Bible itself. He said that Adam, Noah, Abraham and all the holy prophets of the Bible were true holiness people, sanctified and perfect. Speaking further of the ancient Patriarchs, he was firm in the conviction that none of those good men (as he confessed them to be) had ever gone to Heaven, although Christian people for centuries past have been taught that they all went to Heaven when they died. But, said he, those holy men were not perfect Christians, nor in fact were they Christians at all. Jesus, St. Peter and St. Paul were cited as good theological authority for what he said.

Father Adam was a holiness man of the better kind, at least for awhile. He was created perfect, "In the image of God." He was holy, therefore, in the truest sense. He was once in grace (favor), but not always in grace, for though he was perfectly sinless for awhile, he fell into sin and was sentenced to death. So, of course, his perfect and holy condition was lost, bringing death and imperfection upon all the race, as well as upon himself. Hence, as the Psalmist says, "There is none righteous, no, not one."

Brother Wright spoke of an eloquent Doctor of Divinity whom he heard preach on the subject of "Righteous Abel." The good doctor believed in the soul's immortality, and that the souls of the righteous do at death immediately enter into glory. With this thought in mind he pictured the martyrdom of Abel at the hands of his wicked brother Cain.

At death the soul left the body, and after lingering a moment about the scene of death, rose higher and higher, wending his way to the Celestial City, landing finally in the midst of Heaven. In amazement and perplexity he looked all about him. He saw no one, and heard nothing. At last he cried out, "Where am I?" At this an archangel flew to his relief, saying, "This is Heaven." Then all the choirs and orchestras of Heaven struck up their celestial music to welcome the first soul from earth -- "Righteous Abel!"

A THEOLOGICAL SOMERSAULT.

The good doctor's theory, however, was not based upon a very substantial foundation; for he spoiled this eloquent sermon completely when, a few months later, he turned a complete theological somersault. In a special Sunday School Teachers' meeting, he instructed the teachers in regard to the "Intermediate State. which was called Hades, and to which all the righteous dead of the past had gone." He did not say that Hades meant a hell of torment, as many Christian people believe, nor did he tell them that all the wicked had gone there.

He said that all the righteous from first to last must go to Hades, and there remain until the last saint has passed over. Then all of them would set out and go to Heaven together. This view was based, he thought, upon Hebrews 11:39-40, "These all obtained a good report through faith, not having received the promise, God having provided some better thing for us, that they without us should not be made perfect."

The Sunday School Superintendent, it seems, was just waiting for a chance to speak. When the doctor paused, the other spoke up at once, saying, "Brother, I have been thinking all through your talk about Righteous Abel." The preacher, a broad-spoken English-Irishman, replied, " Vahl, brother, I have had to give up some pretty nice things for that idea." By this all understood him to mean that he had given tip the idea that Righteous Abel was the first to go from earth to Heaven. Some months later, however, he removed to a nearby town, and his initial sermon there was "Righteous Abel," proving that he had not only a shifting and slippery belief, but also an elastic conscience.

Now, said Brother Wright, I understand that the good doctor told at least a part of the truth on the subject, for he said that not one of all the Ancient Worthies had gon, to Heaven. The New Testament makes this point quite clear. These Patriarchs were justified by faith, with a view to future blessing of restitution, to the perfection that was forfeited on account of Adam's sin; but they are all, even now, asleep with their fathers, waiting for the glorification of the church. However, when Christ takes His Millennial Throne, these Patriarchs will be made "princes in all the earth," the earthly representatives of Messiah's Kingdom. Psalm 45:16.

TRUE HOLINESS -- PERFECTION.

The true Christian dates from the day of Pentecost. First, our Lord Jesus exchanged His heavenly spirit nature and became man that He might -- if He rendered perfect obedience to the Law Covenant, under which He was born -- have a perfect human nature to give as a ransom price, an equivalent or corresponding price, on behalf of Adam and his race. This exchange of nature was necessary as the Law demanded like for like and only a man could pay the penalty of a man.

Second, that He might carry out another most important feature in the Father's plan, the Lord was begotten of the Father to the spirit nature, and anointed at Jordan with the Holy Spirit.

The titles Christ and Messiah both signify the Anointed. Thus the name Christ, applied to our Lord designated Him as the Messiah, or Anointed One of God. Our Lord was the first, the Head and Forerunner of all the anointed company -- the Church -- which is His Body. True Christians, therefore, are those who, believing firmly in Jesus as their Redeemer, consecrate themselves -- all they are and hope to be, and all they have or hope to obtain -- unreservedly to God, and receive a share in Jesus' anointing. Thus they become anointed ones, or Christians. This feature of God's great purpose, as before stated, began at Pentecost when the Spirit was first given.

True Christians are not perfect in their flesh, but are counted so on account of their faith, and if they continue faithful unto death, they will in their perfect spirit bodies come into glory, honor and immortality as joint heirs with their I-head. The number of these will be very small -- a Little Flock

-- "Few there be that find" the Narrow Way to Life, but by means of this class, exalted as kings and priests, all the willing and obedient of the world of mankind shall be brought during the Millennial Kingdom to perfection of human nature, with everlasting life as their eternal inheritance. Then the earth as a whole will be made a fit habitation for all the perfect ones -- a veritable Paradise.

Speaking further in respect to the life of Holiness, Brother Wright pointed out the dominant motive which should control the true Christian, or member of the Body of Christ "This one thing I do," should be his immovable purpose. The one thing we are in our minds and hearts set to do, is God's will. As with Jesus, so with us, the heart's language should always be, "Lo, I come to do Thy will, O God, as in the volume of the. Book it is written of Me." "Not My will, but Thine be done."

In the third chapter of St. Paul's letter to the Church at Philippi he gives a little account of his own experience, that thus he might the more effectually instruct that little Ecclesia. Words which disclose the rich heart-experience of one are much more likely to go to the hearts of others. After recounting some things which might by the Jewish religionists be regarded as praiseworthy, he says,. "But what things were gain to me, these I counted loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." This excellency of the knowledge of Christ Jesus, the Lord, cannot be rightly appreciated until one makes a full consecration to God -- until he also counts all things but loss.

The apostle proceeds: "That I may win [a place in] Christ, . that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." He must not only be found in Christ's body, but he would also know Jesus -- be acquainted with Him. One might consecrate, yet not learn to know Jesus very well. St. Paul would also know "the power of his resurrection." That is, the Apostle recognized the fact that all New Creatures are reckonedly risen from the dead, as he elsewhere said, "If ye then, be risen with Christ, seek those things which are above." The begetting of the Holy Spirit and the influence of its anointing, was the "power of His resurrection," which would more and more transform the apostle into the image of Christ. He wanted to know as much as possible about that quickening power even in his mortal body, as he sought to be faithful.

But he wanted to know even more. "That I may know the fellowship of His sufferings." Yes, the great Apostle had learned to know that if he would reign with Christ, he must also suffer with Him. And, knowing this, he had reached the point where he could not be satisfied with anything short of his share in the afflictions of the Christ. "Being made conformable unto His death." The end of it all would be, that his death would conform in general to the death of Jesus -- a sacrificial death.

But all of this is to the one end, namely, that he might "Attain unto the resurrection of the dead" -- the resurrection out from among the dead ones -- the First Resurrection. He continues, "Not as though I had already attained, either were already perfect." Here the Apostle acknowledges that he has not yet attained unto the real resurrection of the dead, except as he had the beginning of it, and then had that be-ginning of the resurrection reckoned to him as a complete resurrection. If he had attained to the real resurrection, then, of course he would have been perfect, but since his present resurrection was only reckoned, his perfection could only be reckoned.

"But," he continues, "I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus." He recognized the fact that such an attainment was not to be as a mushroom growth - - to spring up in a night and to be blighted as quickly -- but he purposed to follow after that which had been already reckoned to him. "I count not myself to have apprehended [to have received thoroughly] but this one thing I do, forgetting the things that are behind and reaching forth toward those things that are before, I press toward the mark, for the prize of our High Calling of God which is in Christ Jesus."

"Those things that are before." Not the prize just yet, but whatever things yet lie before us as tests, trials, blessings or aids to our final success in this Narrow Way. This is only another way of saying what our year's text says for us: "I will take the cup of salvation, and call upon the name of the Lord." This last text comes before us at a time when we should be ready to see the importance of submission to all the will of God, whatever that may be.

I think of the words, "Reaching forth to those things that are before" as illustrated thus: A man is climbing a craggy mountain; he has reached a point in the ascent where his situation is most precarious. There is danger ahead; the utmost watchfulness and care are necessary to maintain his foothold. Rut to look down or back to what has been passed over and left behind, would mean certain death -- and he realizes this. He reaches forth one hand and grasps a narrow ledge of rock, which seems to promise assistance. With the other hand he takes firm hold upon a laurel bush. Both look like frail supports in a position where strength of a support is so much needed, but they are stronger than he feared, and with their assistance, he pulls himself up where his feet are better supported, but to stand still is out of the question, he must go on.

Tie looks up at the almost inaccessible crest of the mountain, and his heart almost fails, but the thought of the joy of attaining it seem to infuse new life, and he determines to press on upward. He grasps another hush and its thorns pierce his hand. It is agony, but he cannot let go, but reaches with the other hand and catches a ledge of rock which will. at least temporarily, release the wounded hand. He does not despair, but keeps steadily on surmounting every difficulty, purposing to reach the summit, and make use of every help at hand, and finally victory is his.

So, dear brethren, we must willingly say, "I will take the cup of salvation and call upon the name of the Lord;" nor may we dictate as to what our cup of experience may contain. It may contain joys, or it may contain sorrows. It may contain the good will of our friends and loved ones, or it may contain persecutions from those whom we have loved, but whatever it may contain, our present Lord seems to be saying to us through our year's text, "Are ye able to drink of My cup?" Let us each seek to be able to say with all our heart, "I will take the cup," calling upon Thy name for grace to help, for without Thee we can do nothing.

Discourse by Brother Paul E. Thompson.

Subject: "THE VINE AND THE BRANCHES"



AS TODAY'S topic is Fruitage, I thought of taking the parable of the vine and the branches given by our Lord in the fifteenth chapter of John as the basis for a talk.

There are several points we would give as the primary points of this parable. The very beginning assures us that our Lord is the true vine and thus calls our attention to the possibility of a false vine or vines. He tells us, too, that there is a husbandman of this true vine -- His Father is the Husbandman.

The purpose of this true vine is to bear fruit. Bearing that fruit, the Lord impresses upon us is only possible by being in the vine -- engrafted branches. The lesson especially, then, is that of bearing fruit -- fruitage day -- and the lesson of abiding in the vine that we may bear fruit.

This parable as given to us by our Lord is not an unusual use of this figure of speech. A similar parable was given regarding the Jewish age and its harvest. Our Lord used the parable of the man who had a vineyard which he planted and then went on a long journey. The parable tells us of how he sent his servants to get the fruitage of the vineyard for him, and when they came they were badly treated by the servants left in charge of the vineyard. They beat the servants and sent them away empty instead of giving them the results from that vineyard they should have had. Then this husbandman decided later to send his only son, thinking surely they would respect him, but when the son came and demanded the fruitage he was taken and killed. The Jewish nation is the vineyard in this parable. Of the Jewish nation the Lord had expected to receive a fruitage, but He planted good grapes and found in the gathering that they were wild, sour grapes. So, as shown in this parable, when the prophets of old came to the Jewish nation to receive for our Lord, the Heavenly Father, the glory that was due Him, they mistreated those prophets. And then our Heavenly Father sent His only begotten Son -- "Surely they will have respect for My own Son;" and they killed Him. The scribes and pharisees of that time were so intent on getting all the glory and the honor they could for themselves from the position that God had permitted them to have in His vineyard, the Jewish nation, that they could not leave any of the fruit for God himself, but must take it all -- they must have the glory and honor and praise of that vineyard, the entire fruitage: and so when the Son came and required of that nation the increase they killed Him and sent Him away empty.

Our parable today is the parable of the Gospel age. The night on which it was spoken was the night of the Memorial Supper. The disciples had partaken with our Lord of the cup, the fruit of the vine. The partaking of the supper had, no doubt, suggested to their minds as well as to the mind of the Lord, the growing of that vine, its tender care, the development of fruit, the pressing out of the juice in the wine press, etc. And as they passed forth from that supper in the upper room, going out of the city, they passed by the beautiful gates on which, sparkling in the full moon of the Passover season, they saw the golden leaves of that magnificent vine above the gate, and on it they saw wonderful fruitage -- yea, precious gems were the fruit of that golden vine.

Perhaps here again our Lord had brought to His attention the vine. Then as they passed on beyond the city limits, as they began to ascent the Mount of Olives to the Garden of Gethsemane, they were among the vineyards, the actual vines that grew there. We cannot say which one of these three pictures it was that suggested to our Lord the parable, but, living in the midst of a vine growing country, the parable must have meant much to those who heard it.

The figure of the vine and its fruitage is used in another way in the New Testament with regard to the Gospel age. The Bible tells us of that false vine which we surmised there would be. the false vine with its false husbandman. The fourteenth chapter of the Revelation which God gave to our Lord Jesus Christ brings to our attention this false vine. We read you lust a few verses here to remind you. Revelations 14:18-20. We have wondered why the grapes were not gathered before; why it was permitted to grow so long when it was a false vine, but is it not reasonable that God, the great Husbandman, should wait until these grapes were ripe and then send His angel with a sharp sickle, the sharp sickle of truth, to reap in this false vineyard, as well as in the true vineyard? "And the angel thrust in his sickle into the earth and gathered the vine of the earth and cast it into the great winepress of the wrath of God and the winepress was trodden without the city, and blood came out of the winepress even unto the horses bridles by the space of a thousand, six hundred furlongs." A great time of trouble is to be the time of vintage for this vine of the earth, this vine that has had such vigilant care by its husbandman. We do not need to describe this vine. You know its fruitage of pride, pomp, show, ostentation and display. You know how selfishness has been the sap that has been running through that vine. Every particle of the fruit has been the kind that the husbandman would have liked. He would not like for the fruitage to be altogether bad; he likes a good appearance. At least the outside must be like real grapes. There must be the leaves of profession there the same as in the true vine. This vine of the earth is described in other terms in the eighth verse of the same chapter where he says: "Babylon is fallen, that great city. because. she made all nations drunk with the wine of her fornication." She has been dispensing some wine for the purpose of making others drunk. We are told there was to be a little reciprocity here. She is to "drink of the wine of the wrath of God. which is poured out without mixture." No chance of altering this, to make it a little more pleasant. We are told what this is. "And she shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." As I came down here on the train I noticed a gentleman passing through the cars and with a great deal of zeal going from seat to seat in that train handing out some little papers. I was curious to see what he was giving out. I saw, "The Lake of Fire and Brimstone Abolished -- Hell-fire Abolished." That made my heart glad. And now I opened my Bible and I read here that Babylon is going to be tormented with fire and brimstone. And then, for fear some of us might not think it so, it says: "In the presence of the holy angels." If you ever meet any of those holy angels lust ask them if they didn't see Babylon tormented with lire and brimstone, and if they saw it you will know it is true. You will take the word of holy angels, but what about these angels -- where are they? Could we find one of them? Yes. As we have studied our Bible we have learned something about angels. We have learned, for instance, that the telegraph companies here have their little angels running all over town with their messages. They may not always act like angels, and may not look like angels, but they are angels in the Bible sense -- messengers. Then if one of them goes about with a holy message, and who has clean hands and pure heart, he is a holy angel. Why, that means you, doesn't it? It means the harvest workers of the present time who are carrying God's message. We used to hear about how the saints were going to lean over the battlements of heaven and see their relatives,

their friends and their enemies writhing in eternal torment, but now we read that you and all the holy messengers are going to look down on the earth and see this fire and brimstone tormenting Babylon. We are not to get out of seeing it after all. Perhaps all of us here can look back and see fire and brimstone doing its work. Perhaps you and I can remember one summer ago when this fire and brimstone tormented Babylon so terribly that there were shrieks of torment going up all over the land. The newspapers were full of their cries of anguish, as they were realizing that they were having to stand as the owners of such a doctrine. We saw this cup of God's indignation poured out in the presence of the holy angels. The only hellfire to be abolished is the literal kind. The symbolic kind has been doing its work.

The false vine had begun to grow in the Apostle Paul's time. You remember how there were those who even at that time had the spirit of sectarianism; some said, "I am of Paul," or "I am of Apollos," and so they would label themselves with some particular party name. The Apostle Paul criticized them for this very spirit and said they should not have that sectarian spirit, but should remember our Lord's words: "I am the vine and ye are the branches;" "All ye are brethren, one is your Master." We have no business looking any-where else for our Master, except to this true vine. If we are in that vine we are really a part of it and then would not be desiring to get into another vine, for we find that it is the best vine on earth -- nothing else to be compared with it. No, there is no place else for us to go. "To whom shall we go?" . . .

But what has caused the difficulty in the vineyard? The Prophet Jeremiah tells us -- he does not mince matters -- twelfth chapter and tenth verse: "Many pastors have destroyed my vineyard; they have trodden My portion underfoot; they have made My pleasant portion a desolate wilderness."

In Isaiah the first chapter and eighth verse we read: "Zion is left as a cottage in a vineyard." . . .



When they set out their vineyards they had a watchman there and built a Tower for him as a shelter from the wind and rain, that he might be there to watch and see that the little foxes did no damage, and to see that later, when the grapes were ripe, no larger thieves got in.

When God established His vineyard two thousand years ago it was necessary that there should be a watchman and He has watched it more or less carefully, but now is there any necessity for a watchman when the maidens are in the vineyard gathering the vintage? Is there any danger from thieves while that work is going on? The watchman's work is done; Babylon is fallen.

But before gathering the grapes, we will have to raise some. The vine is planted and as it grows the husbandman comes to the field to take a look, and seeing that there are too many branches, too much wood, he begins to prune. There are different methods of pruning, but over in Ohio they first trim up the vine itself and cut off most of the branches. So, the first pruning was done to our Lord Himself by the experiences He passed through during His three and one-half years of ministry. Then a second pruning comes later in the season. The husbandman comes and trims the branches, so as to keep them from growing too much wood, and later there is a second pruning of the branches -- one in the Jewish harvest and one in the present time. This work of pruning, however, is the work of the husbandman. The fourth and final pruning leaves only enough vine for the next season. The true husbandman of the true vine is the one that does the work, so we may be sure that it will be done right. I have seen some of the brethren try to do it; they see a brother do something that they judge is wrong and they say, I'll prune him. The chances are that they will do great harm. The Father is the husbandman, let us be branches and not exalt ourselves to be husbandmen.

Our relationship as branches should be, not to prune, but to carry sap to one another. The first branch is not giving the sap, merely passing it on. The vine is the thing which furnishes the sap, yet some people are foolish enough to think that they do not need to depend upon the vine for it; they say, I can see how others need to depend upon the vine, but I can arrange the matter for myself.

Now as we reach the fruit, let us think of ourselves for a moment as the husbandman (step aside and look at it from the outside). Suppose you were going to raise fruit and you had never done it before. As you go around the market you see some fruit that looks very nice, and you say, I am going to raise that kind. You plant the vine, the fruit grows, but it looks hard and not like what you saw. You say, that which I saw had fuzz all over it, was very nice to look at, etc., so you say, I will pick it off -- you were trying to raise peaches on a grape-vine.

In Galatians 5:22 we learn that the fruit of the Spirit has several parts, and it is not good fruit unless it has all of the parts. If you are really very particular you will keep a careful watch of your vine to see how it is developing. If you do that I believe that you will say to God, as you go down on your knees each night, that you have more of the fruit than yesterday. Look at your vine every day if you want to be successful in this matter.

The fruit we are told is to be to the glory of God. It sounds as though Jesus had made a mistake to say that we are to be to the glory of God -- the Supreme Ruler of the Universe. The explanation is very simple: In the first place, the fruit must be absolutely perfect. Then there is another reason, just as important. Imagine a man moving into a fruit raising district and he buys a poor piece of land. All the other growers who desire to raise the best decide that he will not take any laurels from them because of the poor ground he uses and the poor vines he plants. They think he does not know good grape vines. At the end of the season, however, they find that he has gathered better grapes than they. Which one is glorified in his fruit? It is the one who had the poor stuff with which to work. So with us, the Lord is going to get the glory if anyone does. If anyone were to look at us they would know that naturally there could be no good fruit on such poor sticks, but it is our God who is the Husbandman and therefore the fruit is going to be perfect -- "Herein is my Father glorified."

The pruning of the vine by our Father, the Husbandman, would be to take away the things that would interfere with our growing. Look at a grape vine in a country where they raise grapes and you will not see many long branches. In the "dark ages" they tried to see what a large, beautiful vine they could grow. A grape vine in the care of a wise husbandman is trimmed down, taking away its beauty, leaving only just enough to bear the richest of fruit. So, don't be surprised if the Lord trims you down a good deal, leaving not much but the Vine. Some of the friends, however, think they will show how zealous they are and try to trim the whole matter down. But, don't you see that the vine must have some wood on which the grapes are to grow? Some of the Colporteurs, for instance, work such long hours that they have not strength to give the Lord proper service the next day. You must have a certain amount of wood in order to stand the weight of the fruit. I am not saying this to very many, because most of us try to leave too much of the old man.

As this vine grows, very early in the season along side each branch there is likely to be another branch, but the good husbandman comes along and clips them off; they are called "suckers" and usually have no fruit-buds at all. Now, if you are one of the branches in this true Vine, there is also a sucker trying to grow near you, and you must clip them off as fast as they come.

Perhaps your sucker is a house of about six rooms, which takes up so much of your time, and your only excuse for spending so much of your time taking care of that house is because you think the neighbors might think you were not a good housekeeper. Or it may be your business, on which you are spending too much time. There are, however, some suckers that do have fruit buds, but they must be cut off. The fruit will not be good fruit on the true vine if you must divide your attention between two masters. This pruning process is going on continually and the Husbandman is doing the pruning, but in our pruning it is a little different from the natural vine, for we can do some of our pruning, "For if we judge ourselves" we will not need to hear the snip of the pruning scissors.

You can raise a great deal of wood in this vine if you want to, but of what account will it be -- it is not worth anything. All the wood that is pruned off a grape vine is not good enough to burn in the house stove, and is no good for anything else. It is just burned up. So if you have been raising wood it only encumbers the ground and you get your feet mixed in it. Let's get rid of the wood and burn it when it is cut off. If you have had anything growing along fleshly lines, don't keep it, but burn it up. It will always be a nuisance as long as it is in the way of your feet.

The fruit we are to raise is exactly the same as the Lord Jesus and the Apostles raised, the same as has been borne by the Church all the way down, for we have the same holy Spirit and the same Husbandman. Of course, if we appreciate this great privilege of fruit bearing, it will be because we know that the Father will be profited thereby, and because we love righteousness and hate iniquity, for if we do appreciate it, we will want to stay in the vine.

He tells us how we can abide in the vine; he says: "Keep my commandments." He tells us what the commandments are; they are not grievous, but very reasonable and sensible, and they fit our case. They are not commandments of ordinances, etc., but of love for one another as He loved us. We must have that if we would be in the vine. There-fore, none of the brethren would want to take all of the sap. Some, however, think for a little while that they want all the sap, for in a testimony meeting, they will take up half of the time. In a Berean lesson, they will try to answer all of the questions. If it is reading the new Tower, such an one will want to read it all the time, without

thinking of the other branches in the house. Others will sit all through a meeting without taking any part -- just taking in sap. Such things do not show much love for the other branches. We ought to try to help them and pass on as much sap as possible, for there is enough for all. We will get enough, even if we pass it on, and if we do pass it on, we will be keeping the channel free so that we will get our supply all the time. Because we love one another we are keeping His commandments and are found worthy of abiding in the vine. We might specify a great many ways where there are difficulties, but I think you can bring them to mind.

The story of a Sister who had a difficulty with the sap may illustrate a similar trouble with some of the rest of us: She was quite a nervous sister -- there are two ways of pronouncing that word -- it is "nervousness," or it is "crabbiness," according as to whether you are talking about yourself or someone else. All of us have had more or less trouble with our nerves since the shock we received six thousand years ago. This sister had trouble with her nerves, and she found when she began to study the Truth that there was living next door to her a young lady who was trying to learn to play the piano. This Sister would get so upset by the two or three hours of practice every morning that she could not get any study in. She knew that did not please the Lord and concluded to hunt for another house. She found one which suited her, moved in, got settled down, and found she was living next door to a music teacher, where there was practicing all day. She had not been able to learn patience in three hours a day, so the Lord thought eight, ten or twelve hours a day might do the work. So, don't do the pruning until you know exactly what you want. If you have a chance to learn patience, learn it first and then move. Our development of the Spirit all depends upon the Lord, not upon us. All the branch has to do is to let the sap flow through, and so what we want to do is to let the holy Spirit flow, and in His own time the fruit will develop.



For two thousand years the fruit has been growing and getting ripe, and the maidens are coming up the hill now with baskets on their shoulders, gathering the fruit, and going down to empty them into the wine-press. As they climb the hill there are songs on their lips, because they are in the vintage time. We have the baskets on our shoulders -- perhaps you have seen them -- one of those hypocritical pockets, or a bag like the newsboys carry, but full of Bible students' monthlies -- they are collecting the grapes. Or, perhaps, the basket is just a letter. We are living in the 20th century and we can do the work in many ways -- perhaps one can do it better one way and another in still another way. Over in the corner of the field is a little maiden crying because she is too weak to carry one of those heavy baskets. Asked why, she replies that the others are going back and forth

gathering grapes and she wishes she could have that great privilege. The husbandman says, What is that little pail you have there? Go to the spring and fill it with water, then go up the hill and be ready to give the thirsty maidens a little sip and they will be able to gather more grapes and you can have to your credit all the extra grapes they gather. When night comes you will have gathered more than anyone else. Help them by your prayers and the kindly spoken words. Use every means and talents you have and you will be gathering more than if you were in the vineyard.



Winepress In a Vineyard.

As the grapes are gathered they are carried to the winepress. It is a great stone vat, and on the other side is a little tube through which the juice runs to another vat. The grapes are so ripe that the juice begins to run at once, as soon as they are put in the vat. The ripe grapes give up their juice freely, but after all that juice has run off, then the husbandman gives the order and the men climb up into the vat and tread upon the rest until all give out their juice. Which kind of grapes are you? The kind which is giving out the juice now, or the kind that will need to be trodden in the great time of trouble before they will give up their juice? Are we giving it out as a willing sacrifice, or are we waiting to have it forced out? The first kind is the "sweet wine" of which we read in the Bible -- that kind which came out without pressure -- that means you. It is the kind our Lord Jesus produced there in Cana of Galilee, when He performed His first miracle -- the miracle of producing wine from water. This beginning of miracles did Jesus in Cana of Galilee and showed forth His glory.

The world would not give you much for a drink of water now, but they will for the wine in "that day" when the present water of Truth is turned into the wine of Joy. You and I are going to drink of that wine, and it will not be the wine of suffering, it will be the sweet kind when we drink it anew with Him in the Kingdom.

Probably the world will find their first drink as exhilarating as Noah did his when the changed conditions of a new dispensation rendered the innocent grape juice intoxicating wine.

Let us get our grapes ready that they may be mingled in the wine-press before the time of treading, that all creatures in heaven and on earth, and under the earth, may be heard praising God and glorifying His name for the refreshing sent them.

Discourse by Brother Paul S. L. Johnson.

Subject: "GROWTH OF THE BRANCHES"

WITHOUT knowing that Brother Paul Thompson had chosen for his topic, "The Vine and Its Branches," Brother Paul Johnson took the same text for his discourse. Thus on the same afternoon we had two Pauls as speakers and they used the same text.



Brother Johnson dwelt more particularly with the "Growth of the Branches," and treated the subject under three general headings: (1) Conditions of Growth, (2) Nature of Growth, (3) Results of Growth. Each of these he treated under various subheads, as follows:

CONDITIONS OF GROWTH -- (1) Climatic, rain, sunshine; (2) Remaining in the Vine, (3) Imbibing the sap, (4) Retaining the sap, (5) Dead branches broken off, (6) Suckers cut off, (7) Proper pruning.

NATURE OF GROWTH -- (1) Branches, (2) Leaves, (3) Blossoms, (4) Fruit.

RESULTS OF GROWTH -- (1) Glory to God, (2) Glory to Christ, (3) Blessing to the world.

In substance, he spoke as follows :

As the natural vine with its branches cannot grow with-out rain, so we, the members of the true Vine, must have the rain of God's holy spirit. Then in the growth of the natural branches, there is the succession of day and night, so that the branches might unfold and be energized. Thus we, too, need the daylight of God's love, also the night of tribulation, in which to throw off the impurities, just as the plants take on oxygen in the day time and throw it off at night. After the heat of the day, which almost withers the branches, God sends His dew at night which refreshes them, so the Lord allows the heat of temptation to nearly wither the branches of the True Vine, and then He gives us the dew of His providence, so that we are refreshed and ready for another experience on the following day. So we find there are a number of climatic conditions.

The second condition is that of remaining in the Vine. None can grow, either in nature or spiritually, if the branches do not remain in the vine; we must abide in Him. This means that our wills are dead and His will is active in us, we receive from Him all the sap we need. We receive our thoughts from our Lord, and get the Divine Spirit. We abide in Him as our Justifier, to cover all our imperfections. We are imperfect, so He provided for us our Redeemer. The real central thought of abiding in Him is that our wills are dead; we do not take our will, nor the will of the world, but the Lord's will. While we remain in Him, He is our justification, wisdom, sanctification and deliverance. Otherwise we cannot grow the fruit of Christ.

The third condition is that we imbibe the sap; because, in the sap are certain elements derived from the earth that go to replace depleted elements through the bark and that go to produce further growth, and therefore the sap must remain and be inside the branches.

So with us, we understand the sap to be the Word and Spirit of the Lord which we receive through Christ. At different seasons of the year the natural vine receives different elements from the earth, so far as the degrees of thickness of the sap is concerned. So in our own cases, in the early part of our Christian experience He gives us that which is like water, and later He gives us stronger sap, and finally the richest kind of sap. He therefore expects us to have increased development, and without the Word of God it is not possible for us to grow, but we are also kept by it, and we must imbibe the sap frequently and as largely as possible with humble hearts and then draw from it the strong elements which go to make up the precious qualities of the Spirit which the Lord wants us to have.

The fourth condition is retaining the sap. It would be impossible for us to grow, no matter how much sap we imbibed, if we did not retain it. Sometimes boys will make an awl-hole in the vine just at the point where the branch connects, so that they can get the sap from the vine, but this destroys the connection and the branch withers and may die. So with us, sometimes others try to destroy our connection with the True Vine by making awl-holes, as the boys do with the natural branches. With some it is worldly matters, family cares, business, etc.; in one way or another the great adversary tries to bore holes and destroy our connection to keep us from receiving and retaining the sap. See to it, brethren, that these holes be not allowed -- we have a part to do with this that the picture does not suggest in connection with the natural branches. The Vine-dresser, as we co-operate with Him, will see that those holes are plugged up. Let us see to it that we do not allow anything to come into our lives that will permit the Word of the Lord or His Spirit to be taken from us.

Sometimes it is a parent, or a relative, or a friend. If we see that our contact with others prevents our receiving and maintaining the Word and Spirit of the Lord, let us see to it that such contact is at once stopped, so that we may grow.

Like the natural branches, every now and then effete matter is gathered by the branches and thrown out and becomes bark. If it is allowed to remain in the branches, the branches would die, but the sap must remain in the branch and throw off this effete matter and form bark for its protection.

So we, as members of the True Vine, must retain the sap -- the Spirit and Word of God -- in order that we may grow. We have a great deal of effete matter in us in one form or another: pride, vain-glory, vanity, carelessness, laziness, self-will, the contentious spirit, the destructive spirit, selfishness, lack of self-control, etc. This must all be driven out, and it takes the Word and Spirit of the Lord to drive out the evil, and the best way is to place the good in the place of the evil. Then this becomes a sort of bark which is a protection to us against evil conditions by reminding us of their presence, and thereby securing us against further in-roads. If we have thrown them off and they are on the surface, they keep us awake to the situation.

We also need the sap for the building up into God. Who-ever keeps the Word of God in his heart and mind will be enriched and he will become like the Lord. Just as electricity enriches the wire, so

that under different conditions it produces heat, light and motion, so God's Word is heavenly electricity and will produce great power in us if we will but let it. We retain the sap by yielding our hearts and minds to the Lord.

The fifth condition, dead branches must be cut off. Why? Because as with the dead branches, if the sap was put into the dead branches it would come in contact with poisons in the dead branches, which would then be carried to the good branches, causing death in them. So it is necessary to cut off the symbolical branches of the True Vine, to cut off the dead branches. These are those who have ceased to be vitally connected with the Lord; they are those who have ceased to love the Lord, and cannot further develop the elements of growth, but spread death wherever they go. Our good Husbandman sees to it that these dead branches are all removed. Quite a number of dead branches were cut off a few years ago, some of whom were very near to our hearts. Yes, we knew that it was good for us and for the dead branches, and it was good for the fruitage, and so we willingly submitted to it. Let us see to it that we are not contaminated by any of the sap that may get to a (lead branch. Our contact with them will be bad for us and will only make them unhappy. It is better that the separation be clean cut. If we remain in contact with them death elements may come to us so that we cannot develop. They themselves do not bring forth fruit, but prevent the other branches from developing the kind of fruit that would be pleasing to the Heavenly Father. If they were to mingle with us it would only be an occasion for strife of words and questions that would be unprofitable.

The sixth condition is that the suckers must be cut off. These suckers similarly imbibe sap, but give off no fruit, but injure the fruit in the other branches; therefore, the Lord sees to it that they are taken away. They come to the conclusion that they are not fairly treated by the classes; they think that their questions are something that the rest of the class have not enough intelligence to understand.

The seventh condition is that there be proper pruning.. This is done on the branches late in the winter or early in the spring. The vine-dresser cuts off the imperfect branches, and then when the last bunch of grapes has appeared at a certain distance on the branch, he cuts off the rest of the branch, to concentrate the sap to the feeding of the fruit. This is what the Heavenly Father does with us. We all have tendencies to go in various directions, and the Father knows that we need curbing, so the pruner goes about with His sharp knife and cuts off some here and some there, first severing us from Babylon and the world in general. This would be likened unto the first pruning early in the season. Later on,. after the grapes appear, the Heavenly Father sees to it that whatever is not necessary for further fruitage is cut away. We should all desire to get the pruning we need, and as long as we remain in the Vine we will get all that we need, because the Vine-dresser is interested in us. We are not to have too many pokers in the fire, for if our energies go out in several directions, we will not be able to bring forth the right kind of fruitage. We may all feel pretty small after the Vine-dresser gets through with us, but never mind, these experiences will make the vine the kind that will bring forth the precious fruit.

NATURE OF GROWTH.

First the branches. We are to grow in knowledge, as Peter says, we are not to be all heart. God wants His people to have knowledge and He wants that knowledge to expand, taking in not only the surface things, but also the deep things.

Then the leaves. These have a peculiar development. First they are all shriveled tip into a little bundle, then it gradually unfolds and an experienced vine-dresser knows what kind of a vine it is. The leaves represent the professions of our faith, and at first when we begin to tell forth the Truth, it does not take long to do it. Later on, as we unfold like the leaves, people can tell from our profession what kind we are. After talking with some people, they will say, O, you have been reading Pastor Russell's writings.

Next come the blossoms. They are not very beautiful or fragrant at first, but to the vine-dresser they are very beautiful, because they contain that for which he is willing to labor hard for months. Many people look at the graces in us as though they were using an inverted telescope, and they look so small that they are not very pleasing. Our Heavenly Father looks at them through His magnifying glass and He is well pleased.

The fruit then comes. The blossoms begin to fade away, but a little something remains in the center. The rains and the sun and the dew come upon it and late in the fall we find the luscious grape, which represents in us the fruit in which the Father is glorified. The roundness of the grape represents the roundness of character, and the lusciousness of the grape represents the fullness of the perfection of this fruit of the Spirit. We are privileged to bring forth the richest kind of fruit. God has been exceeding good to us and we cannot praise or serve Him enough.

RESULTS OF GROWTH.

In the first place it reflects great credit to the Vine-dresser if we bring forth fruit; He sustains His reputation. We want God to be pleased, to be magnified, that He might have glory. The vine of itself has no value except as it brings forth fruit, yet the fruit enhances value to the Vine. Thus we are glad to bring honor and glory to our Lord and Savior Jesus Christ.

Lastly, we will be a blessing to others. In the next age God's Kingdom will become the blessing, the wine for the refreshment of the whole world.

In closing, I wish to impress the central thought of the lesson, "Abide in Me," so that when He shall appear we may appear with Him.

HINTS TO COLPORTEURS.

AFTER a general address by Chairman Brother Woodworth on the "harvest work" he called special attention to the work of the colporteurs, and read the following suggestions and methods by one of the most successful colporteurs:

SUGGESTIONS.

We should have a purpose in what we say. I remember a brother who was canvassing a lady once, and when he got through she said that she had enjoyed his little speech very much, but that she was not going to buy the books. The brother looked at her and said, "Well, sister, that speech may have sounded good to you, but it was gotten up for the express purpose of inducing you to buy this work, and if it does not accomplish that purpose it is a miserable failure, no matter how it sounded." She turned on her heel, went into the house and returned with her pocketbook and paid for the work!

There is a great deal of difference in the territory -- east and west. In the west it is comparatively easy to sell the books; but the people in the east are "hard nuts to crack." It is best in hard territory to cut down one's canvass -- let it be short and sweet.

We get orders from people because of what they think. To give an order they must be willing; to be willing they must think certain thoughts; and we must lead them to think those thoughts.

Four factors enter into every sale: People buy the books either (1) Because of the usefulness, (2) From motives of pride -- they think the books would look nice in the bookcase, or because others get them, (3) Because of yielding to WEAKNESS, (4) Because they are a bargain, and few people can resist a bargain.

The question we must answer, then, is: How can we get people to buy (after we have aroused a motive for buying), and how can we crystallize that willingness into a resolve to buy, and thus secure the order? People might desire a thing, and yet not be willing to buy.

Our proposition, six books for only \$1.98, is a splendid one, even from the business standpoint, and from the view-point of service in the Lord's harvest field, the colporteur work is undoubtedly one of the best methods of scattering the Truth. Again, the books will be useful in the next age, as they contain such records of the Kingdom and its present and future work as will be of invaluable assistance to the world during its reconstruction period. Our work has merit in it, and someone has said that "merit begets confidence, confidence begets enthusiasm, and enthusiasm rules the world."

Attention -- In your canvassing watch the people. Don't waste your powder shooting at the moon. Be sure you are aiming at the target and that you can see the bull's eye. Some people you will find give you too much attention; they seem to be listening too intently. Usually you will find that their mind is far away from what you are saying; they are thinking of something else than your books. Stop quick. Find out -- mention the cheapness of the work, saying, "Did you ever know of books being put out so cheap?" If they are listening they will say you haven't yet mentioned the price; and if they are not listening it is time you found it out. You must have attention. What you want is RESPECTFUL ATTENTION. You could get the attention of a bank president by slapping

him on the back and saying, "Howdy, Old Top," but it would not be the kind of attention you want. However, the fact that this is Christian work goes a long way in securing respectful attention.

Begin by assuring your prospects that you will not detain them more than just a moment; that you are sorry to interrupt them in their work. Usually they will say that they are not very busy anyway, and by this time their curiosity is aroused as to what you really have. Curiosity is a great factor in securing a respectful hearing.

Don't be scared or frightened -- do not let anyone embarrass you. Sometimes persons will try to scare you, seeking by their manner to put certain thoughts into your mind, such as "you are intruding," or, "I despise agents." Don't be bluffed by this course of action; be prepared for it -- forearmed. Don't take "No" for an answer. Be persistent in a quiet, tactful, dogmatic manner. Don't bore the people, but persist in talking to them. Gently, kindly, courageously, smilingly, but none the less insistently. The thin wedge of persistency will, if properly applied, get between even the hard blocks in a stone wall of determination not to buy -- but remember to properly "point" your tool! Bluntness, obstinacy, never were, and never will be, the tools of the "expert" canvasser.

REMEMBER ALWAYS that nobody wants the books. If they did you would be out of a job -- they would write direct to the office for them. You are there to arouse a desire for the work, to foster or warm that desire into a willingness to buy, and to secure the order. So, then, be a little persistent, and keep in mind that "NO," especially from a woman, very often means "YES!" Let "No" strike your deaf ear. Never fly the White Flag of Surrender -- you can't sell anything tinner than that flag. Your motto is death or victory, or rather death and victory.

Yielding to Weakness. No matter how, or by what method a person is interested: no matter how you get a person "on the fence of indecision," the motive that closes every sale is Yielding to Weakness. Ever been to -- circus? The man in front of the circus explains w/rt wonderful things may be seen inside, and this arouses your curiosity. Then you feel a pushing behind you, and you find yourself moving towards the entrance. The circus people have what they call "ringers" scattered in the crowd, and at the proper moment these "ringers" begin to push, and to move the crowd in the direction of the entrance to the circus. See the principle? You were curious, yet you hesitated about going in. That little push decided you, and in you went. They got you by a little pressure, exerted at the right moment. So when you have a person worked up almost to the point of giving you an order, throw in something that will push him to give it. Put "teeth" into your canvass. Don't talk too smoothly. Remember that a smooth tire skids. Put jags into your talk. Wake the people up once in awhile. Try them out, and don't waste too much time working a "dead" prospect. Try to close the sale early. Talk just enough to secure the order -- no more, no less. Try several closes, and if you see they are not ready to give the order, talk a little more. See how "hot" they are. Remember watching your mother doing the ironing? Remember how she "tried out" her irons? A wet finger, and a "deft" touch -- if the iron spluttered, she went ahead and used it; if it didn't splutter she put it back on the stove for more heat. So then, try to close early, and if they are not ready for it, put them back on the stove of your canvass.

Throw yourself into the work. I read of a man who was selling soap. At one house he found the housewife busy with the washing; and she gave scant attention to him. Finally he stepped up to the washtub, and picked up the soap she was using. "Madam," he said solemnly, "did the man who sold

you this soap tell you that you could eat it? Did he show you that you could? Now, this soap that I am selling is as safe to eat as a lump of sugar." And he got the woman's amazed attention by biting off and chewing a chunk of his soap. See the point? Whatever you sell you have got to eat it, drink it, dream about it, and live it -- you have got to be full of it.

HAVE A DEFINITE SET CANVASS. The colporteur who starts out without a definite canvass in his mind is as poorly equipped to do the biggest amount of business as the fisherman who goes into the lake region with only one style of hook, and one kind of bait. The expert fisherman tries out the fish, and if one kind of bait does not get the strike, he changes the bait, and if one kind of hook does not land them, he changes hooks. Some say they never know what they are going to say until they begin to canvass. They may be good canvassers. Maybe some actors could extemporize their parts right on the stage, but the actor who gets the applause is the one who knows just what he is going to say, and how to say it.

Learn how to act a little. All colporteurs should be more or less actors. Learn the place to be solemn; the place to pause; the place to wax eloquent; the time to "write up" the order. Cultivate a low tone of voice. However, if a person wishes to talk while you are speaking, it is well to raise your voice a little, and speak in a slightly higher key. This is usually effective, and you can then lower your voice in keeping with the subject.

Don't pull away from people too quickly. Reserve a few of the good things you can tell them about the work until you are leaving, and then use them to deepen the impression already made. In this way you leave them with a better feeling, and they are less likely to wish to cancel the order.

It is, as a rule, best to work a town, and reserve the stores and business places on the principal street till the last. If you are in a place for some little time, you will be dealing with some of the storekeepers, and they will feel that they should reciprocate by taking the hooks. Why not? We should take advantage of recognized business rules. The Apostle says, "Working every way, I caught you by bait." So make your business bait tasty with the sauce of reciprocity. Meet business people on a business basis. Get into step with them. So to speak, and walk a little way with them, far enough to get the order you are angling for. Note the following example: A brother was working the business section and came to a notion store. Proprietor was busy, so he waited till he was at liberty, and then, accosting him pleasantly, said, "I see you are quite busy, Mr. Smith." "Yes, we're pretty busy," was the reply. "You carry quite a large stock here." "Yes," said Mr. Smith, "we have to." The colporteur then said, "My wife was telling me the other day that she was all over town to get a particular kind of corset, and she was unable to find it until she came to your store." Of course the rest was easy. See the reciprocity principle here? The two interests worked together like the cogs of two wheels.

It is usually best to start work in the poorer section of a town, or on the outskirts, working in towards the center.

In mentioning the permission of evil, be sure to weave in any recent happening, local or national, or foreign, anything the public mind is agitated about. Railroad accidents, mine explosions, earthquakes, etc.

If brethren hold public meetings, we suggest that they bring the books to the attention of the audience. Hold up the books and tell them where you got the good things you have been telling them about. Also if the meetings are in the country, it is good to mention in your canvass that you have been holding meetings at so and so. People like to contribute to a good cause, and you can make the meetings a forceful part of your talk.

It is good for the brethren to dress as much like a minister as possible -- white tie, etc., and preferably black clothes. In winter one can wear raincoats or overcoats such as are worn by ministers and undertakers.

If one wishes to be particularly persuasive, ripe, juicy fruit eaten after a meal is most helpful -- try oranges. etc. Business men do this before interviewing their clients.

DELIVERING.

We advise that the colporteurs try hard to deliver the books on the first trip. Do not hear a person say he can-not take them, but be confident that he both call and will. Reason with the people. Tell them that their order is registered (it is, for you registered it); that the books were shipped to their order, and you are sure they will enjoy them. If the order is more than two weeks old it is best to send a card stating that the order has been filled, and that the books will be delivered on a certain date, and that you trust they will have much pleasure in the reading of them. Merely sign the card (which should not be written by hand, but printed, or stamped with a rubber stamp) Bible Society, per (your initials), and be sure to give no address on the card, otherwise some might desire to write you that they could not take the books. For all doubtful orders it is good to send these cards, and so save yourself the trouble of a possible second trip.

In towns that have previously been worked for the set of three, it is well, in dropping from the six to the three, to make the price of the first three \$1.00, so that people may not think it is the same work that was around before, and so endeavor to spoil your orders if there is prejudice on account of the previous canvass.

Have an interview often with the Chief Reaper. Make the Lord a close side partner.

SOME POINTS.

This is a Home Library of Studies, treating current topics from a new angle.

Volume 2 teaches the Japanese influx, a subject of international importance.

Volume 3 gives a startling light on the seventh wonder of the world -- the thirteen-acre Pyramid.

Volume 4 shows the rapid increase of inventive wonders -- how the tallow dip has given place to the electric light, the horse to the automobile, etc.

Volume 6 shows the creation of the earth -- how the great mammoth was found in the Arctic regions, etc.

The Bible Society, backed by public-spirited men, is bringing this work to your very door for only \$1.98. One lady thought they were worth that much just to look at.

One newspaper man told us the price would hardly cover the cost of paper and binding alone.

Some seem to think that all the money they spend in Christian work ought to go to the church, or to foreign missions. Really some will send money away to foreign countries and neglect their own children. Now how could one spend \$1.98 in a better way than to put this set of books into their homes? The saving is that "Christianity ought to begin at home." It is not only the good you will get, but all the others in the home can read the books, too; they will last a lifetime.

The Society invites Christian people of all denominations to join us in our work of extending these helping hands to the rising generation. A single friend or relative rescued from doubt or unbelief would repay the cost of these studies a thousand times.

METHOD.

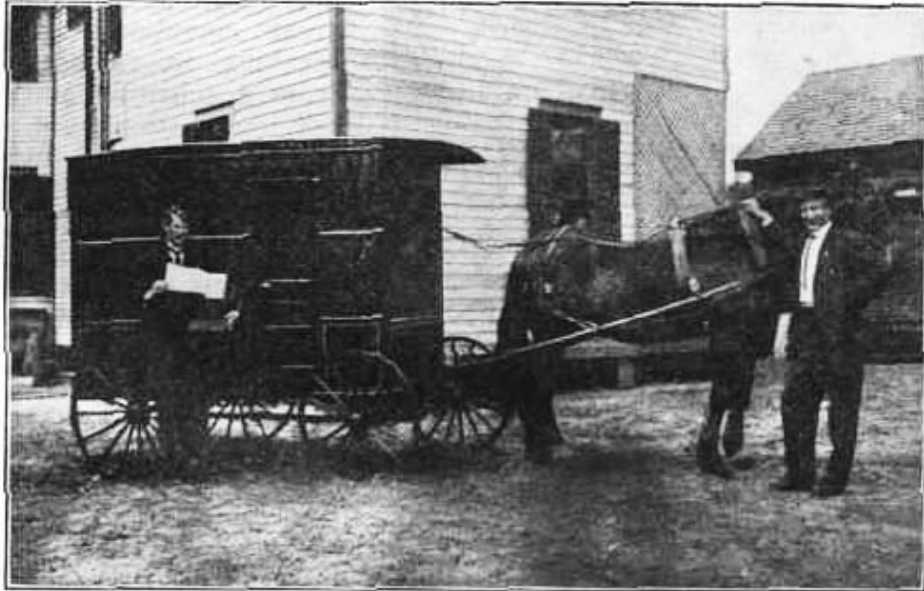
Good morning -- we are calling on the Christians of this vicinity. I believe you are Protestants here? Thank you, I WANT TO SEE YOU A MOMENT. This is important, and will open the door to you more quickly than any other expression -- (it is used by the most expert canvassers). I am only stopping a few moments. The Bible and Tract Society has arranged a new method of Bible study for the home, that has satisfied a long-felt want. This study explains the questions which have puzzled us all our lives. This is a copy of the work (here show folder and book). It is arranged, in six volumes. The first is "The Divine Plan of the Ages;" the second, etc. . The first gives a comprehensive view of God's Plan from Paradise Lost to Paradise Restored; the second shows just where we are on the stream of time, as indicated by Bible chronology; the third treats on the setting up of God's Kingdom when God's will shall be done on earth as it is done in Heaven; the fourth is a marvelous book, showing the present developments in church and state, and the condition of the labor world; the fifth is a complete explanation of questions which have puzzled even the most advanced thinkers; while the sixth points out the duties and obligations of the Christian, giving particular attention to the bringing up of children in the fear of the Lord -- this book should be in every home where there are children. Now the way religious books usually sell. this work would be cheap at eight or ten dollars, but the books have been such a blessing to so many people that the Society wishes to place a set in every home. The books are not sold for profit, but many men of means have contributed towards the work, one man giving \$30,000 -- and instead of using all this money in foreign missions they are doing this as a Home Mission work. You get the entire set of six volumes at the usual price of one such book. Only \$1.98 for the entire set of six in this beautiful maroon cloth binding, embossed to gold. I am delivering to the neighbors round here, and shall be very glad to bring you a set, too. **HERE TRY TO CLOSE THE SALE.**

But if they are not ready, proceed:

The first study shows how earth's night of sin will terminate in a morning of joy. This diagram shows the greater portion of the earth is still in heathen darkness, and we have often wondered what will become of the heathen. Many think they are lost, but this chapter shows that view to be a great

mistake, and shows our Heavenly Father's loving provision for the heathen. This study takes up the permission of evil. As we look about us in the world, and see all the sickness, pain, poverty and trouble, we often wonder why our Heavenly Father permits these things. The explanation here has been a great comfort to many. The Bible says we should not live by bread alone, and this is food for the mind. The price could not be compared to the joy and comfort and peace the work has brought to many hearts. Some places we put them in nearly every house. I am sure you would enjoy them. TRY AGAIN to close here, but if not ready, go on with:

Some say the Bible contradicts itself; that the whale never swallowed Jonah, and how do we know the Bible is true. This chapter arms the children against the growing infidelity, and answers all these objections. The work is written in simple language, and it answers so many questions that the children ask. The child asked its mother, "Why don't God kill the devil?" Really it often seems that those who try the hardest to do right are having the most trouble. The explanation here goes back to the Garden of Eden; shows why God allowed Satan to tempt our first parents, and why He permitted sin and death to enter into the world in the beginning. And only \$1.98 for the entire set of six. I often wish the Bible Society could make everyone a free present of the work, but of course that is impossible, but you see the price brings them within the reach of all.



There was on exhibition at the convention a photograph of a Colporteur Wagon especially adapted for country or rural work. Two brothers had this designed and have been using it for some time, and we show a picture of same herewith. They travel, eat and sleep in it, thus carrying their entire equipment with them and also reducing expenses to a minimum.

A portion of the back end of the wagon can be lowered, being on hinges about 18 inches above the floor of the wagon, and thus makes an extension platform for their beds. In other words, a portion of their bed folds up and becomes the back of the wagon. When this back end is let down a heavy canvas curtain is securely fastened from the roof to the extended end of this platform. The space under the bed in the wagon is used for their stock of books.

In the front end of the wagon they carry an oil stove, cooking utensils, food supplies, etc.

Discourse by Brother T. H. Thornton.

Subject: "THE SIGNS OF THE TIMES"

HE SPOKE in substance, as follows :



This is "Kingdom Day," so I will take for my subject, "The Signs of the Times." Mr. Bryan has a lecture on that subject, but I do not suppose we will discuss it from exactly the same viewpoint. He discusses it from the political standpoint, and I from the Bible standpoint.

In the first place the Bible gives us a complete history of mankind and God's dealings with them for seven thousand years. We need not go outside the Bible to find out anything concerning God and His dealings with man.

As we look out over the world and see the strife, commotion and contention in every direction, noting all that is transpiring, the question arises, What does all this mean?

In Daniel 12:4 we read: "But thou, O Daniel, shut up the words and seal the book, even to the time of the end." Now the Prophet Daniel tells us of some things that are to take place in the "time of the end." He is not talking about the end of time, but the time of the end. The fact is, there will be no end of time, so far as I know. In Ecclesiastes 1:4 we read that "The earth abideth forever." And in the twenty-seventh Psalm David tells us that the righteous shall inherit the earth and dwell there forever, and this is repeated four times. Again, we read that the earth shall be restored as the garden of the Lord. Again, "Heaven is My throne and the earth My footstool." So we are not looking for the end of time, but for the "time of the end." We are living in and very near the end of this "time of the end."

Now there are many things that the prophet tells us will take place in this "time of the end," and one of them is that "many shall run to and fro, and knowledge shall be increased." As we look out upon the world we see them going in every direction in quest of knowledge and searching every way to find out about this world and the things of the future. There was a time in the past when people tried to talk to us about other planets, the sun, moon and stars, that we now talk very little about, but until recently have not said much about the plane on which we are living--people are now trying to find out about IT. These same people, while trying to find out about it, are also trying to find out about the Word of God. There was also a time when our forefathers tried to make us believe that the Bible was a great mystery which we could not comprehend, but in this age some men are searching to see what God's Word does teach.

Coming back to the proposition of searching for knowledge, we find the whole world is traveling, we see them going in every direction. In these last days Egypt, which the Lord declared would reveal great mysteries, has begun to speak wonderful things to corroborate the testimony of the Bible, not that it needed anything to make it true or to make us accept it, but in this "time of the

end" God is permitting to come to light from that land of Ham great corroborations, speaking to us both from a scientific and religious standpoint. Recently they tell us that the Sphinx has begun to speak, that they are finding various rooms and chambers in it and possibly an ancient city underneath it.

Friends, while men are searching for knowledge of this world, I am glad that God has a people in the world that are passing by those things which we thought were very mysterious, and they are coming to a study of THE Book itself, and are finding out what God put therein. The Bible is revealing to us such wonderful things concerning our Heavenly Father. We find it gives a revelation of Himself and we find it is our privilege to know something about Him, and about things pertaining to our own welfare.

Passing on, we come to 2 Timothy 3:1, and find that "Perilous times shall come." Now, friends, we must remember that this language was written to the Church and not to the world, and when we recognize this fact, we see what will take place in nominal Christianity in these last days. When we look at these words and see the situation before our eyes, it needs no comment from me.

"Lovers of money." This needs no comment -- from priest to pew all have given themselves to covetousness -- everyone running after the dollar, and it does not matter much how they get it,

I remember a case in West Virginia where a congregation was trying to raise money to build a church, and the pastor went to the proprietor of a theater and asked him for fifty dollars. Yes, he said, I will give you either fifty dollars or half of the proceeds of the show; which do you prefer? The preacher asked for half of the proceeds, and took tickets, hunted up all of the members he could of his church and induced them to go out and sell the tickets, so as to have as large an attendance at the show as possible. It was all right, he said, because it was for the church. Everything is being done, ice cream parties, lawn suppers. smoking parties, etc., all for the church - - lovers of money.

Boastful -- well, that needs no comment.

Holding a form of godliness. They are lovers of pleasure, more than lovers of God. I want to tell you, my friends. that the people today think more of pleasure than they do of Jehovah. You and I or anybody else could take a hand-organ and a monkey and get more people to follow us than if we started down the street with a Bible in our hand. Many are today holding the form of godliness but denying the power thereof. However, religion is very popular today; but there is a vast deal of difference between religion and Christianity -- Christianity has never been very popular. The fact of the matter is that almost everyone has religion, but few have Christianity, and those who are Christians don't have a very easy time, either. They have pleasure, but they do not find it in the things of the world, but in the Bible, and in suffering for the cause of Christ who loved them. These others having a form of godliness, from such turn away, and the Apostle then goes on and tells why we should turn away from them. The fact is that professing Christianity is in judgment, and the world is judging her as well as Jehovah.

In one town in this state there was a certain man holding a meeting, and as was his custom he went into the stores to talk with the men and plead with them, asking them why they do not come out to meeting.

My friend, they said. we never go to meeting.

Why?

In the first place, we have no confidence in the church members, and in the second place, we have no confidence in the preacher. The church members live worse than we do, and the preacher does not speak to us. They never speak to us about our souls, and never come to us unless they want money. In a certain town in Kentucky I gave a talk and they said the same thing -- we do not feel welcome. However, a certain lawyer came and would sit in the first or second seat and after the meetings would walk down and put a dollar in my hand. One evening he said, Preacher, I want to tell you something, I do not claim to be a good man -- I am as mean as the devil -- but the church members are worse than I am. If he was worse than Satan and they were worse than he was they were pretty bad characters, for the people corroborated his statement concerning himself, for they said he was a bad and dangerous character. The facts are coming before our eyes and their fall is becoming evident.

Then in the fourth chapter of 1 Timothy, he tells us that Spiritism will become a great factor, and in the latter time many shall fall away, giving heed to seducing doctrines of devils, etc. Are there any signs of anything of that kind in the world today? It needs no comment from me -- they are deceiving the people by the thousand. These wicked spirits are doing many wonderful things and claiming that the dead are more alive than before they died, etc. It is useless to deny that they do these things, because the facts are before our eyes. If a horse dies, it is dead, and the same is true with all other creatures, but if a man dies, he is not dead, they claim, but more alive than ever. We read about these evil spirits and what they do, in Genesis, Jude and 2 Peter.

These evil spirits ever since the flood have been held in restraint in chains of darkness, but from what we can learn recently, their chains are somewhat slackened, and they are beginning to manifest themselves in some respects in the daylight, something they have not been able to do in the past. I would not be surprised if in the near future they will be able to materialize in human form, and God may allow them to impersonate some of His own children, so that they would have to suffer death on account of it. The Bible is full of warnings to God's people not to have anything to do with these evil spirits or their many forms of manifestation, and He made it a penalty of death upon His typical people of old if they did have anything to do with them. You remember the story of Saul going to the witch of Endor. The whole difficulty has come from the world believing that great lie told by Satan to Mother Eve in the Garden of Eden; when, after God had said that if they ate of the forbidden fruit they would surely die, Satan said, Ye shall NOT surely die.

Coming to the next proposition, we read in 2 Thessalonians 2:3 that there is to be a great apostasy. The Apostle is writing to the Church and is telling them about the great tribulation that is coming upon the Church during the second presence of our Lord, and they were being so persecuted that they thought they were living in it, and then he wrote them the second Epistle. The Apostle forewarned and urged that none be beguiled by anyone or anything to believe that the Lord had

returned, until first the Man of Sin had been revealed. If the Man of Sin has not been revealed, then it is useless for us to talk about the "time of the end." But, we come back to the same Old Book, and the Apostle tells us that the Mystery of Iniquity had already begun to work -- you know the rest; read Volume 3 of Scripture Studies.

We read in Matthew 24:14 that "This gospel shall be preached in all the world and then shall the end come." The end of what? The end of the "time-of-the end" of this Gospel age, during which the Kingdom has been preached as a witness to all nations. Friends, do you know that for four thousand years there was nothing preached but the Kingdom -- in types and shadows, except during a period of about 400 years from Malachi until the days of John the Baptist? During this period of 400 years the religious teachers of that day lost sight of the Gospel of the Kingdom, and the result was that when John came preaching that Gospel it was so different that they were astonished at John. Jesus came preaching the same, and they were astonished at Jesus' preaching, and they said: We will let it alone, and it will die of itself, but it did not die. They then decided to cast mud at the Lord Jesus and called him Beelzebub, the prince of devils, and they made slanderous remarks about the Lord Jesus. The more slanderous remarks they made concerning Him, the more His influence spread, and they were not satisfied until they had put Him to death, and then they were not satisfied until they had put His followers to death.

In 1874 God found a man whose heart and mind was such that He could entrust to him the teachings of His Word, and that man learned from God that He was going to establish His Kingdom here on earth, for the purpose of bringing mankind back into harmony with God. So, when he began to preach the Kingdom of God, the preachers said, as they did in our Lord's day, let it alone and it will die out, but somehow it did not die, it is too rich to die. Others got the spirit and they began to tell the message of the Kingdom too. So when it began to spread and the people began to listen to it, the religious teachers of our day said, I will not class myself with those people. They started to sling mud at him and to try to stop the good work of preaching the Gospel of the Kingdom by the servant God has chosen. Practically all of the preachers are slinging mud at the servant the Lord has chosen to disseminate the Truth, but it is like oil on fire, the more you hit it the more it spreads. While in West Virginia a preacher was writing against the Truth and other preachers spreading it, and a brother asked me, How shall I reply to him? I said, By keeping your mouth shut -- let them do all the free advertising they want. Every time they advertise that way it will cause someone to wake up and investigate.

I thank God that the good news of the Kingdom is being preached, but it is so different from anything else that the people do not know what to make of it, but they are beginning to think about it. I thought for some time that the Scripture Studies were not worth wasting your time with. However, I would come across them in people's homes, for I was a traveling Baptist evangelist for about twenty years, and the people would ask me what I thought about the books. I did not know what to say, and I would sometimes say they were dangerous books and that they had best not read them. Time went on until I got to a point where I had to make an investigation in order to make a reply, so I said, I will examine and tell you what I think of them. Friends, when I examined them, I sat down with three translations of the Bible before me and went to work on them as a boy studying in school, looked up all the references in the six volumes, hell pamphlet, spiritism book, and when I got through with these I could tell them exactly what I thought of them. I want to tell you, friends, that this truth is the only thing that will harmonize the Word of God. If I do say it, I am a close

Bible student and have been ever since I was eleven years old. I became a believer then, borrowed a Testament and began reading it until it was worn out, and returned the fragments to my uncle. I then had money enough to buy a Testament of my own and wore it out, and do not know how many Bibles I have worn out since then trying to get the Truth. My friends, my soul within me magnifies the Lord, because I have found something that harmonizes the blessed old Book, giving me the Truth as it is revealed in God's blessed 'Word.

Now, this gospel of the Kingdom shall be preached, as a witness to all nations, and there is one man whose home is not on earth, although a pilgrim and a stranger on earth, but his citizenship is in Heaven, and this man has preached this Gospel of the Kingdom to nearly every nation on earth, and besides that, others are going to and fro all over the earth today, without money and without price, telling the wonderful story of Jesus and His love, glad tidings of great joy which shall be unto all people. I used to preach the sad tidings of great misery. I do not know how I ever read the Word that way. I think I must have read the Bible through the spectacles with which I was horn. When I looked beyond those spectacles I found that it was "good tidings of great joy." I do not suppose there is a man living on earth today who preached a hotter hell than I did, unless it was Jonathan Edwards. I believed it, and I did not sit around on a box, but preached it as hot as any man ever did I have had men come to me and say, Thornton, you can say that word hell the hottest of any man I ever heard. It is not very good tidings to tell that your father and mother and all your kin folks were going to roast in the flames forever. Friends, I tell you, I have wept and prayed all night long -- my pillow has been wet with tears all night when I believed the terrible first lie. Of course, when you believe that first lie that a man is not dead when he dies, you must have some place for him, and so man has found a place in his mind for him.

We must pass on. We read further that in these last days there are to be some rich men, James 5:1-8, "Ye have laid up treasures in the last days." What last days? The last days of the "time of the end." Friends, is not that true today? Right here in the United States are there not many men who have laid up enormous fortunes? They had nothing fifty years ago. Many men have laid up more money in the last twenty-five or thirty years than Adam could have accumulated in a thousand years. At the same time the cry of the reapers is being heard because of their wages being kept back. With it all there is much discontent and yet some are crying peace, peace, and Mr. Roosevelt has tried to establish an arbitration tribunal. While all this is going on there is something else going on, and that is that while the different governments of the world are trying to arbitrate all differences, they are preparing for war as fast as they can. They are taxing the very life out of their constituents to build war vessels to keep peace.

I was on the battleship Texas, after the Spanish-American war and walked around on it examining the various parts, and I noted the rapid-fire gun, which would shoot 120 shots a minute. That great battleship which had done such good work has been destroyed as a target -- she was not deadly enough. did not have power to kill people fast enough. They now have a rapid-fire gun this can shoot 2,500 times a minute, and they are preparing all these things the purpose of keeping peace, and by an arbitration tribunal.

The religious teachers are also crying out peace. Just a few years ago they started out to evangelize the world in the next twenty-five years, and they said all they need was money, and now you rich men must put in your money. Well, some people have a poor father, he has no money, so they must

go to the devil to help them out. Our Father does not need anything of that kind, for the silver and gold and the cattle on a thousand hills belong to Him. When the Lord gets ready to convert the world, don't you know there will be no trouble about the money?

"When they say peace, sudden destruction cometh upon them."

You know, too, friends, that the Federation Movement is now on and they are now ready except a head. When they find the head, then they are going to convert the earth. Will the Lord prepare the body first and then get a head to fit the body? No, but that is the way the Federation is doing, they have formed the body and now they are looking for a head to fit the body. Well, when they get the head they say they are going to place it in Washington to watch the legislation and to establish a law against certain religious teaching. The only protest I have seen is from the Adventists. We are not bothering about that, for we have nothing to do with the world; we are not citizens of this world, our citizenship is in Heaven, and so we are strangers and foreigners here. We know what is coming; we are getting ready for it when it does come. Some of us may be permitted to go up in a whirlwind, but it does not make any difference, just so we get there.

Just one other thought, in the last days there is going to be Zionism. I do not mean the Dowie movement, I mean the revival amongst the Jewish nation. Note Luke 21:25, "There shall he signs in the sun, moon and stars," etc. The "moon" here refers to the old prophetic dispensation, or the Old Testament. From this reference we understand that the truths of the Old and the New are being brought into light, and we are going to hold onto both, and from these we understand there is to be a great awakening among the Jews.

Many are fainting and are in fear because of the things which they see are coming on the earth. This needs no comment from me. The rich men are going from one country to another seeking for protection. One of them has recently built himself a concrete cavern down in the earth to hide away in from the storm which he sees coming. They realize that the "time of trouble" is here and nearly ready to burst forth in all its fury, and they are trying to escape. Then, again, we read that the powers of Heaven shall be shaken, ecclesiasticism will be shaken. That needs no comment. Are they not being shaken? Like the Pharisees of old they realize that they are going to lose their jobs, their salaries and their reputation. They say, We can hardly live now, with our small pew rent, circuses, suppers, etc.

When you see all these things coming to pass, lift up your heads and rejoice, knowing that your deliverance draweth nigh. The trouble is on us and we do not care how hard it is just so the Lord will polish us. When polishing a diamond if there is no special hurry the lapidarist does not have to press the diamond very hard against the wheel, and the wheel does not have to be turned very fast, but if there is need for hurry in the matter, then he presses hard and the wheel is caused to turn very fast, thus accomplishing the work in a very short time. Some of our brethren have had a long time in which to get polished, but we have but a short time, and it is needful for us to be pressed hard against the polishing wheel and the wheel must be turned fast, and so the thing for you and I to do as the Lord presses us hard and turns the wheel fast, is to be perfectly submissive in His hands and let Him polish us according to His own wisdom, and then there will be a place in the Kingdom for us.

Now coming to the last part, He is speaking to them a parable, "Behold the fig tree (not only the fig tree) and all the trees. When they now shoot forth, ye see and know of your own selves that summer is nigh at hand." Is there any sign of that today? Is it not a fact that the Jews are showing signs of life and are returning to Palestine? Is it not true that the Orthodox Jews have a common treasury in which they put a certain portion of every dollar, for the purpose of purchasing back Palestine? Is it not true that that land is returning to its former productiveness? We learn that of the population now there, over 75 per cent are Jews. So, as we see these different things coming to pass we know that the Kingdom is nigh.

It will not be long, thank God, before the Kingdom will be established and then the blessings of God will come to the whole world. It has been my ambition ever since I was a little boy to do something for somebody else, and now that I see the truth and the character that God will have in those whom He will permit to be of the elect Church, my highest ambition is to qualify for a place in that body where I can be a real help to the world, bringing them back into harmony with the will of our Heavenly Father.

May God help each one of us to remain in His hands until He has polished us and made us ready for a place in that Kingdom. Amen.

Discourse by Brother Daniel Toole.

Subject: "ACQUAINTANCE WITH GOD"



I WISH, dear friends, to direct your attention for a little while to these texts. Before we consider the words found in Ephesians 3:17, I wish to quote the two preceding verses:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named, That He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man." (Ephesians 3:14-15-16.)

For this cause -- "Since we heard of your faith in Christ Jesus, and the love which we have to all the saints" (Colossians 1:4) "for this cause I bow my knees," etc.

This calls attention to the fact that the people the Apostle was telling about were the people of God, begotten of the Spirit, and had already evidenced a deal of faith, and a considerable degree of love one toward another. Continuing, he says:

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him." (Ephesians 1:15-17.)

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." (Hosea 6:6.)

The Scriptures point out that God is the great Author and Ruler of the Universe, and that some day all the intelligent creation, in Heaven and on earth, will reverence, adore, obey and love the Supreme Lord of all. All who will not do this will have been destroyed. The important Scriptural command is that we are to "Love the Lord with all our heart, and mind, and soul, and strength," and "Our neighbor as ourself." Now, in order to love God with all our heart and mind and strength, it will be necessary for us to have a full and proper knowledge of God -- Therefore, the Lord has said, I desire mercy and not sacrifice; and the knowledge of God more than burnt offerings. In this text the prophet sets forth the thought of getting acquainted with God, or of having a knowledge of God, as being a more important one than sacrifice. From the construction of this text one might think that God did not desire sacrifice, but He does desire sacrifice. What, then, does the Lord teach in this passage? This, that before we can sacrifice acceptably, we must have the spirit of sacrifice. This spirit of sacrifice is love. If our sacrifices are not prompted by love, it will profit us nothing. We are to love the brethren to the extent that we will lay down our lives for them. We are to love the Lord so we will forsake all we have for Him. This love and mercy can only be developed by a close, intimate acquaintance with God, therefore, He puts this thought in very forceful language. "I desire mercy and not sacrifice; and the Knowledge of the Lord more than burnt offerings."

We find many Scriptures emphasizes this thought of getting acquainted with God :

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord." (Jeremiah 9:23-24.)

Again, the thought is emphasized in Jeremiah 2:13:

"For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns that cannot hold water."

Two evils -- (1) They forsook the Lord. (2) Hewed out cisterns that cannot hold water.

In what sense is God a fountain of living water? God is here using water as a symbol to express a spiritual truth. In what particular is water the fountain of life? In two respects: First, we cannot retain or continue our existence without water. We can retain our existence without hundreds of other things but water is absolutely necessary to our existence. And just as water is necessary to our continued existence so the knowledge of God is necessary to our continued existence. "Whoso findeth Me findeth life, and shall obtain favor of the Lord" (Proverbs 8:35). This text points out the fact that knowledge of God is really finding the way to everlasting life.

Again, John 17:3 says, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

But some say, I always thought that if I gained the proper character, I would inherit eternal life, but these texts say the knowledge of God is the way to eternal life, how harmonize these two thoughts? This text will harmonize them:

"But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Corinthians 3:18.)

The thought in this passage is that in order to inherit eternal life, we must become copies of our Lord Jesus Christ, we are to become character-likenesses of our Lord. The method of obtaining it is here pointed out, We all with open face behold, by knowledge, meditation and faith, the glory of the Lord -- the character of God -- the disposition of God, and are changed into the same image, disposition or character, even by the assistance of the Spirit or energy of God. Therefore, if you are hungering and thirsting after the righteousness, mercy, love and pity that prompts all the Lord's conduct, if you long to have the same disposition of purity and holiness that He possesses, you will gain that character by beholding through faith and the eyes of your understanding, the glorious disposition or character of God.

As we behold all the beauties of His character, there comes into our hearts a constantly increasing desire for the same in us, and as this desire increases, we will be more willing to submit to all those experiences and providences that make that character our very own. So we see that by beholding,

we are changed and we can behold in the sense of appreciating the glorious character of God, only as we obtain a full and personal acquaintance with Him. Thus, then, is the knowledge of God the way to eternal life.

Water is also a fountain of life in the sense that our happiness and comfort depend upon it -- perhaps there is nothing that our happiness or comfort depends upon so much as upon water. Many other things will bring you happiness, and, you could have all these other things at your disposal, but without water, all these things would fail to give you happiness. Imagine yourself in that state! Why, you say, I could not have any happiness with my music at the piano, or in my automobile if I were dying with thirst. Yet, you could be measurably happy without these things, if you have the water to quench your thirst.

God created us with a capacity for loving God and with a capacity for appreciating His love. So long, therefore, as we lack a proper knowledge of God and are out of harmony with Him, we cannot love Him to the full or appreciate His love and as a result, we will not have the happiness we desire and that which He wishes us to have.

The prophet said, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness" (Isaiah 55:2).

You see, they were dissatisfied, they did not know that an intimate knowledge of their Creator was the source of happiness, and had been seeking happiness by their money and labor without success. On the contrary note what David says, in Psalm 63:5-6. "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips; when I remember Thee upon my bed, and meditate on Thee in the night watches." When is it that he praised the Lord? When he meditated upon the Lord -- that is when his soul was satisfied, that is when he praised the Lord. By his meditations he gained a personal knowledge of God that satisfied. So then, it is true that God is a fountain of life to us, just as water is a fountain of life to us.

"My people have committed two evils." All the others are just the result of forsaking the Lord and of going to the wrong cisterns. Some people think, "This is the trouble with that brother or sister." Others say, "No, this is the trouble.* etc, but they are both wrong. The trouble is that the brother or sister has gotten away from God.

On the banks of the Jordan, before Israel passed over to take possession of the promised land, Moses spent some time reviewing the experience of the children of Israel while in the wilderness. He reminds them of their temptation and sin at this place and how many were destroyed for it, also their sin at another place and how many were destroyed, then adds, in Deuteronomy 4:4, "But ye who did cleave unto the Lord your God are alive unto this day." Those who by an active faith knew the Lord and clung to Him, were able to turn down all temptations and remain loyal to Him. Nearly all our experiences of sin and failure are the result of not knowing or forgetting God.

"They that be far from Thee shall perish; Thou hast destroyed all them that go awhoring from Thee" (Psalm 73:27). That is a wonderful and arousing statement.

Are we any surprised now when the Apostle Paul tells us in Hebrews 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

Are we surprised at the statement of Barnabas (Acts 11:23)? "Who, when He came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." Let us keep close to the Lord and not get entangled with other things.

Two evils; they have "forsaken the Lord," and "hewed out broken cisterns." The fact that there was a broken cistern implies that there was a good one. What was this wonderful cistern? Might we not say, dear friends, that it is constructed of the various truths contained in the Scriptures? God can be revealed somewhat through nature, but we do not have Him revealed through nature, until He has been revealed to us through the divine revelation. Therefore, the various doctrines and truths in this Bible are, so to speak, the bricks of this great cistern harmoniously fitting together so as to unfold and reflect to us God Himself. Let us think of all the miracles that are recorded and note how they be-come bricks, as it were, in the cistern, to unfold, reveal and reflect God to our minds and hearts. Call to mind and meditate upon that miracle of "turning the river into blood." Could you have stood there and seen that great stream turned into blood after Moses addressed Jehovah, you would have realized, with wonderful assurance, that, beyond your eyes and ears, there was a great living intelligence. You see, it is through these miracles God reveals His existence, His personality, power and wisdom and can you not see that if we were to spend considerable time in thinking about or meditating on these miracles, we would have an ever-increasing appreciation of the Lord's personal existence?

So we find other truths revealing other characteristics. We wonder if God is faithful? We see unfaithfulness all about us. Man is so unfaithful; he makes promises and in a few days breaks them; then we wonder if GOD is faithful, if we can trust Him any better than men. If God had not revealed to us through His word His faithfulness, we could not trust Him, but He has. He has had such experiences with His ancient people as to continually unfold, reflect and reveal to our understanding His great faithfulness.

An instance of God's faithfulness is manifested in His dealings with Abraham. God told Abraham that his seed should sojourn in a strange land 430 years, and then He would bring them into their own land. Did God prove faithful? Listen. At the end of 430 years, even that self-same day, all the hosts of Israel went out from Egypt. Exodus 12:41. God kept His promise to the very day. Don't you think God can be depended upon? Many of God's dealings with man, recorded in the Bible, thus unfold His faithfulness.

Likewise there are truths or bricks which unfold God's Justice, Wisdom, Love and Power. So then we see truths and doctrines constitute a cistern through which God is revealed to us.

Now, dear friends, just as a cistern is of no value unless it contains water, so likewise these truths would be of little value to us unless we become acquainted with God through them. I once asked a brother how long he had been in the truth. He replied twenty-three years. You, no doubt, understand and know the Lord much better now. He hesitatingly replied, "I hope so." Had a cistern for twenty-three years and only hopes he has had a drink. The Lord has led us to a perfect cistern. Let us see to it that we become well acquainted with God.

"My people forsook Me." They allowed their minds and hearts to be drawn away from God, and then they forsook the cistern. You can depend on holding the truth as long as you hold onto God.

Now, you see, that is why the Bible Students emphasize the study of the Scriptures so much. They recognize that a Christ-like character is obtained through the knowledge of the Lord, and an acquaintance with God comes through the knowledge of the truth, therefore, thorough Bible study is necessary. As Bible Students, we want to teach all how to get this perfect knowledge of God, by teaching them these truths, through which He is revealed. Oh may we co-operate with Him, in the study of the Word so we may find out all these glorious qualities of God's character and be made like Him.

We are not surprised now that God would speak through the Prophet Job, 22:21, "Acquaint now thyself with Him, and be at peace; thereby, good shall come unto thee." That is just about what we would expect to find somewhere in the Bible. We begin now to realize some of the blessings that would flow through this ever increasing knowledge of God.

How shall we become better acquainted with God? The first important point leading to this important knowledge is desire. God has provided every means and He will give the wisdom to use the means for obtaining this nearness to and friendship with God. It would be of no use to show us how to become better acquainted with God unless our desire would prompt us to seek and obtain it by the use of the means.

At one little class, I gave a lesson on "How to pray," and noticed they took no interest in it. At the close they said to some of the neighbors, "Come tonight, I think it will be more interesting." They were contented, you see, with formal prayers. What I should have done was to have shown those people that they never really prayed in their lives. Then, if I had told them how to pray, they would have opened their ears with intense interest, for they would have desired to know how to pray. You have to desire a thing before you put forth the proper effort to get it. When we desire knowledge of God, as did David, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God" (Psalm 42:1) -- When you come to the point where you see the value and importance of it, and believe it attainable, then you will seek to obtain it.

So the Prophet in Jeremiah 29:13 says, "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." The same thought is also contained in Proverbs 2:1, "My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding! if then seekest her as silver, and searchest for her as for hidden treasure; then shalt thou understand the fear (reverence) of the Lord, and find the knowledge of God."

When we desire it and seek after it as the thing which we must have, God can easily lead us to see every little step leading to it. So let us ask God to teach us how to desire it and seek it above all earthly things.

Having come to desire the knowledge of the Lord, and having set out to seek it with all our heart, we might note some further directions. Seek Him by the more full understanding of His glorious truth. Since God is revealed in His Word, let us read and study the Word with the desire for a better knowledge of God. Let us definitely ask God that while reading these Scriptures we find Him revealed in them.

Let us also seek to find God in the Divine Plan of the Ages. About a year ago, having met with failure in over-coming some difficulties and having tried every way I knew of without success, this thought came to my mind: Suppose you quit trying to overcome these so hard and seek for a better knowledge of God, and as you attain that, you will attain a power also to overcome this fault. So I did, and as I succeeded in finding God, I found more power for over-coming. I made it a special point to seek a revelation of God in the Scripture Studies, and what a revelation of Him I found there!

A sister had a deal of trouble in loving Brother Russell, notwithstanding she had read the Studies. She was told that Brother Russell would be at Cleveland on such and such a date, and if she would hear him, she would have no trouble in loving him. She went, heard him and admired him more than before, but she did not have the fervent love that she felt she ought to have. She then thought she would read the Scripture Studies again to become better acquainted with him, and so she read and read, and the thought dawned on her mind, Why, Brother Russell is not here! What a wonderful spirit of humility in a man who can write such books and completely hide himself, and she said, When I saw the humility manifested there, my heart went out with almost overwhelming love.

While we cannot find Brother Russell in these Scripture Studies, we can find the Great Author in them, which only goes to reveal how in these glorious truths His glorious self is revealed, and if we read them from this standpoint -- of seeking to become better acquainted with God, seeing therein His glorious character revealed -- we will get the greatest blessing.

So we are to seek God in His Word, and in the aids which He has given us, and then seek God in meditation. The prophet said, "My soul shall be satisfied when I am thinking upon the Lord and meditating on Thee in the night watches." Psalm 63:3-6. Get your thoughts stayed on God, and you will not be thinking half so much about others. Meditate on God and get acquainted with Him.

Further, through prayer -- have lots of dealings with Him in prayer. Take Him into your daily experience and exercise faith in Him day by day and the more you do exercise faith in Him the more you will make possible greater revelations of Himself to yourself.

Finally, we can become acquainted with God, through His Spirit. The Apostle says He will "give us the spirit of revelation in the knowledge of Him." Ephesians 1:17. Of our-selves alone we could not attain this knowledge, no matter how much we studied, but God has given us His glorious holy Spirit. You remember how they built the Temple in the past; the different parts of the Temple came together without the sound of a hammer -- God so operated on their minds as to enable them to do that great work. But, dear friends, that same holy Spirit operates on us so that day by day, we can more and more have God revealed through the Word. So the Apostle says in 2 Corinthians 4:6, "God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face

of Jesus Christ, but we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

Don't forget that God has committed to us these promises for a great work. Yield yourselves heartily to the work that God, through the power of His holy Spirit, and the operation of His Word, is going to carry on in you. Give up everything that hinders this acquaintance with Him.

"Acquaint now thyself with Him, and he at peace; thereby good shall come unto thee." (Job 22:21.)

Discourse by Brother J. F. Emerson.

Subject: "THE MYSTERY OF CHRIST"

DEAR FRIENDS: As this is Kingdom Day, I am expected to talk something about the Kingdom.



We are already in the seventh day of this convention, and also in the Seventh Great Creative Day, as it were. The dear brethren have been telling us about the Kingdom, and I have listened with pleasure and profit to the explanations of how God has formed the great Plan.

We wish to take up this morning, "The Mystery of Christ," which is a great mystery to the world, for very few people understand it. Our dear brethren have shown us that Christ is not one member, but many, and when all are selected then the marriage of the Lamb will take place, and then, "Whosoever will may come and take of the water of life freely." But now, "No man can come unto the Son except the Father draw him." So we see why it has been impossible to convert the world up to the present time. Our Savior said that no man can enter the strong man's house except first he bind the strong man -- Satan. Satan has been deceiving the hearts and minds of the people; therefore, the first work of the Savior will be to bind Satan, so that he shall deceive the nations no more till the thousand years are ended.

Dear friends, we are called to be the Bride of Christ, and we sometimes wonder why the Bride of Christ should be selected from the human plain, the lowest of moral intelligence; and, furthermore, from a class under the condemnation of death. They had to be redeemed at such great cost God had to give His only begotten Son to die for them. Yes, dear friends, why is this?

We are told that Christ is to be the Second Adam, and as the Church is to be the Bride of Christ, she will be the second Eve, the second mother of the race. We understand that God has great sympathy for the world and that He likens His love to that of the love of a mother, for He will not forget His people. When we look down into the future and behold the great provision God has made for the human family, we can realize more fully what this love is. Jesus was willing to leave the spirit plain, the one next to the Divine, to give his life to redeem his brethren -- you can see love there.

When Father Adam saw that his bride must die, we can see how he was willing to go down into the earth to die with her; and now, we see Jesus coming down from Heaven and dying for His Bride and that He is to be the Everlasting Father, with the Church as His Bride, the mother of the regenerated world. You and I know that there is no love like the love of a mother, full of tenderness and sympathy.

Why necessary for our Savior to leave Heaven and come down to earth? We understand that there are four ways of gaining knowledge: intuition, observation, information and experience. Intuition belongs only to God, so Jesus came down to earth that He might through experience be touched with the feeling of our infirmities.

But He was perfect, and do you realize, dear friends, that He took His life in His hands when He came down here and was born of a woman, in the same environments as the human man? He had just the same rights as His mother. This was illustrated or exemplified in Ishmael and Isaac, where the first was the elder, but he could not be heir, because his mother was a bond servant. Therefore, having the same father, there was a difference. So when our Savior came down, He had just such rights as his mother, no more and no less, but He was born under the Law and that was the way of escape. He would have died like others were it not for this way of escape, through the keeping of that Law. The Jews were given the opportunity first, but there was no man able to give himself a ransom for his brother or to save himself. The law was a school-master to bring them to Christ. They could see that the "Seed" that was to bruise the serpent's head was not to come from fallen man. So we read that His soul was in jeopardy: "My soul is continually in My hand; yet do I not forget thy law." (Psalm 119:109.) No, that Law provided a way of escape from the death around Him. We know that our Savior kept that Law perfectly, and God was therefore in duty bound to keep His part. Our Savior had a right to life and so He could say that no man had a right to take His life from Him; "I lay down My life that I may take it again," (John 10:17). So we see that our Savior was willing to leave Heaven and come down here for His brethren, and not only for those, but for all the children that should he saved. How loving it was! It was necessary that He should have this experience in order that He might be touched with the feeling of our infirmities. We know, dear friends, that while we may see suffering, if we have not had experience with it, we cannot sympathize with those who are suffering. So it was with our Savior, after his consecration, He began to lay down His life by taking upon Himself the sufferings of the human family, and every one that He raised from death or healed, it was by reason of virtue going out from Him, bringing life and health to those to whom He ministered. So we understand that was the reason He was not able to carry His cross three and a half years after His consecration -- He was as perfect as Adam. Note the great love of God and His dear Son! We remember that He came, not only to keep, but to fulfill the Law, to carry out all the different features, and that meant death as the antitypical bullock, and as we remember, back in the type, if the sacrifice made by the High Priest had not been perfect, he would have died as He went under that wail. Thus we realize how it was when our Savior cried to Him who was able to save Him from death, and that He was heard in that he feared. Yes, and then He had to pass through other terrible experiences, the death of the cross, and He said: "If it be possible, let this cup pass; nevertheless, not My will, but Thine, be done" So when you and I, as footstep followers, cry: "Let this cup pass if possible," we have one who can sympathize with us, knowing just how we feel, and will plead our cause as our great Advocate.

Another experience He had, on the cross, when the time had come that death must take place, He said: "My God, My God, why hast Thou forsaken Me?" Don't you think He can now sympathize with Father Adam when he was driven out of the Garden of Eden? Yes, and our Savior can sympathize with all the children of Adam.

You and I, called to be the Bride of Christ, must pass through similar experiences that we, too, may be touched with the feeling of the infirmities of others. If it was necessary for Him who was perfect, is it not necessary for the Bride of Christ to suffer also? Why call her the brethren, or mother? Oh, who is it that sympathizes as does the mother? It is because she is most intimately associated with the little one's life. That is probably the reason why the brethren being selected from the human race. How can an angel sympathize with the human race? O, dear friends, even our Savior cannot sympathize with the poor world in the same sense that the Church can. Can you and I do God's will perfectly? No. Why? Because we are horn in sin and shapen in iniquity, and the things that we would do we do not do.

If God had taken the Bride class from the spirit plain, they would have had to come down to be touched with the feeling of the infirmities of others, pass through all the suffering and dying. Why not take those already passing through these experiences? Yes, dear friends, we are passing through these experiences of life, so that when we sit upon that Throne of our Savior, we will realize that we are a miracle of His grace, that we never got there of our own selves. God has thus provided a way so that every one of Adam's children will have a full, fair opportunity to be saved, with all the help necessary.

Now, the Lord is selecting His Bride, and not everybody is called. When you and I went out to select a bride, did we ask the first woman we met? No. Why? Because we thought she might say, Yes, and that would not be according to our wills. We were careful because we wanted a wife according to the ideals of our minds; we wanted one who would be loving, kind, gentle, etc. Do you suppose our Savior would be less careful in the selection of His bride?

After we had asked the young lady and she had promised, did we marry her that same day? No; we waited a little while. We watched to see how she conducted herself in our absence, whether she received the attention of others during our absence just as she did ours when we were present. Then if we found that she did, I think that we would consider it a sufficient excuse to break the engagement unless she reformed; otherwise we would not feel obligated to accept her as our bride.

Dear friends, you and I are being watched, too. Dear brothers, I would ask you, when you went out to select your bride, did you tell her and tell others to tell her that if she did not become your bride that you would torture her? O, no. Why not? Because we would never expect to get the bride we desired. What did we do? We did the same as our Savior did; we made exceeding great and precious promises, and I suppose, in our weakness, we made promises we never did nor could fulfill, but we loved the young lady and wanted her to be our bride, and so made her these promises we were not able to keep, but our Savior is able to fulfill His promises made to His Bride. Do you remember that great promise where He said, "To him that overcometh will I grant to sit down with Me on My throne, even as I overcame and am sat with My Father in His throne." (Revelation 3:21.) Perhaps if our earthly father had been wealthy, we might have told our prospective bride, but we would not have told her that it was all mortgaged, but our Savior is able to fulfill all His promises,

but suppose it were true that we were to be heirs, we must wait a certain time. We would say to our prospective bride, if we were honest, now sit down and count the cost, I will not at once be able to provide these things, but see if you are willing to do this and wait for the fulfillment of the promises. That is what we should have said, and that is what our Savior said. He said that the earth is to blossom as the rose, that He will make it glorious, but that these heavenly promises are far above the earthly, that eye and ear hath not seen nor heard them, but it is a matter of faith. Do we believe these? We must wean our affections from these and place our affections upon heavenly things. If we love father or mother or anything else more, we are not worthy of him.

O, dear friends, if you and I could realize that we are on trial at the present time, that our Savior is watching us to see how we are fulfilling our covenant of consecration, would we not be willing to wean our affections from these earthly things, and place them upon the heavenly? He permits us to be tried and tested for He will have a tried people, to prove whether we love Him and the promised Kingdom and the promise of being the mother of the world, whether we love them more than our earthly homes.

Now, we would say this, dear friends, that we are passing through these experiences at the present time that we might be touched with the feeling of the infirmities of the poor human race. Are we, dear friends, murmuring or complaining? "All things work together for good to those who love the Lord." Yes, we are passing through these things that we might have developed in us the fruits and graces of the Christian character. Why does the mother have the most patience with the child? Because she loves it so much. Who would be bold enough to come to the mother and accuse her child? She will defend it. If you say it has done some-thing wrong, she will say it is because of the bad influence of the children it was with. If you prove that the child was wrong, she will say: just like its grandfather or father, the child is not so much to blame. If it is a little girl, she will say: O, I remember when I was a little girl, I used to do the same thing, and mother did the same thing; I can't blame her much; of course, I will have to correct her some -- she smoothes it all over. That is the mother heart.

Then you remember how loving the mother is, and in her weakness and lack of knowledge just how to conduct the training of her child, if the child is disobedient, she will threaten it with punishment, and then, rather than do it, she will say: I will tell your father when he comes home. The child begins to think that the coming home of that father is something to be dreaded, but when the father comes home, does the mother tell him? No. Why? Because she is afraid of that heavy hand, because it might punish the child too severely, and yet she does not want to punish the child. The father comes home, and if she does tell him, she explains and says, the poor little children, they are all tired out, this one has the tooth-ache, and this one the stomach-ache. Well, he says, I suppose we must be patient with them. Well, you know how it is these long summer days, the mother is tired out, and after supper they all want to sit tip as long as the rest. The mother has so much work to do looking after the affairs of the household, so she says, Now, children, go to bed. They don't go. A great many mothers have a little switch laid away so that if they do not go, she can use it if necessary, so she goes and gets the rod, and being weary herself, she lays it on pretty hard, especially when she realizes how had they have been. They go to bed and the mother goes on looking after the household affairs, but what is she thinking about? She is thinking about the little child that went to bed crying. She says to herself, I whipped it too hard, I ought not to have done it, and she thinks about it until time to go to bed. Can she go to bed without going to see the little one?

Mothers, could you do that? When you go and open the door and hear it sobbing and crying in Its little sleep, does the mother punish it more? No; she goes and kisses the child, and possibly she turns down the bed covers and sees the stripes on the little legs. If the tears had not come before, they do now. Does she whip the child any more? No; she kisses it a little more. The mother's love punishes to correct, but in her weakness she punishes too much or perhaps not enough. O, that is the mother heart! And then if the child comes to the mother and says: Mamma, I am sorry I did this, I will never do that again if I can help it, does she punish it more? O, no! she kisses away all those tears and promises if she will do better she will not punish it any more, but explains that it must have a character and if it grows up bad it will suffer and people will not like it; so, if the little girl is bad, she will have to punish her. O, that is the mother heart, the kind the Father is looking for in those he is calling out in the present time.

Sometimes in the family there is a little child that seems different from the rest; it is more difficult to care for and correct and bring into harmony with the family discipline. She has to whip it more and it suffers more in consequence. Does the mother love it less? No, she loves it more, because she realizes that it was born with that disposition, inherited it from the father and mother, and they realize that the child is not so much to blame.

Do you suppose that if we were selecting a bride and were engaged to the young lady and should call at her home and saw how she was treating her brothers and sisters, would that carry any weight with us? Or, if we found her loving, sympathetic, etc.? Would you say, O, that is the kind of a bride I want. But, suppose she was cross, and punished her brothers and sisters, and suppose we heard her talking about them and say, If I had the authority I would brain you -- we would not want her to be the mother of our children. Now, dear friends, there are a great many people who think they are called to be the Bride of Christ who say that all the children of Adam who are not of that class are to be tortured, and that if they had the making of the place, they would make a place where they would be tortured throughout all eternity. Do you think the Father wants such to be the Bride of His Son?

O, dear friends, let us think about these things; let us purify our hearts and get into a condition where we can accept the leadings of the Heavenly Father and rejoice in our experiences, because they are necessary to develop the spirit we must have to be the Bride of our Savior. When we look into the future and see God's great Plan, do we not thank God that these things are so? Do we not rejoice that the whole human family are to have one full, fair opportunity to be saved? If not, we are not one of those whom the Heavenly Father is calling. Let us prove ourselves to see if we are willing to leave these things and to set our affections on things above. The Lord wants a tried people, and we must do these things; we must make our calling and election sure with fear and trembling.

Some of us are rejoicing in the light we have, but, O, do we remember what the Apostle said, we might have all the faith and knowledge and understand all mysteries; we might sell our goods and give to the poor, and our bodies to be burned, but if we have not love it profiteth nothing.

You remember how the mother would sacrifice and pre-prepare for the needs of the little one, and if in the dark night she hears it crying and weeping, is not her heart touched? You know how, when it is sick, she is first to be up and last to go to bed; and, dear brothers and sisters, you and I are here with

the other members of the Body of Christ, let us see what spirit we are manifesting toward them. He says that as we do to one another, He will reckon it as done unto Him. Do you realize that now is the time of selection; we are now in the beginning of the new dispensation? We are in the crucible and the testings are more severe, and it is more necessary now than ever to have on the whole armor -- "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." (Psalm 91:7.) Who shall be able to stand? Let us examine ourselves to see that we are manifesting the right spirit. Many will come in that day and tell of the mighty works they have done, but the Master will say, "I never knew you." Dear friends, it is not what we accomplish this side of the veil spreading the Truth, but it is the spirit of love that is developed in those who are led by the spirit of love.

Do we realize how short the time is, and that our Savior is here at the present time, that He is the Master Reaper, and that we must thrust in the sickle because the fields are white and the laborers few? "He that reapeth receiveth wages and gathereth fruit unto eternal life." O, if we reap not then is there no promise for us? Some say they cannot do any great thing. Well, you can do some little thing. The material for this harvest work is provided in such a way there is something we can all do, no matter how weak you are physically, but if spiritually weak we might not be able to handle it. Let us examine ourselves, for the time is short and we are seeing fulfilled before us the things which our Savior mentioned would take place at His second advent.



TORONTO, ONTARIO CONVENTION

JULY 20-27, 1913

THIS convention was composed of Bible Students from Canada and the United States, about 600 from each, making a total of 1,200, just enough to make the fellowship especially enjoyable. The tie that binds our hearts in Christian love was all the more appreciated because of much opposition from outsiders who had become incensed against our dear Brother Russell. On the lawn in front of the Auditorium were several opposers, bearing a large banner, on which stood out prominently "Russellism, Millennial Dawnism, Doctrine of Devils," and other disparaging matter. They had tracts to distribute and seemed desirous of entering into argument. We were all advised to leave them strictly alone, which we were pleased to comply with. Subsequently the Police Department drove the would-be opposers away, basing their action upon the possibility of trouble arising if they should thus remain. Of course, they did not know our people. We have no doubt that our Father can make even the wrath of Canucks to praise Him.

It was proposed to hold the baptism service out in the open, but rumors were received that the opposers intended poisoning the water, so the plan was changed, and the immersion service was held in one of the church buildings, which was kindly loaned for the occasion.

The following clipping from the Toronto News of July 25 speaks for itself :

(Press Comment.)

"RUSSELLITES" NOT DISTURBED

But Opponents Are Conducting Active Campaign Against "Students"

Quiet, earnest attention featured this morning's meeting of the International Bible Students' Association in the Horticultural building at the Exhibition grounds. It was "Harvesters" day, and many of the colporteurs gave evidence of their work in spreading the Russellite literature.

THE OPPOSITION.

During this week the activities of the Toronto anti-Russellites have not been confined only to Toronto, but anti-Russell literature has been sent all over the world to different secretaries of that movement, according to Mr. Philip Sidersky of Baltimore, a member of the National Federation of Gospel Missions.

Mr. Sidersky and his associates complain that the arrangements for this week's convention of the International Bible Students' Association were kept in the dark from the general public in order to

mislead the anti-Russellites, and the latter have been withholding publicity of their movements from the public press for the reason, they claim, that the Russellites have spies watching every movement they make.

The anti-Russellites here feel that they have not been justly treated by those who have charge of the Exhibition grounds, for, while they have been prohibiting from giving out Biblical literature, Pastor Russell's agents have given out very extensively Russellite literature at the Horticultural Hall.

A petition is now being circulated. which will be sent to the Mayor, protesting against the manner in which the Horticultural building was secured by the Russellites, which their opponents declare to have been done by misrepresentation.

Brother A. I. Ritchie served as Chairman throughout the Convention, and his services were much appreciated. The Convention was held in the Horticultural Hall and made an ideal place for such a gathering. There were about twenty-five speakers on the program, and, as a result, many helpful thoughts were given to the friends to take home and meditate over. Of course, we are not able to report all, but we do report sufficient to make one feel the had been at the Convention, and the fact that you can read them over many times, while, if at the Convention, you could hear them only once, more than makes up for those we were not able to procure.

Discourse by Brother Benj. H. Barton.

Subject: "PRAISE"

Very appropriate to Reunion Day have been the many references by the various brethren who have preceded me to our union with Christ.



Our remarks will also follow this same line. We call your attention to the words of Psalm 139, verses 14, 15 and 16. "I will praise thee, for I am fearfully and wonderfully made; marvelous are Thy works, and that my soul knoweth well. My substance was not hid from Thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned when as yet there were none of them." (Psalm 139:14-16)

This passage has furnished the text for many, many sermons. The usual application has been on this wise -- that the Psalmist was here referring to the marvels of the human body, the wonderful organism, and the beautiful harmony with which all of its parts act together. If we were to take a few statements from these verses, they might seem to sustain this significance. When he says, I will praise thee, for I am fearfully and wonderfully made, surely that is true of the human body. When he says "marvelous are Thy works and that my soul knoweth right well," we could not doubt the fitness of applying that to the human body. But we are learning that we are not justified in making any application of a verse in the Bible unless that application would agree, not only with isolated parts of that statement, but with the context as well, and, when we consider the context here, we are satisfied that no reasonable application could be made to the human body.

When we read, "my substance was not hid from Thee when I was made in secret, and curiously wrought in the lowest parts of the earth," it is quite evident that the last part of the verse does not apply to the human body, unless it could be true of some one born down in a coal mine. When we read, "in Thy book all my members were written which in continuance were fashioned, when as yet there was none of them," we cannot imagine this to relate to the human body; that God had a book in which he wrote down, two eyes and two ears, eight fingers and ten toes, etc. It seems to me there is some deeper some greater and more important significance to these words than that.

We understand that the significance of these verses can only be grasped as we begin to understand something about this wonderful union with Christ. We do not always mean the same thing when we speak of the body of Christ. Sometimes when speaking of the body of Christ we mean the human organism that Jesus possessed while here on earth; that body which he sacrificed in our behalf; that body which he made an offering for sin. That is very properly spoken of as the body of Christ. In the second place, we sometimes use the expression to describe the glorious body Jesus has had

since his resurrection, his heavenly, spirit body, that body which enables him to be the express image of the Father's person, the divine body. Then we sometimes use the expression, body of Christ, in a mystical sense, not referring to the physical body which Jesus had and which was crucified upon Calvary, nor to the spiritual, heavenly body which he has had since his resurrection; but to those who in a mystical, figurative sense are represented as constituting his body because they resign self, their wills, their lives to Him, desiring henceforth to do what he would have them do and to be what he would have them be.

We find this thought running through the New Testament writings.

Remember how the Apostle Paul, before his conversion, was on the way to Damascus to apprehend the Christians there, and how there shone about him a wonderful light, above the brightness of the sun at noonday, and he heard the heavenly voice saying, "Saul, Saul, why persecutest thou me?" You remember Saul cried out, "Who art thou, Lord?" And the reply was, "I am Jesus whom thou persecutest." We remember also the Apostle's words, "Lord, what wilt thou have me to do?" The Apostle might have answered something like this, "Well, Lord Jesus, this is a surprise to me. I heard that you had been crucified and buried and that your disciples circulated the story that you had been resurrected, declaring that you ascended to the right hand of the heavenly Father. I thought it was a mistake and that they were impostors. I am glad to recognize you as my master, but, O Lord Jesus, there is something strange in the remark you have just made to me. You say, 'Why persecutest thou me?' Jesus, I have never persecuted you. You know that while here on earth my hand was not put forth in any attempt to injure you. It is true that, since your death, I have been persecuting some of those exercising faith in your name, some of those preaching your doctrines, but, Jesus, I never persecuted you -- why charge me with that."

I can imagine Jesus responding if Saul had made such a statement, "Why, Saul, do you not know that every one who has accepted me as their Lord and Head, and who have been willing to follow in my footsteps, have become a part of me? Do you not know that since they surrendered their own wills, their lives, their privileges, they have become absorbed as a part of me, and whoever persecutes them persecutes me? Saul, it is not Stephen and those other disciples, but me you have been persecuting." Practically this same thought was expressed by Jesus on another occasion, when he said, "He that receiveth you receiveth me."

It seems, dear friends, that the force of this statement by Jesus never left the Apostle Paul, and his writings are permeated with the thought of the union of believers with the great Lord and Master. He declared, "I live, yet not I, but Christ liveth in me," the thought being that believers become a part of Christ, and the spirit of the Master works in these. This thought is expressed in great detail by the Apostle in the 12th chapter of 1st Corinthians. He there refers to Christ as the head and the church as the members of His body, and he says elsewhere that Christ is the head of the church which is His body.

Again he says, "Ye are the body of Christ and members in particular." In this 12th chapter of 1st Corinthians referred to, the Apostle, by various comparisons and illustrations, endeavors to impress this idea that Christ is the head and the church His body.

I would understand, dear friends, that is one reason why the Apostle changed his name from Saul to

Paul. In the Hebrew language, where we speak of the initial letter of a name or word they would call it the head. As we read in Genesis that in the beginning God created the heavens and the earth, the same word means both head and beginning. So the letter S at the beginning of Saul's name was really the head of the name. Shortly after his conversion he cut that S off and put P in place of it. What was his object? I imagine the Apostle wanted to show that he had a new head. I can imagine him meeting a former acquaintance who would say, "How are you, Saul, glad to see you. It is quite a time since I met you." And the answer would be, "I am not Saul, I am Paul." "What, are you not the man who used to live down at Tarsus?" "Yes, I am the same one." "Well, your name was Saul there." "Yes, but it is Paul now." "What made you put a new head to your name?" We imagine he would say, "I have not the same head that I used to have. I had a head of my own, desires, ambition and hopes of my own, but it is all changed now. Jesus Christ is my head, and the one I look up to as a member of his body, to indicate which I have a new head to my name."

This, then, is the thought which we find in so many statements in the New Testament. For instance, in Revelation 20:4 we read, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God." Did he refer to actual decapitation? We would not think so. If so, Stephen, that noble Christian martyr, was left out of that class, and all others not actually beheaded. It would not include John and Peter. We only for a definite fact know of two Apostles who were beheaded -- namely, James and Paul. Surely this statement by the Revelator does not mean that all others except Paul and James are omitted. We do not think this refers to the taking of the literal head from the body by violence, but reference is made to those who in this figurative sense behead themselves by giving up their own heads and taking Jesus for their head, that new head, that wonderful head. It is such who are to reign with Christ in due time. This relationship is spoken of as the mystery in Ephesians 3, beginning at the 3rd verse, "How that by revelation he made known unto me the mystery, as I wrote afore in few words, whereby when ye read ye many understand my knowledge in the mystery of Christ." (Ephesians 3:3) He refers to a certain mystery about Christ and wanted them to know the special reason why he had such knowledge in this mystery, the reason being that God has granted him some peculiar and wonderful revelations upon the subject. Those began when Jesus intercepted him on the road to Damascus, and he shows how in other ages this knowledge was not made known, as it was then being revealed to his holy Apostles and prophets by the spirit. People in other ages had known something about the coming of Messiah, but they did not understand this matter, that those who would follow in the footsteps of Jesus would now have fellowship in this Christ. This was not made known in other ages, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.

Coming to the 9th verse, we read, "and to make all see what is the fellowship of the mystery which from the beginning of the world has been hidden in God." (Ephesians 3:9) We see, here is a great mystery which many professing the name of Christ know nothing about. Some tell us there are no mysteries in the Bible. Any who say that cannot have studied the Bible very seriously or carefully, or exercised his reason in doing so. The Bible is full of things about this mystery.

In the next chapter, the 2nd of Ephesians, verse 15, he tells us that Christ is "to make in himself of the twain one new man, so making peace." (Ephesians 2:15) Christ was going to make in himself a new man. What could he mean by this? There is a peculiar thing about this new man. It was going to be a new kind of man; a man made up of many individuals.

"The twain" refers to two classes -- namely, those following in the footsteps of Jesus from among the Jews, and a second class who would become his followers from amongst the Gentiles -- and of these twain he would make in himself one new man, thus making peace. While spoken of as one individual, yet many individuals compose this new man. Jesus is the head and the church the members of the body. The Apostle speaks of this again the 4th chapter of Ephesians, verses 11 to 13, saying, "And he gave some apostles and some prophets, and some evangelists and some pastors and teachers, for the perfecting of the saints for the work of ministry, for the edifying of the body of Christ." (Ephesians 4:11-13) The word edifying means to build up. The Apostles were provided for the building up, for the erection of the body of Christ, and this has occupied hundreds of years. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of ministry, for the edifying of the body of Christ, until we all come in the unity of the faith unto a perfect man." The thought is not that each is to become a perfect man, but the various members of that class are to be developed until together they all come in the unity of the faith, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Suppose, dear friends, we illustrate it this way: Imagine a great head held up, which will represent the Lord Jesus. Suppose we take a piece of flesh and stick it up near the head for the neck, and then we put on another piece on each side, and still more pieces, and put bones inside, and put in lungs and heart and blood vessels, and muscles, until we have a complete man. This is really the picture of the manner in which this new man is being built up, member by member. This picture the Apostles gives us as the work of the whole 1,900 years.

How appropriate that the head should represent Jesus. Then came the Apostles, then Stephen and Titus and others, all of these added to the body, and continuing until we are right near the completion of the body. The feet are nearly finished, and we are glad we are down where the toes are being put into place. Thus we see the Apostle's thought in the 15th verse of this 4th chapter of Ephesians, that we are "built up into him in all things, which is the head, even Christ." (Ephesians 4:15)

This proves to be a very appropriate figure. In the first place, we recognize the head as the superior member in the body. It controls the body, dictating what the hands shall do, and where the feet shall go.

So, in the body of Christ, Jesus is the head. Have you come to the place where the Lord Jesus controls and directs the entire course of your life? When you hear him say, love your enemies, do you love your enemies to the best of your ability? Because the head says so?

When he says, speak evil of no man, do you refrain because the head says so? Thus we have an evidence that we are members of the church which is his body. But, if you will not listen to the will of the head, but are saying, "I will do what I please; I do not care what the will of Christ is. I will do whatever will make me the most money, or what will bring me the greatest pleasure, whatever will make my life the most enjoyable," then you have no part in the body of Christ. Because, as the members of the body are subject to the head, so the members of this mystical body must be subject to their head also.

Every part of our body has its own particular place and work, as the Apostle shows in the 12th

chapter of 1st Corinthians. The hands have their particular work, the feet have their part to perform, as well as each of the other members, and so it is in the body of Christ. No two members in the human body fill exactly the same place, nor are any two members exactly equal in ability or capacity for performing some particular duty. So in the body of Christ. The Apostle says, "Now ye are the body of Christ and members in particular." You are a particular member, filling a particular place, while I may fill another.

The Scriptures declare that God has set each member in the body as it pleaseth him. If God would set the members as it would please the members, rather than to please himself, there would not be any body at all, just a big mouth attached to the head. We are glad that the Lord has placed the members as seems best. We are not all mouths, but each one has a proper place.

We note another lesson here. In the human body it is impossible for the members to obey the head perfectly, but the head is always ready to make allowances for their shortcomings and deficiencies.

Sometimes we have to address a letter to some one. The head says to the hand, Take the pen and write that address clearly and legibly, so the postman can read it without difficulty. The hand takes the pen and tries to write as best it can, but, when finished, it is almost indecipherable. Does the head say, "I am disgusted with those fingers; I am inclined to cut them off?" No, he excuses them, because the fingers wanted to write exactly as the head desired. Sometimes, when crossing a muddy road, the head will say to the foot, "Put yourself down in that dry spot," but it slips and gets into the deepest of the mud. Does the head say, "I will get a club and club that foot?"

No, the foot did not want to get into the mud, but tried to do as the head dictated. We are glad we have such a glorious head, our dear Redeemer; we are glad He knows our weaknesses; we are glad he is willing to make allowances when we come short.

Another thing, in the natural body all of the members join together to hold up the head that everybody may see it. We do not want to exalt any member of the body above the head. What would we think if we saw a man trying to hold his feet above his head. So in the body of Christ. The Apostle refers to this when he says some do not hold the head, implying that they do not hold it in a proper relationship.

I am also reminded that in the natural body there is no comparison between the members and the head. Neither the feet nor the hands, nor any other member, could be placed in comparison with the head.

There is not a man on earth versed in art who would for one moment consider it a subject for debate as to which is the most beautiful member of the body. So in the body of Christ. How we love to look at the one altogether lovely, the chiefest amongst the tens of thousands in the church! There is no comparison between him and his body. God has exalted him above his fellows.

Dear friends, we are also reminded of the fact that the whole body is judged by the head in a certain sense. If you meet a man, you judge him by his head. You look at his face, and, if you find he has a handsome face, if his head shows signs of intelligence, you say, what a fine man, what a noble, intellectual, cultured character he must have. You do not judge him by his feet. If you saw them,

perhaps they would be twisted out of shape and might have six or eight corns on each. And so, in God's arrangement, he looks at us in the face of Jesus Christ. We recognize what a wonderful head he is, and, as God sees us clinging to that head, it becomes an evidence that we would be perfect in every respect if it were not for the imperfections and weaknesses of this body we have at present.

We begin to see why the Lord uses this illustration, why he speaks of Christ and the church being bound together in this wonderful unity, because they constitute the Christ. It is the common thought that "Christ" applies merely to the Lord Jesus. It is true that Jesus was Christ, which means the anointed one. He is the one whom the Father anointed with that Holy Spirit in such a wonderful manner 1,900 years ago. He is the one whom the Father used in such wonderful ways in the past in the creation of all things made, and in still more wonderful ways has planned to use him in the future. When we consider the Bible carefully, we find that Christ sometimes applies to Jesus as an individual, but in other instances it refers to this man of many members of which Jesus is the head. We find that when the Bible uses the expression "Jesus Christ," it emphasizes the fact that Jesus, the individual, is meant, but where "Christ" is used alone it often means this company over which Christ is the head. We believe there are some places where the word "Christ" occurs without "Jesus," when the individual alone is meant, but we will find in quite a number of passages, where Christ occurs without the appellation Jesus, it has reference, not to Jesus alone, but to this company. For instance, in the 1st chapter of Colossians and 24th verse, the Apostle points out how we are to fill up that which is behind of the afflictions of Christ, for his body's sake. One may say, what is meant by that? This word, translated behind, means that which is lacking, that which is wanting, deficient. It is as though the Apostle had said, Brethren, there is something deficient in the sufferings of Christ which we have to fill up. Would it indicate a deficiency in the sufferings of Jesus Christ? No, there was no deficiency in the sufferings of Jesus Christ, for he finished the work which the Father had given him to do and suffered everything that he should suffer.

Where is the deficiency, then? If we turn to the prophecies of the Old Testament, we find references to the sufferings of Messiah, the Christ, which were not fulfilled in Jesus. We find quite a number of prophetic statements made relative to Christ which could not by any possible means be applied to Jesus.

When the Savior completed his earthly course by dying on the cross, there was a part of the sufferings of Christ left. How could this be?

The Old Testament prophecies had relation not merely to what Jesus would do, but to the Christ, Jesus and the members of his body. Jesus filled up faithfully everything that he, as an individual, was to suffer; he endured what he was to endure; there was not one thing lacking.

But something was lacking to fulfill what the prophets had written about the sufferings of Christ, and that was the part which the church, the body of Christ, is permitted to fill up, that they may also be finally glorified together with him. We see now that this word Christ has a most beautiful significance.

Let us view this from another standpoint. We find various characters in the Old Testament used as types of Christ. We find Joseph, Moses, Aaron and David were all types of Christ. Christian people of all denominations share this thought. There is not a commentary that we have ever seen, whether

Methodist, Presbyterian or Baptist or Lutheran, that does not present the thought that Aaron was a type of Christ. Let us note the 133rd Psalm, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." Who are these brethren who are to dwell together in unity? The followers of the Lord Jesus. These brethren love to sing, "Blest be the tie that binds our hearts in Christian love." We find unity nowhere else except among these followers of the Lord Jesus. There is always unity among these followers. It has not always been apparent because of their surroundings. There was unity between Martin Luther and John Wesley, even though living hundreds of years apart. Their situation in life was different, but, as we read the lives of both, we see they had the same spirit of devotion to the Father which the children of God had in the apostolic days, and which God's children must have today also. These are the brethren dwelling together in unity.

Unity is a very strong term. While there are many terms to describe relationship, no other is as strong. We sometimes use uniformity, harmony or co-operation, but unity is stronger than either. We might have a regiment of soldiers marching down the road, wearing the same kind of uniforms, keeping step to the same music, holding their guns at the same angle, and have a splendid exhibition of uniformity, but not necessarily of unity. Perhaps one soldier in the line so hates another who is marching by his side that he would like to shoot him if he had a chance. We have a band of music, all playing the same air, each bringing in his part at the proper time, and what beautiful harmony it makes! But there is no unity. Possibly, if you could know it, one of those musicians is anxious to finish the playing, so he may go to the bar room to get a drink of whisky, while another is anxious to get through, so he may go home and read his Bible.

There is not much uniformity in the members of the human body, but all are in perfect harmony, working together to accomplish a certain end. Likewise in the body of Christ. There is a oneness that binds them together as no one else upon the earth has been bound together, and that unity is what the Psalmist refers to when he says, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard (and to make sure that the real point shall not be missed he says it ran down upon the beard), even Aaron's beard, that went down to the skirts of his garments." Aaron is a type of all these brethren who are dwelling together in unity. He is not a type of Jesus, but of those brethren who dwell together in unity.

But you ask, Where do you see Christ in that picture? When the oil was poured upon Aaron, it was poured upon his head. The pictured transaction at Jordan, when the Holy Spirit came upon Jesus, who was to be the head of the Body of Christ. During the three and one-half years the spirit was running down over the head, our Redeemer.

The time when the holy anointing oil trickled through Aaron's beard represented the time from Calvary to the Pentecost. The influence of the Holy Spirit was concealed. As the oil came through the beard upon the neck, it represented the manifestation of the spirit at Pentecost. It has continued to flow down over the members of the body for 1,900 years and will continue until it reaches the skirt, or the last members. Then will come the time for the spirit to be poured upon all flesh.

This is suggested by the next verse, which declares that, after the oil has reached the skirts, it will

be as the dew of Hermon, as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for ever more. When that oil has reached the skirts of His garments, it will begin to drop off upon the earth (mankind) like a wonderful, fragrant dew. After the little interval of trouble, that holy influence will begin to be poured upon all flesh, and to those who avail themselves of the opportunities it will mean life for ever more.

Melchisedec was also a type of Christ, head and body, being both king and priest. In 1st Peter 2:9 the Apostle says, "Ye are a royal priesthood." We recognize that there is no royal priest pictured in the Bible but Melchisedec and this picture was given that we might have the grander conception of Christ, not only Jesus as the individual Christ, but the thought of a collective Christ of many members, to serve as king and priest.

I think sometimes this was what prompted the question of John the Baptist when he sent to Jesus from the prison. He knew that Jesus was the one whom God had promised. He had seen the Holy Spirit descend upon Him in the form of a dove, and heard the voice from heaven witnessing to that fact. He had most implicit confidence and faith in Jesus, yet he sent his disciples to ask, "Art thou he that should come, or look we for another?" Did this imply that John's faith was wavering? We think not. How shall we understand it? John, after being thrust into prison, began to think about the prophetic statements concerning Christ and began to note that there was something plural about Christ, instead of singular, and he wondered how it could be.

Could there be more than one Christ? From some Scriptures it appeared as though there would be more than one, and he therefore, sent to Jesus to inquire, "Art thou the one to come, or is there another Christ besides you?" Jesus did not at that time attempt to explain fully, for it would not have been possible for John to grasp the matter. He dealt with the question from the simpler standpoint. I cannot make myself believe there was any wavering of faith on the part of John.

We read the Scriptures that His name shall be written upon his followers. His name is Christ, and their name will also be Christ. If Jesus, the head, is Christ, the body will also be Christ. Suppose we were to ask the question, Who is that man over there? and one would reply, "His head is John Smith, but his body is William Jones." If the head is John Smith, the body is also. If the bridegroom is Christ, the bride will also be Christ.

But, some would say, would that not be a belittling of Christ to declare that Jesus will not be Christ alone, but there is to be a collective Christ? No, it is just the other way. The higher he can lift his followers, the more wonderful the results they can obtain through him, the more the wonderful will be the power and influence of His work. It seems strange that so many have so little confidence in the power of Jesus' sacrifice, failing to see that it is sufficient to make possible the high exaltation of the church.

Many things which the prophets declared Christ would do have not been done, because Christ has not fully come. These are things which are waiting for this great collective Christ, this Christ of which Jesus is the head. We find statements in the Scriptures which are not true of the Lord Jesus, but spoken of Christ. If this were not so, then according to the Bible, the Lord Jesus was a sinner. We see this illustrated in the 69th Psalm. That it refers to him is very evident from the 21st verse, where we read, "They gave me also gall for my meat and in my thirst they gave me vinegar to

drink." (Psalm 69:21) We know how this was fulfilled in our dear Redeemer. The same prophet, speaking in the 5th verse, says, "O God, thou knowest my foolishness and my sins are not hid from thee." (Psalm 69:5). Did Jesus have any sins or foolishness? I say, No! He was holy, harmless, undefiled and separate from sinners.

Yet here Christ has some foolishness and acknowledges sin. How can we account for it? Many of these prophetic utterances have been very confusing to people which we now see so readily. This was a statement true of Christ, but not the individual Christ.

To illustrate, suppose I see a man going down the street and tell you about it. I say, "I met Mr. So and So, and he was looking so fine. He seems to have such a beautiful color; he seems so fresh looking, not at all as he was. He had a nice light suit on, and a new pair of tan shoes." I was talking about the man, but these statements had reference to different parts of the man. When I spoke of his having a nice color, I did not mean his shoes, but his face. When I spoke of his having on tan shoes, I did not mean they were on his ears, but on his feet. All referred to the man, but to different parts. So in this passage where the prophet is writing concerning Christ. Where he speaks of the gall and vinegar, it applies to Jesus, the head, but, in reference to the foolishness and sins, the members of the body are meant, and not the head.

So in the passage which we have chosen for our text, we see the wonderful knowledge referred to is relative to this collective Christ.

When it says, "I will praise thee, for I am fearfully and wonderfully made," we recognize that there is no class able to praise God as could Jesus and those who have followed in his footsteps. Not only praise him with their lips on Sunday, but with their words, their pocket-books, their beings, in all the details on their lives. "I will praise thee" has been their sentiment from the time Jesus stepped into the waters of Jordan down to the present time. The thought of being fearfully and wonderfully made refers to this wonderful body of Christ. The tribulations, persecutions and hardships through which it passes, the misunderstandings it has to endure, what a fearful way that has been for the development of this new man! How wonderfully God has overruled these things, how wonderfully He has made the wrath of man to praise him, with respect to this company! How wonderfully God has used even the crashing creeds to assist those who are members of this body of Christ! "Marvelous are thy works, and that may soul knoweth right well."

"My substance was not hid from thee when I was made in secret."

This work of making this new man has been going on for 1,900 years, but in secret. The world has known about the great historical events, about political and financial affairs; they have known of great advancements along scientific and agricultural lines; they know about astronomical happenings. But the most wonderful thing which has ever taken place the world knows nothing about. There are those who are called Christians who do not understand how some are willing to sacrifice their lives to gain membership in the body of Christ. To a large number of those professing the name of the redeemer this would be considered sheer foolishness. We believe every true child of God down through the gospel age has had some idea of this secret, though perhaps not clearly seen by many. It reminds me of a minister in England some years ago who made the statement that, according to the Bible, there was something wonderful about the union of Christ and

the church which he could not interpret.

But the Psalmist goes on to say, "My substance was not hid from Thee when I was made in secret," the substance meaning the followers of the Redeemer, and it was a secret so far as the world is concerned "And curiously wrought in the lowest parts of the earth."

God will not form this wonderful body from the highest ones of this earth, the kings and princes, the great financiers, those wealthy, or high politically, or those who are influential, but from the lowest parts of the earth -- the humble, the poor, as the Apostle says, "Not many wise, not many mighty, not many noble are called" to joint-heirship with Christ. You will find all this class despised and spoken against, more or less; hatred is shown toward them, as the Redeemer said, "Marvel not if the world hate you. It hated me before you."

"In thy book all of my members were written (in the Lamb's book all of the members of that wonderful body have been written) which in continuance were fashioned when as yet there were none of them."

Before any one had been invited to become a member of that body, God had made provision for this class in His wonderful plan. As we reflect upon how you and I have been permitted to come into this body, our hearts are refreshed. We trust this Convention, as well as the other Conventions held, will contribute its share to prepare us for our place as members of that glorious body.

Discourse by Brother H. G. Jolly.

Subject: "THE LORD'S TABLE"

Text: "Let him that thinketh he standeth take heed lest he fall."

THESE words of warning are addressed not only to "the Church of God at Corinth," but also "to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ." (1 Corinthians 1:2.) Our text applies to us gathered here at Toronto, as well as to others. What lesson, then may we learn from the Apostle's words?

"But how can this verse apply to us?" some may ask. "We have no desire to taste, touch or handle the devil's goods." The Apostle replies, "Let him that thinketh he standeth take heed lest he fall." The warning is a timely one; our testings and trials are not yet over: while the Lord's cup is presented to us daily, the devil, as an angel of light, and with great subtlety, presents his cup also; and, while the Lord spreads his table, our adversary spreads his also.

The Lord's cup, in which we are privileged to share, was poured by the Father. It is a mistake for you to think that your brother has anything to do with pouring your cup. The Lord's cup is a cup of sacrifice, and yet it is ever overflowing with joy. He who drinks of it faithfully unto death is truly happy, though continually sharing the Lord's reproaches, ignominy, and sufferings, even to the bitter dregs. The devil's cup is also a cup of sacrifice. Those who drink of it sacrifice true happiness in the present life and their prospects for the life to come. These, however, are the dregs of Satan's cup. The surface sparkles with hopes of earthly prosperity, pride, self-exaltation, and, to gain these, time, talent and influence are sacrificed to the bitter and disappointing end. We cannot drink of both cups at the same tune. In other words, we cannot partake of the spirit of the world, the spirit of selfishness, pride and ambition, and at the same time partake of the spirit of Christ, which is unselfish, humble and self-denying. The one spirit is the reverse of and antagonistic to the other. Since this warning is addressed to the Church, to those who are already partaking of the Lord's cup, it implies the possibility of our losing our appreciation of our share in His cup, and turning back again to the beggarly elements of the world. Let us search ourselves most carefully along these lines. Are we in earnest in carrying out our consecration?

Quite the same rule applies to the two tables set before us; we cannot eat at both at the same time. The Lord first prepared a table for His Church at the beginning of the Gospel Age, and it has always been supplied with meat in due season, and some of the Lord's people have been appointed to serve. The apostles were the first servants. Now that we have come to the close of the age, we find the table fairly groaning under its bounty, the Lord himself serving us at the hands of His faithful steward.

The Devil's table, on the other hand, is becoming more and more filthy. He also started his table early in the age, and, as time passed on, saw fit to enlarge it with various denominational sections. Each denomination started what it intended to be a table of the Lord, but the Adversary threw on many of his own morsels, until he finally succeeded in appropriating the table itself. Until recently, the Lord allowed His saints to sit at these tables, selecting the good food and antidoting the poison with large draughts of water from the Word, but now that the "shakings" have come, the Lord calls his saints away from the tables of Babylon to His bountiful Harvest table. Why? Because it is impossible to longer eat at these tables and thrive. Since the "shakings" (Hebrews 12:26, 27) of the

present time are making the people sick, especially those who are half-drunk with the wine of false doctrine, and causing them to vomit, that is to reject the terrible teachings of the Dark Ages, the tables "are full of vomit and filthiness, so that there is no place clean." Isaiah 28:1-13 gives an excellent description of the present state of the tables of devils. They have become so filled with vomit, rejected matter, that few can eat there any more. Even the odor is enough to sicken most people. Few even care to hear the word "doctrine" mentioned any more. Just be good," they say, "and never mind about doctrine." So they go at least once a week and sit at the tables, but they have long ceased to partake of the food. The result is that they are not growing spiritually; in fact, they are dying out. Soon the shakings of the Lord will overturn the tables themselves, and then all will be forced to seek food elsewhere.

Thank the Lord for giving us a place at His bountiful table! He has prepared for us a table in the presence of our enemies. The food is free. (Isaiah 55:1, 2.) The table is firmly fixed upon the foundation stone of the ransom; nothing can shake it. We are at the table which the Lord's faithful steward is serving, and the Lord is furnishing us with the promised "satisfying portion." The table fully comes up to the description, laid clown in the Bible, in every particular. No other table does. We are sure we are at the Lord's table. The ear that has been well-trained for music, knows the difference between good music and ragtime.

It may be well for us to notice a few rules of good manners to apply to ourselves, while we are feasting on the Lord's "feast of fat things."

First we should be eager for a good appetite. It is a reflection against our host for us to sit down and mince over his food, not eating much. On the night of the Passover the children of Israel, you remember, ate herbs to whet their appetites. These herbs represented our trials. The more they ate, the more of the Passover Lamb they relished. What a grand thought! The more trials we have, the more need we feel for the Lord, and the food that He is furnishing. When we pray for a good appetite. let us accept our trials with joy, that we may be profited thereby.

We should never eat without returning thanks. Our thanksgiving, especially for the meat that perisheth not, is particularly pleasing to the Heavenly Father. He desires us to be thankful for His bounties. The sin of ingratitude is the most despicable sin of all.

Do not bolt your food. It is not only very unmannerly, but it will impair your digestion. If you do not carefully masticate your food, you will get spiritual dyspepsia. At this Convention, if you swallow what you hear and then forget it, you will miss a blessing. You have one week of feasting here, and then you have the other fifty-one weeks of the year to think it over, to ruminate, thus your Convention may last a whole year.

Eat with joy. A sorrowful mood is not conducive to good digestion. Those feasting at the Lord's table should. above all people, be very serious, and, at the same time, very joyful. It is an insult to your host to get the blues while at his table.

Wait on each other. Don't be so engrossed in getting everything into your own mouth that you forget to pass the butter. Some of the Lord's people have been so eager to eat it all that they have quite forgotten to pass it on to their neighbors. I know one dear brother who made the mistake,

perhaps unwittingly, of reading the volumes through again and again, at the same time missing many opportunities of passing food to those around him. His money cankered in his purse, his time hung heavy, yet many were starving whom he could have easily reached. On the other hand, when you wait on others, don't say, "Here, have a little of my nice food." Oh, no! You are not supplying the food. It belongs to the host. "What have you that you have not received?" We should be more like the radiator. It gives heat to all in the room, but the heat is not its own. The heat originates in the furnace, is passed to the leader pipe (the chief steward, if you please), and he, in turn, gives it to the radiators. We then have the privilege of radiating it in all directions, thus blessing every one who comes within our scope of influence. May we be faithful radiators!

Don't get ahead of the steward. How impolite it would be to spy some pudding on the side table, and help ourselves and others to it, before the due time when the steward shall place it upon the table! Yet this very thing has been done. Some of the Lord's dear ones have come forth with new thoughts, which they delight in telling us as their own. "I slid not get it from the Tower," they say; "I saw it myself." Avoid it, dear friends; it has often proved to be a morsel from the Devil's table. This does not mean that we should never write a sentence or speak a word of truth that we do not find written in the volumes. No, no! But we should be careful not to accept or put forth any doctrinal teaching which we are not sure comes from the Lord, and the Lord is feeding His Church through His appointed steward. The building of types and the making of far-fetched pictures, leading to unwarranted conclusions, whether true or false, has been a common danger. I was ensnared in it for a while, and I am glad the Lord revealed to me my mistake and delivered me. How long-suffering and patient He is with us!

Don't laugh at others. What if one, in serving another, should awkwardly spill the milk or drop the meat? Should we laugh? It would grieve our Host; it would hurt the one offended; it would have a bad effect 'upon others around us, and it would work injury upon our own heart. We should rather bear with each other in love, overlooking all mistakes not intended, remembering our own frailties.

It is impolite to whisper at the table. Always be open and above-board. When a brother or a sister comes to me with their hand up to their mouth, desiring to say something, or when it is necessary to lower the voice, as is usually done in evil-speaking, I prefer not to listen.

Don't bite and devour each other. Be content with eating your food; you won't run out. "But," says some one, "this rule surely couldn't apply to any at the Lord's table; none would think of biting or devouring his brother in the Truth!" Would it were not so! But, alas, this is just what many are seeking to do! The Apostle warns us, in Galatians 5:15, "But if ye bite and devour one another, take heed that ye be not consumed one of another." You know there is such a thing as "back-biting." Even if your brother does not bite back, your own heart is being consumed just the same. Your oil is going out. How careful we must be!

Don't leave the table. Those whose hearts are not right begin to lose their appetite and relish for the Lord's food. It doesn't set just right on their stomachs. They begin to look around for something else to eat. "He that looketh back is not fit for the Kingdom of Heaven." But worse yet is it to turn back. "Beloved, we are not of those who turn back."

What an insult it is to our Host to leave His table for some-thing to eat! Isn't He giving you enough? Isn't His food good enough? Ah, the trouble lies in your own heart! "But," says one, "I see a morsel over there on the Devil's table that I want; I just want to see what that opposition tract says, and I'll come right back before my Host notices I have left." Be careful! If it is food you are seeking, you can't be partaker of this Lord's table and of the table of devils. When you get back, you may find your place at the Lord's table assigned to some one else. who will appreciate the privilege of feasting more than you. "But," says another, "we are told to prove ALL things." But read the rest of it. "Prove all things; hold fast that which is good. Abstain from all appearance of evil." "Well, I just can't consent to be so narrow-minded." Very well, then, the Lord will find another. We must be narrow-minded to walk the "narrow way." Still there is abundant latitude for the mind who feasts at the Lord's table. His plan is as wide as redemption, His science. the most exact, His philosophy the most profound. What think you? Will the saints and the angels be narrow-minded when the devil and his tables are all destroyed?

Finally, have confidence in your Host. In times past it was always understood that the host must guard his guest to the extent of his life. You remember how Lot even offered his daughters to the mob rather than expose his guests. The host had a most sacred trust. The Lord is our Host. He will provide and protect. We can well have confidence in Him, knowing that all things will work for our good. He will supply our every need. What need we fear?

Not only are we now enjoying a blessed reunion here at Toronto, not only are all the saints now privileged to sit in a glorious reunion about the Lord's table spread this side the veil, but we are about to enter into that everlasting reunion with our Lord in glory. That will be the great "Reunion Day," when we shall eat and drink with our Lord anew in the Kingdom. Nor will there be any partings there. At the boundary between Russia and Siberia there stands a small square pillar made of brick and cement. Around it the ground is trampled as by the march of a large army. There is nothing pretentious about the place, but this pillar has associated with it more sad memories than any other place in the world. Here it is where all exiles into Siberia are allowed to stop for a few moments to say their last farewell. Hundreds of thou-sands of innocent exiles, men, women and children of all classes, have paused at this post, and, under the close watch of the guards, have taken the last kiss from their loved ones, never hoping to see them again, and then, with breaking hearts, have pushed on into the wilds of Siberia, never to return. Thank God. the time is soon coming when all shall enjoy an everlasting reunion, from which they shall never have to part! Let us lift up our heads with rejoicing, as we see our deliverance drawing nigh.

Discourse by Brother R. H. Barber.

Subject: "HOPE SET BEFORE US"

I AM sure, dear friends, your hearts are all rejoicing in hope this afternoon, and I feel sure no other people in the world are entitled to hope as much as the Lord's people, and especially those assembled at this Convention.

This being Hope Day, we call attention to the fact that the Bible refers to our Heavenly Father as the God of Hope. We understand there can be no proper hope unless it is based upon the promises of our Heavenly Father through His Word.

Hope is only intended for the righteous, and so we find, in Hebrews, a list of righteous ones who lived in hope, based upon the promises of God.

But we desire to call attention to the hope set before those of the Gospel Age. The words of Hebrews 6:17-19 apply exclusively to us. as follows: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by oath: that by two immutable 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 set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." Our attention is here called to a wonderful promise made to Abraham, as recorded in Genesis 22:15-18. The church of the Gospel Age are the heirs of that promise. Notice that the Heavenly Father confirmed this promise with an oath especially that these heirs of promise might have strong consolation. The Heavenly Father has invited 144,000 from among the children of men to become the heirs of this promise. You and I would not dare hope to attain to this wonderful exaltation, being surrounded with evil and with our inherited sinful tendencies. were it not that God made the promise and confirmed it by an oath for our assurance. He gave it that hope might fill our hearts.

The only hope given in this Gospel Age is this hope. Some tell us they hope to be of the great company class, or words to that effect, while others say restitution is good enough for them. Neither of these constitute a proper hope, as there is only one, viz.: to be like Him and see Him as He is. The Heavenly Father wishes this hope to thrill our hearts, that we may be comforted, and strengthened and knit together in love. This hope is for the "heirs of the promise."

The Apostle Paul tells us, in Romans 8:17 who these are: "If children then heirs, heirs of God and joint heirs with Jesus Christ" in the Heavenly Kingdom. Not only heirs in the sense of having the same nature, but also in the sense of sharing with Him in the great future work, which the Father has committed to him. The Father wanted these to have strong consolation, and so confirmed His promise with an oath, but He has it confirmed in still another sense, and by many other promises. The Apostle calls attention to this in the 15th of Romans, verse 4, saying, "Whatsoever things were written aforetime were written for our consolation, that we, through patience and comfort of the



Scriptures. might have hope." We find a great many promises written afore-time. The promise made in the Garden of Eden, that the seed of the woman would bruise the serpent's head, was written for us, specially. Also that of Isaiah 41:10: "Fear thou not, for I am with thee: be not dismayed, for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness." Undoubtedly this was fulfilled to Isaiah, but the special design in giving it was for our consolation, that we might have hope. Let us be comforted by the exceeding great and precious promises in the Old Testament Scriptures, remembering these texts were writ-ten for our learning, that we, through patience and comfort of the Scriptures, might have hope.

But another thought in this connection: All of God's dealings with the ancient worthies were written that we might have hope. In the 11th of Hebrews their names are enumerated. Of Abel it is written that he offered to God a more acceptable sacrifice than Cain by which he obtained witness that he was righteous. What do you suppose enabled him to cling to the Heavenly Father and seek to please Him? It was the remembrance of the promise made to his mother. How meager it was, as compared with the exceeding great and precious promises which we have! Abel not only believed the promise, but he had reverence for God, and sought to obtain the promised blessing, by which, he being dead, yet speaketh. His faith is speaking. Though we have far grander promises, sometimes our weak faith is unable to lay hold upon them. He, being dead, speaks to us in another way. God was faithful and sustained him in the trials through which he went. The same God will be faithful to sustain us in our trials.

We remember that Enoch had this testimony that he pleased God. The same God who was willing to testify to Enoch, that he was pleasing to Him, is willing to testify to you and to me that we are pleasing to Him. If we are watching the various experiences of life, I am sure we will have this testimony. During the past few months I have had some wonderful experiences. God tells us that he will make all things work together for our good. A very helpful experience is to watch the little things in life, in the home, in the office, in the shop, or on the farm, that we may see God's hand in all of our affairs, and thus have our hearts strengthened by hope. He who encouraged Noah is able to encourage us. If Noah was able to go through the experience of the flood, with only God's word to assure him, when not a drop of water had fallen for 1,600 years before that time, and, being warned of God of things not seen as yet, prepared an ark to the saving of his house; and, if we see how God was faithful and transported him across that flood, we can see how the same God has made promises to us, and will be equally as faithful in carrying them out. Let us take an example from Noah. God is speaking to us by the ancient worthies.

The Apostle Paul tells us, in the 4th of Romans, with reference to God's dealings with Abraham, that his faith was counted unto him for righteousness. He tells us that Abraham was not weak in faith. We have many more promises than Abraham. When God was so faithful in dealing with the ancient worthies back there, we wonder that we can doubt our promise. Yet we do. Abraham staggered not at the promise, and his faith was counted to him for righteousness. The Apostle tells us, in the next verse, why this was written: "Now it was not written for his sake alone that it was imputed to him, but for us also to whom it shall be imputed, if we believe on him that raised up Jesus, our Lord, from the dead." Abraham received the imputation of righteousness because he believed God. God tells us that the Lord Jesus has tasted death for every man, and provided a wonderful robe of righteousness to cover our weaknesses and imperfections, if we have sufficient

faith to lay hold upon it. Let us lay hold upon the hope, as our text suggests. Let our faith be as an anchor, reaching into that which is within the veil, and which will hold the ship steadfast to its place. Sometimes we find friends trying to invent another theology, not coming through the channel from which we have received the truth, and we do not wonder that their anchor is slipping. Our anchor should be sure and steadfast within the veil, and, if we would have the anchor hold fast, we must believe these promises.

God is going to prove us, as to our faith in these promises, every hour and moment of our lives from the time of our consecration. I wish to call attention to a personal experience which we had recently, not with any desire to boast, but believing it may be helpful to others, encouraging them to watch God's providences in the little affairs of life. Within the past week I was going to take a train coming toward this Convention, and it was necessary to take a local train to come to the City of Detroit. I was to be on the road from six o'clock in the morning until five at night, going 132 miles, having a wait of three and one-half hours on the way. It was a warm day, and I dreaded the wait, but I decided not to allow it to worry me, but to enjoy every moment. And that is what we should do if we want to have the Lord's blessing. We should not make mountains out of mole-hills; we should make up our minds to have a fine time. A brother brought me to the station with an auto, and here was a long train drawn up five minutes ahead of schedule time. We found it was a through, fast train for Montreal, which did not stop at that station according to schedule, but we climbed on the train and went through to our destination without stop. When I sat down in the train I said: "The Lord had that train there for me." But you say, if the Lord always rewarded our faith in every instance in that way, where would be our trials and testings? In this experience the trial would have been not to have the train there. Sometimes he grants us blessings of this kind, just to see if we will give him the credit, or if we will credit it to fate, or accident, or something of that kind. God has many experiences of this character for his people. We will be helped by watching out experiences and noting how His providences are operating toward us in this time, as we observe them in the lives of the ancient worthies in times past.

We arrived at a station in Indiana some time ago, and found no one at the station to meet us. The thermometer registered 105 in the shade. We were informed that the post office was nearly a mile out, and the brother with whom we were to stay about a mile farther along. I started in the direction of the post office, leaving my grips near a store. After walking a distance, I took a tract from my pocket and handed to a man walking along the road. He said, "Hold on, you are the man I am looking for." He then told me I was not to come to his home, but was to go to the hotel, near where I had left my grips. I did not credit that to accident either.

I had another experience when I was not used that way, during the recent floods in Ohio. As I came near to Columbus, the railroad was not running into Columbus within about three and one-half miles. We had two heavy grips to carry. The flood had thrown down buildings, and the streets were filled with debris, and there were great holes in the streets, some of which had water in them from two to four feet deep. It was dark, and there were no lights, but there was plenty of company. As I walked along with those heavy suit-cases, it seemed that my arms stretched every minute, but I took it good naturedly, and did not murmur. The blessing came. A lady inquired where I was going, and I told her. She said she knew the way and would direct me. She walked along with me, and we began to visit, and I forgot about my arms. The conversation was of a pleasant nature and took my attention from my burden, and the walk seemed quite short. The Lord says, "As thy days are, so

shall thy strength be." Evidently He gave me the needed strength. If we are not watching for these experiences, we will not get the blessing. The Lord is giving us these experiences for the same reason that he made oath to that covenant, so that we may have strong consolation.

Let us notice another of these ancient worthies -- namely, Job. He had lost his sheep, and oxen, and cattle, and camels; his ten children had been taken from him; he was covered with boils; and even his wife had turned against him. Every one was trying to discourage him, but Job said, "Though He slay me, yet will I trust Him." The Apostle calls attention to this, saying, "Take my brethren the prophets for an example of suffering affliction and of patience." These things are written for our admonition. God did not at once deliver Job out of his difficulties, but let him go through them; nor will he always deem it best to deliver us quickly. You remember in 1 Corinthians 10:13 the Apostle tells us that God will not suffer us to be tempted above what we are able to bear, but will, with the temptation, also provide a way of escape, that we may be able to bear it. Not that he will necessarily deliver us from the trial, but he has promised grace sufficient that we may be able to bear it. Those who will be with Jesus in the Kingdom must have trials to develop faith. God will permit the trials. We cannot expect to be spared from them, and he wants us to go through them rejoicingly, as Job did. If we find ourselves complaining, finding fault with God, we have not faith in the promises. All things will work together for good to the Lord's people. So let us rejoice in every circumstance that may arise, laying hold upon that promise, realizing that the Heavenly Father is interested in us.

We are also reminded of Joseph's experiences in Egypt. I am afraid many of us would have been prone to become discouraged under such trials as he had, prone to complain, but Joseph was loyal, his confidence in the fact that God was working the whole matter out wisely sustained him, even when in the prison, and we remember how God rewarded his faith. All of these things were written for our admonition, that we, through patience and comfort of the Scriptures, might have hope.

We remember how Daniel, the prophet, against the command of the king knelt down three times each day with his face toward Jerusalem, before the window and offered prayer to his God. What confidence he had in the promises of God, even when cast into the den of lions, yet sometimes we are not able to stand the test with all of the wonderful promises which we have, and having before us all of these things written aforetime for our consolation. I tell you there is no one in the universe in whom God is so much interested as the 144,000. If you and I want to be of that number, we want to acknowledge that interest, be grateful, and have confidence in the Heavenly Father. He wants us to have strong consolation.

You remember the hope of the resurrection was one thing which encouraged Job. He said, "Though after my skin worms destroy this body, yet in my flesh shall I see God." He expected to live upon the earth again, and asked that he might be hidden in sheol until God's wrath would be past. Have we confidence in the resurrection? We have trials not worthy to be compared with Job's and find ourselves murmuring and finding fault, forgetting that we are murmuring against God. He has promised that all things shall work together for our good. Many of the things which gave hope to these ancient worthies were only foretold, whereas to us they have been fulfilled, which should give us the greater consolation. We should never be discouraged. We should not be discouraged when we find some opposing our efforts in circulating the truth. Sometimes the friends are disheartened when they have arranged for a public meeting, have grown very tired scattering the

tracts, and through the opposition of those who know not the truth, or by a heavy rain coming just at the time for the meeting, only a small number are in attendance. We should remember, as suggested in 2 Corinthians 13:8, that they can do nothing against the truth, but for the truth. If only a small number come out, perhaps there is little wheat there. Perhaps there may be only one or three grains of wheat in that vicinity, and the Lord could as well see that they would be among a company of 30 or 50 as in a gathering of 2,000. We have seen some of the friends shedding tears because their efforts had seemingly been in vain. We should remember that the Lord is doing the harvest work. I-low differently we understand Him than we did a few years ago. We thought He was trying to force us to serve Him by using the whip of eternal torment, but now we have learned that He has given us promise after promise, every one intended to make us have strong consolation, to comfort us.

It is our privilege to know more about the Heavenly Father's plans and purposes than any people in the past. We enjoy blessings which those living in the early part of the Gospel age did not have, and which those living in the dark ages surely did not have. We see fulfillment of the Scriptures which they were not permitted to see. God's goodness is manifested to us a thousand times more than to those in the past, and He has given us these experiences that we may have hope, that we may never be ashamed.

The Apostle tells us this hope maketh not ashamed, and if we have the hope we will not be ashamed. Some seem to be ashamed of their hope. They take their volumes and Towers and hide them away so their neighbors and friends will not see them. Also sometimes when the friends have an opportunity to present the truth to a friend or neighbor who asks a question, they seem to be ashamed of the truth. It is Satan who puts such thoughts into our minds. He says, "Be quiet, do not say anything. They may tell you something they have heard about the truth, or Brother Russell, or someone else." If we have a proper hope it maketh not ashamed. We have the exceeding great and precious promises, in addition to those contained in the Old Testament Scriptures, and we surely should not be ashamed of our hope.

Take this thought of all things working together for good to those who love God, to those who are called according to His purpose. The text says "We know that all things work for good." How do we know? If we have no faith we do not know, and we can have no hope, but if we have faith in that promise we know because His word tells us so. Then we have a hope which corresponds to that faith. Such a hope makes glad the heart of man, and is even manifested in their faces. Our Heavenly Father has given these promises so we may rejoice, even in persecutions, in distresses, in tribulations, or in any trial. We may lift up our heads and rejoice, even when they say all manner of evil against us falsely. We are trying to win a place in the Kingdom, and this must be accomplished through severe trials. Some are deterred from making a consecration, fearing they would not be able to carry it out. The Heavenly Father has given these promises as an offset. If we feel that we would be unable to make our calling and election sure, the promises assure us that the Heavenly Father is on our side and He will help us to come off conquerors and more than conquerors through Him who bought us. Those who would flee for refuge should lay hold upon this hope set before us. There is another hope, but the hope set before us is to be like Jesus.

God gives us a hope for our neighbors and friends, brothers, sisters, uncles, aunts and others who would not listen to the message at this time. Some of these have proven that they have no faith in

God's plans and purposes, they do not read the Bible, nor try to be pleasing to the Heavenly Father. God has given us the exceeding great and precious promises of restitution for those of the world, so that we might have hope at the present time. As the Apostle says, we do not sorrow as do others who have no hope. We see some mourning over some of their friends who have died. A few years after I received the truth I buried my father. He would not accept the truth. When he was dead I said, "I am glad as can be for you. You will not know a single thing until the times of restitution of all things. Then you will be in the hands of the blessed Redeemer. You will have a long, sweet sleep until you are awakened at the time when there will be blessing, blessing, blessing in the reign of the dear Lord." We sorrow not as others who have not this hope. If our loved ones were in the truth there is much more reason why we should not sorrow. If we expect them to be in the Kingdom we should rejoice.

The Heavenly Father has given us a basis for our hope, not only in the promises, but also in His dealings with the ancient worthies in times past. As we see how wonderfully He worked in their lives we should be filled with exceeding joy. If we have faith in the promises our faith will manifest itself in a joyful demeanor, in our words and conduct. We will bring joy and peace to others, and not be stumbling them, or doing what will injure them. We will not be speaking words of doubt or fear, because to have a proper hope, based upon proper promises, means to have our hearts full of joy. When we find ourselves anxious, fearful or discouraged there is something the matter with our faith, and, correspondingly, there is something the matter with our hope. We should go to the source of comfort, to the Word, and there be filled with these promises and thus revive our hope. Since God is for us in this wonderful way, who can be against us? In the words of Romans 15:13. "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.

Discourse by Brother F. W. Plaenker.

Subject: "FRUITS -- HOW DEVELOPED"

IT IS A simple matter for a Bible student to prepare a long list of fruits of the spirit. In-deed, many natural men can quote Scriptural admonitions to develop the fruits of the spirit much more freely than can many of the new creatures in Christ Jesus. On the other hand, I believe that some Christians who could not quote two verses of the Bible in which the various fruits of the spirit are named, are growing into the character likeness of Jesus more rapidly than many of their more intellectual brethren. This proves to a close observer that the Word of God is not the Spirit of God, and that man cannot study himself into the character likeness of Jesus. The question, then, arises, what is the spirit of God?

The word spirit has come so generally to mean disposition or mind that we often fail to realize that the fruit-bearing spirit is the power of God by which He imparts to others, or implants in others, His holy disposition or character. This definition is not intended to be exhaustive. It is given only as a means of distinguishing between the power of imparting knowledge, and the power of imparting disposition or character. To illustrate, we recognize a difference between the influence of a mother over a child that has learned to think, and the power that a mother has of imparting her disposition to the embryo during the period of gestation. The power of the mother's mind is the same in either case, but the difference in the effect is due to the difference in the relationship.

Lest we should conceive the idea that God has many spirits, influences or powers, acting independently one of another, the Apostle Paul teaches us that there is a diversity of gifts, all resulting from the one spirit of God. The same spirit which enlightens us, acting mechanically upon the prophets, was the means of revealing God's thoughts and purposes, so far as the letter is concerned. Again, the same spirit was used to impress upon the mind of Moses the pattern of the Tabernacle, and to impart to mechanics the skill necessary to enable them to make the Tabernacle, and its furniture according to the pattern. How strange it would have been for the spirit of God to be so divided against itself as to move the work-men to make a Tabernacle according to a design of their own. (Let us note, too, that God did not show the pattern to every workman, but only to him who was to superintend the work "For look that thou make them after their pattern which was shewed thee in the mount." (Exodus 25:40.)

What lesson do we learn from the mechanical effects of the Holy Spirit that will enable us to understand in a measure at least, how we may develop the fruits of that Spirit. First we learn that the spirit is not the mind or disposition of God as revealed in His word, but rather a power, or influence, which may be directed of God through chosen channels to produce definite results. Second, we learn that although this spirit imparts knowledge in various measures and of different kinds, and though it may impart skill in many kinds of art, the manifold impartation of this spirit and its innumerable influences are always in harmony with God, whose spirit it is.

To what extent God may have shown to Jesus a pattern of the glorified Christ, we may not know, but this we do know, namely, that Jesus is the finished, glorified head of the Christ, and that all the members of His body must be conformed to His character likeness, in all things growing up into Him who is the head (Ephesians 4:15). If we would be co-laborers with God we must "lay aside

every weight and the sin which doth so easily beset us" that we may "run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Note the expression "Author and Finisher" (Hebrews 12:2). We can readily see that those who humbly accepted the invitation to build the tabernacle received the beginning of their faith through Moses. In order, however, that they might finish the work, it was necessary for them to continue to be taught of Moses, and this led them to the end of this particular faith, namely, the completion of the tabernacle. O, how the faith of the artists must have increased as they discerned that they had become much more skillful in the use of their tools. Let us take heart, dear brothers and sisters. If we have had the meekness and the humility to believe that God has invited us through the son to be co-laborers with Him in the construction of the temple, which is the body of Christ, the same Son who was the author of our faith will lead us to the completion, if we continue to follow His instruction. Do you and I find ourselves more skillful in the use of the instruments which we formerly allowed to rust for lack of knowledge and experience? If today we find ourselves able to rightly divide the word of truth. able to offer a definite prayer, able to meditate upon the exceeding great and precious promises, able to give a personal testimony to God's goodness. able to return good for evil. let us humbly continue to obey Him who was the first to preach the great salvation, which is our expected end.

The fact that you and I know more about the new creation than we once were able to understand, though we read our Bibles reverently, the fact that we are more skillful in the use of God's instruments than are hundreds about us who, endowed with natural ability, are devoting the best hours of the day to Bible study; these facts should assure us that our quickening and our enlightenment come from a force, a power, foreign to the natural man. Was it necessary for us to know as much about the holy spirit and its effects in the beginning of our race course as we know now, in order to develop our present degree of faith and knowledge? Do we not, rather, understand that God's spirit, operating through Jesus and the Bible, was the means of impressing upon our pure minds our present character likeness to God? If you have been able to follow me thus far may it please the Father to help you to understand

THE. SIMPLE WAY TO PERFECTION.

No person of sound mind will deny that it is a simple matter to plant a peach kernel and to water the soil. One need not know what a peach is in order to continue the simple process of watering and weeding and tilling the garden for four or five years. There is no need of different kinds of water. nor of many tools. Indeed, a simple spade will be sufficient, if not superfluous. The same soil, the same kind of air and of water are the means of developing that kernel into a tree of luscious fruit. Have you planted your will in Jesus?

Have you left it there long enough to die? If so have you not experienced the sprouting of a new will, which has since been gaining strength, virtue (fortitude), and has unfolded the leaves of definite knowledge? Are we gradually assimilating His character through the spirit and the fellowship of the brethren? We must abide in Him, dear friends. The same humility which enabled us to bury our wills in Christ Jesus will, if we retain it, enable us to walk in Him, thus becoming more deeply rooted in Him that we might ultimately develop His character likeness and bear the fruits of the spirit.

But someone would like to know what the gardener would do for the development of his peach tree if the weather were either too hot or too cold, or if he expected a violent storm. This leads us to a consideration of

GOD'S INTEREST IN OUR DEVELOPMENT.

Bearing in mind that the peach tree represents the new creature in Christ Jesus, we need only convince ourselves that God has agreed to protect it against storm and wind, against heat and cold, so long as the gardener uses every means of protection entrusted to Him. Let us not forget that "He that dwelleth in the secret place of the most high shall abide in the shadow of the Almighty." "All things work together for good to them that love God. to them who are the called according to His purpose" (Psalm 91:1, Romans 8:28). Again, "He that hath begun a good work in you is able to finish it at the day of Jesus Christ."

In short, let us continually bear in mind that as new creatures in Christ Jesus, we are Jehovah's workmanship (Ephesians 2:10). Just as the Tabernacle was the work of God, though Moses superintended the work and many hands, made skillful by the spirit of God, co-operated with the great architect. Many, too, are they who are assisting in your character building and in mine. We do not develop one grace this week and an entirely different one next week, but if we unselfishly seek to do good unto all men, as we have opportunity: and especially to the household of faith; we shall daily grow in Christ-likeness. "For we are His workmanship, created in Christ Jesus unto good works, which God hath foreordained that we should walk in them" (Ephesians 2:10).

In this same epistle to the Ephesians the Apostle Paul tells us what good works we may do now. In chapter 4, verses 1-3. he says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering. forbearing one another in love, endeavoring to keep the unity of the spirit in the bonds of peace." (Ephesians 4:1-3) If we bear in mind the teaching of the second chapter of Ephesians, namely, that we were formerly aliens and strangers from the commonwealth of Israel, having no hope and without God in the world, and that we were made acceptable in Christ only, we shall indeed have much occasion to be meek and humble.

This is necessary. too, "that no one beguile us of our reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the head, from which the body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Colossians 2:18-19).

Concerning long suffering and forbearing one another in love, let us bear in mind our constant need of forgiveness through our advocate, and of God's patience with us, not only before we gave our hearts to Him, but even now. Thus shall we be able to be kind to one another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us.

UNITY OF THE SPIRIT.

When we consider that God developed His beloved Son into a faithful high priest over the house of God, and bath since set apostles, prophets and teachers. etc., in the body for the perfecting of the saints, and for the edifying of the body that we be not tossed to and fro by every wind of doctrine how eager and careful should we be to do all things to our neighbor pleasing, for his good edification; that speaking the truth (the sanctifying, purifying truth) in love, we may grow up into Him in all things, not in one grace and then in an-other, but gradually receiving the mind of Christ.

Let us endeavor to bear in mind throughout this convention, and at all of the meetings which we attend thereafter, and also in our private prayers and meditation, that in Christ, our present head, is the fullness of the character into which we are to grow. With this thought in mind, no brother or sister will seem too mean or too stupid to make his calling and election sure. The secret of the rapid growth on the part of many so-called "mean Christians." is that, discerning the presence of Jesus and the spirit of God streaming through him, they crucify the flesh with its affections and lusts; that as pure glass they may be filled with the glorious character of their God. Have we time to pause a minute? Let us learn to avail ourselves as much as possible of the privilege of meditating upon the presence of that mind which is the express image of God's character. Only recently I heard a sister say that she had had no Sunday dinner the previous week, because she had been deprived of the fellowship of a class. No Sunday, no Sabbath, no rest, with nothing to do but to think of Jesus. Can we not rest in meditation and prayer, in quiet praise and adoration? We are glad to note the sister's love for the brethren, but what of our love for Him whom we have not seen? Shall we love and appreciate Him less? When alone with Jesus, consider the apostle and prophet of your profession; think of the meek and humble Nazarene, pouring out His soul unto death for you, and then, convinced of His love, His tenderness and sympathy, think of Him as present with you in His body divine.

Am I asking too much of you? If "Moses left Egypt, not fearing the wrath of the king. as seeing Him who is invisible" (Hebrews 11:27), how much more should our clear spiritual vision of enlightened faith enable us to do? We who are not servants, but sons? While others are being drawn away from God through ignorance, let us continue to commune with Him by listening to the word, thus growing in knowledge and in God likeness. If ignorance of God causes alienation from Him, how valuable is knowledge? It is not sufficient for us to put off the old man; but we must be renewed in the spirit of our minds. Though dead to sin we should be alive to Christ, and having risen with Him, we should intelligently, by means of knowledge, set our affections on things that are above. How important to heed the admonition of the Apostle Paul to "be not conformed to this world, but be transformed by the renewing of our minds." Our part of character development is, after all, a

MENTAL PROCESS.

From Ephesians 4:15 we learn that by "speaking the truth in love we may grow up into Him in all things." Let us spend no time in considering false doctrine, except to contrast it with truth, for the benefit of the unenlightened. No more profitable than false doctrines are foolish talking and jesting. When God pointed out my doctrinal errors. I gained much strength by openly acknowledging my mistakes. Today, that I may go away strengthened, I confess that I have crowded out many deep,

spiritual, edifying thoughts by jesting and by speaking foolishly. The preparation for this hour has been a means of great blessing to me. While studying St. Paul's admonition to avoid jesting, I suddenly and keenly discerned that he is now in glory, and as my elder brother, willing and able to assist me in the study of the gospel which had been entrusted to him. Let us prepare ourselves for the company of our glorified brethren in Christ. Let us study the import of St. Paul's salutation in Hebrews 3:1-2, "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus, who was faithful to Him that appointed Him, as also Moses was faithful in all his house."

By what means can you and I consider anything? Have we a spiritual organ of thought? No we still have our heavenly treasure. in earthen vessels, and our only organ of thought is the brain, which, with the other members of the body has been entrusted to us as stewards of God. Hence the importance of

TEMPERANCE.

Since the brain is natural we must force it to .serve the new creature, not only by thinking of the truth, but also by denying ourselves temporal pleasure. "And they that are Christ's have crucified the flesh, with the affections and lusts." If we live in the spirit let us also walk in the spirit" (Galatians 5:24, 25). "The night is far spent. the day is at hand; let us therefore, cast off the works of darkness, and let us put on the armor of light. . . , but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof" (Romans 13:12-14).

Because the brain is natural, carnal, it must be forced to study and to meditate upon spiritual truths. The most that you and I can do for ourselves is to acquire an intellectual knowledge of God, and of His plan and workmanship, and to walk in the light of the holy spirit as we receive it. Just as God by His spirit enabled the Apostle Paul to receive a glimpse of the present glory of Jesus, so by that same spirit God can so quicken and illuminate our brains as to enable us to discern the spiritual things through faith. If we. are praying for this illumination, can we consistently, either by indiscreet eating or drinking, make our brain sluggish? Temperance is a fruit of the holy spirit in that by the assistance of the spirit we learn to crucify the flesh with its affections and lusts. If we are living in the spirit we are enabled, also, to walk in the spirit, conforming our natural life to our heart's desires and aims.

In Romans 13:14 the Apostle Paul admonished us to "put on Christ and make no provision for the flesh to fulfill the lusts thereof." Let us observe the admonition to make no unnecessary, extravagant provision for the flesh. Again, if our bodies are subject to the new mind. they are more restful than when they serve the natural mind, and thus they enable us to manifest the fruit of patience.

How may we add godliness to our character? Have you ever come to the meeting place of the Lord's people shortly before meeting time and found no order, and many talking about everything but the truth? When we. are gathered with the object of entering into communion with the Lord, we should have our minds occupied with holy thoughts; we should remember that the brothers and sisters assembled are so many stones in the temple, the Christ. to be a dwelling place for the holy

spirit. So we can pitch our tents, as Israel of old, and God will dwell there, and we may feel His power work in us.

How may we develop brotherly kindness? When I was in one of the cities not long ago there was a dear sister there who had been bed-ridden for years. It was my privilege to read to her for some time from Tabernacle Shadows. What a privilege to bring these truths to others, that they may understand, and how much better able it makes us to receive the truth into our own hearts. Let us not forget to be fervent in spirit, serving the Lord, ministering .to the saints. Let us do good unto all men as we have opportunity, but specially to them of the household of faith. Many are in need of our love, of our affection. How much the sick need our attention. I have found people who came into the truth because of the loving kindness manifested by the truth friends at a funeral.

As for the means of developing love for the world. We are tempted at times to find fault with the sin-cursed world. We see so many who do not manifest soundness of mind. Dare we speak unkindly of these for whom Christ died? Is it not inconsistent in us, who are laying down our lives to till up that which is behind of the afflictions of Christ. that we may have a share in the sin offering now, and ultimately be the means of blessing all the families of the earth? If you ' were expecting to have a child in your care for a month or more, would you go about criticizing it? No, you would try to build it up where no criticism would be justifiable; you would try to win its affection. So we should develop love and sympathy for the world. We should bear in mind that these are all prospective children of the bride of Christ. Jesus said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." We are to develop that love which the Father expressed when He gave His Son for us all. We are not to love the world in the sense of loving the lusts of the flesh, or the lust of the eye, or the pride of life. It behooves us to develop love if we hope to have a part with the dear Redeemer in dispensing the Father's blessings to all in due time. Let us continue to look to Him who is the author and finisher of our faith. who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the Father on high, that we may ultimately overcome and be with Him. May the Lord add His blessing.

Discourse by Pastor Russell.

Subject: "THE KINGDOM OF GOD"

OUR subject, dear friends, is "The Kingdom of God." We ask you to go back in your minds to the very beginning of God's dealings with our race in the Garden of Eden, and there we see God established His Kingdom. God's Kingdom is a Kingdom of righteousness, and with the righteousness of God always goes divine blessings. So when God created our first parents He made them His representatives in the world, even as the Scriptures inform us. We read in Psalm 8 "Thou has 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."

It was a small Kingdom, in one sense; only two human beings, namely, the king and queen, all other creatures being inferior. The Divine intention respecting this Kingdom was that it should spread and fill the whole earth, and that every member of the race should be a king. So God said to the first pair, "Be fruitful, multiply, fill the earth and subdue it." That is to say, the Garden of Eden only had been subdued; only that Garden was in proper condition for the comfort and blessing of

man in the highest sense. There was an abundance in the Garden until the race would multiply, and then as the family increased they were to subdue more and more until the whole earth should be subdued. Adam and Eve were made in the image and likeness of God. "Very good," said the Creator. God has not changed His intentions; He still has the same purpose in view. He never changes; He is the same yesterday, today and forever. His purposes change not because He is so wise that He knows the future as well as the past. He is working all things after the counsel of His own will.

I am not teaching republicanism, or indicating what form of government may be best at the present time, but God's arrangement is ultimately to have a republic throughout the earth. Some say we are not ready for a republic yet; we need kings and queens and czars and emperors. I am not deciding about it; let each use his own best judgment on that point. It is not possible for you or me, or any other imperfect being, to establish a government fully satisfactory to anybody who is right minded. We are all imperfect and "cannot do the things that we would."

Father Adam, though privileged to be a great king, having dominion over the fishes, the fowls and the beasts, himself failed to be fully loyal to the great Creator. We remember in what respect he failed. God placed him under a certain test, saying he might



eat of any of the trees of the garden save one; of that he was forbidden to eat upon the penalty of death. Notwithstanding that warning, he soon succumbed to temptation. It was not the value of the apple, but the act of disobedience which brought the penalty. Had Adam been in the condition you and I are in, the matter would have been very different. He was perfect, undefiled; no sin in him. He sinned with deliberateness, with intention, and, therefore, with great responsibility. If a man or woman, after six thousand years of falling, were to commit such a trespass, it would not be such a serious matter in the sight of God as the transgression of Father Adam.

The penalty brought upon the race was a deserved penalty; a righteous one, when we see what the penalty was, namely, "Dying thou shalt die." The penalty was death; not to live in a manner of torment. The adversary has sought to mislead us on this subject, and has quite generally succeeded in making the world think God has done some injustice; that He has been the most atrocious character that our poor minds could imagine. This is a part of Satan's tactics, to put darkness for light, and light for darkness. He has represented God as being a great devil, and you and I came to think of the great God, the Creator, as being the worst of all beings we have ever heard of or imagined. When you have time, sit down and write up a description of the worst devil you can possibly imagine, and I assure you it is my judgment it would not be possible for you to picture a worse devil than our creeds have told us our Heavenly Father is. I could not write it worse.

When in India not a great while ago some of the people there told me what they thought of our God. I was asking about their idols, and why they are made so horrible in appearance. I said, "Do you really worship these as your god?" They said, "No, this merely represents our god, it is an image of him." I said, "Why do you make them so ugly?" (They are so ugly I think the devil must have something to do with all of them.) They did not know just why they were made so ugly. I suppose they thought of God as a being with such a horrible character, and they tried to picture this in the idols of wood, stone or metal, as the case might be. They got their wrong ideas of God where we got ours, namely, from the adversary. After asking them why they have their gods so ugly, the thought came to me, "You have been worshiping a more horrible image of God than these poor heathen." It seems a most remarkable thing that the devil could succeed in getting the most intelligent people of the world to believe the most ridiculous thing that could be expressed in language. Can you account for it in any other way than the thought of the Apostle Paul, that we have been "giving heed to seducing spirits and doctrines of devils?"

The great adversary had been looking around with a view to having a kingdom of his own. As the Scriptures point out, he said, "I will exalt myself above the plane of the angels and be as the Most High." He wanted an empire of his own. He did not think of taking Jehovah's place, but wished to establish a rival dominion. He was thinking how much better things could be done than God was doing them. When he saw the program God had marked out for filling the earth with a population, and subduing it, and having a glorious empire, Satan said, "Here is my chance; I will seize the opportunity," and he did so by lying. Jesus said Satan was the first liar and the father of lies. He said, "When he speaketh a lie he speaketh of his own, for he is the father of lies." What lie is referred to? He contradicted God, point blank, by telling mother Eve that she would not die by partaking of the forbidden fruit. But why did she take the word of the serpent as instead of God? He had to bring in another lie, assailing the character of God. He said, "God wants to keep you in ignorance, for He knows by eating you would become like gods, rivaling Him; that is why He has forbidden you to eat of the tree." Poor mother Eve partook; Adam also took of the fruit and shared

the penalty of death rather than be separated from his wife, and Satan had gained his point. For six thousand years he has held the race under his dominion; he is the god of this world in the sense of having the rulership of this world; he now rules in the hearts of the children of disobedience, which means all except the saintly ones. Satan has stolen the dominion of earth.

As the Apostle says, "The whole creation groaneth and travaileth together in pain until now...waiting for the manifestation of the sons of God," for the Messianic Kingdom. They do not know what they are waiting for, but from the divine standpoint we know. God does not intend the blessing shall come to them until these sons of God shall be manifested, in due time. By the sons of God is meant, Jesus the Head and the Church, His body. Not until these sons of God attain the great first resurrection, and the establishment of the Messianic Kingdom, will the poor groaning creation receive the necessary assistance to bring them out of their bondage.

We estimate, and we think conservatively, that about twenty thousand millions of the human family have been born in sin and misshaped in iniquity, lived a few years in trouble and gone down into the prison-house of death. They are held fast and cannot escape until He shall open who has the key. Jesus died to redeem the race from death, and He announced, "I have the keys of hell and of death." In due time He will liberate the prisoners; He will break their shackles, as the prophet says. He will say, "Show yourselves; come forth." Then will the Lord's Kingdom bring its blessings to all.

In the meantime we have various kingdoms, denominated the kingdoms of this world. All of the kingdoms of this world constitute Satan's kingdom. He is really over them all and working through these kingdoms. We do not think mankind would desire him as their ruler if they knew it; they are too loyal to principle; I believe they would rebel against Satanic authority if they recognized themselves to be under him as a prince. You and I are trying to awaken mankind to the fact that there are two opposing authorities in the world, namely, Satan and Christ, the god of this world and the god of the world to come; the prince of darkness and the sun of righteousness; the kingdom of Satan and the Kingdom of Christ.

God is at the present time permitting these various experiences that the world may learn a great lesson respecting the exceeding sinfulness of sin; and to show to angels and man the results of allowing Satan to have authority. God gave the authority to man, but when man believed Satan he was permitted to suffer the consequences, that he might thoroughly learn the needed lesson. But God will not allow this matter to go too far. If God did not hold with a firm hand we would have terrible conditions on earth. They would be a thousand times worse than at present, were it not for His power restraining the evil spirits, under Satan's control. Satan is ruling, and is influencing mankind to such extent as he is able.

We understand the time is near when Satan will be fully restrained and the Kingdom of the Lord will be set up. The nearer the time the better for all who are in harmony with God. Some say, "I expect God's Kingdom to come, perhaps before tomorrow morning," and still they find fault with us because we point out from the Scriptures that the Gentile times are drawing to a close, and that marks the time for the establishment of Messiah's Kingdom, which will break the shackles of tradition, and set free all who have gone down into the prison house of death. What a glorious prospect of the Kingdom. When it is rightly understood, how earnestly we may pray "Thy Kingdom

come, Thy will be done on earth as it is done in Heaven." Let us continue to pray, and to labor with our lips, our hands, our entire beings.

The Lord is now gathering out a class who are to be associated with Christ in the exercise of rulership in that great Kingdom; a class willing to battle steadfastly against sin, and through Christ to be made conquerors and more than conquerors. Such will sit down with Him in His throne when His kingdom is established; when He shall reign upon the earth for a thousand years. Are you sure? Yes, Jesus said so. He said, "Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power ...and they shall reign with Christ a thousand years." In one of the parables this glorious Messianic Kingdom is referred to as the pearl of great price, which is to be regained. He says, "Of all pearls I never saw a pearl like that; I want to sell all of my possessions and purchase that pearl." So it should be with you and me. When we see that pearl we should be willing and glad to dispose of everything else that we may win a share in the Kingdom with Christ, that we may be possessors of the Kingdom pearl. There are other pearls among men; the pearl of political influence, praise of men, riches and comforts of this life. But I trust to each of us the privilege of gaining joint heirship in the Kingdom eclipses all else; the gaining of the inheritance incorruptible, undefiled, and that fadeth not away, reserved for those who are kept by the power of God through faith, unto salvation ready to be revealed in the end of the age. That is our pearl. Have you sold all for that pearl which "Eye hath not seen nor ear heard, neither hath entered into the heart of man, but which God hath reserved for them who love him?" All you and I have is as nothing in comparison to the value of that pearl. Paul said, "I count all things as loss and dross for the excellency of the knowledge of Jesus, my Lord... That I may share in His resurrection." Do you not feel the same, my brother?

When the glorious reign of Christ has finished the work assigned to it He will turn the Kingdom over to God, the Father, that He may be all in all. Then will be fulfilled God's plan as originally stated to Father Adam. All evil and all of the wicked will have been destroyed; there will be no rebellion against God anywhere; sin and evil will have taught their lessons; those who have availed themselves of the opportunities of the Kingdom will be perfect and in harmony with God, and mankind will have the kingdom. The Kingdom shall be given to the saints of the most High, as Daniel declares, but they will not need the dominion, having attained the Divine nature and the better conditions; therefore the Kingdom of earth will be eternally the portion of perfected mankind.

What beyond that? You say, "Nothing is known beyond that. The Church will have had all of her glory, and will retire to private life, as does the president when his term of office is over." Not so: Jesus is finally to be heir of all things, and the Church, His bride, is to be joint heir of all things with Him. "All things are yours, you are Christ's and Christ is God's." "But," you say, "there are no more rebellious provinces to subdue, and bring into harmony with God; what will we do?" Look out some starry night and see all of the worlds about us. Think how long a time would be required to order affairs on Jupiter and Mars; to bring races upon these; to instruct them; to start things going. But what when through with these? Able astronomers tell us there are many suns, each having planets or world's revolving about it as our earth revolves about the sun. How many, a thousand? Yes; more. Ten thousand suns? Yes, more. Fifty thousand suns? Yes, more. A hundred thousand suns? Yes, more than that. Two hundred thousand? More than that. Five hundred thousand suns with planets revolving about them? Yes, more than that. Would there be a million?

Yes, more. Ten million? More. Fifty million? More. A hundred million? Yes; between a hundred and a hundred and twenty-five millions of suns. Think of that; and allowing eight planets for each sun it would make a billion worlds. Do you think, dear friends, that you are going to run out of a job? I tell you, no. Our Father is rich. He calls us into His family out of the riches of His grace. As the apostle says in Ephesians 2:7, "That in the ages to come God might show the exceeding richness of His grace in His kindness toward us through Christ Jesus." Think of that! I have not told you half now.

Well, may we pray, "Thy Kingdom come; Thy will be done, on earth as it is done in Heaven." Is not that our attitude? We are right close to home now; God is speaking to us. If we desire a share in that glorious Kingdom as associates of His Son, we must make our calling and election sure by so running in the race as to obtain that Divine blessing, and honor, and glory with our dear Savior.

Discourse by Brother Ernest Whelpton.

Subject: "THE DAY OF THE LORD"

I AM SURE to this gathering there is no word which comes so near being a magic word as kingdom. I am sure all those who expect the glorious kingdom find their hearts comforted by the very mention of the word. We have chosen as our text a few words in which kingdom is not mentioned, but we see the thought is relative to the Kingdom. In 2 Peter 3:13 we read, "Hasting unto the coming of the day of God."

I am well aware that on this subject, as on all Bible subjects, there is a very great deal of misunderstanding. It is not to be wondered at when we remember our fallen condition. In addition, we remember that our Heavenly Father, the holy angels, and all of the Lord's consecrated people, have a great foe, a great adversary, who is endeavoring to blind the minds to the glorious things of the Lord's word. We think many who have had wrong ideas concerning the Kingdom might have been helped had they given more careful consideration to the Lord's prayer. As this mention of the Kingdom comes so soon in the prayer, so it occupies a prominent place in the gospel message. The prophets foretold the coming of this Kingdom, when Messiah would reign. We remember that when John the Baptist entered upon his ministry as the forerunner of Christ he declared the Kingdom of Heaven at hand. When the Lord entered upon His ministry He had this same message wherever He went. When He sent forth His disciples He gave them instructions to preach the good tidings of the Kingdom of God.

This glorious message which has been sounding forth more or less clearly from that day to the present, is, as we have said before, much misunderstood. Many have lost sight of the fact that the Kingdom is to come. We got the thought that instead of the Kingdom coming we were to go to the Kingdom of Heaven. Much of the beauty, force and grandeur of the Bible teaching concerning the coming Kingdom is lost because many have taught that the Kingdom was established at Pentecost. How could we be specially interested in the Kingdom if it was established eighteen centuries ago, and the unsatisfactory conditions of sin have continued down to the present, but we are aware that the Kingdom is to be established at the second advent of the Lord and Savior Jesus Christ, and He is to reign with His saints for a thousand years. If Messiah's Kingdom was established at His first advent, one thousand years thereafter should witness the things foretold by all of the holy prophets since the world began. During the time of His reign all things are to be subdued under Him. By that time there should have been accomplished the putting down of all evil, all of the enemies of the Lord should have been put under His feet, and His blessings poured out everywhere. Not only this, but He was to bring the thousands of millions from the tomb. Instead of that being true, what do we find was the situation one thousand years from Pentecost? We look back upon that time as the period of the dark ages. Surely mankind did not at that time attain the glorious conditions foretold as being the outcome of Messiah's reign.

Let us see what the Lord meant when He instructed others to declare the Kingdom of Heaven at hand. One of the grandest things in connection with the Kingdom has been left out altogether, namely, that the first work is the selection of the heirs of the Kingdom. Who will be the heirs of the Kingdom? We remind you that John said of the Jewish people that "He came to his own and His own received Him not but to as many as received Him to them gave He power to become the sons of God." No man previously had been permitted to become more than a servant. The Apostle shows

that the opportunity is now open to become children, and if children hears of God, and joint heirs with Jesus Christ, if so be that we stiffer with Him, that we may also be glorified together. During the gospel age there has been in progress the selection of a suitable class to share with Messiah in the Kingdom but the setting up of that Kingdom is still future.

Again, some have the idea that the Kingdom will be gradually established; that the Lord will make use of some of the present institutions; that He will bless their efforts and use some of the various schemes which they have devised, to for-stud His Kingdom. Let us get the thought that the Kingdom will be brand new. The Lord will not take into it any of the rubbish left over from present things. This is shown in Daniel 2. The stone cut out of the mountain without hands, which represented the Kingdom class, smote the image (representing the kingdoms of this world) upon the feet so that it was reduced to powder and no place was found for it. Then the little stone became a great mountain and filled the whole earth. Perhaps this will help us to have less interest in the present institutions, and in accordance with the Apostle's admonition, cause us to look for and hasten to that Kingdom.

Let us note the expression "look for." That indicates it has not already been received. We remember the apostle speaks of the absurdity of hoping for what we already have. All of mankind, when their eyes are opened, will rejoice in the Kingdom when it is established. when they have tangible evidence in the blessings which will then come to them. Are we earnestly looking for that blessed Kingdom, which is to be a thousand million times grander than anything human mind could devise for the blessing of the world, a panacea for all of the ills, the means of fulfilling all of the glorious promises He has made?

We may look for that Kingdom, but unless we hasten unto it we will not attain. What do we mean by hastening unto it? My dear friends, the preparation must be made for the Kingdom. When we contemplate what a wonderful institution it will be, the great exaltation to the children of God, and our fallen condition at the present, we do not wonder that preparation must be made for the Kingdom. All those to be joint heirs in the Kingdom must become copies of His Son. Many of us in times past have had the idea that the whole sum and substance of the matter would be to become the Lord's people now and when we would die, go to Heaven and play a harp and have a good time generally, and that we would see others writhing in torment and praise God. If that was God's program we would think that the best preparation would be to become hard, unfeeling, unforgiving, but instead we read that we are to put on love, to be kind, tender hearted. forgiving one another, as God has forgiven us. We are exhorted to have humility. Even if we had all other attainments and have not love, we would not have an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ. So, hastening to that glorious Kingdom, let us make the development that will fit us for participation with Him in that Kingdom.

I believe some are hindered from looking for and hastening unto that Kingdom because of a failure to rightly appreciate the difficulties and trials of the present time. Many are liable to become discouraged. The adversary is anxious to hinder the progress of the Lord's children and seeking to overthrow them in some way. Our Savior indicated that those who would be heirs with Him would through much tribulation enter the Kingdom, and we are exhorted to rejoice in tribulation. Is not this a lesson we are slow to learn, perhaps slower than any other? We remind you of the words of the apostle addressed to the Thessalonians, where he says that he gives thanks unto God for their

patience and faith in all their persecutions and tribulations which they endured, and then continues, saying "Which is manifest a token of the righteous judgment of God, that ye may be counted worthy of the Kingdom of God for which ye also suffer." He says that, though heirs of the Kingdom, they are being troubled, and someone was troubling them. He mentions two things. When the Lord comes and the Kingdom is established He will give recompense to those troubling them, and be glorified in His saints. If it would be a righteous thing to give recompense to those who troubled them, what would it be proper to do to those who are troubled? He indicates that it will be a righteous thing to give relaxation, rest, when the Kingdom shall be established.

When he speaks of the tribulations being a token of the righteous judgment of God, what is meant? Jehovah seems to be following this policy. Whatever He does, what He has done, and what He will do in future will ultimately have the approval, the approbation, of all intelligent people. We are told that after the thousand year reign of righteousness has come to a conclusion, the adversary will be let loose to try those who will be living upon the earth to see whether they are at heart loyal. Is He not omnipotent and could He not discern the interests of the heart? by not deal with them summarily, without allowing Satan to test them? We are shown in Revelation 15:3 that all the angelic hosts shall say, "Just and true are Thy ways, thou King of Saints." Though they have walked up the highway of holiness, and there is no indication that they are imperfect physically or mentally, this demonstration which God has planned will enable all to approve of His justice in destroying such as finally manifest disloyalty.

So respecting the exaltation of the Church. In the case of the Lord Jesus, when He was highly exalted and given a name which is above every name, that at the name of Jesus every knee should bow, both in Heaven and earth, the angelic hosts are represented as saying, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." He endured indignities, persecutions, self-denials and various kinds of suffering during His ministry, and thus He was made perfect through the things which He suffered, and the angels in their song indicate that it was a righteous thing for God to exalt Him. And so when the Lord's saints are one by one gathered home, those who are to sit down with Him in His throne, the token of the righteous judgment of the Lord in counting them worthy will be that they have suffered persecutions and afflictions. None can gain a place in the Kingdom unless they have a share in the sufferings.

Will these trials and difficulties be a token to us day by day that we are being accounted worthy of the Kingdom for which we suffer. If we cannot be proved worthy of the Kingdom unless we have these tribulations, these trials, instead of being discouraged by them we will count it all joy when we fall into these trials. If we did not have them it might be to us an indication that we were not being fitted for the glorious exaltation. Would the Lord follow a different course in dealing with the head than with the members of body? How did He prepare them? He learned obedience through the things which He suffered. It seems marvelous that He learned obedience. Was he not always an obedient Son? This is one of the important things for us to learn. The apostle says that as obedient children we are not to fashion ourselves according to the former lusts, and on the other hand the children of disobedience are spoken of. Disobedience brought about all of the difficulties which we have in the world today, and we can see how necessary it is that this lesson of obedience be thoroughly learned. How shall we learn it? The Lord Jesus learned by proving Himself thoroughly obedient in trials which came to Him. Thus it became a manifest token of the righteous judgment of

God to exalt Him. Will it be right to exalt you? It will be if you endure the trials and afflictions, and manifest faith and patience throughout. It is not a manifest token if you have tribulation and do not manifest faith. If you lose your patience it is not a token of the righteous judgment of God. "Happy is the man that endureth trial, for when He is tried (tested) he shall receive the crown of life which God has promised to them who love Him."

Let us always have in mind that we must suffer for this glorious Kingdom. The reign of the glorious Messiah must be preceded by suffering and death. Our Lord tried to impress this upon His disciples during His ministry. He knew their hearts, and He told them how He must give Himself a ransom, and suffer many things; that He must be put to death. Peter rebuked Him, saying, "Be it far from Thee, Lord." He was sure that Jesus was the Messiah, and he had learned that Messiah was to be a great king. He did not know that this glorious reign must be preceded by suffering and trial. Neither did he know the mystery of the Kingdom. He supposed that Jesus as an individual would be the great Messiah, and therefore did not understand how He could be put to death. When He had died they thought He was not the Messiah. You remember that after His resurrection He walked with the two disciples on the way to Emmaus, and they told Him the reason for their sorrow; how they had hoped that this Jesus of Nazareth would redeem Israel, and re-establish them in power. Jesus then explained to them from Moses and the prophets how it was needful that He should die in order to enter into His glory.

'e might imagine that Jesus said, "Do you not remember the sacrifices of the day of atonement?" They would say, "Yes, we have seen this enacted again and again." "Do you not remember how at the conclusion of the sacrificing the priest lifted up his hands and blessed the people?" They would say "Yes, and that is the very thing we are looking for Messiah to do. Just when we thought our hopes were about to be realized this one in whom we had trusted was crucified, slain, and our hopes are all gone." The Lord Jesus would say, "Do you not remember that before the priest lifted up his hands and blessed the people he offered a sacrifice? He slew a bullock. Would that not indicate something; would it not mean the suffering and death of the real Messiah? Where will the suffering of Messiah come in? Is it not necessary that He first suffer and afterward have His exaltation in the Kingdom?" He no doubt gave them some such explanation, for afterward they said, "Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?" He opened to them the fact that the glorious reign was to come, but it must be preceded by the suffering and death,

So, dear friends, instead of being discouraged by the persecutions and afflictions you endure, continue to look for and hasten unto that glorious Kingdom, knowing that these things are necessary for our development. As one apostle suggests, we know the whole creation groaneth and travaileth in pain until now," and they are "Waiting for the manifestation of the sons of God." Many noble-minded people are trying to lift them up, but we know they will never succeed. When the glorious Kingdom is established, the desire of all nations shall come. Your work and mine is what? We are to spread the good news of the coming Kingdom. The Church are all to pass away from present scenes to have a change of nature, but before that takes place we must leave on record among the people of earth some knowledge of the policies of that Kingdom. You have just passed a resolution endorsing the use of moving pictures with this object in view. While the spark of life remains let us use all diligence in spreading abroad a knowledge of that glorious Kingdom, which shall bring to the people the fulfillment of their every desire.

May the Lord grant His blessing upon you, the prospective heirs of the Kingdom.

Discourse by Brother Benj. H. Barton.

Subject: "PLAYING KINGDOM"

You will find our text this morning in the words of our Savior in the Gospel of Matthew, the 18th chapter and 3rd verse: "Except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven."

I understand, dear friends, that our heavenly Father's kingdom is a very, very ancient one. There was a time when God had no kingdom.

God was lord of the great universe, but there was not a being who could look up to Him as a subject to his king. When the heavenly Father created the first being He created His kingdom. That first being, God's first faithful subject, was our dear Redeemer. Every additional creation meant an addition to God's kingdom; every being brought into existence brought a new subject to look up to that great Sovereign. When God created our earth it was part of His kingdom; when He made man and placed him upon the earth it was an addition to His great host of subjects.

We can understand, in harmony with Psalm 145:13 that "God's kingdom is an everlasting kingdom, and His dominion endureth throughout all generations." From the day that first wonderful one was brought into existence, down through the thousands of years to the time of man, there had never been an act of rebellion upon the part of any subject in God's universal dominion. But when Satan entertained the thought of sin, and subsequently presented the temptation to mother Eve; from the time they listened to the tempter it meant rebellion in God's kingdom; some of the subjects had rebelled against their glorious and wonderful king. We know how readily our heavenly Father could have quelled that spirit of rebellion at the start. We are sure He could have blotted the evil one from existence before Satan tempted our first parents, but for good and wise reasons he allowed the rebellion to continue. God simply declared a blockade of all the ports of heaven against this earth; He quarantined our earth, and limited Satan as declared in Isaiah 14:12, "How art thou fallen from heaven, O Lucifer, son of the morning; how art thou cut down to the ground which didst weaken the nations." He was cut off from the privilege he had formerly enjoyed of going to other sections of God's great universe, as the holy angels still can do.

We find that Satan, the usurper, has been the god of this earth. We know some of the terrors of his rule; the evil consequences following his wicked reign. But it is not always to be this way; for God some day intends to have the earth re-annexed as a part of His kingdom, and man restored amongst the number of His blessed subjects.

During the past 1,900 years God has been gathering out a class to be, with Jesus, the great agents, the instruments in due time for the establishment of the kingdom. They are to be the great rulers in that wonderful kingdom. You remember this was one of the inspiring thoughts presented to the followers of Jesus, as in 2 Timothy 2:11,12, "If we suffer with Him we shall also reign with Him." The Savior said, as we read in Revelation 3:21, "To him that overcometh will I grant to sit with Me

in My throne, even as I also overcame and am set down with My Father in His throne." Again in Revelation 20:4, "And they lived and reigned with Christ a thousand years."

Now, dear friends, you and I are among those invited to an heirship in that kingdom, and we want to be in the kingdom. In the popular use of the term kingdom it includes the territory with all of the subjects, as well as the ruling aristocracy, but in the more accurate sense the kingdom does not relate to the subjects or the realm, but to those who occupy the authoritative position in directing the affairs of the government. In the higher sense of the term it will be Christ and the church who will be in the kingdom, to rule over and bless the world. In a secondary sense we might say that those who will be princes in the earth could be counted in the kingdom, and finally all willing to come into harmony with the Lord will be in the kingdom.

We find in God's word many suggestions as to the requirements on your part and mine if we are ever going to be of that kingdom class to share with Jesus in disseminating the blessings which God intends the world to receive. Our text gives us to understand something of what is required of us. "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven."

Child likeness, first of all, conveys to our minds the thought of humility. This is very important, for you and I will never have a place in the kingdom unless we develop this grace of humility. "God resisteth the proud, but giveth grace to the humble." "He that humbleth himself shall be exalted." "Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time.

"We cannot share in the kingdom unless we become childlike in humility.

In the second place we find in the child trustfulness. See the degree in which the little child trusts its father and mother. It does not exercise trustfulness in an irresponsible stranger. Unless we develop this trustfulness in the Lord which will lean upon Him and His word, we cannot be in the kingdom.

We might consider the innocence of the little child. It does not have evil motives in its heart. If the child has had a quarrel with another, how readily it is settled. It does not hold spite, and we must have that spirit if we are to be in the kingdom.

But there is a very important part of the subject which I wish you to consider this morning. One of the peculiarities of the little child is its playfulness. How much play means to its little heart. The little girl plays at keeping house. She fondles her little doll babies as tenderly as would a real mother her child. The little boy plays at being a preacher. He gets on a chair and preaches a sermon to a make-believe audience, and, dear friends, unless you become as little children in playing kingdom you will never be in the kingdom of heaven.

I know you think that is a strange expression. You say, "Do you mean trifling about the kingdom; treat it as a light matter; play about it?"

No, that would not be childlike. The child does not treat its play lightly. How seriously it takes its play. Many little girls take with more seriousness the care of their doll babies than do some mothers the care of their real babies. The little child plays at many things which help it in later life to take

part in the actual things. You and I are expecting to share in the kingdom and we must play at it now; we will show that our hearts are really in this matter. We have the Lord's word on this point in 1 Corinthians 6.

The Apostle calls attention to the fact that one brother was going to law with another brother. He expressed surprise, saying, "Do you not know that the saints shall judge the world? If you are going to be entrusted with such great privileges of judgment in the time to come don't you think you can do a little play judging now, and settle some of these difficulties? Why, the simplest minded brother in the church should be able to settle a matter like that." We have the same thought presented by the Apostle Paul in Hebrews 6:4, 5, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy spirit, and have tasted the good word of God, and the powers of the world to come, if they fall away to renew them again unto repentance." Regarding the statement that some "taste the powers of the world to come," we note that in the Greek instead of "world" the word is "age." It refers to the Millennial Age. What is meant by the powers of the age to come? What powers of righteousness and blessedness will there be manifested to the world?

We answer that the powers will be Christ and the church. The thought is that you and I, figuratively speaking, put ourselves into the Millennium in some respects. We say, "If Christ is going to reign then I want Him to reign over me now. If God is willing that the church shall share with Jesus in that wonderful reign to bless the world, I am glad to serve my brethren and serve my Master now, as I expect the world will have to serve them then." That is tasting the powers of the world to come, as Peter says in 1 Peter 5:5, "Be subject one to another."

If we say, "I am not going to have Jesus for my king," or, "I do not want this brother to dictate to me about my course of life," or, "they tell me they don't want me to be the elder of the class for the next season, but I am not going to respect their election, I am going to have my way anyhow and start up a class of my own," it would indicate a wrong condition of heart; it would indicate that we were not willing to play kingdom, and unless we are willing to do that we will not get into the kingdom of God in the greater sense. As children we are going to play that we are in the kingdom of God; to play that we are in the Millennium. In other words, we will do His will voluntarily now, as the world will have to do it when Christ shall reign in righteousness.

We remind you that the kingdom of God will be universal. What a terrible thing if it was not so. What an awful thing it would be if, when the kingdom is set up in power, we found that the Lord had taken in Chili but had left out Patagonia; that He had taken in New York but left out Missouri. The Scriptures tell us that Christ's dominion shall be from sea to sea, and from the river to the ends of the earth. We understand the River Jordan is here referred to, because the work of the next age will begin there and continue to the ends of the earth. Finally there will not be one person living who will not acknowledge His supremacy; there will not be one corner of the earth that will not acknowledge His sovereignty.

So if we are going to play kingdom we will say, "I want every part of me, every one of my powers, every corner of my being in subjection to Jesus, as in the next age every corner of the earth will be in subjection to Him. In the next age it will not all come into subjection to Him everywhere at one time. The work will have its beginning and sweep out over the world until every land, every place

will be in subjection to Him. So when we make a consecration of our wills the reign of Christ is established in our heart, the Jerusalem of the body.

We give our heart to him and everything else is supposed to go with the heart, but the full realization of it and the complete bringing of all into subjection to Him in a gradual process. The spirit of consecration reaches our hands and feet and tongue, our ears and eyes and we say, "I want every single part of my being, every element of my existence to be brought into subjection to the will of Christ. What a terrible thing it would be if the Lord Jesus reigned over the ears but not over the tongue; if He reigned over the hands but not over the pocketbook. What an awful thing it would be if the Lord reigned over us when meeting with the Lord's people, but not when in our own homes. We recognize that this reign of Christ will be universal in the next age, so if we are the proper kind of children we will want it to be universal in us now. I believe that is one of the things which causes spiritual weaknesses and sicknesses in the Lord's people; they pay so much attention to one thing and neglect another.

Would it not be terrible to have some part of that glorious kingdom to come prove a failure? (Of course we know it will not.) Is not the same thing true of us? If the rule of Christ has taken hold upon us, and we find ourselves careful about some things but indifferent about others, there is something wrong. I was thinking about this the other day while the Convention was going on. If the good sister we are about to speak of recognizes this she will doubtless be glad that her experience may bring blessing to someone else. In the midst of the service this sister left the auditorium. She forgot that there were others listening and every step she took could be heard for quite a distance. I am sure everyone near by lost a few words. I could not help but think, "There is one good sister (I am sure she is a good, noble sister) who may have the rule of Christ controlling her tongue, and her eyes and ears, but He is evidently not ruling over her feet."

The rule of Christ in us should control our every act; in everything, whether great or small; in the matter of using our money; as to the words we speak; the use we make of our hands; the matter of the way we walk; we want to do everything with an eye single to His honor and glory. When we feel that way we are playing kingdom pretty well.

We recognize another wonderful thing about that kingdom is that each moment will be made to count as much as possible. Christ and the church will not be saying during the first hundred years or so, "There are several hundred years yet and there is plenty of time to lift up the world." I am confident there will not be one wasted moment during that thousand years. If you and I are neglecting the hours and moments here we will not be in that company, because we would want to waste the time there, too. It will be a great help in making our calling and election sure if we impress this thought upon our minds.

Sometimes we make the mistake of ignoring the moments, and again we make the mistake of crowding the experience of several days into one moment. A brother told his experience in learning the lesson of "moment by moment." He was a traveling man and thought that he should distribute the literature as he went from place to place on the train. He said it was very humiliating to go through the train and have people look at him questioningly, or smile in a way that expressed "you are a fool to engage in work like that." He really got to the place where he thought it would bring on nervous prostration or something worse. He said, "This is something awful; I am going to take

the train again and I suppose the Lord will expect me to distribute tracts. I will have to do it this week and next month and -- O, I wish I did not feel this way about it. I wish I could do it as easy as other brethren." He was getting distracted when the Lord made clear to him that he could do the work moment by moment. It was like this. As he was packing up his grip for one of his trips he thought, "I suppose the Lord will expect me to take some of those tracts along; the Lord will want you to distribute tracts on the train." Then he thought, "No, the Lord only wants you to put some of the tracts in the grip. Well, I guess I can do that." The Lord says, "That is all I want you to do; just take the tracts along." "Well now, is this enough, Lord?" "No, you had better take a few more; my rule is full measure pressed down." "But you want me to put these out on the train, Lord?" "No, just put them in the grip."

"Well, what now?" "Close the grip up; it is time to go to the station."

"You want me to give out those tracts on the train." "No, just carry them to the station." After the conductor had taken the tickets the Lord says to him, "Now open your grip." "O, you want me to hand out the tracts to the passengers?" "No, just open the grip." "Now, take out the armful of tracts." "But you want me to hand them out?" "No, just take them on your arm; a few more. Now, that will do; walk down to the end of the car." "O, you want me to give a tract to each of this trainload?" "No, just walk down to the end of the car. Now, hand a tract to that lady." "But you expect me to go through the whole train and give one to each person?" "No, just give a tract to that lady. Now hand one to that man across the aisle; now another to that man on this side." The dear brother told me he no longer has trouble about handing out the tracts as he used to because he does it moment by moment. I think that is just the way the kingdom will be run in the next age. I think each one of the Christ will be striving to make each moment the best of the whole millennium; and when the next moment comes it will be the same way with that. Think what a thousand years of such moments will be. That is the way to play millennium. What does the Lord want me to do this moment. Do it as though this was the only thing you would ever have an opportunity to do for the Lord. This does not mean that we are to be foolish. Let us be faithful this moment, and that will make it easier to be faithful the next moment. That is the best way of playing "Kingdom of God" that I know of.

If we are going to play kingdom it will not do for us to get very much discouraged. I notice when the little boy and girl are playing, if there is something they cannot do they try over and over again. We read in Isaiah 42:4, "He shall not fail nor be discouraged till He have set judgment in the earth," until the favorable opportunities of divine grace shall have reached everywhere. We should be developing this same spirit. You say, "I cannot help feeling discouraged." If discouraged, perhaps you have been expecting too much of yourself.

We are glad that the Father and Son make allowance for our weaknesses, but sometimes we do not make allowance for ourselves.

Not that we should make allowance in the sense of being careless or indifferent, but we should keep before our minds the fact that we are imperfect. We fail, and will fail every day down to the end of our lives. I fail every day, and expect I will until death. I realize we cannot live a perfect life, and have no expectation of living one day perfectly. We expect to blunder, but that does not mean that we will try to blunder. We need to say, "I am going to try it over; if I fail I will try again. I am

going to keep on trying; I mean to win in this race; nothing is going to turn me aside; by God's grace I am determined to be faithful, realizing I have the Lord's help."

If you say, "I cannot be an overcomer; I do not believe I can be of that class," it is as much as saying, "I do not believe God is almighty; I believe He can do everything else, but He cannot make an overcomer of me." We have a helper to bless and uphold and uplift us, and I know He can make and overcomer of me. If I am made an overcomer it will be because of what He has done; if I am an overcomer it will be because I have been willing He should make me one.

You hear people say, "The time is so short; I would not be discouraged but for the shortness of the time." My dear friends, I believe when the church is made up we will find that some who have made their calling and election sure will have come to learn God's will, made a consecration and run the race faithfully and come out amongst that glorious company, probably within a few weeks. You say, "Is there any scriptural substantiation of that?" No, but it is so much like the Lord that I think it will be that way. It would so wonderfully manifest the fact that the excellency of the power was of God and not of us; that it was His power working in them to will and to do of His good pleasure.

I know the time is short. Not many years ago when a stone building was to be constructed it was a tedious process to shape and fit the stones. Now they have a pneumatic chisel which strikes about 1,500 blows a minute and they can do more in an hour with it than could be done before in a day. Don't you think God has some pneumatic tools, too?

If the time is short and the work must be finished the Lord can bring a pneumatic chisel into play and the work will be quickly finished.

The Lord is able to bring us off more than conquerors.

We come to another thought. We realize that the work of the next age will be done in the way that will glorify God most. Nothing will be done in a mechanical or perfunctory way. They will say, "How can we do this work so as to bring most glory to the name of the Father?"

I believe that is the spirit we should have today; not merely to do something, but that which will be to His honor and glory. We see this spirit of wanting to do something leads to fanaticism. We read not long since of a man who cut off his hand because he wanted to please God. The spirit of the Christian is to make his hands do more to the glory of God. We are to glorify God, not in a single respect, but in every particular.

Suppose a brother is sick, should I go to visit him or would it be better to spend the time reading something of a scriptural nature?

What would the Lord want me to do? I would think it over. If I found the sick brother had not been receiving as many visits as it seemed to me he should have, and I believed it would be to God's glory to visit him, I would go. It seems to me there is one way in which we may all test ourselves and determine what God would have us do. If you are anxious to glorify Him, to do with your hands, with your feet, with your tongue, with your pocketbook, and with all of your powers what

will be to His glory, then the Lord knows that you will glorify Him when you get the divine body. If you are trying to bring all of these things into subjection to Him now, you will want to bring all of mankind into subjection to God's will when the time comes that His kingdom is established, and His will must be done on earth as it is done in heaven.

There is a great deal of food in this illustration. You can recognize a great many ways in which the things to be done in the next age are such as we must be doing ourselves at the present time. Let us keep in mind, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Except ye play kingdom in yourself, subjecting your own will, members, powers, possessions, etc., to the Lord your God, you will not be fit to be entrusted with the responsibilities, etc. of that coming kingdom.

Discourse by Brother J. P. MACPHERSON.

Subject: "CONSIDER HIM LEST YE BE WEARY"

WE WILL read the first four verses of the 12th chapter of Hebrews, "Wherefore, seeing we --t also are compassed about with so great c. (loud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him who endured such contradiction of sinners against himself lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

The Apostle, in the immediate context of our text, has been calling attention to the Ancient Worthy class, such as Abraham, Isaac, Jacob and others. He told of their loyalty, faith and confidence, in the trials and difficulties through which they passed, and said the world was not worthy of them, because of the manner in which they conducted them-selves in some of their most trying experiences. He intimated that the Ancient Worthy class understood that Messiah would reign in righteousness, and had been looking forward to that reign when the knowledge of the Lord would cover the earth as the waters cover the sea. We remember this class was pictured by the red heifer in the tabernacle arrangement. It was slain outside the camp. The priest took cedar wood, hyssop and a scarlet string and cast them into the midst of the burning heifer. He took of her blood and sprinkled it toward the door of the Tabernacle, representing that their lives would be in harmony with the Tabernacle arrangements. The ashes were laid up in a clean place and used together with the water of separation for the purification of those who had come in contact with death. This indicates how the Ancient Worthies will be used in the next age to bring up mankind over the highway of holiness, up to the perfection which was forfeited by our first parents. These will be used, in connection with the water of truth, to bring the world into harmony with the principles of righteousness.

The Apostle shows that the spirit of these Ancient Worthies is worthy of our consideration, but above all others he calls upon us to consider Jesus. He is the most noble example of all. He has walked the way of sacrifice, gaining the prize set before Him, and is now set down with the Father upon His throne, waiting until the body members shall have completed their course and be glorified with Him. Jesus is the one worthy of our consideration.

This afternoon it is our desire to consider the Lord in His prehuman condition on the spirit plane, His earthly condition on the human plane, and in the glorified state having the Divine nature. As we consider Him from these different viewpoints we trust we may be greatly strengthened, and that by His grace we shall not become weary, but be enabled to gain the great reward which the Lord is holding out to His consecrated church.

We desire to go back to the time when He was alone with the Father as His only begotten, the only one whom the Father created directly and whom the Father used in all of His subsequent work of creation. The Lord Jesus occupied a most wonderful place as the Father's instrumentality in bringing forth all that was made. As we picture in our minds the dear Redeemer with the heavenly Father in the heavens, enjoying the perfections of that heavenly home, the fellowship and

communion with the Father and the angels, how wonderful was his station. Then we consider how the race was condemned to death because of the transgression of the first man, and how they have been made to groan and travail in pain together. We consider how Jesus was willing to lay aside all of His glory with the Father, to give up all of the things which He might have enjoyed on the spirit plane, and come down to this poor, sin-stricken race in order that, by His death and subsequent resurrection therefrom, He might have the privilege of bringing the blessings of life back to them. He became poor, that through His poverty we might become rich. In other words, He who enjoyed such wonderful riches with the Father on the spirit plane of life, was glad to lay aside the glory and



riches of that estate and come to earth, not only that He might redeem the race from the curse of death, but that others of this race might have an Opportunity to follow in His steps, and be exalted to the same plane of life.

When He laid aside His glory and came to earth we see love personified. He is worthy of our consideration at this step, when God transferred Him from the spirit plane to the human plane. We hear practically nothing of Him from the time of His birth until He appeared at the banks of the River Jordan at the age of thirty years. John was carrying on a wonderful work of reformation. He was calling on the Israelites who had sinned to be baptized in water for re-mission of sin, and those who did so repentantly were ready to be transferred from Moses to Christ, from the law to faith. Jesus came to John to be immersed. As expressed in Hebrews 10:55-7, "In burnt offerings and sacrifice for sin thou hast had no pleasure -- but a body hast thou prepared me for the suffering of death, lo, I come to do Thy will, O God." Here we see our dear Redeemer, a perfect human being, presenting himself in full consecration in order to carry out the Divine purposes. Why consider Jesus here? Because of His faithfulness. The Lord Jesus as a perfect man had a right to live everlastingly on earth. He might have continued to enjoy that perfection of humanity, but, He said, "I am willing to give up all these things which I might enjoy. that the race may be redeemed; and that the Father's will and purpose in Me might be carried out." In this we see an act of absolute obedience to the Father's will even when it meant sacrifice.

When He had made that consecration the Spirit led Jesus into the wilderness and there for forty days He was so wrapped up in studying the Divine will concerning Himself that He forgot about His temporal necessities; He forgot that he needed certain things for the sustenance of His body. There was put before His mental vision a clear outline of the Father's will concerning Him. He saw clearly and distinctly that He was represented by the serpent which was lifted up in the wilderness, and those bitten by the serpents looked to it and were healed. He also would be lifted up and all those who have been bitten by sin might look to Him and be healed from



all of its effects. He also saw that He was represented by the bullock which was slain on the clay of atonement; that He also would be slain and that His blood, of greater value than that of the bullock, would be efficacious to the bringing of the better blessings to the world. He also saw that He would be the greater Lamb led to the slaughter, and the greater sheep to be dumb before the shearers. He would be the one to be cut off from the land of the living. He would be numbered with the transgressors in His death. He saw that if He was to redeem the Jews from the curse which came upon them through the law, He would need to be made a curse for them, and He must therefore suffer an ignominious death. The law said, "Cursed is every one that hangeth on a tree." He most becoming a curse for them by enduring this ignominious death.



How could one man be made a curse for the whole nation? The answer is that the whole nation were baptized unto Moses in the cloud and in the sea. Therefore, they were really cursed in Moses, and the Lord Jesus died to deliver the entire nation from that curse if they would accept of Him as the great antitypical Moses.

With all of this before His mind we find that the Lord Jesus went willingly to do the Father's will, even though He knew that it meant suffering and an ignominious death. He did not say, "It will cost Me too much. I will not do the Father's will because it will involve suffering." If He had taken that course we would not be enjoying these

wonderful favors which have come to us by His grace. We would all be condemned to death, but thank God He did not take that course. He was willing and glad that the Father's will should be carried out. Then the devil came to tempt Him. The sum total of His temptation was this: "You have been studying here for forty days and you have come to the conclusion that you must die, but that is a mistaken thought.

Surely you know that Adam did not die, but only appeared to die. You need not die to redeem Adam. All you need to do is to lift up the holy standard of morality and educate the Jews to live up to that standard. My Kingdom is in a deplorable condition. I have a dying race on my hands and cannot deliver them from these conditions. Do you see all these kingdoms? I will give you all of these if you will fall down and worship me. I will go no further, I will do all I can to eliminate suffering and death and conditions of evil. I will assist you to convey to the race all that you desire. Of course, you must recognize me as "superior." Jesus said, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve." Then Satan left him.



We consider the dear Redeemer as He came back from the wilderness and for three and a half years went slowly to death, until at Calvary's height He carried out the covenant which He had made at Jordan. During that time He was rejected by the nation of Israel as a whole. Having the qualities of a perfect human being, mental strength and grandeur of manhood, blended with purity, tenderness and grace, He was very sensitive to the suffering during those three, and a half years. He was also very sensitive to the conditions of sin and selfishness about Him, so in contrast with His perfect character. When He came in contact with that stiff-necked nation, the Jews, who rejected God's overtures of mercy through His son, and manifested so little appreciation, His sensitive nature must have felt it keenly, but day after day we find Him pouring out His vitality in healing the sick, gladly and willingly laying down His life, reviling not when He was reviled, but committing His way to Him that judgeth righteously. All of this was permitted by divine providence as being necessary for the crystallizing of His character.



When He came to the closing hours of His career, when He had gathered with His disciples in the Garden of Gethsemane, knowing that His last hour had come He took three of His disciples apart a distance and charged them to tarry and watch, while He would go a little distance to pray to the Father. There He agonized in prayer. As stated by the Apostle, "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared," so the dear Redeemer cried to the Father, "If it be possible let this cup pass from Me, nevertheless, not My will but Thy will be done. If it is not Thy will that this specially ignominious feature of my experience be removed, then give Me strength to bare it bravely."

Coming back to His disciples He found them asleep, and said to them, "Could you not watch with Me one hour?" In other words, "you had a glorious privilege of watching with Me, but you have become sleepy in these trying hours." He charged them again to watch and went back to pray once more. A second time he engaged in prayer and as He came back to the disciples He said, "Sleep on now and take your rest, for He that will betray Me is at hand." You remember how Judas came with a multitude to take the Lord, how He was betrayed with a kiss, His trial before the high priest, how He was finally condemned before Pilate and crucified on Calvary's height. There the Father hid His face from the Lord Jesus, when He lifted up His voice and cried "My God, My God, why hast Thou forsaken Me?" In other words, "I can see how Israel would forsake Me; I can see how the disciples might forsake Me, but Father, why do You forsake Me in this, My most trying hour on earth." We can see how the Father must needs forsake Him, for He was there being made a sin offering for the race.

Through all of these things we see absolute resignation and obedience on the part of the dear Redeemer. He was willing to give up life, the perfections of the human nature and all that pertained thereto, cheerfully, joyfully, giving up His flesh for the life of the world, as declared in John 6:51. He there showed that unless the race would get life through Him they would be hopelessly lost. In all of this the dear Redeemer set us a noble example of true, consecrated Christian living. Therefore the Apostle says, "Do you not see that our dear Redeemer, the great Master, is the one to consider earnestly, to take careful note of, because we have been called to follow in His footsteps." As declared in 1 Peter 2:21, "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow His steps." Therefore the Apostle says, "Consider Him, for it will be your privilege to have similar experiences to demonstrate that you love the Lord and the Truth more than anything the world can give you."

The third day after He had been crucified He was raised by the mighty power of God, above angels and principalities and every name that is named, that He should be the head of all things.

After pointing to this noble example the Apostle says, "Consider Him." "Paul, why is that necessary? It was all right for those in the dark ages, those in the early days, to take careful note of the Lord Jesus, but Paul, why is it necessary for those living in the closing days of this age? We can almost see the glories of the kingdom. Why be so careful?" I tell you there has never been a time in the history of the Christian church when it was more necessary to consider Jesus than now. We have come to a time when many are suffering a great deal for the Master, for the principles of truth and righteousness. Now is the time to take careful note of Him that we may remain faithful, firmly and steadfastly holding to those principles which He adhered to during His earthly ministry, but why did the Lord suffer these things? He suffered these trying experiences in order that the perfect character which he possessed might be crystallized and hardened, and thus be made meet for the Father's use in the kingdom. The Lord did not at any time have an imperfect character nevertheless the Father subjected Him to trials and difficulties, all of which had the effect of crystallizing His character, prior to His exaltation to the kingdom. So with the members of the body. There comes a time when we have reached the mark of perfect love. Then we are exposed to trials, difficulties and perplexities that our characters may be hardened and crystallized. This crystallization of character is the end which all of the members of His body must attain to before they can be accounted worthy of association in the kingdom. We note a difference between character and crystallized character. We might illustrate. A seal is placed firmly upon some soft wax, making a clear impression of what is on the seal, after which the wax is exposed that it may harden or crystallize. When we have reached the mark of love we have the character of the dear Redeemer stamped upon our hearts. Now the Father says, "I must expose you to the trials, perplexities and difficulties of life in order that this character likeness which you possess may be crystallized and hardened, until you shall shine forth resplendently in the kingdom with the Redeemer." He endured the crystallizing of His character, and we must also.

But you say, "I do not see how we can have these experiences at the mark, because you know we do not reach the mark until just before we die." I do not understand it that way, because in the last analysis we do not reach the place where we can follow in the footsteps of Christ in sufferings until we reach the mark. Jesus started at the mark and we must reach this mark, and then our trials and difficulties, like those of our dear Redeemer, will be for the crystallization of our characters while we stand at the mark. Therefore, let us consider Jesus, for if we do not consider Him we will

become weary. We have come to the time when the Lord's people who are enjoying the light of present truth will be tested individually as to their loyalty to the Father, and to the Word of Truth; their loyalty to their covenant of consecration. If any one is relying upon this brother or that sister, upon anything or anybody in preference to the Lord, dear friends, there is going to be a shaking which will shake out everything that can be shaken. There will be nothing else to rely upon but the Lord and his providences. While riding along a road I noticed several trees all leaning in one direction. I saw two of the trees locked together. When passing later I saw that the one had been cut down and the other, having lost its support, fell also, not having sufficient strength in itself to stand. So if we are leaning upon anyone or anything, the Lord will permit the winds of adversity to blow and if our support is taken away we may not have strength to stand alone.

Some today are saying, "This is all right; this surely is the Truth." Wait until the hour comes when they will say, "You are one of the religious anarchists. Did I not see you in a meeting at such and such a place?" Some will be ready to say, "I do not know much of anything about these people." "But are you not one of these who are declaring that the kingdoms of this world are to become the kingdoms of the Lord; that everything will be swept away and Christ's kingdom established." Will we say then, "I am one of those believing in the near approach of Messiah's kingdom," or will we say, "I used to do a little studying with those people, but did not mix up with them?" Remember Peter, dear friends. He declared that though all would forsake the Master he would stand firmly, yet before that night was over he had denied Him thrice. I cannot bear to hear the Lord's people boasting that they will stand. We may appropriately say, "By His grace we will stand, when the time comes that the Lord will demonstrate whether we are fit for the kingdom." Then it will be proven what use we have made of our time and opportunities; and whether we have put the principles of righteousness into operation in forming character. All will be held responsible for what we did know, and for what we did not know which we might have known. If we have had time to acquire a knowledge of the deep things of the truth, the Lord will hold us responsible when that hour of testing shall come. If we have neglected to acquire this knowledge we will be proven deficient and unable to stand. Now is the time for putting on the whole armor of God that we may be able to stand firmly when this testing time comes.

I am afraid, dear friends, that there is a spirit creeping into the church like that manifested amongst the veterans, who are living on their past reputation. They tell you about what they did forty or fifty years ago. So some say, "We have had the truth twenty-five or thirty years," and are always living on their past reputation. They are not studying as they should, not attending the meetings, and not availing themselves of the privileges of the harvest work, seeming to think the Lord will take them into the kingdom because they are veterans. While that spirit is creeping in some new recruits are coming into the ranks and putting to shame some of the veterans. This is having a strange effect upon some of the veterans. They are saying, "You do not know anything about these things. Why, I have been in the Truth all these years. Don't you think I know?" When the new recruits, in appropriate words, explain matters more clearly than the veterans could do, we see the spirit of envy and jealousy coming to the surface in the latter, and this spirit, if maintained, must eliminate all such from the Lord's body.

The dear Redeemer did not have this spirit. He kept up the fight day after day and month after month. Following in his footsteps we must manifest to the Father that we will not fall back on our past reputation, but that day by day we will press on, forgetting the things which are behind and

reaching forward to the things which are before; that we will endeavor to gain that prize which can only be attained by faithful persistency in character development. I am persuaded that we have come to the last hours of the church's experience, when there will undoubtedly be a Judas class, a Peter class and a John class. We have come to the time when the Judas class must of necessity manifest itself. The time has come when there will be a separation of those who have the spirit of true self-sacrifice from those who do not have that spirit.

Suppose there is a wolf in sheep's clothing in a flock of sheep. We go to the shepherd and say, "There is a wolf in your flock." He says, "No, no, there is no wolf in this flock. Cannot you see that all have the fleece?" "But," you say, "I think there is a wolf among them." By and by the shepherd hears a hark and you say, "I thought you said these were all sheep. Sheep do not hark." The sheep huddle together and the wolf proceeds to injure as many of the sheep as are within his reach until he is removed by the shepherd. Likewise, the wolf class will be manifest in the Lord's flock. We need have no concern whatever regarding the Judas class. The Lord will judge His people. If any one has the Judas spirit, like the wolf in the fleece, they will bark sooner or later and prove themselves to be absolutely out of harmony with the principles of righteousness which is pleasing to the Father. The time will come when the Judas class will betray the true sheep into the hands of their enemies. As surely as the close of the Jewish age manifested Judas, the close of the Gospel Age will manifest the Judas class. As surely as Judas delivered the Lord to the Pharisees, the Judas class will deliver the members of the Lord's body to the Pharisee class.

Peter wanted to use the sword, and he did cut off the ear of the high priest's servant. When this time comes will we have the spirit of the truth so in our hearts, and will it have had such a mellowing effect that we will not want to use the sword for wrong purposes? Will we say, "You have no right to do that?" Will we use the truth for wrong purposes, like Peter, or will we say, "I know the time has come for the members of the Lord's body to meet shame and contempt?" Will we use our time, and use these opportunities for showing forth the fruits and graces of the spirit, so gloriously exemplified in our head?

One young lady said to me. "Do you not think it is all right to go to the opera, or to hear good concerts? It is so inspiring to listen to the music, and surely there is nothing impure about that?" It is not a question of purity, but of expediency. Is it expedient to indulge in music and the like? Will this be the best way to make your character like that of the Redeemer? The time is at hand when the pressure is coming. Will ye, like Peter, deny our relationship to the Lord, or perhaps like John, follow afar off, fearful of the ignominy and shame?

Will we say, "I love the truth, but I am ashamed of those whom the Lord has called?" Some think that in the future when we will be with the Father and the angels, perfected as new creatures, with none of the weaknesses which we are now so painfully aware of, that it will be easy to love one another then. If I understand the principles of God's word rightly we can never love them there unless we have learned to love them here. If we cannot learn to overlook their weaknesses and imperfections here we will never gain the Kingdom. The apostle suggests that we know we have passed from death unto life because we love the brethren. Someone says, "I love brother or sister So and So, but there is Sister So and So; she has so many peculiarities; she is not in my class, socially speaking; I do not love her." By this we know that we have passed from death unto life because we love the brethren. Some may be contemptible according to the fleshly standard, but

pure and holy according to the Lord's standard. Will we look upon one another as the Lord looks upon us? If so we will stand firm and steadfast like the Master, when the storm breaks.

They called the Master of the house Beelzebub. and how much more will they call those of His household. We should feel glad that we are accounted worthy to follow in the footsteps of Him who gave His life for us; and that we have a part in heralding forth the glad tidings. The Lord will manifest who are His and who are not. He is saying, "Do you love these things more than you love me?" Are you willing to give them up? Some say, "I am not willing." "Somehow I would like to hold on a little longer." When the disciples were in the boat on the sea of Galilee they saw Jesus coming to them walking on the water. Peter said, "Lord bid me come to Thee on the water." The Lord gave him permission to come. Peter started. The waves were rolling up and down about him in the storm; he had never walked on the water before; he began to take cognizance of the billows on every hand; he forgot that he was headed toward the Lord, and began to sink. The Lord said to him, "O thou of little faith, why didst thou doubt?" Peter would say, "But, Lord, see those billows. I never walked on the water before." The Lord might have said, "But did I not ask you to come, and have I not strength to keep you up despite those billows?"

As Peter gave up his place in the boat. so we have given up everything pertaining to the earthly nature. When we forsook the earthly relationship and started out over the stormy, tempestuous billows of life to come to the Lord, it looked as though we would be engulfed and never reach the shore of life. If we take our eyes off the Lord and consider the billows, the first thing to come to our mind will be, "We cannot do this; these trials are too great, Lord; why ask me to bear such heavy trials?" And then we begin to sink. Perhaps after some floundering, in great humility of heart we ask the Lord for assistance and He puts forth His divine power to our aid, saying, "O thou of little faith; why did you worry? Did I not ask you to come?" "Yes." "Did you not start at My invitation?" "Yes. but Lord, I never walked in the narrow way before." "Well, you have started and you cannot turn back now." "Lord, I want to go back to the boat." "You would sink before you could get back; you could never reach the boat."

We have given up earthly things, and if we attempt to turn back we will sink. If you try to enjoy restitution of earthly things, after starting in this narrow way. you will go down in the water of second death, or into the great company class, for you can never regain the boat. Shall we do as Peter did? No. none of us want to do as he did. But what shall we do in this hour of trial? Having started over the tempestuous sea of life let us not stop until we have reached the desired haven. While waves of difficulty may roll about us, if we continue to look to the Lord we will be buoyed up. He tells us that His strength is made manifest in weakness, He will lift us up and convey us to the desired haven, where we may enjoy the glorious immortal conditions in the Divine presence. Sometimes our trials seem more than we can bear, but the Lord assures us that His strength is sufficient, and that He will not permit us to have trial that will be too severe. You may come to a trial that looks like an insurmountable wall before you, but He will find a way of escape.

Finally everything of an earthly character will have been burned away and only the pure, refilled character will remain. Then we shall be presented, perfect in His likeness, before the Father. You remember how the three Hebrew young men were placed in the fiery furnace, and came out without the smell of smoke upon their garments. Why? Because one like unto the Son of man walked in the midst. We, like the Hebrews, are placed in conditions of fiery affliction, and by the blessing of His

presence we may come forth without the smell of smoke upon us, having had the restrictive cords which held us burned away. We want to be like Him and see Him as He is. As surely as the character of Jesus was crystallized by His fiery trials, so surely must our characters be crystallized in a similar manner.

We have so many weaknesses and imperfections that we sometimes become discouraged. Let me use an illustration: Suppose you wish to become a typist, and begin to operate the typewriter under an instructor. The key you punch does not make the right impression. The instructor tells you to strike again. Many times this recurs, and you are discouraged. You find you cannot do as good work as you would because the machine is old and worn. After a time the instructor says, "Now you have become conversant with the operation of this machine, now I will give you a new one." Now, with the new machine you find you can make every letter perfectly without the aid of the instructor. So we will be satisfied when we awake in His likeness. We are operating the typewriter of the old body, and when we endeavor to apply the principles which we have learned so often we fail. By and by the Lord will say, "I see that you have learned the principles, and you have been faithful in trying to apply them, but you failed because of the imperfect body, now I will give you a new body." Then we will be able to tell the Father how much we love Him, and then we will be able always to do the things which He will be pleased with.

How much we should appreciate the privilege of following in the footsteps of Jesus, in association with the dear Master. Let us consider Him there, in the heavenly condition, because we shall be like Him and see Him as He is, and share His glory. How wonderful will be the privilege of pouring on this sin-cursed earth the blessings which God has for them that love Him. Let us not be discouraged, but stand firmly and steadfastly for the principles of truth, and the Lord's grace will be our sufficiency; He will bring us off conquerors and more than conquerors. Let us not cast away our confidence which has such great recompense of reward. When all of the trials are over; when the afflictions are past, and with the dear Redeemer in the Kingdom we look back upon the experiences of life, we will find that the experiences which we thought were so hard, so difficult, were just what was needed to make us fit for the Kingdom. And that condition is not so far off. Peter thought it was a long way to the shore, but when the Lord joined with them in the boat they quickly reached the shore. This little trial time will appear only a few moments in comparison with the eternity of joy. Then we will be able to consider Him, for we shall see Him as He is. Wonderful, wonderful will be the privilege of those who have suffered faithfully with Him here, the glories of the Kingdom will far more than recompense for the trials we have experienced here. Therefore let us determine that we will be faithful, thankful and true in every experience of life, by the Lord's grace. And may the Lord grant His blessing, that you may come off conquerors and more than conquerors through Him who loved us and gave His life for us.

Discourse by Brother L. F. Zink.

Subject: "GRATITUDE"

DEAR FRIENDS, we have been hearing from the testimonies that many of those present feel very thankful to the Lord, and as this is thankful day, let thoughts of thanksgiving be running through your minds. Suppose the Lord asks you, "How much gratitude have you? Would you give up



something for the Lord?" and I hear you respond "Yes." Let us consider the words of Psalm 116:12-15, "What shall I render unto the Lord for all His benefits toward me, 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. Precious in the sight of the Lord is the death of His saints."

This twelfth verse. "What shall I render unto the Lord?" presupposes a certain class of people who have already been the recipients of extraordinary favor. These are not the words of the world of mankind. They are not the recipients of this special favor, although considering that they are condemned to death, they are having a very good time, and God even gave His only begotten Son to redeem them. Has there been much response, after giving them the true bread from Heaven? How many of earth's millions have ever said, "Thank you?" As the Apostle John says, "The whole world lieth in the wicked one." The god of this world has blinded the minds of the people. "lest the light of the glorious gospel should shine unto them," and they are not entirely responsible. "The times of this ignorance God winked at," or closed His eyes to, as it were, but now, since Jesus died, there is a change. Light has come into the world, and those who love darkness rather than light, God commands to repent.

When we were without strength, in due time Christ died for us. He died for you. He says, "I have heard you say you are grateful, and I want to know how grateful. What have you to render?" "We have nothing to render." "O," the Lord says, "you can give Me your heart." "This is the will of God. even your sanctification." This is the only reasonable course for us to take, in view of the benefits received. However, as illustrated in the incident recorded in Luke 17:12-18, where ten lepers were healed and but one returned to render thanks for the favor received, there are but few who recognize what a debt of gratitude they owe the Lord, and inquire earnestly, "What shall I render unto the Lord for all His benefits to me?" But few who sincerely desire to walk in the footsteps of Jesus. Many are tentatively justified, as illustrated by the cleansing of the lepers, but the majority do not return to ask what further they may do to indicate their gratitude.

Suppose we go to a park and pick out twelve boys, offering to give them an education, to help them pass their examination, and do everything for them, if they will obey the rules of our school, and when educated, assist in teaching the other boys who are not invited at that time to come into the school. That would be an illustration of God's selection or election in this age. God is intending ultimately to bless the whole human race, but He is now seeking such as have certain characteristics. To those who find in their hearts a feeling of reverent thankfulness and praise He now has something to say.

At first we approach Him with somewhat of fear. He tells us we must put on the robe of righteousness. "Blessed is the man to whom sin is not imputed." We may stand complete in Him. "By one offering He hath perfected forever, them that are sanctified." Will you obey Me? "Yes." "I will bring you into the Father's presence. Do not be afraid, because if you will obey Me I will bring you into the family." And remember He says, "I am not ashamed to call you brethren." "If I am not ashamed to call you brethren, you should be very glad to come into the Father's presence." No one has been called God's son since Adam sinned. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." "You will be prospective heirs of the throne if you will obey Me." So we take off the fags, and being justified by faith, we come into His presence. In the Father's presence is fullness of joy, at Thy right hand are pleasures for evermore. Come now, into the secret of His presence, into the light of the golden candlestick, where you may eat of the shew bread. Everything is covered over. It cannot be seen, even from the court. Them that worship Him will He show His covenant; the sure mercies of David will He give them. We come into His presence and He says, "I have chosen you out of the world. You are not to love this world, or the things of this world." Not that we may not love the trees or the flowers, but we may not love the spirit of evil we find in the world. If so, the spirit of the Father is not in us. You asked, "What shall I render?" and now I will tell you:

"In John 6:44-45, I said, 'No man can come unto Me except the Father which sent Me draw him.' 'No man cometh unto the Father but by Me.'" You cannot come into the Father's presence but by Me. I am going to bring you into the private school. My father has a public school for all who have lost life, which will be opened in the next age, but this is a private school. "All that the Father giveth Me shall come unto Me." What shall we render, as we come into such a special favor as this? "I am going to guide you into all truth, and show you things to come." As the Psalmist says, "I will instruct you and guide you in the way which you shall go." "I will not scourge you and whip you very much." The Lord wishes to guide us with His eye, rather than to use the scourge.

"I am going to show you some of the secrets hidden from the beginning of the world." As the apostle says, "They took note that they had been with Jesus," so I want your neighbors to say of you. "I am bringing you into My private school, and I want you to be swift to hear and slow to speak." "You have two ears and how many tongues?" "Only one." "Will you control that now? It has always been hard to handle. Be swift to hear and slow to speak." We ask. "Would it be right to always tell the truth?" "No, not always. Suppose I wrote down everything you did during the last year, would you like it?" "No." "I want you to learn of me. I am willing to cover up your imperfections and you should be willing to do likewise to others." As you mete out to others will I measure out to you. I want you to graduate quickly, like Stephen of old." When his enemies stoned him to death he was able to say, "Lord, lay not this sin to their charge." Not that he asked God to take them to Heaven, but he did not feel resentful toward them.

When the disciples of Jesus were on the sea of Galilee and the storm arose, they were alarmed and said, "Lord, carest Thou not that we perish?" He said, "Peace be still," and there was a calm. It may be that a storm will arise in your experience within the next few months. What will you render? The Lord is giving you this convention that you may be made ready for your Galilee. "If you think the water will be too cold I will let you get out now, and you will forget what you have learned." The Heavenly Father giveth to each the grace to bear his cross. You cannot bear another's cross. "I want you to have gentleness, faith and love. This is the victory which overcometh the world, even

your faith. You will not overcome everything and be perfect. If I see you fighting, and you fall down. I will not count that against you. If I see your heart is really loyal I will count that perfection. Do not let Satan scare you out." If he comes again and says, "There is no use trying." say "By one offering He hath perfected forever them that are sanctified." "I want you to fight the good fight of faith."

I want you to develop meekness also, love in resignation. You said when you first came to me that you would do any-thing. You must add to your faith fortitude, knowledge and self-control. He that controlleth his own spirit is bet-ter than he that taketh a city. I am going to give you a Kingdom, but you must keep your heart now with all diligence to show Me that you will do the right things when you have the power in the Kingdom. The Titanic went down because the water got into the boat. If you let the world come in you may go down, too. You must have faith to suffer with me, not to suffer beside Me, but with Me. "If you suffer with Me you shall also reign with Me."

You asked, "What shall I render?" I am going to give you a new commandment. " Why, are not the ten commandments good enough?" "Yes, a little too good." "No one could keep that perfect law, and I am going to give you a new commandment. You are my friends if you do whatsoever I command you." "What is the commandment?" "This is my commandment, that ye love one another as I have loved you. As I have laid down my life for you, so you should lay down your lives for one another." Will you do that? If you continue in my way to the end, as shown in the wave offering, keep on waving, I will tell you when it is enough. You said that you loved me, and you will not mind if I try you severely." "Think it not strange concerning the fiery trial which is to try you." "If you continue in My words, then are ye My disciples indeed." As the Father has shown me the path of life, so I am going to show you. Can you stiffer these light afflictions which are but for a moment, and which will work out for you a far more exceeding and eternal weight of glory? My Father has given you exceeding great and precious promises, which excel all other promises in the Bible. that you may become partakers of the divine nature. You know how I found you tattered and torn? I am giving you favor upon favor. Do you see where you came from? Isaiah 51:1. "Look unto the rock from whence you are hewn, and to the hole of the pit from whence you are digged." "I died for the church that it may be presented to Me without spot or blemish or any such thing. I have been preparing a place for you, that where I am there ye may be also."

The thirteenth verse says, "I will take the cup of salvation and call upon the name of the Lord." What is meant by the cup? "The cup represents My blood. My flesh I give for the life of the world." "Except you (in this Gospel age) drink My blood you have no life in you." "Are there not many saved now?" "No, only those eating My flesh and drinking My blood." This cup will signify what you can render, it will mean your death. Can you drink the cup of suffering which I drank, even unto death? I began to die daily when I came out of the waters of baptism, and on the cross I said "It is finished." "If you will drink that cup you will be rendering what you can unto Me for the benefits received."

"I will pay my vows now, in the presence of all His people." This suggests that all of Christ's companions follow in the footsteps of Jesus. We are all to die the sacrificial death. You are not going to die as convicts in Adam. I have arranged to have your life transferred from Adam to Me. "So many of us as were baptized into Jesus Christ were baptized into His death." "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.

Knowing this, that our old man is crucified with Him." Nevertheless we live, yet not we but Christ liveth in us. So in the tenth verse, For in that He died He died unto sin once, likewise reckon ye yourselves to be dead for the same thing I died for -- a sacrificial death.

The fifteenth verse of the Psalm says, "Precious in the sight of the Lord is the death of His saints." You are dead; you died five years ago, but you are here this morning. As suggested by Colossians 3:3. "For you are dead, and your life is hid with Christ in God." Paul said, "I want to be made conformable to His death, if by any means I might attain unto His resurrection." As Jesus was for three and one-half years daily dying more and more to the human desires and hopes, so the Father says. "I want you to die as My Son Jesus died." The joy which was set before Him, is also set before us. We are being baptized into His death, and "Blessed those who die in the Lord." Precious in the sight of the Lord is the daily dying of those who follow in the sacrificial course of the Savior.

Discourse by Brother A. I. Ritchie.

Subject: "THE HARVEST"

IN THE thirteenth chapter of Matthew we have the parable of the wheat and the tares. We will read from the twenty-fourth verse, "Another parable put He forth unto them, saying, the Kingdom of Heaven is likened unto a man which sowed good seed in his field, but while men slept his enemy came and sowed tares among the wheat, and went his way, but when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence, then, hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares you root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."



We are now living in this time of harvest referred to in the parable. The farmer sows his seed in the spring, and during the summer cultivates his crop, but when the time of harvest comes every other work is set aside. Those who live in the west, particularly, know what a rush there is in the time of the harvest. By using traction engines, two men can harvest forty acres in one day, and by the aid of electric light, two other men can harvest as many acres at night. Before traction engines were introduced horses were employed to do this work. It is the time when everything is pressed into service. Therefore, in the end of this Gospel age, we want to realize that the time has come to lay aside every other consideration to put forth our effort in that harvest work.



There have already been several harvests in God's plan. At the time of the flood there was a harvesting of the results of the antediluvian age. Noah had been a preacher of righteousness for at least forty years, but that harvest only gathered eight persons, who passed over into the next world. About 800 years after the flood Israel left Egypt, and a harvest of forty years began not long after. "They saw His works forty years," as they journeyed through the wilderness. He gave them protection, provided for them food from Heaven in the form of manna and brought forth water for them from the rock; but only two who left Egypt finally entered Canaan, namely, Joshua and Caleb. At the end of the Jewish age, after 1,600 years more of dealing with the nation of Israel, the time came when the Lord looked for fruit, but He found comparatively little. In the parable John the Baptist represented Jesus as coming to look for fruit on that nation as a tree. He said, "What is the good of letting this tree encumber the ground?" In Palestine, up to two years ago, a tax was paid on

fruit trees. It is something like the railroads estimating the income from their coaches. They are supposed to bring in so much every day. So the Lord expects so much service from everyone supposed to be serving Him; He expects you to show forth the praises of Him who called you out of darkness into His marvelous light.

In the harvest of the Jewish age Jesus was not giving the message which Moses had given, but a special truth due at that time. The covenant which Moses mediated was binding upon that people until the anti-type of Moses came. The Jews who were trying to keep the covenant made with Moses needed only to pass on into the blessings Jesus had to offer to Israelites indeed which St. Paul describes as the Sarah Covenant. God had, through Moses, given them the law of ten commandments, with the promise of life if they would keep it, numerous blessings in basket and store, and general prosperity, but being imperfect, they could not keep the law which was perfect. God well knew they would be unable to keep that law, which was perfect, and He declared that, because they had agreed to keep the law and failed. they would be subject to the Gentiles until the time of the. Gentiles be fulfilled. until the exercise of Gentile power would cease. We recall that the statement was not that all who would keep the law would live thereby, but "he" that keepeth these. words shall live by them. God knew that only one person could keep that law. The fact that Jesus kept the law justified His claim that He was Messiah.

God said to Abraham that his seed would bless all of the families of the earth. Jesus is represented as saying, "Lo, I come, in the volume of the book it is written of Me, to do Thy will, O God." He was not only to keep the law of the ten commandments, but also to fulfill the various types of Messiah as set forth in the ceremonial feature of the law, and to fulfill the prophecies relative to the seed. He was horn in Bethlehem, born of a virgin, of the seed of David. Jesus did not say, "Look at Me and see if I am not the finest looking man you ever saw." He said, "How do you read the prophecies?" He opened the blind eyes, unstopped the deaf ears, made the lame to walk, and even raised the dead, fulfilling the various Scriptures relative to Himself. He based all of His teachings upon the prophecies of the Old Testament. Although the greatest prophet on earth, He always proved His claims by going back to the lesser prophets, who wrote as they were moved by the spirit of God. This shows His humility. When He offered Him-self to the nation as their king, that was their last chance to receive Him as a nation. "Wrath to the uttermost came upon that nation" because they did not receive the anti-typical Passover Lamb when offered to them. The Lord said the Kingdom would be taken from them and given to a nation bringing forth the fruits thereof. It was because they knew not the day of their visitation; they did not understand their chronology. The Redeemer declared that because He had come among them and performed the works of Messiah, and they had thus received light and rejected it, the curses would come upon them. They have been scattered among the nations of earth.

The Jewish age was a type of the Gospel age. Both end with a harvest. The harvest of the Jewish age began in A. D. 29 and ended in A. D. 69, or you might say it completely ended in A. D. 70, but no more harvesting was done after A. D. 69. They had 1,845 years of favor, corresponding to the 1,845 years of favor upon the Gospel Church and adding that to A. D. 29 we have 1874. Adding 1,845 to A. D. 69 brings us to October, 1914, and from A. D. 70 would give us 1915. We understand that from 1874 we have been in the harvest. The Jewish harvest began in A. D. 29 and ended in A. D. 69, and there is a corresponding period of forty years in the end of the Gospel age.

From the leisurely manner in which some are going about matters it would seem that they expect about fifty years more of harvest. We expect that harvest will be ended in about a year from now.

In the beginning of the harvest the presence of the Lord was discerned by the watchers. The Scriptures declare that He would appear to those watching for Him. In one sense the whole world is looking for Him. The whole creation groaneth and travaileth in pain, waiting for the manifestation of the sons of God, but there was a class watching and hastening unto the coming of the day of the Lord. When they prayed that the Kingdom would come, they did not hope that it would be 50,000 years away, as do some who do not know whether they will get a salary of \$5,000 per year when the Kingdom comes. Jesus said, "Of that day and hour knoweth no man, neither the angels nor the Son, but the Father only." So far as I can learn no one knew when He came. He was present before anyone knew it. The signs of His presence were to be seen in the heavens, but not in the sky. They would be seen in the spiritual heavens, in His word. Those who were studying the prophecies discerned that it was time for Him to come. They were looking for Him in a certain way, forgetting that He was not now a man, but the Lord from Heaven. You remember the Apostle Paul had a glimpse of Him and he never recovered his eye sight.

When the Lord came, those who were up the highest knew it first. When the day star arose, we would expect those in the valley would not see it as quickly as those on the mountain top. Those who were looking for spiritual things were the first to discern His presence, because He is a spirit being now. For a time they sent forth the message, "The Lord has returned," but few were spiritual enough to receive it. Some say we are wicked people because we deny the divinity of Christ. We are really the only people in the world who believe that He is divine. We believe He is now at the right hand of God, a partaker of the divine nature. No human being can see God and live, and those who think He is still a man do not know that He is divine. Some people say that while on earth as a man He was God, but since He has been exalted above angels and principalities, He is now a man. Jesus said, "A little while and the world seeth Me no more, but a little while and ye shall see Me" It is because we will be like Him.

He tells us the signs that would mark His presence. In 1879 the Watch Tower was issued and there was seen in the spiritual heavens the sign "Behold the Lamb of God." "Herald of Christ's Presence," We have a good many signs that Christ has come. I counted 140 signs in fulfilled prophecy that indicate that we are living in the time of the end. In 1879 the little pamphlet came out entitled "Food for Thinking Christians," and I have met some of the "thinking Christians," who got that food at that time. We met a brother out west who got the truth at that time who is now over eighty years old and still engaged in the harvest work and rejoicing in it.

The light became more discernible. As the morning light begins to show faintly in the east some awake. As it gradually rises more and more awake, until finally none can sleep. In 1881 there was more light. The typical teaching of the law was presented in Tabernacle Shadows of Better Sacrifices. Another edition of Food for Thinking Christians came out. A little after that the colporteur work began. I wonder how many have ever seen the pamphlet called "Uncle Daniel's Bible Class?" This pointed out the truth to some. The colporteurs called at the houses with the truth, but most people were not ready for it. After ten years other colporteurs called at the same houses, and perhaps they were not ready for them. Perhaps after another ten years it was found that they were ready and looking for the truth.

In 1889 the second volume came out, and there was a little more light; in 1891 the third volume; then other tracts, and in 1897 the fourth volume; and in 1899 the fifth volume. In 1901 the distribution of the literature was generally begun -- what we now call volunteer work. Many heard then, and some believed. Many others heard and did not accept. A great many people who cannot see the truth fully can rejoice in part of it. The truth is being put out through the Sunday School lessons in the newspapers, and many are reading and rejoicing in a measure of the truth. The work is increasing -- the light is growing brighter and brighter.

Those engaged in the harvest work are the messengers of God bringing the light to the people. We have the truth for the express purpose of showing forth the praises of Him who hath called us out of darkness into His marvelous light. Will we carry His message, or will we have a previous engagement? The Lord will use those who rejoice in the truth. "The meek will He guide in judgment. the meek will He teach His way." This class He will favor with a knowledge of His covenant, that they may carry it to others.

With the coming of the sixth volume came another increase of light. Then Brother Russell's sermons began to be published in the newspapers and magazines. until now about 2,000 handle the sermons and his articles. The class extension work was taken up in 1910. We believe the moving pictures will prove very helpful, because they will show the Plan of the Ages in a pictorial way. How many of the little flock do you suppose will learn the plan through the moving pictures? I think those who will be of the little flock will be seeking for the truth by reading for themselves. You can go to hear lectures every day in the week, but unless you put forth effort by reading it will not accomplish results.

Those who have the truth, have a guide for their conduct which others lack. When the Lord's Kingdom is established these principles will be known and in operation over the whole earth, but only those who have the truth enjoy this advantage now. The world in general has no patience to read the Bible. After reading a few texts they come across something they do not understand, and they would rather read a novel or the morning newspaper. They say, "I can understand that." "If I want to know anything about Christianity I will watch John Williams," and you may be sure they put it down every time they see him do anything which they do not consider to be right. St. Paul

said of the Jews, who claimed to be God's people, that the holy name of God was blasphemed by them. The Lord says we must not speak evil, we must not be impatient, we must not backbite, or be envious or jealous. Laxity on the part of Christian people has caused many to lose faith in religion. We are living epistles known and read of all men.



I met a man not long ago who said, "Do you believe what Paul and Peter and James and John and Jesus said?" We said "Most assuredly." He said, "I would not believe anything in the Bible unless I knew it to be true." He was his own oracle. He told me that he had dedicated his life to breaking down the superstitious faith in the Bible. He was a minister and about 35 years of age. The Lord said through the Apostle, "In the last days many shall depart from the faith." Instead of believing what the Bible says he believed that we descended from the monkey. It would not

have seemed so bad if he had said ascended, but to say we descended from the monkey seemed too bad.

We are living in the time when the Lord indicated there would be special light and knowledge for His people, and we have that knowledge. Are we going to lift it up to the world, or hide it under a bushel? If we do hide it thus, we may lift the bushel up later and find that our light has gone out. If you expect more knowledge of the truth, use the truth which you have.

I called on an editor in 'Washington when in the news-paper work, and he told me that quite a number of people in the town believed that way. I said, "Have you any of their addresses?" He gave me the address of an old lady, whom I found to be 74 years old, afflicted with the rheumatism and scarcely able to walk. She was poor and had to work hard, and was the only one in that town interested in the truth, but she had been so active in putting out the literature in that town as to create the impression that there must be several doing the work. She was letting her light shine. How many of us witness for the truth in that way? Do not ask your next door neighbor whether he is doing so, but put the question to yourself.

I believe the great success of the harvest work is due to the loyalty of the members. When Alexander conquered the world with 35,000 Greeks, it was because his soldiers had the utmost confidence in him, even to a man. We have noted the same thing in the I. B. S. A. A notice appears in the Tower that certain literature is ready, the requests for it pour in and the work is done. We do not debate very much because we have one directing in whom we have confidence.

Suggestions by Brother R. H. Hirsch.

Praise and Testimony Meeting for the Harvesters

HE RELATED how a sister had said, in response to the suggestion that she enter the colporteur service, that she feared she would not have time to develop the fruits of the spirit necessary to the gaining of a place in the Kingdom if she did. A rising vote was asked for to ascertain whether those



who had been in the colporteur work considered that they would have had better opportunity for developing the fruits of the spirit if they had not entered the work. It was shown to be the unanimous thought of those present that the colporteur service affords far better opportunities for developing as new creatures than could ordinarily be had outside of the work.

The standard set up by the Apostle Paul in Philippians 3:13, namely, "This one thing I do," was strongly emphasized. He said, "I imagine that many of the failures, and there are not so many as formerly, can be narrowed down to those who entered in a half-hearted way, who did not say 'This one thing I do.'" The Scriptures declare that a double-minded man is unstable in all his ways, and if one enters the colporteur work with his mind partly on that work and partly on something else, he cannot succeed in the work. The apostle also said, "I have determined to know nothing among you save Jesus Christ and Him crucified." Some think of this as a narrow view, but if the great apostle could take that position, we can well afford to. . Let us resolve this morning, as colporteurs and laborers in the harvest. that we will crucify the flesh with its desires. The apostle said it was good to get married, but better not to marry. He leaves the matter open. It would seem that those who marry at this time when the Gentile times have almost closed. are thus making themselves good candidates for the great company class. In view of the shortness of the time would it not be better to crucify the flesh with the desires thereof, and set our affections more completely on the things above, where Christ sitteth on the right hand of God?"

It was also pointed out that we must perform the work of our Father, that we must be about His business, while it is yet day, for the night time is at hand when none can work. He said, "When the dissolution takes place I imagine. there will be a great rush on the part of the unencumbered to enter the colporteur work, but it will be so rapid that none then can work. It is important, therefore for us to work the work of our Father today, before the night shall come."

The noble example, of our dear Redeemer in this respect was emphasized, and also that of our dear Pastor. He said, "I remember going into his study, five years ago in Pitts-burgh, and as he looked up from his work with a beautiful smile. with a tired expression written over his face yet a smile breaking out from beneath, I said, 'You look tired this afternoon.' He made the admission, which he does not often make, and said, 'I am tired, not only in my flesh, but clean through my flesh; not only through my flesh, but I am tired clean through my bones, and I expect to continue that way until the Kingdom is established.' I sat and cried. Tired through his flesh; tired through his bones, and not expecting to get rested up until the Kingdom is established. I have never been so tired, or I would be thinking of taking a vacation. In fact, I did take a vacation not long ago. It seemed to me that I needed a rest, but I returned to my work. worse off both physically and spiritually. I have

resolved never to take another vacation this side of the veil, and I am sure I will not on the other side."

He pointed out how Brother Russell works from early morning until 11 and 12 o'clock at night, and that his head scarcely touches the pillow, and he is asleep, because of the assurance that he has done the Lord's will; also, that when we are not able to sleep at night, sometimes it is because we have been compromising the Lord's will during the day. "We are introducing to the world the great King of glory. What a privilege, and how we should do with our might what our hands find to do."

"Those who are being blessed most in the work are the ones who are following most carefully the direction of the Master, especially through that servant to whom the Lord has committed His goods at the present time. We remember the apostle said we should Hold the head!. The best way for us to hold up the head, our Lord, is to support the one whom the Lord is using to direct the harvest work."

The Lord is at present raising up a great colporteur of many members, through whom the reconciliation of the world to Himself will be accomplished during the Millennial age. We are speaking of the Christ, of which Jesus is the head. The apostle said, "Do you not know that your bodies are members of Christ?" What an important place for us to occupy. Jesus Christ has been dying for 1,800 years. We are filling up that which is left behind of the afflictions of Christ. The Apostle Peter admonishes us to rejoice that we are privileged to be partakers of the sufferings of Christ. that when His glory is revealed we may be glad also with exceeding joy. We know how to spell submission, but no one can practice it with entire success. We want to learn to practice submission, which we can spell so easily. A sister said to me, "Brother Hirsch, I have no peace." I said, "Sister, you do not love the Lord's will." She said, "Oh, yes, I do love the Lord's will." I said, "Sister, if you have no peace you can-not have a proper love for the Lord's will. The Lord tells us through the prophet. 'Great peace have those who love Thy law and nothing shall offend them.' If you have no peace, according to the logic of this text, you do not love the Lord's law or will." She replied, "I want to love the Lord's will but my lack of peace is due to my trials. I cannot think the Lord wants me to have these trials." I said, "If the Lord did not want it you would not have them for a single moment." Our every experience is permitted by the Lord. When the Savior discerned that it was the Father's will that He be crucified, He was thoroughly submissive.

It was made very plain by various Scripture citations that the great colporteur whom the Lord will use in accomplishing His great work for the human family in due time, is the Christ. Reference was made to the Savior's assurance that in the Father's house are many mansions, but that He was going to prepare a place for them. From the Lord's parable of the shepherd who left the ninety and nine sheep and went to seek the one lost. was drawn the thought that man was the one lost sheep, while the ninety and nine represents that many different grades or divisions of spirit beings. Not one of these planes was suitable for the class who follow in the footsteps of Jesus, hence He went to prepare a place for them, to which He will receive them at His coming.

In Psalm 32:8 we read, "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with Mine eye." I imagine He was speaking more particularly to the Christ in this passage. We find the word "instruct" means "make you wise." Has He not made us wise? He has given us His spirit, searching the deep things of God. The word "teach" means "goad." We know

what the goad is. The man who trains elephants has a goad, and if the animal does not do the tricks expected of him the trainer prods him with the goad and he proceeds with what is expected of him. The Father loves His children and sometimes He finds it necessary to use the goad in the form of disciplines. some sharp experience. We are not to think it strange concerning the fiery trial which is to try us, as though some strange thing happened unto us. We will be prepared through sufferings for that great future work. Let us resolve that we will not murmur or complain, remembering that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Finally we become so thoroughly trained that He can guide us with His eye. After being in the school of Christ, and learning the lessons there taught, we will watch His eye so carefully that we will not need the goad. We will require only an intimation that the Lord desires us to take a certain course and we will quickly respond.

Many fear they will not be able to succeed in the colporteur work. I suggested the colporteur work to a sister and she told me if she went to a door and heard footsteps coming she would drop dead. She meant it. She did not wish to commit suicide. Her daughter engaged in the colporteur work shortly afterwards. She went out with her. for she wanted to hear her girl canvass, and after hearing her a few times she said, 'I believe I could do that.' Of course she could. She learned the canvass and went out alone, because if she was to drop dead she wanted to die alone. When she had rapped at the first house and heard footsteps coming to the door her voice left her and she had comparatively little breath. She said, 'That woman took pity on me and gave me an order.' At the next place she had a little more breath and strength, and took an order. In two hours she took orders for 23 books. She said, 'It was the happiest day of my life.' Go out and try it."

At the request of Brother Hirsch that those intending to enter the colporteur work in future arise, about fifty arose to their feet and about fifteen of these were intending to start very soon. All having the spirit of the harvest work were asked to rise, and it seemed the assembly was a unit in desiring to further this glorious harvest. All seemed to be rejoicing that we should be permitted to co-labor with the great Creator in such a blessed work. The desire to participate in the work was markedly manifest in all.

What Have We Done Today

We shall do so much in the years to come,
 But what have we done today?
We shall give our gold in a princely sum,
 But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of loving cheer;
 But what did we speak today?

We shall be so kind in the after while,
 But what have we been today?
We shall bring to each lonely life a smile,
 But what have we brought today?
We shall give to truth a grander birth,
 And to steadfast faith a deeper worth,
We shall feed the hungry souls of earth;
 But whom have we fed today?

We shall reap such joys to the by and by,
 But what have we sown today?
We shall build us mansions in the sky,
 But what have we built today?
'Tis sweet in idle dreams to bask,
 But here and now we do our task?
Yes, this is the thing our souls must ask,
 "What have we done today?"

-- *Selected.*

Discourse by Brother J. H. Cole.

Subject: "ASSURANCE"

WE MIGHT call our subject Assurance, and surely all of the laborers in the harvest do need the assurance and encouragement that brings strength, in order to do that work.

We will take as our text 2 Timothy 3:14, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." We have a great many things to learn at the present time.

While this time is spoken of as the day of small things, yet recall the statement of the preceding speaker respecting the harvest of the first world, that only eight persons were saved in the ark. In the Jewish age the success was somewhat greater, and we believe in the present harvest there is still better success. Although about two thousand are enjoying the good things set upon the Lord's table here, the Lord says, nevertheless, that it is a day of small things. However, in another sense it is a day of great things. We believe the present movement in which we are all privileged to take part is the greatest movement in history, although the world will not recognize it until the blind eyes will be opened in the next age. The apostle shows in his letter to the Corinthian church that the Lord is converting the world to Himself, and has committed to us the word of reconciliation. The preciousness of this privilege should bring us encouragement.



Our text relates to things which we have learned. I wonder if we have been learning these different things as they came out from time to time, as meat in due season? We speak of having the truth, and we are to remember from whom we have learned it. I do not know of any other class of Christian people who speak in this way, and it gives us assurance that we have the truth once delivered to the saints, because back there they also used this expression. Thy word is truth. Peter said that he would not be negligent to stir up the pure minds, that they might be established in the present truth. So we speak of the present truth at this time because we are of that same class, if we continue to learn these things, and be assured of them, and remember of whom we have learned them, continuing to hold fast our confidence firm unto the end. I think you are all aware what is meant by "knowing of whom you have learned them." I am quite sure I am aware from whom I have learned them. To be sure the truth has come from the Lord directly, but He has a representative and ambassador through whom we have learned these things which gives us so much encouragement and assurance.

The Apostle says in Hebrews 3:14. "We are made par-takers of Christ if we hold the beginning of our confidence firm unto the end." Our confidence had its beginning when we learned how God placed Adam as a perfect man in the Garden of Eden, and through the disobedience of this man the condemnation of death came to all of mankind; and that God's only begotten Son died to save all from this sentence; when we saw the real force of the ransom, and sought an application of the merit flowing from it for, our reconciliation with God. This seems to be the Apostle's thought when he points out that anyone who denies that Jesus came in the flesh is not of God, or is anti-Christ. As

we try this spirit (or teaching) we find it is true. There is no other Christian body on earth that believes in the ransom. One certainly cannot believe in the ransom if one believes in eternal torment, immortality, trinity, etc. What the Apostle refers to then as the beginning of our confidence, is the precious blood of Christ the Redeemer.

There are those who once believed in the ransom; who sat at the table with us enjoying these precious things, but who evidently belong to the class of whom the apostle said, "They went from us because they were not of us." They are now antagonistic and very bitter. The thing for us to do, as the apostle says, is to "continue in the things which we have learned, and been assured of, knowing of whom we have learned them."

The Lord declared that "Where the carcass is there will the eagles be gathered together." What is the carcass? Are we in that time? If you went into a meat market you might not see a carcass there. You would see a quarter here, steak of various cuts on the counter, and other pieces might be in the ice chest, but all of these were only parts of the carcass. The carcass is the entire animal. So at this time we not only have little fragments of the truth, but we have the entire carcass, and that is why so many are gathered at this convention. Our confidence is strengthened by being certain of the channel through which the Lord is feeding us upon this carcass. A few years ago a test came, and some who had been with our dear pastor at the Bible house. some pilgrims, some elders of various classes, went out from us because they looked upon him as "that wicked servant." Probably like ourselves, many of you have. had a serious shaking up. You felt a little stunned. If some obscure brother or sister, who did not seem to have much character anyway, had gone we would not have thought it so strange, but the elder or the pilgrim, who had taught us so many deep things out of God's Word -- to have such go out seemed rather confusing for a time, but now we see that was the proper way, and of course the Lord never does anything that is not proper. If those who have enjoyed the deep things for some time entertain in their hearts something contrary to God's will which we cannot see outwardly; if they are not walking as Christ walked; it is about time they do get out. If they are not going to win the crown, as the time is short, someone will of necessity need time to win the crown which will be taken from such unappreciative ones.

In times past if some new point of doctrine came out, which was quite frequent in those days, we used to discuss and argue about it for some time and finally we would all see eye to eye, but in the past four or five years it has not seemed to work that way. As soon as some new point of doctrine comes out someone says, I do not believe that. I have no use for those Scripture Studies now. Why this difference? We have come to the time spoken of by the Lord when He. will finish the work and cut it short in righteousness; a short work will the Lord make upon the earth. When some of those who withdrew were approached, and were offered encouragement and assistance it was found impossible to help them. We believe if anyone has had the full light of present truth and turns their back upon it, they cannot be renewed to repentance. It will be best for us to do as the apostle suggests, "Mark those who cause divisions among you and avoid them." As a rule when such take exception to some point of doctrine, that is not the real trouble, but merely an outward manifestation of the difficulty within. Suppose we have a pimple on our nose. We would not rub the pimple. to remove it. If we did so the whole nose would soon appear to be a pimple. The pimple indicates something wrong in the blood. If the blood is purified the pimple will vanish of its own accord. So when there is some pimple of doctrine on the spiritual anatomy of a brother there is no use rubbing it; it will only arouse them to anger. The difficulty is in the heart. The Lord did not say,

"Keep your head with all diligence. for out of it are the issues of life." No, it is the heart from which the issues of life proceed. We are to keep our hearts in the love of God, no matter how crooked our heads are, and the head will in due time come into conformity. On the other hand, if our heart is wrong, and our head is at that time right, it will not stay so long. The head will follow the heart and get twisted, too.

If we succeed in bringing more assurance to your minds and hearts, by presenting these thoughts from which we have received much encouragement ourselves, we will be truly grateful. The first point we will allude to is in reference to the parable of the Pound. You remember a man had ten servants: he delivered to each of them a pound with the instruction to trade therewith, and he went into a far country. When he returned he reckoned with the servants. That one through whom we have received the meat in due season, and through whom we desire to continue in the things we have learned. stated that this pound represented justification. I thought to myself, how can this be? He gave his servants that pound. How could he give his servants justification? If servants they would already of necessity have justification. If the parable had read "He called some spectators or strangers to him and gave them each a pound," then it would look as though justification was represented by that pound. I remembered the Scripture which reads, "If in anything you be otherwise minded, God shall reveal even this unto you," and another Scripture "in due time." We thought we would endeavor, by the Lord's aid, to keep our hearts with all diligence, trusting that the Lord would straighten the matter out later, and we are glad to say He has done so. We now see how this pound represents justification. The servants had been tentatively justified, but their justification had not been vitalized. The thought was "You are my servant, justified to peace with God; if you wish to make a full consecration of yourself you may have the pound, vitalized justification." When the apostle exhorts, "Present your bodies a living (vitalized) sacrifice, holy and acceptable to God," it is not the tentative justification which we present, but the vitalized justification. That is the pound with which we are working, and if we continue our confidence firm to the end we shall receive a crown of life. So. when it became meat in due season, the Lord made quite plain how the pound represents justification, our head was straightened, and we had more confidence and assurance.

Another point which bothered us for a time was regarding the Jews. Our dear Pastor, for many years back and even up to the present, has declared that the Jews are still bound by the law covenant. We wondered how the Jews could be still under that law, when the Jewish, or law age, ended long since. There was an organization of 12 tribes. with 12 heads, all under Moses as their mediator. They had the ten commandments, God gave them figurative atonement each year, God sent them prophets, and they had much advantage every way. under the law arrangement, but now there is no organized Jewish nation, and they do not even know what their flag used to be. They are scattered among the nations, and I could not understand how that law was still binding upon them. When this became meat in due season I saw clearly that the Jew is as much under the law today as he ever was. The point is that there are two sides to the matter, a favorable and an unfavorable side. When the law was given the Jews agreed to obey its requirements. God promised to bless them if they would keep it, and if not He would punish them; for eighteen centuries the Jews were given blessings. While they were not actually keeping the law they were typically keeping it by reason of the sacrifices made yearly, but at the end of that time, as foretold by the prophet, God began to punish them double for their sins. The word signifies a like period of time. The Jews had favor 1,845 years and they will have a like period of disfavor. They could not be in disfavor and still have a nation, sacrifices, etc.. so now they are a scattered people, having lost their national existence,

their priesthood. in order that the punishments declared might come upon them. Thus they are now under punishment through the same law which previously had brought them blessings.

Somewhere about three months ago an article came out in the Watch Tower which brought out points bearing on this question which I had not seen before, and doubtless many here have read the same article without seeing these points. Every time we read the Scripture Studies we see new things which we had not observed before, and the same is true of the Watch Tower. You will remember the article made plain the distinction between keeping and fulfilling the law. Did Christ keep the Law? Yes. Did any others of the Jews keep the law? No, not a single one of them could keep it, for if they had the promise was that they might live thereby. Did Jesus keep the law or fulfill it? He was keeping it all of His lifetime, but He did not have credit for doing so until the age of thirty. He must first reach His majority. From that age onward He would have credit for keeping the law. He was now no longer a member of the household of Joseph, and for three and one-half years He kept every regulation, every commandment of the law, which proved Him to be a perfect man. When he suffered and died, before expiring He said, "It is finished." Referring to the keeping of the law. Would that mean He had fulfilled the law? No. We understand He had fulfilled some parts of the law. The law is not fulfilled yet. If the Jew is under the law it is not passed away, or is not fulfilled. The Savior declared "Not one jot or tittle of the law shall pass away until all be fulfilled." How did the Savior fulfill some of the law?

Many of the prophecies in the law the Savior fulfilled. For instance, the Master referred to the serpent being lifted up in the wilderness, and said, "So must the Son of Man be lifted up," signifying what death he should die. He died upon the cross. He might equally as well have been put to death in some other way, and still accomplish the ransoming of the race. It was not the manner of the death that constituted the ransom, but the giving of a perfect life for the perfect life which had been lost, but in no other way could the Savior have fulfilled the law. Not one jot was to pass away without being fulfilled. Had He died in some other way this part would not have been fulfilled. That is one reason why the Savior understood that He was to be crucified upon the cross, in order to fulfill the prophecy regarding the serpent in the wilderness.

We might illustrate this matter of fulfilling. We have a glass partly filled with water. One may keep filling in until it is full to the top. So our Savior will keep pouring in until He has fulfilled every jot and tittle, of the law. Many points of prophecy which He fulfilled we have not time to mention.

Not only prophecy, but the Savior also fulfilled many types. For instance. the Atonement Day sacrifice. The bullock was slain. The Master became the antitype. As the antitype fulfills the type, that was not keeping the law, but fulfilling it. The bullock was without spot or blemish, and this Jesus fulfilled by being holy, harmless, undefiled and separate from sinners. When the Savior died on Calvary He had fulfilled all of that law which could he fulfilled by a perfect man. A spirit being would be required to fulfill some parts of the law. After the bullock had been offered the goat was also slain, and we understand this feature of the law is being fulfilled at this time in the sacrifice of the footstep followers of the Savior. When at the end of the Gospel age all of the members of the goat class have been sacrificed, that much more of the law will be fulfilled, but the end of the Gospel age does not fulfill all of the law. There is something more to that type.

After the sacrifice of the bullock and the goat, and the sprinkling of the blood, the high priest took off the white garment of linen and donned the gorgeous robe. That must be fulfilled also, by the uniting of Jesus and His bride in the first resurrection, donning the glorious robes of immortality. When the first resurrection is completed the anti-typical high priest then exalted to glory and power, will come forth to bless the people. It will require all of the Millennial age to fulfill that part of the type. When the Kingdom is finally turned over to the Father, then the law will pass away. because all will have been fulfilled. When Aaron blessed the Jewish people that blessing continued with them for a whole year, which represents that when the great high priest blesses all of mankind and they come to perfection, the blessing will continue because the law will have been fulfilled and pass away. Thus it required three years, in round numbers, to keep the law, but it will take three thousand years to fulfill the law. When we saw these things it gave us greater assurance, and we know of whom we have learned them.

The matter of the covenants and the mediator has also brought us much assurance. We remember reading this expression some time ago, "God does not make covenants with sinners." We thought that surely cannot be correct for no one but sinners would need the covenant. We now see. however, it is true. The first covenant made was with a perfect man in the Garden of Eden. The intimation was that if Adam would obey the Lord he might continue in perfect life forever. As soon as Adam sinned he broke the covenant. He was cast off and driven out of the garden, because God has no covenant with sinners. The next covenant was with Abraham. By faith he had lifted himself out of sin, and his faith was counted unto him for righteousness. Therefore God made the covenant with him. When God desired to make the covenant with Israel, a sinful nation, it was through their mediator, and before making the covenant the people were sprinkled with blood Thus year by year the blood was sprinkled upon that nation for eighteen centuries. It was a cleansed nation with whom God made the covenant, a typically pure people.

Now in the Gospel age we have a better justification and a better covenant. Those with whom the Lord makes a covenant by sacrifice are those who receive the merit from Christ to cover their sins. To such as have come into peace with God through faith He says, "My son. give Me thine heart, and I will make a covenant with you by sacrifice." So He is not making a covenant with sinners in the Gospel age.

In the next age the great mediator will sprinkle the blood upon the people for a whole thousand years, and when by the end of that time they are cleansed, God will make a covenant with them. He says I will make a new covenant with them at the end of those days. They shall call upon Me and I will hear them. They shall say, "He is our God," and He will say, "It is My people." Zechariah 13:9. That covenant, or agreement, will remain for eternity. When God makes the covenant with them at the end of the age they will not be sinners. When we saw this clearly it further encouraged us to continue in these things, knowing of whom we have learned them.

We will mention one other thing, which time alone can prove, respecting the year October, 1914, to October, 1915. These other things that seemed to be wrong have straightened out; how about this other which some fear may be wrong? As we see the proofs respecting that time, can we say that we have really learned them, and been assured, and known of whom we have learned? If we are trying to have the sacrifice fully consumed upon the altar by that time, it indicates that we have faith. It does not matter so much with us, whether that time is right or wrong, but we have

assurance that this will come true as well as the things already fulfilled. The Lord says we are to think and so act that our stewardship will end about October, 1914, and whether this is right or wrong does not make any difference, from this standpoint, for we should obey His instructions. If the time is wrong we show our faith by doing as He said and will win. If we do not do it, and the time is wrong, we will lose our reward. This will be a test of whether we have full assurance in these things.

We want to mention one or two points about that time. You remember the Pharisees found fault with the Savior, calling Him a glutton and a wine bibber. He pointed out that John had come fasting, and they had not received him. He said, "Why should My disciples fast when I am with them? When I am absent My disciples will fast." Will that prove anything about the time? We understand that it does. How about through the Gospel age -- have the Lord's people been feasting or fasting? Fasting. Our table now is so full of delicacies that we cannot find capacity to hold them. One brother early in the convention wanted to be taken home because he could hold no more. Are we having a feast or a fast? A feast, to be sure. Then it must be because the Lord is present

In Habakkuk 2:2-3 we read, "And the Lord answered me and said, write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come; it will not tarry." The Lord's people have always known more or less about the plan of salvation, but they have never had the Plan of the Ages upon tables until right now at the present. At the end it shall speak and not lie -- wait for it. Have we been assured of it, knowing of whom we have learned these things?

One more reference in Ezekiel 12:21-25. "And the word of the Lord came unto me saying: son of man what is that proverb that ye have in the land of Israel (this second house of Israel) saying, the days are prolonged and every vision faileth. (You talk about the year October, 1914, to October, 1915 -- you set the time. the people say.) Tell them therefore. thus saith the Lord, I will make this proverb to cease, and they shall no more use it as a proverb in Israel, but say unto them the days are at hand, and the effect of every vision." Is this year the vain vision? No, there shall be no more vain vision, nor flattering divination within the house of Israel. "For I am the Lord; I will speak and the word that I will speak shall come to pass; it shall be no more prolonged, for in your days, O rebellious house, will I say the word and will perform it, saith the Lord."

Let us continue in these things, which we have learned, and, I trust, been assured of, knowing of whom we have learned them.

Synopsis of Discourse by Brother W. M. Hersee.

Subject: "ELECTION"

WE HAVE chosen for our text 1 Peter 1:3, and we will read the preceding verse: "Elect according to the foreknowledge of God through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ; grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively



hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and 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. Wherein you greatly rejoice, though now for a season, if need be, you are in heaviness through manifold temptations; that the trial of your faith, being much more precious than that of gold which perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom, having not seen you love; in whom, though now ye see Him not, yet believing, you rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls; of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should

follow; unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into. Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children not fashioning yourselves according to the former lusts in your ignorance, but as He which hath called you is holy, so be ye holy in all manner of conversation."

The apostle Peter here brings to our attention God, the Father of our Lord Jesus Christ, the Father of glory, as the one who has begotten us to a lively hope, or hope of life. The promises all belonged to the Jew at one time, as the apostle brings to our attention, saying, "What advantage then bath the Jew? Much every way, but chiefly that to them were committed the oracles of God." The law was given until the seed should come unto whom the promises were made, that through this seed all of the families of the earth should be blessed. The apostle brings to our attention that this seed is Christ. He says in Galatians 3, speaking of Isaac and Ishmael, the two sons of Abraham. that God said not seeds as of many (it was not through Ishmael or the sons of Keturah that the promised blessing would come) but of one, which is Christ.

The promise of blessing was confirmed to Isaac, to Jacob, and later to Israel, after the death of Jacob. How-ever, unto Judah was a special blessing declared in these words, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and to him shall the gathering of the people be." We pass quickly to the harvest of the Jewish age. At that time all men

were in expectation of the Messiah, but the manner in which the Lord came was contrary to the expectation of the Jewish nation, they having expected a great warrior and king. He came as a humble babe, grew to manhood in comparative obscurity, and finally came to John to be baptized among the sinners of Israel. The Jewish leaders were heady, high-minded, placing confidence in the fact that they were the natural offspring of Abraham. Jesus said, "You are of your father the devil. for his works you do." That was quite a rebuke to a people who claimed to be the seed of Abraham to bless all the families of the earth.

Jesus came to John and was baptized, and John bear witness that the holy spirit, as a dove, came and abode upon Him, and he said. "Behold the Lamb of God. which taketh away the sin of the world." We note the attitude of Jesus when He came to John. as indicated in the tenth chapter of Hebrews, "In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo I come, in the volume of the book it is written of Me, to do Thy will O God." "He taketh away the first that He may establish the second" the better. Jesus said, "A body hast Thou pre-pared Me." He was holy. harmless,. undefiled and separate from sinners. We recognize the necessity of His being separate from sinners, in order that lie might ransom the sinner race. None of the Jews had been able to keep the perfect law of God, but when Jesus came, of the tribe of Judah, and kept every requirement of law. then He proved His right to the sceptre. Unto Him shall the gathering of the people be. That will be a glorious gathering. will it not?

At His baptism Jesus was begotten from above to the divine nature, receiving the holy spirit in the fullness necessary, that He might be, not a sin offering merely, but a sin offering in the sense of giving His life as a ransom for all, to be testified in due time. So John on the Isle of Patmos, after seeing the Lion of the Tribe of Judah. says, "I saw, as it were, a fresh slain lamb, having seven eyes and seven horns." He prevailed to open the book which had been scaled, representing the great purpose of God. There he said. "The spirit of the Lord God is upon me, because he bath anointed me to preach good tidings to the meek, to bind up the broken-hearted, to proclaim deliverance to the captives and the opening of the prison to them that are bound." Then the Lord went into the wilderness and was there forty days. He had never had a Bible as you and I have it, but He had a perfect mind, and during that time the spirit of enlightenment which had come upon Him was opening up the prophecies which those who wrote them desired to look into, especially relating to the sufferings of Christ and the glory which should follow. I feel sure those forty days went by very quickly, just like a convention, only more rapidly. The higher organs of the mind controlled His whole mortal body, so He did not hunger during that period of meditation and study. When He relaxed at the close of the forty days, the cravings of hunger came upon Him, and then the enemy tempted Him. We will not go into the details of this temptation, which are very significant.

It was here in the wilderness that the Lord was shown the path of life, as it is written. He came from that experience filled with the spirit, and knowing the pathway of life. We are asked to "Consider Him who endured such contra-diction of sinners against Himself lest ye be wearied and faint in your minds; ye have not yet resisted unto blood, striving against sin." As I was coming to the meeting I noticed a sign speaking of Brother Russell, "The Curse of Russellism." It is written, "Cursed is every one that hangeth on a tree." Our Lord was made a curse. "The servant is not above his master; it is enough that the servant be as his lord; if they have called the master of the house Beelzebub, how much more those of his household." We thought how the Scriptures are being fulfilled, so far as the sufferings of Christ are concerned.

Jesus was recognized as a prophet and Nicodemus came to Him making inquiry secretly. Jesus pointed out to him that he must be born again to be in the Kingdom. Nicodemus could not understand how that could be, because "The natural man perceiveth not the things of the spirit. neither can he understand them, because they are spiritually discerned." However, Nicodemus became one of the disciples of the Lord, because after Jesus' death he was one of those who took the precious embalming ointment to embalm the Savior's body. Joseph of Arimathea, in whose grave Jesus was laid, was Nicodemus. There was about 100 pounds of ointment. Early in the morning Mary came and found the body of Jesus had been removed. So early in this morning in which we now live, many people find that not only was Christ raised 1,800 years ago, and set on the right hand of God, but also some of the members of that triumphant body who have lain in the tomb have been raised from the dead. Yes, like Mary, early in the morning, some have found a part of the Christ raised.

The Apostle said, "Now you are the body of Christ, and members in particular. If you suffer with Him you shall also reign with Him; if we die with Him we shall live with Him." So the sufferings of Christ are not over yet. If so it would be out of harmony with the Divine arrangements to have a baptism service. symbolizing our immersion into the death of Christ. I firmly believe none will be in the body of Christ who do not get into the harvest. Someone says, I know a brother or sister who on account of sickness is unable to do anything in the harvest. They may be able to do a great deal. I know a brother in Chicago, whom others of you have visited. He has several prayer meetings every week, with from twelve to twenty in them. He calls the different individuals up in his mind and prays for them, then another and another, finally dismissing the meeting. In due time he calls another, going through the same process. Thus he is receiving great blessing himself, and rendering assistance to others. To meet him and have a word of prayer with him makes one almost feel that they are having a look beyond the veil. Is that not doing something? Have you less opportunity? The Scriptures admonish us to do with our might what our hands find to do. If we are of the body of Christ, let us zealously endeavor to fill up the sufferings which are left behind. Let us be strong in the Lord and the power of His might.

We are near the close of the harvest. Some who are coming in now are taking the places of those who have fallen out. It is written, He that hath My word let him speak My word faithfully, and he that hath a dream, let him tell his dream." I came into the truth in 1895. I had a dream back there which I have never told in public. I told it to our Pastor some years ago and he. said, "Brother Hersee, if I had that dream I would pay some attention to it." The dream was like this: I found myself on a trestle the width of six or eight railroad tracks. I do not know how long it was, but I was two-thirds of the way across it. In my dream I saw many people around me on the trestle and I wondered how I had come there. I was anxious to get off, and started across. putting my feet very carefully, so as not to fall between the ties. I became weary and rested. By and by I looked around and there were very few on the trestle. I said, "Where are they gone?" Soon I saw some breaking through the trestle, and I woke up. We read also in Revelation. the hour of His wrath is come. Who shall be able to stand? The Apostle says, "Take unto you the whole armor of God, that ye may be able to stand." Some have fallen all along the way. John saw with the Lamb on Mount Zion 144,000 who had followed the Lamb "whithersoever He goeth." That is not a great number in 1,800 years. To be sure there was seen also a great multitude who had come up out of great tribulation and made their robes white in the blood of the Lamb, but these were before the throne as servants.

We have this treasure of the new mind in fragile earthen vessels, and as we begin to realize something of the love of God we get discouraged. I wish to bring a few thoughts to the attention of those who get discouraged. A distinction should be made between heart searching and life searching. It is right to search both, but it is the Lord who can really search our hearts. Our hearts, our wills, should be perfect, but our lives cannot be actually perfect while we are in the flesh. Our minds, quickened by the holy spirit, are out of harmony with the life, and thus we struggle. Our hearts may be in tune with the father, though we cannot do the things that we would. If we find our hearts in harmony with God and the principles of righteousness, let us not be discouraged, but forgetting the things that are behind let us press forward toward the mark for the prize.. The Christian grows strong and God-like as he looks away from self to God. The eyes of our understanding being opened, we are able to see some of the perfections of our Head. If we see Christ, we are seeing the likeness of God. who is the express image of the Father's person, and we shall be like Him, for we shall see Him as He is. Let us not despair. He that hath begun the good work in us is able to complete it also. You did not beget your-self. "Of His own will begat He us with the word of truth." Who can turn His will. He can bring us off conquerors and more than conquerors. We can do all things through Christ which strengtheneth us. If our hearts are right He will see to it that we make our calling and election sure.

Discourse by Brother Benj. H. Barton.

"PRAISE"

As this is Praise day we make choice of a passage from God's Word bearing upon the topic. Our text is found in Psalm 65:1, "Praise waiteth for Thee, O God, in Zion."

The thought of this text as expressed in the Hebrew language is so peculiar that there is no English expression that would exactly convey the idea to our minds. To be very literal the Hebrew says, "Praise is silent for Thee, O God, in Zion." The thought of the Psalmist seems to be, "O God, there is a higher kind of praise than anything we have known yet; there is a grander phase of praise, something more wonderful, but we realize the time for that has not come yet. Praise waiteth for Thee, O God, in Zion."

We recognize that primarily these words have reference to the Jewish people. We all remember that the name Zion applied to a hill in the City of Jerusalem, but in a still broader sense it was used to indicate the Jewish people. There is no question but the time is coming when that people will praise God to a degree that has never been known as yet. We find also that from a higher and spiritual standpoint the Scriptures speak of the followers of Jesus, the Church, as Zion. So we understand the deeper thought of our text refers to the Church of Christ, those following in the footsteps of Jesus.

Praise is a form of worship, a method of expressing reverence. Praise may consist of feelings in our hearts, or words dropped from our lips, or these thoughts may lead us to action which would become an expression of praise.

There are various kinds of praise. Praise is like a musical scale, beginning with a low note and rising up and up, higher and higher, finally reaching notes so high that few voices can reach them. So with praise to God, rising higher and higher until it reaches the plane where none but the highest of the heavenly hosts can sound the notes.

We want to show you that is the praise referred to in our text, because this praise is waiting until, in God's due time, you and I may be able to sound forth that praise which will surpass all other kinds of praise.

I believe the proper way to classify the various phases of praise would be in relation to the motives, the desires, the spirit that prompted the praise. We want to bring to your attention eight different forms of praise. As we consider these various forms of praise we will have an opportunity to judge ourselves, to test our motives, to examine our hearts and find how far we have advanced in this scale of praise.

The first form of praise is what we will call *indifferent* praise. This is praise such as an unconsidered song, the repeating of a thoughtless prayer, or the formal reading of a portion of Scripture. Those who praise God from this standpoint do not praise Him acceptably. You remember how Jesus said, as recorded in John 4:24, "Those who worship the Father must worship Him in spirit and in truth." If we are merely uttering a formal expression not prompted by the heart, the Lord never hears that praise. This form of praise often manifests itself in meetings of God's

children. Someone is called upon to offer prayer, and his mind is not on the prayer, but he is thinking of the congregation, wondering what impression the prayer will make upon them. We heard a forceful illustration of this out in Oklahoma. A brother told me he sat next to a man who was called upon to pray in one of the churches. When he sat down he said to the brother, "What did you think of that; did you ever hear a finer prayer than that?" His mind was not upon the Almighty, but the effect his words might have upon the congregation. How often a congregation is called upon to sing a hymn expressing glory to God, and possibly some in the congregation are not thinking of God at all; not considering the sentiment of the words. Such praise is not acceptable. Sometimes we find this at the table. Someone offers thanks for the food, and as he begins to partake he grumbles because the butter is not fresh, or the meat is not done enough. We fear that in the majority of cases praise to God is of this first form, which in His sight is not praise at all. It is making believe. I trust all can look into our hearts and say, "I know I have advanced beyond that point."

We come next to the second form of praise, *Selfish Praise*. This is praise which is really sincere, heartfelt, but selfish. It is praise which is merely offered for things of a material nature; for a measure of health; for success in business; for the love of others; that we are fairly well circumstanced; that we have such a nice home while others are in poverty and distress; that they can buy good enough clothing so as not to be ashamed to be seen in a public gathering. It is a desire to praise God for his blessings, but a selfish kind of praise.

This class are very likely to become so much absorbed in business that they forget to pray to God altogether. Their praise is merely for material things with which God has blessed them. I think we will agree that with the majority of us the beginning of our praise to God was of this selfish kind.

This brings us to the third point -- *Appreciative Praise*. When we speak of being appreciative it means that we get above the gift and begin to appreciate the giver; we are beginning to esteem the spirit in the heart of the one from whom the gift came. So as we take note of the temporal blessings, we are reminded that every good and perfect gift cometh down from above, from the Father in whom is no variableness or shadow of turning. As we think of all our blessings we think of how wonderful must be the God who gave these blessings. We think the giver must be better than the best things he gives. I recognize the Creator must be superior to the best thing He created. We say if these things are so good, how good must be the One who gave them to us; how great must be the wisdom of the One who so wisely ordered the affairs of this universe; how great must be the one who hung the stars in the heavens, and gave the sun and the moon their places. Though man does his best at operating the various railroad systems, his efforts are largely a failure. We find upon the bulletin board, "Train 6, one hour and 20 minutes late; Train 3, 30 minutes late." That is man's method, but it is different with God.

Suppose they would telegraph us from the east how late the sun would be in rising tomorrow morning; or it would not be up until dinner time. As we realize how accurately God carries out the program of the universe we cannot help but appreciate Him. How our hearts go out to God. We not only praise Him selfishly for the things received, and Him as the giver, but we praise Him for His wisdom, power and grace, and goodness.

Appreciative Praise leads to *Anticipatory Praise*; in other words, that praise which anticipates. It

praises God for things not seen, or received, but to be received of God. If we have a proper appreciation of our Heavenly Father and His goodness it naturally leads us to this other step. We say, if God was so good as to bless us thus in the past; when we were sinners, aliens and strangers from Him, if He supplied us with so many blessings, even giving His Son to die for our sins; if this is what He has done in the past, what will He do in the future?

We begin to anticipate the time when God will straighten out earth's crooked places, humble what is now exalted and exalt what is now humble; when in the Heavenly Father's providence He will make all things new.

As we begin to appreciate the wonderful things this great God has accomplished, and will perform in the future, it sends us to His word.

Anticipation would not bring us much comfort or hope if based merely upon our imagination. We want a strong basis for our anticipation, and we find this in what God has given us in His word, so going to the Father's word what blessed things we find there. We find our ideals of God's goodness, His wisdom and His love are more than corroborated and confirmed by the teachings of this holy book, and begin to see that there will be a time when this earth shall be made a glorious paradise; when there will be no more sorrow. We think of the present time with its sin and corruption, and look forward to the time when God's Kingdom shall have come and His will be done on earth as it is done in Heaven; to a time when in this great universe there will not be one discordant note; when every creature in Heaven and on earth will sing praise to God who doeth all things well. If we anticipate thus, how our praise to the Father will increase.

There is another side to this. As we learn to anticipate the things which shall be hereafter, we also anticipate the things that shall be here. I believe many of the Lord's people do not recognize this fact, and fail to receive much blessing which they might enjoy. There is nothing better to help us overcome than to anticipate what God is going to do for us some day; not merely hereafter, but here. If you find yourself weak do not say, "I wish I could have the strength manifested in Brother So and So; I wish I was not so weak; I wish I could get to the place he has attained, but I do not see how I will ever win it." That is following the wrong course entirely. There is the lack of that anticipatory praise we have been speaking of. If you find yourself inclined to be discouraged, go to the Lord daily and thank Him that some day you are going to be free from that difficulty, and you will be surprised by and by, as you praise God for these things you will get strength to overcome this, as the Scriptures say, "While thou art yet speaking I will answer thee." Not that the Lord will do this miraculously. The idea is this: If I thought I had to make an overcomer of myself I would give up right now. I realize that my Heavenly Father is so marvelous in His wisdom and grace that He can make an overcomer of me; if not, He is not almighty. He could not if my will stood in the way. My part is to be willing and desirous that the Lord will have it so.

Suppose you feel it to be your duty to let your light shine out to your neighbors; to tell them the good news you have found in God's Word.

But it almost crushes you to even think of doing so. Do not go to the Lord with a downcast heart and say, "Father, I do not believe I will ever get over this; I do not believe it will ever be possible for me to go to these neighbors." Go to the Lord and say, "Dear Heavenly Father, I am ashamed

that all of these months have passed and I did not have the courage to take the best news in the world to my neighbors, but I thank You that it will not be long until I can take it to them; and when I get the courage I know it will be all of your grace. I hope it will be soon, and my heart leaps with joy as I think of the time when I can do that."

Before you know it you will have done it.

I think this is one of the great points of difference between the Lord's goat and the scapegoat class. We have seen in Tabernacle Shadows that the bullock represented the Lord Jesus Himself. After the bullock was slain the two goats were brought forward. Most of the commentaries say that these represented the Lord, too. We see that the goats represented two classes of Christians. Just as the two goats came after the bullock, so these two classes of Christians came after the Lord. We think this for another reason. In the sixteenth chapter of Leviticus we are told that Aaron brought the two goats and presented them to the Lord. The word "present" does not occur in the Hebrew.

It is an entirely different word, and the real thought is, "Aaron brought the two goats and *caused them to have a standing* before the Lord." These goats did not represent the Lord Jesus. He did not need to be given a standing; He always had it. You and I needed to be given a standing before the Lord. Our great high priest, the Lord Jesus, is the one who has given us a standing before the Heavenly Father.

You remember these two goats are spoken of as the Lord's goat and the scapegoat. The former was sacrificed, but the latter was sent outside the camp into the wilderness. In fact, both went outside the camp, but the great difference was that when the Lord's goat went into the wilderness it was dead; when the scapegoat went outside the camp into the wilderness it was alive. When the Lord's goat was pulled through the brambles it did not mind, because it was dead; it did not care for the wild beasts or the hunters because it was dead.

But how different the scapegoat. When it was pulled through the thorns and brambles, how it would be pained; when the hunters came in sight it would be alarmed; when the wild beasts appeared it was fearful that they might pull it to pieces. So there are two classes of the Lord's people. The one is so filled with the spirit of the Master that it is dead to things of the world; the all important thing to them is how they may glorify God most, how they may do His will best, how they may serve Him with their time, means and ability. If there comes to them a little reproach, a little inconvenience, a little sacrifice, they view the matter as expressed by Paul where he says, "For ye are dead and your life is hid with Christ in God." Suppose a man like that is talking zealously to a man out in the street about his faith; the glorious things he has found in God's word. While he is trying to assist the man, others nearby are laughing and scoffing about his faith. But he is so much in earnest that he does not notice the unkind remarks. He does not notice the thorns; he is like the goat that was dead. Another, when talking to neighbors about God's word, is not as dead as he should be. If he notices his neighbor laughing or scoffing it hurts his feelings. If he sees another neighbor coming he fears that he may hear some of the conversation and go away to criticize. He notices all the brambles, and is all of the time in fear. He is of those mentioned by the Apostle who "through fear of death are all their lifetime subject to bondage."

The fact that we have such experiences does not prove that we will be of the scapegoat class, but if

we do not make advancement we might be in that class. The thing is to anticipate what God will make of us, not only hereafter, but here. Do the same with your friends, and those about you. If they show the spirit of unkindness, do not feel unkind in return. Anticipate what the change will be in that person when they can see as you see. Thus our praise will increase as we anticipate the glorious things that are to come. We do not feel crushed with the thoughts of what is coming, but, on the contrary, we lift up our heads and rejoice that our redemption is drawing nigh, not only in the higher sense, but also from many of the weaknesses and difficulties that harass us at the present time.

We now come to still another form of praise. It is what we call Submissive Praise. We are inclined to have our will to some extent. I often think how the Christian's experience is illustrated in the song we sometimes sing: "*Higher than the highest heaven, Deeper than the deepest sea, Lord, Thy love at last has conquered -- None of self and all of Thee.*". Dear friends, the moment we could say that from our heart was the moment we really submitted to the Lord. There we said, "Lord, I am entirely Thine; I am ready to be what you want me to be; ready to go where you want me to go, willing to have the experiences You desire, no matter whether they are hard or easy, Lord Thy will be done."

Now our praise has in it a note of submission which was not in it before. It is not merely praising God for all of the good things received; not merely praising God in an appreciative spirit for what we find in Him of greatness and goodness; not merely praising Him for blessings enjoyed and anticipated, but praising Him for our experiences in trial and difficulty. It is the application of the words of the Apostle, "In everything give thanks." Not in the pleasant things, or in a few things, but in everything give thanks. We have come to the place where we realize that trials are a blessing to us. Not that a Christian should do foolish things to bring on trials, in the spirit of fanaticism. If we are faithful to our privileges the trials will come upon us, and we may rejoice in them, knowing they are to prepare us for "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you."

We come to the next phrase of our subject, which we describe as *Concentrated Praise*. When we have come to the place where we have submitted to the Lord entirely, we begin to find all our experiences are lessons; we begin to see the Lord in everything; we come to the place where the Father and the Son fill the horizon of our being; we begin to lose sight of the things of this world, our eyes are so fixed upon the great goal we are striving for and the great sight we are looking at—that Son who was the exemplification of the glory of the Father's character. That does not mean that he does not see his family; or will neglect his family. The fact is, the more closely we follow in the footsteps of the Redeemer, the more will we be ready to do our duty toward all about us. If a man is a Christian he views things from a different standpoint. He realizes that he has a definite responsibility now. It is now his duty to so conduct his home that it will be to the glory of God. If the family is in harmony with him, it may be possible to give up the home and engage actively in the harvest work. But no matter, he has a responsibility in connection with his family which he may not ignore. We have come to a place where we desire to be like our Lord, to copy Him, to follow in His footsteps.

I think this is well illustrated in water baptism. When the time comes the candidate places himself in the hands of the immerser to be buried in the water; we put ourselves in the hands of the Lord to

be buried to things of this world. The same one who baptizes that individual also raises him up; the Lord is the one who will bury us, and He it is who will raise us up to newness of life, and later, in a larger sense, will raise us up in the resurrection. The one being immersed loses sight of all else save the immerser, and so when we put ourselves in the hands of the Lord we see only Him, in all of our experiences, everywhere, in every affair of our daily life, disciplining and guiding us as He may deem best. We praise Him because all our praise is concentrated upon Him. We do not want to do anything that will not redound to the glory of God. Not only do we wish to refrain from the things which will not glorify Him, but we try to conduct our home to His glory; to conduct our business to His glory; to do all things in such a way as to honor Him.

But there is another form of praise which we may call *Perfect Praise*.

True, we cannot reach perfection ourselves, but we can reach a place where our praise will be perfect. Not that it will be perfect in fact, but perfect in motive, perfect in desire. We come to the place where we can love our enemies, pray for those who persecute us and use us spitefully, that we may be the children of our Father which is in Heaven. He is like that. He causes His sun to shine upon the evil and the good; He sends rain upon the just and the unjust. Dear friends, if we consider our Heavenly Father more and more, as we see His character, His spirit, we begin to find that spirit developing in us. As He is kind to the unthankful, so if any treat us unkindly there will be no spite in our hearts toward them, but a desire to see them blessed; if any injure us we will wish to help them as much as they sought to injure us. I think that is why Jesus followed these statements by saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It does not mean that you and I must be perfect in all of the details of our lives; that we must never make a mistake, but that from a certain standpoint, having the spirit or desire like that of our heavenly Father, we have the spirit of perfect praise to Him. Not merely praise to the extent of saying, "Dear Heavenly Father, I appreciate your spirit; I love that spirit which moved you, while we were yet sinners, to send your dear son to die for the ungodly," but coming to the condition where we will praise Him by developing that same spirit in ourselves; by endeavoring to imitate His spirit in our lives.

But there is still a higher step which we call *Spiritual Praise*. You say, "Can we render spiritual praise to God here in the flesh?" If we have fully submitted ourselves to the divine will, and have been begotten by His spirit it is to a change of nature. We find new feelings, new ambitions, new aspirations, but in the human body. It is like a person being immersed in water. They are raised up with their clothing saturated. The clothing felt all right a few moments ago, but after going under the water how disagreeable it feels and they are anxious to get away and put on some dry clothing. So before we put ourselves into the hands of the Lord to baptize us into death, we felt all right, as though we had on dry clothing. We may have wished the clothing (the body) was a little better; that the stomach was a little stronger, or the hearing a little better, but we felt satisfied in a general way. But after we had made a consecration we did not feel right in this body, we did not feel at home. The Apostle speaks of being absent from the body and at home with the Lord. We are longing for the change; we are longing for the new, the better body. We are longing for the dry clothes, as it were; we are desiring to be clothed upon with our house which is from heaven.

In the true Christian there is a spirit nature begun, and therefore the Apostle speaks of being spiritually minded. There is a different spirit in your desires, a different spirit in your prayers,

which was not there before. You and I are hoping some day to be spirit beings. If the change does not begin here; if you do not develop that spiritual mind, you will not get the spirit body. And a spiritual mind leads to spiritual praise.

Now we come to *the praise that waiteth for God in Zion*. The praise that waits for God in Zion is divine praise. Not in the sense of the praise being to a divine Creator, but *the praise which is offered by divine beings to Jehovah God*. Can it be possible that there will be any divine beings beside our Father in Heaven? In 2 Peter 1:4 we read, "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature."

Regarding the words "exceeding great" I might say that is not a good translation. The Greek shows the superlative degree is meant, "the greatest promises." It means these footstep followers of the Lord Jesus are not to have merely perfect human bodies; they are not to be perfect angels, though that would be marvelous; they are not to be merely perfect cherubim or seraphim, but as the Lord Jesus has been raised up, far above angels, principalities and powers, and every creature in heaven and earth, so the Apostle declares that when He shall appear we shall be like Him and see Him as He is. The Apostle Paul also says that these shall be joint-her is with Him, if so be that they suffer with Him. We could not believe it; we could not imagine it could be so if there were not so much Bible for it.

We understand there will be millions of the human family ultimately raised up to the perfect human plane, tens of thousands will be saved to the angelic plane of the great multitude class. But the Bible assures us the faithful little flock will be raised to a plane which is now occupied by Jehovah and the Lord Jesus alone. It means they will be in a position to know more about this universe than anyone else, to praise God about; they will see more to praise Him for than anyone else; and they will have a nature which will qualify them for praising Him more than any others could do. Man is capable of some things a dog is not capable of, for he is on a higher plane. A dog could praise God in a sense, but man in a much better way. How much better could the angels praise God than man; the cherubim could render better praise than the angels; and the Lord Jesus and His faithful ones will be far above them in their ability to praise God. This is the praise that waiteth for God in Zion.

Today we are so limited that we cannot praise God as we would. Our daily cares and the necessity for giving the body rest leave us but a few hours at most in which to praise Him. But when we get there we will need no rest and we can praise Him twenty-four hours each day.

There will be not limit to our power or ability; there will be no limit to any of the things necessary to praise God as no one ever could except those who will be of that class.

I want to be so faithful now that when that praise is expressed I may be among those to utter the praise that waiteth for God in Zion.

Discourse by Brother Menta Sturgeon.

Subject: "PRAISE"

WE ARE now at the close of this blessed convention. According to our program this is the eighth and last day, and represents, very properly, the high day, or the Praise Day.

It has been our privilege to attend several of the conventions this year and recently at Springfield we felt how wonderfully God had blessed His people there, but when I came to Toronto I noticed that the same blessings and influences which were being enjoyed amongst His people elsewhere were also here. It was easy to fall in line with the spirit which we found in this place and it has been very much like being carried up and up the mountain side, until today we feel that we have reached the top of the mountain. We noticed this morning our chairman used this very expression when he began the praise service, saying, "We are now on the mountain top." I feel the same way about it, but it will not be long before we shall be down in the valley of conflict, and testing, and service once more. I believe it is the Father's good pleasure to place His hand of blessing upon our heads at this hour's service, in order that we may by His grace, be prepared for the great love feast that shall immediately follow this service. The love feast will be the climax to this great convention. We are expecting a great blessing by attending it.

We are thinking of the time when Moses was on the mountain top and we look forward to the time when the greater Moses shall be on the mountain top, and we are quite sure this will not be long. With Moses there was really a mountain top experience. He was there alone with God, in a condition of mind wherein God could bring before him a wonderful outline of truth which would impress his people for ages, but be particularly beneficial to the church. After carrying out the work God had given him to do; after faithfully leading God's people through the wilderness toward the promised land: just at the close of his life. he was permitted to go up into Pisgah's Mount and there this great servant of the Most High was privileged to look over the River Jordan, out into the land of promise into which the Israelites were soon to enter. On Mt. Pisgah occurred the death of Moses. We necessarily sacrificed some things to reach the mountain top of this Convention, but we will have to die to reach the first Great Convention. I am sure it is the purpose of God in giving us these good things now to enable us to know how to die daily with Christ, until we have died actually with Him. We propose at this time to look from the mountain top of God's truth, and by faith look over beyond the death of the church and see some of the things set forth in God's Word that shall be an inspiration to our hearts.

It is written respecting our Savior and Redeemer, that "For the joy set before Him He endured the cross, despising the shame, and is set down at the right hand of the throne of God." We cannot quite agree with one great professor from Chicago, who, while lecturing recently to some Christian people in Boston said that he believed the time had come in the lives of Christian people when they should no longer give so much time to thinking of their home over there, but should rather give more time to thinking of this home down here, The professor was right, no doubt, so far as Christian people in general are concerned, for the reason that most of them will have their homes down here, but I am sure he was wrong with respect to that class of Christians who are trying to follow in the footsteps of Jesus and enter into Glory with Him.

So then, while we sing "Come all ye saints to Pisgah's mountain. come view our home beyond the tide." what does the eye of faith see in the promised land over there? One thing we think we see is the Pilgrim's Rest. That is what they shall need. They are feeling it already. The Bible says that all true Christians are pilgrims, and not only pilgrims but strangers on the earth. If one names the name of Christ and is not a pilgrim and a stranger in earth, he may mark it down that he is not following in the footsteps of the, one whose name he wears. If he be very much at home down here and his desires are here, surely the spirit of Christ is absent from him. If one be a follower of the lowly Nazarene he will be a pilgrim and stranger in the earth, and will necessarily long for his home -- the Pilgrim's Rest.

At present we are enjoying a rest of faith, a Sabbath of rest. It is Sunday in our souls every day. If we could look into the hearts of the dear people of God who love Him supremely, and love the Savior so dearly, and love His followers so sincerely, we would find that by faith in the word of God they have a rest now, which constitutes their peace, their happiness and their blessedness, but it is a rest, as the scriptures point out, which shall terminate in "The rest that remaineth for the people of God." That is the rest every true pilgrim, every true Christian, really longs for and desires. The oldest pilgrim in the harvest work is the only one of the earliest pilgrims still standing. Nearly all of the others have passed away, but this first pilgrim is still here. There is a brother present who tells of a conversation he had with this first pilgrim, in which he said to him, "Brother, you seem tired today." He leaned back in his chair and with kindness and tenderness beaming in his face said, "Yes, brother, I am tired; I am tired clean through my flesh; yea, even through my very hones. I have been tired thus for some time and I never expect to be rested until I enter into the kingdom." That is what we have called the Pilgrim's Rest. Soon the harvest will be over and we will be gathered home. By the eye of faith we look now from the mountain top over the river of death, and see there the rest for the pilgrims, where they will be at home with the Lord. "They shall rest from their labors, but their works will follow them."

This year there has been arranged six regular conventions of the Lord's people in different parts of the country. There was a very blessed convention at Pertle Springs, and one at the same time at Hot Springs, and what wonderful blessings they brought. Then there was one at Madison, Wis., from which "Heavenly truth has reached our ears." There was also a convention at Springfield, and what a blessing of a very high order did it bring! Simultaneously with this Toronto convention there is another one in progress at Asheville, and both of these are now drawing to a close. The Lord has thus favored His people with these six regular conventions this year, but where will the seventh, or general one, be held? These six conventions are illustrated by those six electric lights (pointing to a row in the auditorium) arranged along the ceiling of this hall. The sixth one has no bulb because this convention has not closed as yet. The seventh convention is represented by the large light in the dome, which outshines them all. We are in the dark here when compared with the light which shines out there. These conventions will culminate in the best convention of all, which we are hoping to attend, the general assembly of the church of the firstborn. The Lord Jesus will be the chairman of that convention. All of the Apostles will be there; all of the faithful saints of the different denominations down through the gospel age; all who carried out their consecration vows, rejoicing to have a share with the Lord Jesus in His sacrificial death; all who shall by God's grace be found faithful unto death, will be there. How glad we are that it now, they are so close, so near. It seems that faith can almost touch these things

Would it not be an awful thing to fall now, when we are so near to the realization of our hope, after all of these conventions, and the other wonderful blessings? I am sure it would. I often think of that little illustration about the sheep being gathered into the heavenly fold. There was a fold one time in which the shepherd gathered his sheep, but one was missing. He went out on the mountain sides and in the valleys, hunting for the stray, lost sheep, but he failed to find it and came back to the fold and closed the door for the night. In the morning that stray sheep was found just by the door, frozen to death, so near and yet lost. O, how sad it will be if any of the Lord's sheep should fail to keep close to the shepherd, fail to heed His loving voice, and be lost in the valley of second death, or be found in the great company class, having come so near and yet failing to enter the heavenly Shepherd's fold!

As we stand upon the mountain top and look upon these glorious things so near at hand, it should make us the most humble people upon the earth. The great weight of the multitude of blessings coming upon us, increasing our responsibility, are enough to make us feel very humble. That perfect humility which covers the entire character of the new creature is not an element of weakness, because, coupled with the humility is a triumphant faith in Christ which enables one to say, "I can do all things through Christ which strengtheneth me." The development of humility and strength in our characters seems to be one of the most difficult combinations to bring about. We may be lamblike, but not like a lion, or we may be like a lion and not at all lamb-like; in other words, we may be courageous and strong, but lack humility, or vice versa. That combination of characteristics was exemplified in the Lord Jesus. He had such perfect humility that He had no confidence in the flesh at all, yet at the same time He had wonderful courage, because of His perfect confidence in His Heavenly Father.

We want to learn from our Great Teacher how to be both humble and strong at the same time. Let our increased blessings and responsibilities humble us, while at the same time we say, by faith "We can do all things through Christ which strengtheneth us." It would be a good thing if this convention had made us so humble that we would feel like going out of this convention and placing the truth in the hands of everyone in Toronto. We want the humility that will do something. Not the kind that will sit in a back seat because of wanting everyone to see you are sitting there, but the kind that will take a hack seat because of feeling that someone else could better grace the more prominent place, while at the same time being willing to take a front seat when that is pointed out as being the proper thing for you to do. We want the humility that recognizes our unworthiness, and yet possess that faith in Christ that will enable us to step in quickly when the door of opportunity opens to us, trusting God for grace to help in every time of need.

We were deeply impressed by what we saw and heard in this convention hall last Wednesday night. The afternoon meeting had convinced the brethren that the platform was not well arranged for making the people hear when the hall was crowded. By some little effort they succeeded in making the platform in the shape of the letter "T," only in an inverted form, so that the long line of the inverted letter extended down the middle, of the hall about one-third of its distance. Down this narrow platform walked our be-loved Pastor until he reached the end of the projected platform, and there delivered a deeply impressive message to a crowded congregation, who listened with wrapt attention. At its conclusion there arose, as it were from the depths of the spellbound congregation, those grand words, "God Be With You Till We Meet Again." While they were thus singing this humble and courageous man of God, with bowed head and solemn, measured step, walked along

that narrow way (meaning the. improvised platform) to the rear of the platform. It was a solemnly impressive scene. One brother, on the cross-beam of the platform, said to him as he passed by, "Good bye, Brother Russell," He said "Good bye," and passed on out at the rear of the platform into the darkness and away. When he crossed the beam of the letter I and went out he changed, by his steps, the I into a cross. We thought there is the symbol of this convention, the cross that shall lead to the crown. Not an inverted letter I now, but a cross. And we said, "O, glorious cross; O, blessed cross; on which our dear Redeemer died." "Once more, marked out by steps like Thine, we view Thy servant's end." That cross represents the sacrificial death of our Lord Jesus and the members of His body. This picture caused us to remember the words of the Apostle Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world," and to sing with the faithful through the Gospel Age:

*"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story,
Gathers round its head sublime."*

"Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "Come then, 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." At this moment we are caught away with the Lord in our spirits, but soon we will be with Him personally on Mount Zion with the 144,000.

Thus being prepared for the love feast, as the climax of this glorious convention, let us enter with solemn, thoughtful hearts, and as we say "Good bye," remember how soon we may reconvene on the other side.

Discourse by Brother Isaac Hoskins.

Subject: "GOD'S PROMISE TO THE OVERCOMERS"

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His Throne." -- Revelation 3:21

IT IS agreed by many Bible students that the book of Revelation is a book of pictures and symbols. This portion of the Bible has in-deed been especially dark and obscure to the Lord's people until more or less recently. Yet, some statements of the Revelator are clear and simple, such as, for instance, our text today. It represents one of the most glorious and attractive of the promises of God to the Overcomers. It is, doubtless, one that has been a powerful inspiration to the Lord's people all through the Gospel Age.

The messages of the seven Angels to the seven Churches, viewed as symbolical, are seen to apply, not merely to the seven Churches or companies, of the Lord's people existing at that time; but, rather, appertain to seven different stages of the one Church of God, covering the entire Gospel Dispensation. To think otherwise would be to attach more importance to those seven comparatively small Churches of Asia Minor than they would have deserved, and would have implied an ignoring of other Churches more numerous and more influential than they. Furthermore, the details of the messages given to these seven Churches apply to, and fit historically, the one "Church of the living God," over every member and branch of which the Lord has a care. This thought, that the seven represented completeness, we find emphasized in the other symbolical representations -- in the seven golden candlesticks, the seven stars, etc. Really, the Scriptures teach that there is but one Church, all called in one hope of their calling; but God foreknew that there would be the seven stages, or epochs, of this one Church.



As Bible Students we are readily reminded of the teaching of the Scriptures elsewhere to the effect that the Church, which is the "Body of Christ," composed of many members, is, and has been, the mysterious feature of the Divine Plan. It has been a mystery because neither the world nor the Nominal Church have understood the purpose of those who have been called to be Saints and members of the Church in glory. God's people have claimed to be His agency or channel, for blessing and delivering the world of mankind, but the evidences are all about us declaring a failure of the Lord's people to accomplish this end thus far. They have claimed that God loves all the world of mankind and that He has provided redemption for all, yet, in their weakness and humiliation, have been unable to demonstrate or prove to the world the facts concerning the Gospel message. Thus the Church has continued to be a mystery up to the present time. It has been mysterious why God should, apparently, fail to do what He declares it is His purpose -- why nearly two thousand years should pass with only a mere handful of our race made fit for any eternal condition.

Now, however, the true situation is being revealed because we are living in the close of this Age, when the "mystery of God" is being finished, and when the real object and purpose of the Church is

being seen. The matter ceases to be a mystery to those who see the Divine Plan of the Ages. It is now revealed that God's purpose does not end with the salvation of the Church, but only begins there; the Church being chosen in advance to be the teachers of the world, the missionaries, if you please, for the rest of humanity in a subsequent Age -- "the dispensation of the fullness of times." The work of the Church in glory will be to restore all things, to assist whosoever will of fallen humanity, back to Paradise, the home lost by our first parents.

It does not, therefore, surprise us that the Scriptures specialize the Church of Christ in the Divine Plan. This matter of the selection and preparation of the Saints as the Church of Christ was clearly illustrated in the typical Temple of old. The selection, the shaping and polishing of the stones, and their final assembling together to form the Temple of the Lord, was all illustrative of the selection of those who would become followers of Jesus Christ and be taught of Him and disciplined, transformed in character, and, finally, their assembling together with Christ in glory at His second coming, to constitute the glorious, mystical Temple of God which shall be the meeting place between God and Man. Thus the Apostle declares that consecrated believers are now "living stones," undergoing the preparatory process to make them ready for a share in the first resurrection, having been planted together in the likeness of Christ's death, that they might also share in the likeness of His glorious resurrection.

The lesson taught by all Scripture is that the entire career of the Church has been one of discipline, one of difficulty, trial and hardship. It has been a slow, tedious process. The Lord's people, all the way along, have realized the fulfillment of the Apostle's statement, "Through much tribulation shall ye enter the Kingdom of Heaven." It is worthy of note that to each of the seven Churches, or to the Church of Christ in each of its seven stages, the encouraging admonition has been, "To him that overcometh," a final reward, etc. -- implying a conflict, a battle, a strife. This condition is just as true of the Church in its last stage as at any previous point in its history. It will be remembered that our text today constitutes a part of the message of the seventh Angel to the seventh Church, or, to the last stage of the Church's history. As we find ourselves living in this stage, there is every evidence that the Church of Christ is still the Church militant, the Church at war, the Church experiencing the strife and conflict of the battle, looking forward to a glorious triumph when she shall be glorified together with Christ, in the first resurrection.

But the question is doubtless asked, Why should the Saints be referred to as a class of fighters? Why should the Saints be at war? Do not the Scriptures teach that the true Christian is to be a peacemaker, filled with the spirit of love, meekness, gentleness, patience, long-suffering, and possessed of all of these qualities which are opposed to war?

The answer to this question, and a solution of this matter as given in the Scriptures, is indeed simple, when it is seen that this war, this conflict of the Saints, is not a carnal one, not a physical combat in which sentiments of unholy anger and malice and bitterness are permitted to enter. To the contrary, ours is a holy warfare. The solution repeatedly brought to our attention is that the Church is called with a High Calling, that is called to a high station, to a reward exceedingly glorious. None of these, thus called, are fit for this high and glorious station at the time the invitation reaches them, nor at the time they accept it. They are, rather, in a very unfit condition at the beginning of their experience as Christians. Divine Wisdom has ordained, determined, that certain qualifications shall be possessed by everyone of this class. Neither does God perform a

miracle upon each of these and change them instantly to the character likeness or image of His Son. No; they must enter the School of Christ, to be taught of Him and learn the lessons of life -- meekness, submission, faith and love -- in order to attain the qualifications referred to, or in order to be so transformed in disposition and character as to be like their great pattern, and be accounted worthy to be His joint-heirs and associates in the Kingdom work of the next Age.

It is at this point that the necessity for fighting and the holy warfare of the Saints is to be seen. God has been pleased to permit certain obstacles to be in the way of His Saints -- certain unfavorable surroundings and circumstances which are more or less discouraging and disheartening to the individual who would live a holy life. These conditions must be resisted, must be fought against and surmounted, overcome.

The very word "overcome" signifies a conflict; signifies that there are difficulties in the way, that there are obstacles to be surmounted and triumphed over, overcome. There must be continual triumph, continual victory, before we can experience a final triumph and reach the throne.

The Scriptures represent the source of our warfare as being from three different quarters -- the world, the flesh and the adversary. None of these are "friends of grace to help us on to God." Our great adversary has been opposed to God from the beginning of human history. He has set him-self in opposition to the Divine purpose and program; has allowed pride and ambition to possess his heart and, hence, has been working along lines of opposition to God during the six thousand years of human history. As he is God's adversary, so he is the adversary of all those who put themselves on the side of God and who signify their desire and purpose to change their course from sin to righteousness, from going according to the course of this world to that of following in the footsteps of Jesus, with whom God was well pleased.

So the Apostle truly sums up the matter when he declares that "your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." And yet, we are sure that Satan does not come to us outwardly: he does not attempt to resist or annoy the Lord's people by announcing his presence and declaring that he is Satan, come for the purpose of tempting them; rather, as the Apostle suggests, our adversary appears as an "angel of light;" and his agencies, servants, as ministers of light. That is, Satan comes to the Lord's people offering them something that is, apparently, good; with suggestions that savor of righteousness, holiness and that which is good; but really, when the thing is analyzed, a vicious design is manifest which would result in harm and disaster to any of the Lord's people who would come under the power of his influence. His suggestions, though having an outward appearance of being good, are misleading. Then, he is often permitted to arrange the circumstances so as to involve the Saints in difficulty and trouble and some sore trial, in which, if they maintain their standing before God and His standards, they must fight; they must resist the tempter and must overcome the obstacles if they would be overcomers and pleasing in the sight of the Lord. Only as we live near to the Master and in close touch with Him and His spirit, are we enabled to discern the devices of Satan and are thus prepared for the battle.

Again, it is clearly recognized that the world is also the enemy of the Lord's people in that humanity at large are generally under Satan's influence by reason of their weakness and by reason of Satan's having taken advantage of the same. Thus it has ever been since the days of our Lord; that those who have become His followers and have proclaimed the Truth, have been opposed by

the world and its spirit, because the children of this world are, more or less, under Satan's control, as the God, the powerful one of this Age, who now works in the hearts of the children of disobedience, leading them captive at his will. Thus we have the contempt and scorn of the world. Its influence and its spirit must be resisted and fought against if we would continue to be right with God. It was from this standpoint that the Apostle admonished, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," etc.

But, perhaps, we have in our own flesh our greatest enemy. Though we are, indeed, New Creatures in Christ Jesus, and have a standing as Sons of God, yet this standing and this new life are in this marred, earthen vessel. Our bodies were once the servants and instruments of sin and the traces and marks of evil are still in our flesh, producing various and many tendencies in adverse and wrong directions. Our bodies are weak through the fall because we also were once children of wrath, even as others. The great Apostle Paul confessed the situation in his own case, "In my flesh dwelleth no good thing." "The spirit lusteth against the flesh and the flesh against the spirit, so that ye cannot do [perfectly] the things that ye would." "Every man is tempted when he is drawn away of his own lust and enticed." All of these statements imply a conflict, but the flesh must be overcome, must be subdued; just as Saint Paul declared he was doing, "I keep my body under." etc. Every consecrated Christian of experience knows something of the conflict, the battle, from these various sources we have mentioned. It is seen that the real battlefield is in our own hearts; the real conflict and strife is there. How forceful indeed are the Apostle's words in this connection: "We wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places." Our warfare, therefore, is not with carnal weapons nor with carnal words nor thoughts nor schemes, because the very character we are seeking to attain and fighting for, is positively opposed to these methods of warfare. The battle is, therefore, an intellectual warfare, a spiritual warfare; in the mind and heart the struggle is daily and hourly going on.

It is to be noted, dear friends, that our Lord Jesus, the captain of our salvation, had this struggle, this conflict, before any of His Church were called. He, also, was chosen of God to be an overcomer, as He said, exhorting His followers, "Be of good cheer; I have overcome the world;" and as our text declares, "Even as I also overcame, and am set down with My Father in His throne." As we read the simple story of our Lord's earthly career and especially of the last three and a half years of His experience, His warfare is very distinctly manifest. Jesus, indeed, had His controversy with Satan, with the world, and with His own flesh. The great adversary came to the Master, as he has to all of His followers, and attempted to divert His attention from the course of duty and devotion to God. You and I, dear friends, recognize how subtle were the methods of the adversary with Jesus. He did not propose some great, sinful scheme to the Master, or any method of procedure that was manifestly wicked or criminal; but, to the contrary, he appeared to the Master as an angel of light. He virtually said, "Now, Jesus, I recognize indeed that you are an extraordinary person. I am fully acquainted with the purpose of your heart on appearing amongst men. I know, indeed, that it is your desire and purpose to assist fallen humanity and to reinstate them into conditions of righteousness and harmony with God. But, let me suggest that you are choosing very unwise and unprofitable methods to attain your ends. Do you not recognize that the course you are pursuing will only bring upon you the disesteem and reproach of humanity? You have before you in mind a course of sacrifice and you are following certain fanatical ideas that you think to be of God. Can you not recognize the unwisdom of such a procedure -- that it will only mean discouragement and utter failure to you in the end? Now then, permit me to outline for you a better

way. If you will only listen to my suggestions and what I have to offer you, and follow the same, you will very soon become popular with the world and very shortly all the kingdoms and powers of this world will be under your influence and control, and you will then be in a position to bless the world as you are not now, in your present state of apparent weakness and unpopularity." Thus, we see how Satan, by deep and devilish devices sought to mislead the Son of God. How glad you and I are today that He, being filled with the holy spirit, recognized who it was addressing Him. The heavens having been opened unto Him He had committed to Him the Divine scroll; and He saw sufficient of the Divine Plan to recognize that His present mission was to sacrifice and suffer and wait for the glory to follow. The spirit of God in Him revealed to Him the proper course. which would please God, and, consequently, He was strong and powerful through the grace of God and was enabled to say, "Get thee behind me, Satan." Likewise, Jesus had His conflict with the world, because humanity, in the days of Jesus, were predominated over by the adversary. He must also combat the spirit of the world, the spirit of selfishness, human ambition, which surrounded Him on every hand, His own flesh must also be conquered, Not that He had sin existing in Him in any sense, or to any degree; but, having offered His humanity to be the price of the world's redemption, this signified that the desires and aspirations and cravings of His perfect flesh must also be resisted, fought against, denied, sacrificed, even unto death. Jesus Christ, therefore, was the greatest of all overcomers because He arose in glorious triumph over all of these adversaries, as is clearly manifest in the fact that He is now set down at the right hand of the majesty on high.

It is important. friends, that you and I shall recognize that this battle or conflict of Christ and His saints is not one in which they are expected to gain a victory outwardly -- in which they will triumph over their adversaries from a human standpoint. To the contrary, as was the case with our Master. so it has been with all of His brethren, that the powers of Satan and of the world have triumphed over all of these from the outward point of view. We see, indeed, that our Lord did not conquer Satan during His earthly pilgrimage.

He did not stop the powers of evil that were under Satan's control at that time. On the other hand, we see our Lord expiring on the cross amidst circumstances and surroundings which clearly proved His own weakness and defeat from the human point of view. His enemies said, "He saved others, Himself He cannot save." Surely as man looked upon Him He was completely overwhelmed by the powers of darkness; but from our standpoint, which we believe is the Divine point of view, matters are seen to be altogether different. We recognize that the Master was a great Conqueror on that occasion; but He triumphed over His adversaries in a manner and in a sense that made Him greater in the sight of God than any conqueror amongst the children of this world.

Thus it has ever been with all of those who have followed carefully in the footsteps of the Captain and Leader -- as He was in the world, so are we. "The Kingdom of Heaven suffereth violence and the violent take it by force." Like the Master, we are to expect to be triumphed over by our enemies. We have never been commissioned of God to conquer Satan and the world in this dispensation, except in the deep and spiritual sense to which we have already referred. And, be it noted, that while yielding ourselves to the indignities and mistreatment of the world, and often suffering defeat in outward ways, there is the greatest occasion and opportunity for us to wage a good warfare, to fight the good fight of faith, and to prove ourselves conquerors and victors in a manner that has God's special approval. Is it not when the powers of darkness are arrayed against us and having the upper hand that we must strive the harder for the spirit of love, of meekness, of gentleness, etc., and

all these various qualities that go to make up the likeness of God's dear Son? Here is where our greatest conflict lies, in being able to exercise that faith and confidence so as to possess our souls in patience amidst scenes and circumstances that are painful and exasperating from the earthly standpoint. Those who are advancing in the school of Christ are being more and more impressed with the thought of the great value, and importance that God attaches to these spiritual qualities of meekness and patience, humility and love; they are so important that only those who possess them in good measure can hope to have a share in the coming kingdom. Neither can any service or sacrifice on our part take the place of the proper manifestation of these elements of character. The illustration which the Master gave applies in this connection. He said, "If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift." We all know that humility and love are required to enable an individual to follow this admonition of the Master: but we see that our Lord declares that our gifts or offerings are not acceptable to Him unless we have properly obeyed Him with reference to features that are still more important than gifts and sacrifices. Likewise the great Apostle Paul confirms this same line, saying, "Though I bestow all my goods to feed the poor and give my body to be burned and have not love, it profiteth me nothing."

Less than three weeks ago I attended a funeral down in Pennsylvania. A consecrated sister, we believe, passed beyond the veil leaving behind a husband and five children, the oldest of which was but eighteen. Their hearts were, of course, crushed with sorrow and distress. As I stood beside that grave, viewing the scene with that family bowed to the earth under the weight of their grief, I longed indeed to render assistance. I could wish that I might have possessed some Divine charm by which they might have at least been partially relieved of their burden; but, of course, this was not to be. We all recognize how empty are words in the hour of death, how helpless we seem to assuage the bitterness of this sorrow.

But what I was about to relate. We walked up the green hillside, back to the gate of the cemetery, and there for a few moments we tarried under one of the trees. It was an exceedingly warm day. Another brother, who accompanied us with the sorrowing family, said to the father, "Well, brother, this is the end of that chapter," to which the father replied, "Yes," and then said, "had this experience come to me but a short time ago, before my acquaintance with and knowledge of the Lord, I do not see how I could have endured the experience at all, but now as it is everything is all right."

Then he explained, "A few days previous had been one in which I endured a great conflict." Before his wife passed beyond he was determined that she should not die; but finally the message was borne home to him that she could not be cured, that death was inevitable. Instead of accepting the matter with resignation, he set his will and his spirit in opposition to what was to be. He went to the doctor's office with great impatience, almost in cursing anger, expressing his sourness of spirit because the physicians were unable to prevent the death of his wife. The doctor, who is also a brother in the Truth, endeavored to calm his spirit and told him that the adversary was getting the upper hand and advised that the best thing for him to do would be to go to his home and pray over the matter until he should become possessed of a better spirit. The man did go to his home apparently in the same impatient and animated state of mind. He began to reason over the matter and it soon dawned upon him that his rebellion was not against man, neither the devil, but rather

was against God Himself, and this thought at once struck terror to his heart, as it seemed to him that he had almost committed the sin unto death. He realized the peace of God fast departing from him, and spiritual darkness was gathering around and filling his soul. Then he began to pray; he struggled in prayer for a long time and the Lord was, apparently, oblivious to his cries; but he kept on struggling and wrestling with the Lord, striving to regain His favor and to have a return of Divine peace to his heart. This experience was continued for several hours till nearly the dawn of the morning, when, at last, he found himself prostrate and thoroughly exhausted and helpless, at the feet of the Master. His extremity became the Lord's opportunity. His prayer was indeed answered and he began to realize the return of the most precious of all gifts -- the peace of God that passeth all understanding.

From that moment forward he was completely resigned to this great sorrow that came into his home, because he had said from the bottom of his heart, "Thy will, O Lord, not mine, be done." This man had gained a great victory, as was evidenced on the day of the funeral. When his little ones around him were weeping as if everything in life had been taken from them, he received them into his arms as if to say I will be both your mother and your father from this time forward. He seemed in every way peaceful, quiet and composed and I felt that we were surely expressing his sentiments in the old familiar hymn which we sang that day:

*"Rock of Ages, cleft for me,
I am hidden safe in Thee."*

Another statement by the Revelator admonishes, "Be thou faithful unto death and I will give thee a crown of life." Here the thought of the Christian's conflict is again presented to our attention. Faithfulness unto death means the hearing of the cross. The cross must be borne before the crown is given. It is a symbolical cross that we have in mind. The cross, you know, is a symbol of death. We take up the cross when, at our consecration, we present our all to God, agreeing to be dead to human things and alive only to the spiritual hopes and aims. We bear the cross as we proceed from day to day to carry out and put into operation the terms and conditions of our calling.

But there is still another sense in which we may think of our conflict with the cross. Each of God's people has his or her peculiar trials, or set of trials, or difficulties in the narrow way, and these may be referred to as the individual cross which each has to bear. Thus we see that our crosses are more or less different and we recognize, additionally, that what would be a cross to one person would not be a cross to another. The Master, however, who is supervising the affairs of all, knows how to permit the circumstances and conditions of life to become so arranged as to form for each and every one of us our particular cross, our trials, that which will be our test through life.

How is it with us today? Are we possessed with the Master's spirit and endeavoring to assist each other in bearing the cross? We remember how it was in the case of our Master. He journeyed from Pilate's judgment hall to the tragic scenes of Calvary; and that experience has been well named, "The Sorrowful Way." He bore the wooden cross until, from sheer exhaustion, He was crushed beneath its weight. Some of us have said, Oh, if I had only had the opportunity of being there at that time, how gladly would I have gone to the Master's rescue. What a sacred joy it would have been for me to have lifted that cross and have offered some word of comfort, but it is doubtful, dear friends, if you and I would have done any differently under those circumstances. We must keep in

mind all the conditions and features that bear upon this matter, but let us turn from that scene to the fact, the great truth, that the opportunity of assisting in bearing the cross of the Christ is still with us. The Christ is still suffering in the flesh in the sense that some of the members who compose His body are still "filling up that which is behind of the afflictions of Christ." And have not you and I remembered the words of Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Revelator promises that a portion in the throne will be given to those who overcome. Can you and I really imagine what this will mean? Surely we cannot now grasp, nor fully comprehend, what sacred and holy joy will be ours when ushered into the presence of our glorious King! Who do we expect to see there? Doubtless the first thought that comes to our minds is that we shall see God Himself, because He is and ever shall be pre-eminent. Can you imagine what profound pleasure will be ours to be granted the privilege of beholding Him and having His personal fellowship? Next to our Heavenly Father will be the joy of beholding our Bridegroom, the Lord Jesus. Again we think what holy and heavenly pleasure will be ours to see Him face to face. He who has been the faithful Guide and stay of His church; He who has been faithful to His truth and to His promise: "Lo, I am with you always even unto the end of the world." How safely and surely indeed our Heavenly Master has kept His church and is still keeping the feet of His saints. Then, beside the Master, and surrounding Him, we surely are hoping to see the twelve Apostles of the Lamb; those whose words and examples were like those of the Master, and have been a powerful inspiration to us to persist in our conflict. We believe that St. Paul will be there, and St. John and St. Peter, St. Mark -- all the Twelve, and all who, down through this Gospel age, have responded to the invitation of the Master. And why will they be there? I answer, they will be there, not because they were perfect in the flesh, nor because they had not weaknesses and infirmities, and not because they never committed sins, for we are sure that they were all men of like passions. We trust for their association there because they have been faithful to the Master, and in their lifetime manifested a spirit of loyalty and love. They fought the good fight of faith, "out of weakness were made strong," and consequently had reserved for them a crown of life.

The question with us today is: How do we feel about entering such company and such associations? Would we feel prepared and at home were we today ushered into the presence of such a holy company? Let us think carefully. Have we put away all anger, malice and wrath, bitterness and evil speaking? For we are sure that none of these evil qualities are found amongst that company there. All who will pass through the heavenly portals must indeed have gotten the victory over all evil qualities, as well as the victory over themselves. Hear the Revelator further: "Blessed and holy is he that hath part in the first resurrection." Perhaps some of us will be inclined to say, Yes, they will be holy there because they will have experienced a resurrection to their new spiritual bodies; and hence, of course, they will be holy then. To this statement I would indeed agree that those who pass beyond the vail, and have experienced the powers of the first resurrection, will have new, glorious, spirit bodies, and will be a holy class there; but I also believe that the Revelator is referring, not merely to a holiness that will obtain beyond the vail, but, rather, to a present condition that must obtain in the hearts of the Saints. In other words, they will be there, of that glorified company, because they have been a holy people here, this side of the vail. That will be their glorious reward for having labored and striven, and for having wrought along holy lines so as to have produced the likeness of God's dear Son. Does not the apostle affirm this thought when he states, "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit,

perfecting holiness in the fear of the Lord." It is true, indeed, that none of us can attain holiness in the sense of being perfect in the flesh, in thought, word and deed, because of the imperfection of our organism, but there is, nevertheless, an important sense in which we must be a holy people now, and the prophet of old described the kind of holiness and the qualities that would be possessed by all of this class, asking the question, "Who shall ascend into the hill of the Lord, and who shall stand in His holy place?" In other words, He is asking, Is there any-one amongst the children of men so fair, so clean, so holy, as to be accounted worthy of having conferred upon him such wonderful dignity as to ascend into the hill, or into the Kingdom of God? Then the prophet answers his own question affirmatively: "He that hath clean hands, and a pure heart."

The hands referred to are symbolical of the work of our lives. It is with our hands that we serve, that we perform, that we execute. Our work may indeed be imperfect, but it must be, nevertheless, clean, in the sense that we will have endeavored to live free from sin and every defilement. And, additionally, our hearts must be pure. We see the prophet is describing a holiness of heart, which, to us means holiness of purpose, of intent, of desire. These are the ones, indeed who will stand in the holy place and ascend into the Heavenly Kingdom, because they will have been overcomers, and will have gone through the refining process and been made mete for the inheritance of the Saints in Light. As declared by the poet:

*"Changed from glory into glory,
Till we see Thine own dear face,
Till we cast our crowns before Thee,
Lost in wonder, love and praise."*

Amen.

Discourse by Brother C. A. Wise.

Subject: "THANKFULNESS"

INASMUCH as this day has been set apart for thanksgiving it is very appropriate that our minds should be drawn toward those things for which we are thankful. Not that we believe that any lack of the spirit of thankfulness, for we believe that all the truly consecrated children of the Lord at this special time are showing forth the spirit of thanksgiving to our Heavenly Father for all His love and kindness to us. As a basis for a few remarks we would suggest the thought of the Psalmist in Psalm 100:4 --



"Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name."

It has seemed to us that the Psalmist had in mind in this Psalm the human race at the end of the thousand-year reign of our Lord, when all would have an opportunity to receive the blessings at the hand of the great Mediator, for he says:

*"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of his pasture. * * * For the Lord is good; His mercy is everlasting and His truth endureth to all generations." Psalm 100:1-3, 5.*

We are reminded by our text of the different parts of the tabernacle, for we find three ways -- the gate, the door and the veil -- each one leading up to grander and higher experiences in our Christian development, until finally we enter into the Holy of Holies, fully redeemed. We believe that the gate referred to by the Psalmist very beautifully represents the gate that leads from the camp of Israel into the holy. This experience leads from a condition of sin to a reckoned justification, and in this condition we are privileged to enjoy the blessings of the court of the tabernacle, but we all realize that these court experiences are given for the purpose that we might show our appreciation by continuing on to know the Lord; that having enjoyed the court experiences through a reckoned justification we might receive the privileges of entering through the door into the holy. In our text we believe that the Psalmist in his use of the word "courts" has reference to the holy condition which we enter into through the full and complete consecration of ourselves. There we enjoy the blessings of the tabernacle, the table of shew-bread, the golden candlestick, and there we offer incense upon the incense altar.

Were we to enumerate the many things for which we should be thankful it would indeed require a great deal of time. We desire to call attention to a few things for which all consecrated children of the Lord are grateful. First of all we are thankful for our Heavenly Father, for the revelation of Himself through His Word, for His great love, for His wonderful plan of redemption, and for His

long suffering which has been manifested during the past six thousand years. We are thankful that we have learned that our Heavenly Father is a God of love, and we are thankful for our dear Lord, for His life and for His sacrifice and His death. We are thankful that the Heavenly Father accepted the sacrifice of our dear Lord on our behalf, and when this was presented the ransom price was in the courts of heavenly glory. We are thankful also that we have been able to participate in the sufferings of Christ; that since our Lord presented His ransom price at the courts of heavenly glory we have been privileged to participate in His merit, and that through this merit which has been applied on our behalf, and the help each may receive in every time of need, it is possible for all truly consecrated children of the Lord to make their calling and election sure. We are thankful for the lives of all of the different apostles, for Paul, Peter and John, etc. We are thankful for all the brethren, for their lives and their example as well as their spirit of sacrifice. We are thankful that we have heard the high calling. We are thankful that we have faith and for the privilege of walking in the footsteps of our dear Lord since we have made a full consecration. We are thankful for the peace and the joy which we have, and for grace and strength for every time of need. We are thankful for the privilege of prayer and of communion with God, and that clothed with the robe of Christ's righteousness we can appear in His presence realizing that he is our Father and we are His children. We are thankful that all the condemnation that once existed between us and our Heavenly Father has all been removed. We are thankful for the privileges of the harvest time; we are thankful for the small share we have in this work; for the privilege of being living witnesses for the truth today; and we are thankful also for the sorrows, trials and persecutions. We are thankful also for the mountain top experiences as well as for those experiences of the valley. We are thankful for the privilege of having our dear Lord as our Advocate now, and thankful that if faithful we will have the privilege of being with our Lord as the Mediator during His millennial reign.

We are thankful also for the many beautiful pictures (moving pictures we would call them) that our dear Lord has given us in the New Testament, each of which we believe shows the close union between Christ and the Church, each viewing this condition from different angles so that all kinds of minds might grasp the beauty of these pictures. We desire to bring to your attention a few of these pictures. First, we are represented as being ambassadors of our dear Lord and Savior. Then we are represented as being under-priests of the Great High Priest. We are represented as being wise virgins, then as guests in the King's chamber, as soldiers of the cross of Christ, as branches in the vine, as stones in the temple of God, as pupils in the school of Christ, as sheep with Christ as our Shepherd, as the different members of the one body with Jesus the Head, and as the bride of Christ. All of these pictures, we believe, illustrate the oneness of the Christ of God and the beauty and glory of each member. As virgins -- pure ones -- we are filled with the oil, that is, the Holy Spirit. We have heard the cry, Behold the Bridegroom. Then as members of the body of Christ we realize that there are many members, but one body, "For as the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ." We are glad to know also that He hath set the members in His body as it hath pleased Him, and even now if one member suffer, all the members suffer with it, or if one member be honored, all rejoice with it. Then as soldiers of the cross of Christ we realize the necessity of having on the whole armor of God, of having our loins girt about with the truth, of having on the breastplate of righteousness, our feet shod with the preparation of the gospel of peace, having the shield of faith and the helmet of salvation. This armor assists us to be strong in the Lord and also assists us to stand in the evil day fighting the good fight of faith and by this means to lay hold on eternal life. As branches in the vine we realize that we must abide in the vine, Christ being the vine and our

Heavenly Father being the husbandman. As branches the Father has purged us in order that we may bring forth more fruit. Jesus said, "Herein is My Father glorified that ye bear much fruit." As sheep we have learned that Christ is the good shepherd and gave His life for the sheep. As sheep we have entered into the fold through the one door, which is Christ. We hear the shepherd calling His sheep by name, and when He putteth forth His own sheep He goeth before them, and the sheep follow Him, and they know His voice. As sheep we have learned that there is one fold and one shepherd. Then as pupils in the school of Christ we have learned the first principles of the doctrines of Christ, first by partaking of the milk and then of the meat, thus enabling us to rightly divide the word of truth, being workmen that needeth not to be ashamed. As stones in the temple we have been molded and shaped and ground, until finally we will be an exact pattern or image of Christ Jesus. While each stone is necessary we all appreciate the fact that we are not necessary in God's great plan, but all the experiences of the present time are necessary for the development and the shaping of the stones according to the pattern, our Heavenly Father being the great architect. He is personally supervising the construction of His wonderful building, or temple. Solomon's building was constructed without even the sound of a hammer. So we understand all the polishing and molding necessary must be done this side of the second veil. Then there will be no confusion or commotion. And as each completes his consecration, the stone having been polished, each one reflecting the image of our dear Lord, the Heavenly Father takes it and places it exactly in the particular place in the temple for which it has been fitted. We remember that following the completion of Solomon's temple after the high priest had made an atonement for himself and then an atonement for the nation of Israel, he took the blood and went into the holy and there presented it and also presented the temple to Jehovah God. And we are told that the glory of the Lord filled the whole temple and the high priest came forth. Bowing with their faces to the ground is all Israel waiting for the return of the high priest. The high priest stands at the portal of the temple and raises his hands, thus blessing Israel, and they are typically cleansed for the coming year. Thus we understand that when the last stone has been polished and placed in the spiritual temple the glory of the Lord will fill the whole temple, and king and priest after the order of Melchisedec will come forth to bless the world. Christ will then unlock the great prison house of the tomb, and then all who are in their graves shall comply with His voice and shall come forth.

As guests we are clothed with the wedding robe. We are in the guests' chamber waiting, and during this waiting condition we understand the King has come in to inspect His guests. How careful we should be to keep on this robe, to see that all the spots and wrinkles are thoroughly re-moved, and by this means we can enjoy fully the blessings of this feast. We realize indeed that our Lord has come forth and has girded Himself, has bid us to sit down to the great banquet table, and here we are feasting upon the sure word of the Lord.

As members of the bride we have heard the call and have considered. We have inclined our ears, have left our own people, our father Adam's house, and because of this, "So shall the King greatly desire thy beauty." Then the bride shall be brought in unto the King in a raiment of needle work. The wedding garment, or robe, we understand, is furnished to all the members of the bride class, the robe representing the robe of Christ's righteousness and furnished to all who have been fully justified by faith.

As ambassadors for Christ we have been reconciled to God by Christ. As we read: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be

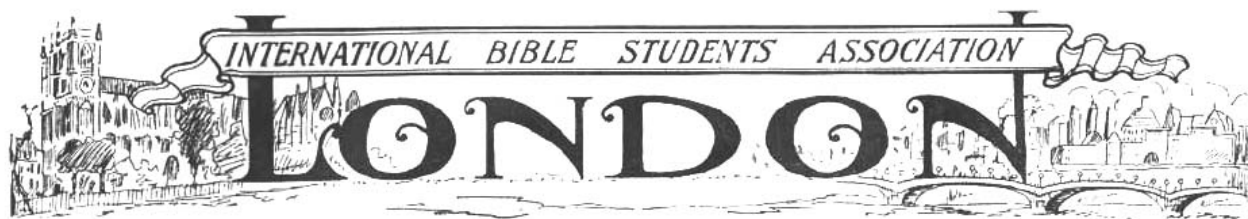
ye reconciled to God." 2 Corinthians 5:20. And I remind you also of the eighteenth and nineteenth verses of the same chapter, which read: "And all things are of God. who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation: to-wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word (or work) of reconciliation." What a privilege it will be to assist our dear Lord when His Kingdom is established in reconciling the world unto Him! Those who shall assist in this grand work will be the able ministers of the New Covenant, who were first reconciled to God by Jesus Christ, receiving the spirit of adoption, whereby we are made heirs of God and joint heirs with our dear Lord and Savior Jesus Christ. The apostle says of this class: "If any man be in Christ, he is a new Creature: old things are passed away; behold all things are become new." 2 Corinthians 5:17. We understand that the word ambassador comes from the Greek word *ambassadors*, meaning to send. It also implies a position of trust, or that of a representative. The word seems to denote a public minister of the highest rank, generally chosen because of fitness. We are glad to appreciate the fact that in the selection of the church the Heavenly Father personally is making the selection. As we read: "Ye have not chosen Me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain." John 15:16. And again: "If ye were of the world the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. And again the apostle, in 1 Peter 2:9, says: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light."

We believe that the thought of the Psalmist in our text comes to our minds in new freshness when he says: "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name." And then again we read: "Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms." Psalm 95:2. And again: "Offer unto God thanks-giving; pay thy vows unto the Most High." We all realize that praise belongs to God, and that by and by everything will praise and magnify Him, the things in Heaven, things on the earth and things under the earth, "Saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever." Revelation 7:12.

Surely this morning with the Psalmist we can say: "What shall I render unto the Lord for all His benefits toward me? 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. I will offer to thee the sacrifice of thanksgiving and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people."

How thankful we are that we have the privilege now of laying down our lives for the brethren! In these particular times in which we are living how necessary it is that we often examine our faith structure, scrutinizing our thoughts and words and doings, to see that every part of our faith has the "thus saith the Lord" for it; to see that we are rightly dividing the word of truth. We all recognize that in the tabernacle service there was a consecration salt which was used, but after the salt had lost its savor it was cast out and used for another purpose. It was thrown or cast around the altar in the court, by this means absorbing the moisture that had accumulated around the altar in the offering of the sacrifice, thus making the ground more firm and enabling the priests to more

faithfully perform their service. This consecration salt beautifully represents all who have made a covenant with the Lord. Those who have failed to keep their consecration vows are represented by the salt which lost its savor. Our past experiences have been that in proportion as we see the casting off of those who once walked with us we more firmly stand and offer our sacrifice, striving day by day to see that the offering is being consumed. How thankful we are of this privilege! Let us indeed enter into His gates with thanksgiving and into His courts with praise. Let us all be thankful unto Him. Let us bless His holy name. We trust, dear friends, that ere long we shall hear the "Well done, thou good and faithful servant. Enter thou into the joys of thy Lord." Then for ceaseless, count-less ages of eternity we shall thank and praise our Heavenly Father for all His loving kindness to us.



LONDON CONVENTION

AUGUST 1-4, 1913

We were not privileged to be present at the Convention at London and Glasgow, but have secured some notes therefrom, which we reproduce herewith. This interchange of thought between the friends from the two sides of fife great "pond" is very helpful, enabling us to get into closer touch with the work in general, and with the friends in particular.

ADDRESS OF WELCOME BY BROTHER J. HEMERY, OF LONDON

I AM VERY glad, my dear brethren, to have this opportunity of meeting together with you. I am sure we are all equally glad, and it is therefore with very great pleasure that I stand here representing our dear Pastor, and the "Watch Tower Society," to give you welcome to the Convention. I think the Lord is doing a great deal for us through these Conventions. Some of us have had a good long experience of them, the experiences of some being of necessity wider than that of others.

In looking over the work of the Lord in this Harvest time, so far as I can judge from my somewhat limited experience (for I have not had the privilege of attending many conventions abroad) I can see that the Lord has been doing a very special work in gathering His people together in these last days. I think the little hymn we have been singing is quite to the point: "Come ye that know and love the Lord, and let your songs abound." Now, you know that one of the Scriptural indications of the "last days" is in connection with song and praise. It is very clear that wherever the Scripture tells of a time of singing, wherever it urges the people to come together, it is a sign that the Lord has turned His face again to the people. It is the time for gathering in Convention, the time when the Lord will begin to gather His consecrated people together into one family.



J. HEMERY, MGR. LONDON BRANCH.

"Come ye that love the Lord." Come and join together in holy song. And then we sing: "Blest be the tie that binds our hearts in Christian love." You know the Lord's consecrated people in times past had no opportunities of gathering together such as we enjoy. In our fathers' days, or our grandfathers' days, there were many good people, but they were scattered abroad, one here and one there, and the consecrated in London did not know the consecrated in Glasgow. They believed that there were some in these places, but they did not know them. And those abroad in the four corners of the earth believed because they heard of some things, but they did not know and understand, but see how the Lord in these last days is gathering together the really consecrated who know His will, in every town and city, as it were, into one great family, with one heart and one mind, joining together to praise the Lord.

Conventions have done a great deal in this connection, for we only knew of one another through the "Watch Tower" and felt there was a family connection, but now we begin to look one another in the face. Not in the sense that Amaziah meant when he said: "Come, now, let us look one another in the face;" for he and the others intended to fight. We say "Come, let us look one another in the face" with a very different thought from that of fighting or sparring with one another. The Lord is saying to us that He has turned His face towards us, and made Israel glad. And He says to us, "Come, now, let us look one another in the face." This is a time for rejoicing; and, dear brethren, we will rejoice!

I thought I would read with you the 52nd chapter of Isaiah, which is quite to the point, I think. "Awake, awake; put on thy strength, O, Zion." That is the Lord telling His people to awake. Just a little before that, in the 51st chapter and the 9th verse, there is a call either from the church or from the Heavenly Father, but perhaps from the Heavenly Father through the Church to our dear Lord, to "Awake, awake, put on strength, O, arm of the Lord." You remember when Elijah had the prophets of Baal before him how he teased them very much. They called upon their god, Baal, to answer, but Baal did not answer, and Elijah mockingly said: "Perhaps he has gone to sleep, or perhaps he has gone on a journey." But, O, my dear brethren, the Scripture puts this before us as part of the Church's trial. The Church has been calling upon the Lord all this long time, and at last in her agony she exclaims: "Stir up Thyself, O, Lord, why sleepest Thou?" The cry from the Church is at last agonizing: "Awake, awake, put on strength, O, arm of the Lord." Come and deliver us. We have it in this 51st chapter of Isaiah, the 11th verse, and you get it also in the 17th verse, as if the Lord spoke back to His Church, as if, in one way, the Church of God has also been asleep. He says: "Awake, awake, stand up, O, Jerusalem." That is the first cry of "Harvest." Then in the 52nd chapter you go farther on into the Harvest time; "Awake, awake; put on thy strength." Has Zion any strength? O, she thought she had none. Her cry is: "Lord, come and save me! Mine enemies are too strong for me." "Put on Thy strength, O, Zion; put on Thy beautiful garments, [the Bridal garments] O, Jerusalem, the holy city: from henceforth [you see how the Lord is definitely and clearly marking this point] from henceforth [from this time when the Lord begins to gather His people] there shall no more come into thee the uncircumcised, nor the unclean." The Lord has turned His face to His people saying: "Shake thyself from the dust." "Get up and shake thyself from the dust; arise, and then sit down when you have shaken the (lust off." "Sit down, O, Jerusalem." The Lord says "Sit down," and it means that there is a real resting place there. "Loose thyself from the bands of thy neck, O, captive daughter of Zion, [the shackles of error have bound thee long enough]. For thus saith the Lord, Ye have sold yourselves for nought [you have got nothing, you have got no money] and ye shall be redeemed. without money [with nothing to pay]. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrians oppressed

them without cause. Now, therefore, what have I here, saith the Lord [He begins to make enquiry] that My people is taken away for nought? [God is stirring Himself in answer to the prayer of the Church]. They that rule over thee make thee to howl, saith the Lord, and My name continually every day is blasphemed. Therefore [because of this] My people shall know My name; therefore, they shall know in that day." Now, that is one of the pointers of Scripture, a finger-post, of the time -- "that day." Whenever you get a verse in Scripture that speaks of "that day," it always means the 1000-year "day" of the Lord. The "day" of the Lord began a little while back, and we are in the "day" of the Lord. "My people in that day shall know." If you look up your reference Bible you will find that Isaiah 2:11 is the first time that this phrase occurs in the Bible, and if you have the old Oxford Bible with the marginal notes at the side, you will find 30 references there. This will give you employment some night, and it will be a most interesting time for you looking them up. "Therefore My people shall know My name; therefore they shall know in that day that I am He that doth speak." And then, as if to make assurance doubly sure, He says: "Behold, it is I." I always think here of the Lake of Galilee and of the storm on the Lake. Our Lord may have had this prophecy in mind. That is why it is always so attractive to me; besides the circumstances fit the case so well. You remember our Lord had broken the bread and fed the great multitude, and then He told the disciples to tell the people to go home. Here is the picture that John presents to us: The people had had the bread (it seemed to be the bread of Heaven) broken unto them; it was miraculously given. He sent the people away, and directed the disciples to take the little boat and sail to the other side of the Lake of Galilee, where he would meet them, while in the meantime he went up the mountain to pray -- which things are an allegory. Our Lord came down from Heaven, and He broke the bread of life. He sent His little Church away over the sea in this Gospel Age, then went back to Heaven. You know how it was that night on the sea; it was not a long distance the disciples had to go, but the storm was dreadful. They toiled all through the first watch, and the second, and the third watch of the night, but the wind was too much for them, and they had a very strenuous time. Very early in the morning, just when the glimmerings of light had come in, they saw someone walking on the water and were afraid. And then the Lord said: "It is I." Bold Peter replied: "Lord, if it be Thou, bid me come," and he walked to the Lord on the waves. His faith, however, suddenly went from him and he thought he was lost. Brethren, that is a picture of the Lord coming from Heaven. He sent the Church over the stormy waves of this Gospel Age, and the Church has been toiling all night waiting for that time when the Lord would meet with them on the other side. The night has been prolonged; it has been weary labor all the time, and before we really get there, the Lord came on the troubled waters, walking over the water, and the Church said: "Who is this? Who is this? This is a dreadful spectral!" The Lord calmly speaks and says, "It is I;" and, O! they knew that voice. "My sheep know My voice;" and as if to make it more sure He says "It is I." And then there is another thought there, as if He says, "Behold I, the present Lord, am here." And the Lord has come before we get quite to the other side, and He has



bade us have peace, and the winds of the Gospel Age and the storms and distresses are practically gone, for we have the Lord with us, the present Lord, and we will soon be on the other side. You know when the disciples got the Lord into the boat, they were very quickly on the other side. The Lord is with us, and very soon we will be over there, and the storm will be passed. "Therefore My people shall know My name; they shall know in that day that I am He that doth speak. Behold, it is I." "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 [the present message] that saith unto Zion [this word that the Lord has returned] Thy God reigneth." "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Keeping this thought in mind, namely, that singing is always associated with the return of the Lord, we have the same thought thrust home here -- "Thy watchmen shall lift up the voice; with the voice together shall they sing." You will always find that the time from our Lord's departure till His return, is a time of distress for the Church, a time of earnest supplication. "Why tarriest Thou, O, Lord. Why withdrawest Thou Thy hand, even Thy right hand? Pluck it out of Thy bosom." "O, that the salvation of Israel were come out of Zion." But when the Lord returns it is: "Sing unto the Lord a new song." "Then was our mouth filled with laughter. Our feet did stand within thy gates, O, Jerusalem, whither the tribes go up to rejoice. With the voice together shall they sing." No mourning, oh, no, for "the days of thy mourning are ended." Oh, brethren, it is going to be better. There may be sharp trials and disciplines through which we must pass, but if we get anything that takes us into the place of mourning, sorrow, darkness, we may be sure it is not the place of the Lord at this time. "The days of mourning shall be ended." "Arise, shine, for thy light is come; the glory of the Lord is risen upon thee." "Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted His people, He hath redeemed [or delivered] Jerusalem" Then this tells of the work He is about to do: "The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." That was good news for us. We were afraid they never would know; we were afraid they would not see. We did not know how all the ends of the earth would see the Lord. And now we know that they will see it. Thank the Lord for the knowledge of Him and His truth.

And then a word of injunction and exhortation: "Depart ye, depart ye, come ye out from thence [get clear of this unclean thing]. Go ye out of the midst of her; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight [there will be nothing undignified those who are God's own people who are led and guided by Him] for the Lord will go before you." We have not been scared or frightened. It has been the glory of the truth that has brought us out, and we have had that calm which the Lord has given us, because we have known and understood. "For the Lord will go before you; and the God of Israel will be your rearward." How grand it is: Jehovah before, and the God of Israel behind. It is the same one, our gracious about it, but there will be a dignity and a grandeur about all Lord, but the two thoughts are there, namely, the "covenant" God, the God who says of His people, "I will be all that I intend to be," and the God of Israel is the God of Jacob who delivers His people from all their trouble. No harm can come to the rearward of His people if the God of Israel is behind, and if Jehovah is leading us forward. These are the pictures that are presented. "Behold My servant shall deal prudently, He shall be exalted and extolled, and be very high. As many were astonished at thee; His visage was so marred, more than any man, and his form more than the sons of men." The last three verses evidently belong to the next chapter. I think we have here, what we have in a good many other parts of Scripture, a word of comfort, a word that brings us into the understanding, the knowledge, of God. And I think that it will be the

understanding of these passages that will help us, just as much as the chronology, to understand that God is with us, that God is doing the work of "Harvest," and that within a little while all the sufferings and trials and discipline of the Church will be over and past, and we will be with Him whom we love.

Now, let us take our cue from this word, and sing to the Lord together and rejoice before him, and expect a time of blessing and comfort and joy, and God will surely give us more abundantly than we could ask or think, and so this Convention will be a real happy time to us.

Address Given by Brother C. W. Cotton.

Subject: "BE YE STEADFAST"

1 Corinthians 15:58.

EXAMINING the context to see why the Apostle gives this exhortation we notice in verse 57, the words, "Thanks be to God who giveth us the victory," and we ask, why -- giveth us? Had not Jesus taught that the "good ground," where the Truth would flourish, was the "honest and good heart?" Surely the "us" class would be made up of such. Would it include all of such? No, rather should we remember that it is written "By favor have ye been saved through faith, and that not of yourselves, it is the gift of God." us the favor of partnership in Christ's faith.

Doubtless there are many "good and honest" hearts among those who have not been favored as we have. Possibly many of them may be seeking righteousness and meekness and may be hid in the day of the Lord's anger. When the ancient worthies are called forth to be earth's princes they will recognize the goodness and wisdom of God in leaving so many useful characters as material ready to be speedily molded into vessels of usefulness in the earthly kingdom.



The apostle says "Who giveth us the victory?" Will there be no fighting then? What happened in the case of typical Israel? Their first great victory -- the overthrow of Jericho -- was given them; but thereafter every city had to be fought and conquered. So with us, what we cannot do our God does for us. He giveth us a share in Christ's great victory -- His triumph over death. This does not imply that we have no fighting to do. On the contrary we note that we must be overcomers -- fighters. In the messages to the Churches in Revelation 2 and 3, the promise in each case is to those who overcome; yea, it is to him that overcometh "as I also overcame" (Revelation 3:21). How beautiful the graphic picture presented in Revelation 5 of "him that sat on the throne" and held the book (of the Divine Plan) in his hand, "close sealed with seven seals" and no one in heaven or earth could open that book until John was told that "the Lion of the tribe of Judah . . . hath overcome to open the book" (R. V.).

Wherefore, seeing that he alone could do it, and did do it, and we are now counted as participators in his victory, beloved brethren "Be ye steadfast!" Think of the perfect calm manifested in Jesus during the three and one-half years of His warfare. How steadfast he proved whilst gaining his victory as He "learned obedience by the things which He suffered." He rebuked the proud and cunning king, Herod; He told the Pharisees of their pride and self-righteousness; He did not hesitate to remind the multitudes of the people who followed Him that they sought the loaves and fishes rather than the message He bore. He was not ruffled when the leaders described Him as a friend of publicans and sinners; nor did He heed the scoffs of those who despised His lowly fishermen

disciples. So steadfast was His perfect, God-like character that after suffering the cruel insults of the Roman soldiery and whilst wearing the crown of thorns and purple robe, he stood before His brethren -- the Jews, whose maddened rage knew no bounds, His calm nobility of bearing was such that Pilate was constrained to exclaim "Behold THE man!"

If we would emulate His example and bear up steadfastly under trial and adversity then we must remember the secret of His victory, as prophetically foretold in Psalm 16:7 and 8, "I will bless Jehovah, who hath given me counsel, yea, my reins instruct me in the night seasons (how many a night He spent in prayer!). I have set Jehovah always before me; because He is at my right hand I shall not be moved" -- I shall be "steadfast, immovable."

He could not be moved, and the Scripture also declares "She shall not be moved" -- who? Zion, the City of God -- for (Psalm 46:5) "God is in the midst of her; she shall not be moved (she shall be "steadfast, immovable"), God shall help her at the dawn of morning" (R. V. Marg: Hebrews In the Harvest period, the Millennial Dawn, when Zion is being built up under the chief corner stone of the pyramid -- Christ).

Dear brethren, we are counted as standing in Zion (our life being hid with Christ in God), our feet stand on her watch-tower where we are safe and secure, though there be darkness and storm all around. What a privilege! "Let Mount Zion be glad! . . . walk about Zion . . . tell the towers thereof, mark ye well her bulwarks . . . that ye may tell it to the generation following (when He takes up His power and reigns). . . . For this God is our God . . . He will guide us even unto death." (Psalm 48:1-14.)

We have no excuse for unsteadfastness and doubt. Our Bible is full of assurances and promises. Call to mind how many things we read of in the first Epistle of John alone, that he says we "know." Forty times he repeats the word. For example in 1 John 3:14 (R. V, and Greek) "We know that we have passed out of the (Adamic) death into life (of Christ), because we love the brethren." In 1 John 5:20 John seems to speak prophetically to us who live in the time of Christ's presences, We KNOW that the Son of God is come and hath given us an understanding, that we KNOW Him that is true. Yes, Jesus has abundantly kept His promise to gird Himself and serve us with the meat in due season (Luke 12:37).

It is even possible, however, to lose this precious knowledge. We frequently refer to the Apostle Peter's words concerning our Lord's presence in 2 Peter 3:17. Let us not forget his warning in verse 17, "Beloved, knowing beforehand, be-ware lest . . . ye fall from your own steadfastness." Our wily foe is exceedingly clever and suggests all manner of doubt about the "Presence" and the chronology to those who will listen to his cunning sophistries. Remember the Lord's words (Ezekiel 12:27-28): "They . . . say, the vision that he seeth is for many days to come . . . therefore say unto them Thus saith the Lord God: There shall none of any words be deferred any more."

Ah, they tell us, you expected the Harvest work to have closed ere this, that the Lord would have permitted federated Christendom to have put a stop to the witnessing of the brethren: but such has not been the case. We have no need to worry along that line. Let us rather greatly rejoice in our privileges of service and remain "steadfast, immovable," remembering what has been written -- (Jeremiah 51:30-31 R. V.). "The mighty men of Babylon have forborne to fight, they remain in

their strongholds (denominations, creeds, false doctrines); their might hath failed; they are become as women; her dwelling places are set on fire; her bars are broken (keep on breaking them, dear brethren, with the Truth -- there seem to be some still waiting for an opportunity to escape). One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken on every quarter."

Babylon may appear very mighty still, but our God "hath PROMISED, saying, Yet once more will I make to tremble . . . the heaven, and this . . . signifieth the removing of those things that are shaken wherefore, receiving a a kingdom that cannot be shaken (one which is "steadfast, immovable"); let us have thankfulness." Hebrews 12:26-28 R. V, and marg. We who belong to Zion have this promise and our feet stand secure, unmovable, on Zion's watchtower.

We see the distress in Christendom and note how they seek anywhere but of God for guidance -- even of the dead -- and we remember Isaiah's words (Isaiah 8:19-22), "If they speak not according to this word, surely there is no (millennial) morning for them" (R. V.). They have no day-star arising in their hearts -- they grope in gross darkness, whilst we rejoice in the light which cometh from above and shines more brightly every day, confirming our expectation of the speedy coming of Day and the setting up of the Kingdom.

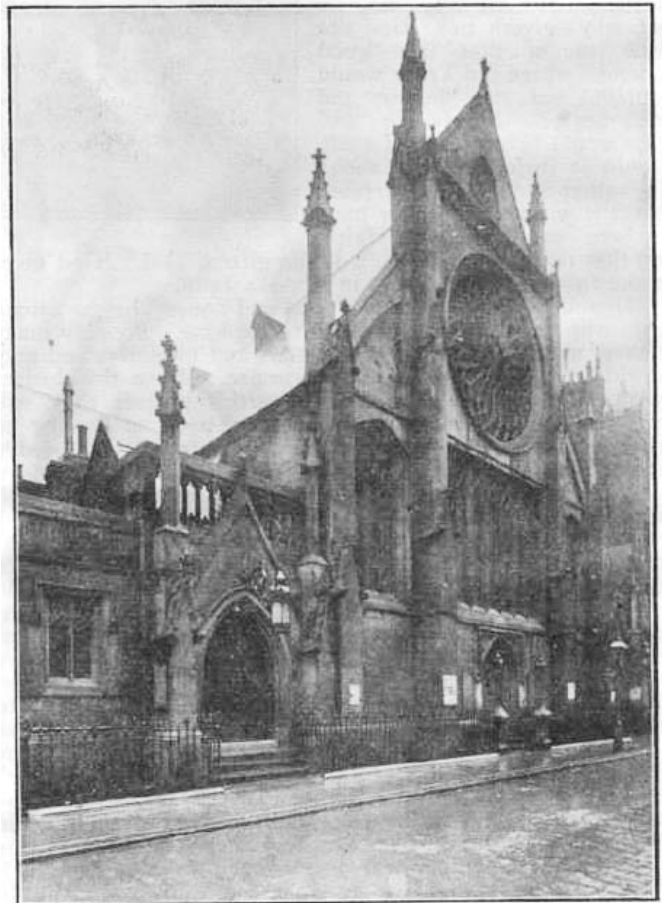
We believe the preparations are nearly completed -- the harvest is nearly over -- the marriage supper will soon take place. Let us be steadfast in these last days as we draw nigh to Jerusalem and place all our trust and confidence in our loving Leader, remembering how, when He neared the end of His course, it is recorded of Him (Luke 9:51), "And it came to pass, when the days were well-nigh come that He should be received up, He STEADFASTLY set His face to go to Jerusalem."

Discourse by Pastor Russell.
Delivered in the London Tabernacle, Sunday Evening
Subject: "CHRISTIAN LIBERTY"

OUR TEXT for this evening is found in the eighth of Paul's letter to the Romans, verse 21: "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Romans 8:21)

When we speak of liberty in respect to our human family, we must necessarily use the term in an accommodative sense. All civilized nations are prone to boast of their liberty. Christian people are also disposed to boast of our liberty, and yet as a matter of fact the whole world (as the Apostle explains) are slaves. We were born slaves, and only those who have been set free know what real liberty is. Our text, however, assures us that it is part of the Divine program that all of God's creatures who will, may eventually experience this liberty.

As we look out into the world we perceive that everyone, not the world merely but the Church also, are bound in a certain way, bound by our own ignorance for one thing, bound by our own mental weakness, our lack of knowledge, our moral weakness and imperfection, and our physical weakness, so that, as the Apostle has truly said, we cannot do the things which we would. From this standpoint, dear friends, all talk of liberty might seem to be strained. And then the natural question arises: Why did God create us? Why did He bring us into circumstances of slavery, sin, and imperfection in our own flesh? The Bible answers that we were all born in sin, we were all shapen in iniquity, "in sin did my mother conceive me." That is the explanation. We know it is the truth that none was ever perfect born except one, Jesus. Adam was in his perfection when God created him in His own image, in His own likeness, and declared him to be very good, very satisfactory to God. That must have been perfection, my dear friends; nothing short of perfection is satisfactory to God. We are imperfect, and therefore cannot of ourselves be satisfactory. We require that something should be done on our behalf in order to render us satisfactory to God. We need a great work of restitution and reconstruction. We need that these mortal bodies of ours should be changed, made perfect. If they were perfect, with our minds, our will, and our intentions perfect, what grand privileges we would have in life, and especially so if all the human family were of the same mind. If right-mindedness



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prevailed, Oh how grand the world would be! Even at the present time, notwithstanding all the disadvantages of the curse, how beautiful it is for brethren to dwell together in unity. To have the spirit of a sound mind, to have the spirit of liberty, is a great advantage in the present life. What advantage has a Christian? Much every way, he has been made free, not wholly free but partially free.

This matter of slavery, then, dear friends, in order to have the thing properly before our minds, must be recognized as a slavery which began six thousand years ago, when our first parents were disobedient to God and were expelled from Eden, and cut off from fellowship with the Divine Creator. Then, indeed, their weakness and their ignorance began to weigh upon them, and to impair their powers of mind and of body. It was not long before the disappointments and dissatisfactions of their minds were impressed upon the children that were born, and even in the first of their children we find a murderer. Doubtless he was marked by the very conditions that prevailed at the time of his birth and before. The parents, cast out of Eden, would naturally feel a measure of resentment, dissatisfaction and discontent, wondering if they should not have had more consideration, wondering who should be blamed, and striving to console themselves with the changed conditions in which they found themselves under the curse, outcasts from Eden. In the sweat of thy face shalt thou eat bread, till thou return unto the ground from whence thou wast taken, for dust thou art, and unto dust shalt thou return. That is to say, the curse under which they lived, and the sweat of face which was incidental to gaining their livelihood, so changed their general attitude towards everything that selfishness came in. All this, we can see, marked the children, and thus the first son was a murderer, he had the spirit of a murderer born in him; a spirit of resentment was there. Not that Cain was wholly to blame for his condition, any more than you and I are wholly to blame for our condition. You were born in sin, I was born in sin, and so was the whole human family, according to God's Word, born sinners; and the responsibility for this lies not with God; God did not create our race imperfect; the responsibility lies with Father Adam. With everything perfect and everything to his advantage, his was the disobedient act, the sin that brought the trouble upon himself and upon all of his children. God's share in the transaction, therefore, has been merely the holding up of those glorious principles of righteousness which eventually shall shine out and be manifest to angels and to men, as the only proper course which God could have pursued in respect to His rebellious children.

And the fact, dear friends, that we were thus born under these conditions explains to us a great deal that previously was so mystifying. How many people ask: Why did God create that man in such a condition? Why did God bring forth into life the imbecile? Thus the Lord is charged with what Adam did, and what the children of Adam do. People are thus very unjust because of their ignorance of God, and because of their ignorance of the laws of heredity. But we are now seeing that the laws of heredity prevail. The manner in which you live as parents at the time of the birth of children has much to do with their future. Not that it is possible for us as imperfect beings to bring forth perfect children. That is impossible, because "who can bring a clean thing out of an unclean?" as the Scriptures remark. But in proportion as the parents are sanctified to God, in that proportion the child will have a blessing. You remember how the Apostle Paul says that the believing parent (even if the other parent is an unbeliever), exercises a sanctifying, setting-apart influence in respect to the child. Whether the believing parent be father or mother, the child is counted as belonging to the believer; for the Apostle says, "Else would your children have been unclean." Because God's people enter into relationship with God, all that they have shares in their relationship to Him. Not

only their children, but all that they possess, belongs to the Lord when they have made themselves fully His by consecration. And so our children from this standpoint, the Apostle declares, are the Lord's children, and His special care is over these children of believing parents. But even upon this simple doctrine of God's Word (and the beauty of it is manifest), namely, that He should have a special care over the children of those who have made a consecration of their lives to Him, that their consecration should more or less mark their children favorably, many have stumbled. We know what errors have been taught right from this very text. Presbyterians, having established to their satisfaction the doctrine that persons are either elect or non-elect, and that this election took place long before this world was made, naturally enough believe that their children are elect also, and thus in olden times they divided between elect children and non-elect children. The elect were all to go to Heaven and the non-elect were all to go to eternal torture.

The Presbyterian General Assembly meeting in the United States, held about eight weeks ago, in the city of Atlanta, Ga., passed a very wonderful resolution on this subject of eternal torture. I was pleased to read that they resolved that, henceforth, no infants shall be damned to eternal torment. That is grand, dear friends! Think of it: If 90,000 a day are dying, at least one-third of that number are infants, and thus 30,000 infants are saved every day! Now, the only wonder is that our dear Presbyterian friends did not do this sooner. But we rejoice at every step, and we believe that others will be sure to follow. I do not, indeed, have any feeling of retaliation. Quite to the contrary, I rejoice. My parents were Presbyterians; I was duly baptized that I might be one of the elect infants and get to Heaven, and I appreciate the confidence of my parents. They did according to their light, and I am glad that by the grace of God our light is still better than theirs, not that we have a new light, but that the same lamp (God's Word) is now illuminated as never before. Each page is casting light and glory upon the other pages. Indeed, the whole book is luminous; and as you and I become real Bible students, and take off the sectarian spectacles that so troubled us, we begin to see light in God's light. Then our hearts also are illuminated. The illumination is going on, and I find that I can see that illumination even in the faces of those who have come to a knowledge of the Truth. Their faces seem to shine in a way they did not shine before. They seem to shine more than the faces of other good people even. You know so many people in the world have only blank faces, they have nothing within that gives the real brightness, and even if they be Christ's and are trusting in the Lord, there is so much that is obscure and so much that is dark, just as it was with ourselves, no wonder that their countenances are more or less overcast. But now, thank God, the true light is shining more and more clearly, and we enjoy it, and it is shining from our faces I trust, and is being told by our tongues for the edification and the blessing and refreshment of others, that all may have a share in the blessing that is coming to God's people. That light was obscured for a time during the Dark Ages, because the Word of God was then neglected. It was not studied at all for over 1,400 years. Only creeds were studied; and even since the abandonment of creeds to some extent, the Bible is generally only partially studied, with fear and trembling, lest anyone should get away from the creeds. Such forget that God never had anything to do with the creeds, that they were man-made, and even worse than that, devil-made.

I am glad, dear friends, that Presbyterians are seeing the plan of God more fully, and that they are realizing, as we are realizing, that God is love, and that a God of love never damned even the infants. We would hold that nobody is in danger of going to the eternal torment that we once said we believed in. We are glad that our Presbyterian friends very kindly let the little ones off, it is a step in the right direction. We rejoice with them, and we hope that some steps will be taken for the

liberation of others who died before this resolution was passed, that the damage may thus be removed entirely. Yet with our understanding of the matter none need have troubled. We know that the little ones are merely waiting, just as all the remainder of Adam's race are waiting, for the second coming of Messiah. They are all waiting for the time in which Christ will set up His Kingdom, when He will bind Satan for 1,000 years, that the "Old Dragon" may deceive the nations no more. Oh, how sadly he has been deceiving us, and how glad we are to get rid of the deception, and to see God's true character more fully!

So, then, dear friends, this doctrine of eternal torment is merely one of the delusions that have been upon us, merely one of the chains of slavery from which we were freed. And yet we were there under those heavy chains of superstition, ignorant of God's Word. We did not know our God, not having properly studied His Word. Now we are getting a little more freed from the obscurity of the past, and we thank God.

The world is grasping after liberty today perhaps more than ever before. They are seeing the value of liberty, they are appreciating it. Right here I might remind you of one great stroke for liberty, which ended in anarchy, namely, the French Revolution. It looks to us, not only from the natural standpoint but also from the standpoint of God's Word, as if the tendency of our day is very much in the same direction. The whole world today, with its greater knowledge, is appreciating liberty more than ever before, and in their agitation for liberty they are inclined to go to the other extreme and resort to anarchy. The fear of the whole world is anarchy. Not only do the common people fear it, but the most intelligent statesmen in the world fear it, even as Jesus said (describing this particular day), "Men's hearts are failing them for fear, and for looking after those things that are coming." Those things have not come yet, but Jesus referred to men's attitude before the events should come; the anticipation of the trouble brings fear, and thus the world is in this measure of dread. We ought to have a great deal of sympathy with those who are in this fearful attitude, and who are loving liberty. We love liberty ourselves, and if they are inclined to make some mistakes, we should think very sympathetically of them. We see our own mistakes. Perhaps if we had not come to a better knowledge of God's character and His glorious plan respecting the future, you and I might have entertained just as wrong conceptions of liberty as some of the world do today; and you and I might be making for anarchy just as some others are making for anarchy today.

Socialists say to us: "Never mind about the future. We have been told long enough to look to the future for our reward. We are now intending to look to the present for our reward." The poor creatures are without enlightenment in respect to their liberties and rights as men. They have no enlightenment respecting God's true plan, and they are thus losing faith in the future life. The danger is that when they lose faith in a future life, the present life may go for a song so far as they are concerned. They will then be ready to sacrifice it for any bauble, for any brutish arrangement that they may term liberty.

But we are talking this evening about the true liberty. There is a true liberty which God has provided, and that liberty is coming. It is not here yet, but every indication is in harmony with the testimony of God's Word, that liberty is coming, and getting nearer every day.

We are not to forget the part that Satan and the fallen angels have had in man's degradation and enslavement. The Apostle particularly tells us about the influence of the "doctrines of devils," that

is, of the fallen angels, and how they have affected the world. The whole world is more or less deluded by these doctrines of demons; and the strange thing is that in Christian lands the very worst of these devilish doctrines is found! I was put to shame not a great while ago when speaking to some intelligent natives in India. Apologizing for the fact that they were not Christians, they said: "We cannot be Christians, because we cannot believe what your missionaries have told us, and we cannot believe in your God. We acknowledge that the white man is very brilliant in many respects, and we realize that in a number of respects he is our superior; but when they tell us in their religious talks that our forefathers for generations past have been in eternal torment because they did not believe in Jesus, we cannot receive it. Our God would not allow us to torture even dumb creatures, and how can we believe in and worship a God who would torture human beings, and all on account of their ignorance?" I was obliged to reply: "My friends, we agree with you. But such is not the character of our God. We Christians have misrepresented our Heavenly Father and His glorious arrangements. We are sorry now that we misrepresented our God, and as we get our eyes more widely opened from day to day, seek to tell others of how loving and merciful He is." They said: "Will you not stop awhile and explain it to us?" But I replied: "My appointments are booked ahead and it is impossible for me to stay, but I will arrange for someone to visit you and tell you about the God of Love, and to point out to you what God's plan is." With this promise they were measurably satisfied, and bade me good by, trusting that they would find something satisfactory. They acknowledged that they had nothing satisfactory of their own, but indeed, my dear friends, I was obliged to confess that what they had was as good as anything that was being offered to them - doctrinally, I mean. The missionaries indeed did have moral practices and moral ideals to present, and some education along the lines of sitting upon a stool instead of upon the ground, and eating with knives and forks instead of fingers, all of them very good lessons; but so far as instructions in God's real character was concerned, I found nothing.

Well, this bondage, this slavery in which we were born, has affected us mentally, morally and physically. During the 6,000 years since Adam it has come down and made great inroads upon all the powers and talents that belong to man, so that today we are what we are, and very much ashamed of ourselves as a whole. London could not boast of itself as a whole. London could pick out some noble characters from amongst its inhabitants, no doubt, and take pride in these. And Brooklyn could also take some great characters and take pleasure in them, and also in every other nation and city there would be a disposition to take pride in some of the best and noblest specimens; but as a whole we are sadly undone; as the Prophet David expressed it, speaking as God's mouthpiece: "From the crown of the head to the sole of the foot there is no soundness." We are all enslaved to the extent that we have these imperfections. We are all handicapped, we are not free. Now, what do we need to make us free? We need the very things that God has declared He intends to give. Notice the language of our text in Romans 8. The Apostle is pointing us down to the end of this Gospel age, and also pointing us to the work which the Master will do at His second advent. He says (verse 20), that the creature was made subject to vanity, that is, to frailty -- mental weakness, moral weakness, physical weakness. We came under that influence not willingly. We did not prefer to be born in sin, we did not prefer to be born in weakness, either mental, or moral, or physical, but we were born thus unwillingly. God was responsible. He was responsible for the curse coming upon our race. He brought that penalty. He cut us off from fellowship with Himself, and justly so. Are not all the interests of His creatures in His hands? Was it not entirely proper that our Heavenly Father should say to Adam and Eve: "If you will keep in line with the thing I have given you, if you will use your powers and talents in harmony with the righteous arrangement that I have

made, then you may have them forever, you may live forever, you may inhabit the earth forever, and it will be yours to possess." The Lord said to them that they might multiply their children and fill the earth and subdue it, that is to say, as their children would be born they might extend the boundaries of Eden and take in more and more, subduing the earth, until the progeny of Adam and Eve, all righteous and perfect like themselves, would be of sufficient number to fill the whole earth, and to control and fully use it.

That was the arrangement, and the arrangement also included a penalty, that if they did not be obedient they would not possess the earth so easily, but instead the curse of death would come upon them. (How mistaken were we in imagining the curse was eternal torment.) "You will not be worthy of living at all. My law will see to it that you shall not live as rebels. I am not preparing a universe to be filled with rebels, and those who wish to rebel against My law and authority, they shall be destroyed from amongst the people." So, then, the death penalty was a just penalty. And the fact that God did not strike down our first parents in a moment with a thunderbolt, was merely the exercise of His mercy. He cast them out of the Garden of Eden and permitted them to do the best they could to prolong their lives. Nine hundred and thirty years was the span of Adam's life. Oh, what a constitution he must have had! Fine indeed, an image and likeness of God, king of the earth. Nine hundred and thirty years was he able to battle with the adverse influences of the unprepared earth, without fellowship with God.

God was fully justified in bringing this penalty upon our race; and we rejoice to know that it is not the unjust penalty we once supposed. God had an object in being merciful to His creatures, in allowing them to live as long as they could. He had a purpose. He knew that by and by in the appropriate time He would redeem them, paying the penalty for them, recover them from their fallen condition, and bring them back again, and that all the experiences they would gain in connection with the fall, with sin, sorrow and pain, the groaning and the dying and the sighing, all those experiences would be valuable to them by and by. What a wonderful plan! How reasonable! Thus we see, dear friends, that God is not dealing ruthlessly with mankind in allowing them to have experiences with sin and death. The Scriptures tell us that we are to learn experiences of the exceeding sinfulness of sin, so that when these are brought back into full harmony with God they will know better. They will know that God's ways are made for happiness and for peace. Other ways are ways of unhappiness; they bring disaster. The proposal of God lasted for 4,000 years, and yet that was no sign of its fulfillment. He did, indeed, give to the Jews a law, telling them that if they were able to keep that law, then He would know that they were able to do the work that He wanted to have done in the world. He would commission them as His people in the world; but first He desired them to demonstrate that they were properly the seed of Abraham. God said, in effect: "I have already explained to Abraham that it is My purpose to bless all the families of the earth, and that the blessing shall come through his posterity. Indeed, you are the children of Abraham; and if you only keep My law and obey My statutes, then I will perform on your behalf all that could be asked. I will give you eternal life, and then you will be prepared to accomplish the work which the "seed of Abraham" was to accomplish, and thus become the blessers of the remainder of the race of mankind." The Israelites rejoiced exceedingly when God promised them such special favor. How disappointed the poor people were as they, year by year, tried to keep that law but were not able to do so. They, like the remainder of the world, were imperfect through the fall, and therefore, like the remainder of the world, could not keep God's perfect law. We cannot do the things that we would. The Jew found he could not obey that law much though he desired to do so. He did get a blessing,

however, by trying to keep it; and every person who tries to live in harmony with God and with the principles of righteousness will surely receive benefit in himself (in his mind and his body); but he cannot gain everlasting life. No, God has shut the door to everlasting life, and it can be gained only in one way, through the one door that God has appointed, namely, the Lord Jesus Christ.

But I say that in due time God sent His Son, born of a virgin, that He might redeem, purchase back, that which Father Adam and all his race lost. How? Why, the penalty all came through one man, therefore God can justly let the death of one man offset the death penalty of another man. We perceive a perfect equation here. As the whole race came under condemnation through one man's disobedience, so the whole race may come into the other man's justification. "For since by man came death, by man came also the resurrection of the dead, For as all in Adam die, even so all in Christ shall be made alive." But this grand deliverance is not yet, it is merely prospective. Jesus came, and Jesus died. Yes, the ransom price is in the hands of justice; but it has not yet been applied for the sins of the world. No, we are still waiting. This ransom price affects the whole human family. Everyone involved is equally interested in the death of Jesus.

Now, what is God's proposal? Oh, His proposal is so broad and grand that when first we learned of it we were amazed and said: It is too good to be true. But, my dear brothers and sisters, why should we prefer to think our Heavenly Father is a devil, instead of thinking of Him as being a gracious God and (as He tells us Himself) the Father of mercies and the God of all grace? This message appeals to our hearts, it is the message that we need. All the heathen have devil-gods, none of them have a worse one than we imagined we had. Oh, I was ashamed when I asked the natives why they made their images so horribly ugly. They had no answer, but my conscience smote me when I remembered what an ugly idol I had mentally made for myself in past times. My idol was not graven by the tool of a carpenter, or a stone-mason, but my idol was printed with ink on paper; describing a creed that required a worse god than any heathen god in wood or stone. But the best of God's people gradually triumph over those wrong conceptions. They get better ideas, and try to forget the dream, the nightmare of the Dark Ages. They try to live more in the sunlight of God's precious promises. And yet at times the dreadful creed-god will come in only to cause us trouble and distress.

But thanks be to the true God, we now see that the penalty for sin is not eternal torment, but death; and the recovery is a resurrection from the dead, applicable to the whole human race. The resurrection of the dead, says the Apostle, "Both of the just and of the unjust." It leaves none out. Then those dear little infants that we thought were damned and going into damnation at the rate of 30,000 a day, are simply going down into the tomb. Rachael speaks of these. You remember it is written in the Prophets: "Rachael weeping for her children" because "they are not." She was not weeping for her children because they are in hell or purgatory, but because they "are not." And the Lord's message to Rachael was: "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy" -- the great enemy Death. Death is the enemy that has been stealing our children and loved ones, and causing all the havoc in the world under the curse. God has made His arrangement, and the time is all set. As there was a set time in which Christ was to come at the first Advent and the set work for Him to do then, so there is a set time for Him to come at the second Advent. We may not all know it, but God has a set time. Known unto the Lord are all His works from the foundation of the world. In God's set time Messiah shall come again, not to be crucified, not to suffer again the just for the

unjust, not to redeem man again. Oh, no, there is no need for any further suffering for sin. He did suffer, the just for the unjust, that He might bring us back into harmony with God; but now He comes a second time, says the Apostle, without a sin offering unto salvation; that He may save those for whom He died. For whom did He die? Jesus by the grace of God tasted death for every man, Jew or Gentile, bond or free, of every nation and race, color and sex, all are included. I tell you, my dear friends, we have a God who is a great one, and He does His work so grandly. He has lengths and breadths and heights and depths of love and mercy and gracious provision that we never would have dreamed of. In that future time Messiah shall be reigning. The Kingdom shall be the Lord's, and Satan shall be bound that he may deceive the nations no more. The dead shall be awakened and then helped up out of their depravity and mental weakness. All the bondages of ignorance and superstition will be broken off. Strength of mind and body will be obtained by the restitution processes.

I have often tried to think what a perfect human being would look like. I would like to have a picture of the Savior, for I believe that such a picture would give us a good idea of what a perfect man must be like. The Scriptures say, indeed, that when the people heard Jesus they wondered, and bare him witness respecting the gracious words that proceeded out of His mouth, the fine gentle thoughts and grand expression coming down to the simplicity of the common people, that they could all appreciate. And I think that Pilate bare record in that act of his when he brought forth the Master for the last time. Evidently perceiving that there was no cause for death in Jesus, you remember that he had thought to satisfy the fiendish sentiment of the mob by having Him whipped, then he presented our Lord to the people and proclaimed, "Ecce homo!" that is, "Behold the man!" "See the man! You have not another Jew like this man! Do you really want Him crucified? Do you want to crucify the best appearing Jew you have?" This seems to be the last appeal. "Look at the man now. Look Him in the face and tell me, do you want to have Him killed?" Well, dear friends, we are glad that the time is coming when all such misunderstandings will be things of the past. We are not faulting those who crucified the Savior. Indeed, we remember there was a great deal of loving interest, as St. Peter explains, saying: "I wot, brethren, that in ignorance ye did it, as did also your rulers, for if they had known they would not have crucified the Prince of Life" -- the life-giving Prince, the One through whom everlasting life is to come. They would not have crucified Him had they known; therefore God hid it from their eyes, from the eyes of those not in the proper condition of heart, and then in their blindness they did what they would not have done had their eyes been opened. Messiah must be cut off as foretold, according to Divine purpose. Away back in Moses' time it was written, "Cursed is everyone that hangeth on a tree." In order that Jesus should be made a curse and should fulfill all the requirements of the law, He must suffer upon the cross. It was so arranged of God, and He allowed the Jews to be merely blinded to some of these facts; He allowed them to thus fulfill His word. But as I say, I have sometimes wondered what the perfect man will look like when the whole world shall have come back. The work of the thousand years shall not only have influenced those living at the beginning, but shall have affected all those who have gone down into the tomb. You remember the Apostle says that they shall all have a resurrection, every man in his own order -- in his own company -- indicating that there will be a different classification of those coming forth from the tomb. They will come forth in the same condition, with the same imperfections with which they went down -- everything that they inherited from Adam apparently will be theirs still. They will come forth, and it will be declared to them, and they will understand, that God has provided a Savior and a great one, able to save to the uttermost, even to save those who have gone down into the pit, into Sheol, into hades, into the grave, into the

state of death. Thus will God show His power in a work of re-creation. What could equal such a manifestation of power? Nothing could compare with bringing father Adam from the state of death. Infinite power will be manifested in re-creating man with the same peculiarities and characteristics as he had before he died. That is what the Bible proposes, and that is the work of the thousand years, namely, the restitution, restoration. Those who fall in line with the Kingdom arrangement will make greater progress in restitution and reach perfection sooner than others. Even the slow will have the opportunity granted to them, and some Scriptures imply very clearly, we think, that one hundred years of trial will be granted to each one, and that if he makes no evidence of progress in a hundred years he will be cut off as merely a cumberer of the ground, and unworthy of any further consideration at the hand of the great Messiah.

My dear friends, when we notice how much men can accomplish even at the present time in ten years without the interposition of Divine power, even though handicapped with ignorance and superstition, and with every mental, moral and physical blemish, we wonder how much will be accomplished in ten years under Messiah's Kingdom. I think that ten years of Divine rule will make great inroads upon all the various vices and sins of the world. I think that ten years of Divine discipline will show great reformation and transformation throughout the world, twenty years still more; and I would like to imagine the condition of the world fifty years from the time Messiah sets up His Kingdom. I fancy it will be a glorious world. I fancy very few will fail in obedience to God; and yet it is not for me to judge, or for you or for anyone to judge. The Bible does intimate that some, even after all the display of Divine goodness, will have the characteristics of Satan himself. When fully surrounded by Divine favor Satan became a willful transgressor, and in pride attempted to set himself up in opposition to God. All those who have Satan's spirit are spoken of as his messengers, his followers and disciples; and for Satan and all his followers God has provided the second death -- everlasting destruction from the presence of the Lord and the glory of His power. They shall be treated like natural brute beasts, as St. Peter says. Then, my dear brethren, our text leads us down to the time when all this work of restitution has been accomplished, and it says that when the whole world shall have been restored and brought back to perfection, that will be the deliverance of the creature from the bondage of corruption. Don't you see? The "creature" referred to is the human family. Our good brother Wesley made quite a serious blunder of this text when he said it might be cattle, and expressed it so in one of his writings. But any good man might make a mistake, and we are not finding fault with him. Still, we understand that God has not provided everlasting life for the brute creation. We find nothing of that in the Word of God. They die because that is the order of their nature, to live for a certain period of time and serve their purpose as natural brute beasts, and then having served their purpose to have others take their place. Only for man did God ever propose everlasting life. And so when Jesus died there was no mention of redeeming the brute creation. They would perform, as it were, the functions that God had arranged for them. It was man who was the great object of God's arrangement. It was man who had sinned for whom Christ died. It was, as the Apostle Paul makes clear and explains, by one man's disobedience that sin came in, and by one man's obedience righteousness comes in. So, then, this text of the Apostle in Romans becomes clear and luminous from this standpoint.

The Apostle says that the creature was made subject to vanity not willingly. God arranged it so. Not willingly, but by reason of Him who had subjected the same. He allowed the curse to come, He allowed this inheritance to pass from one generation to the next, the father and mother to mark their children in sin. But He allowed this reign of sin and death that has been going on. He could have

blotted them out of existence instantly with a thunderbolt, but He preferred to leave it as it is for the lessons to be learnt; He subjected it in hope. There was hope in it; He wished to give mankind a hope. It was not a sure thing for them because it was still to be left to themselves. When the Messiah shall reign and all the opportunities shall be granted to mankind to return to the Father's house and to return to the perfection in which they were created, to return from the ways of imperfection and from the bondage of corruption, when that opportunity is theirs, it will still be for them to decide for themselves. Our Lord explains the matter: The Father seeketh such to worship Him as worship Him in spirit and in truth, and only to these will He be pleased to give the fulness of his blessing. So, then, it is in the hope that they would profit by this experience of pain and sorrow and sin and dying and sighing and crying, and fully learn the great lesson that a great mistake was made, and when they find themselves back again, they will be so armed with the knowledge of the past, and with the knowledge gained in connection with the fall of the race and the recovery of the race, they will be fully armed against all the alarms of sin and Satan, and they will say: To my Lord I will be true who bought me with His precious blood. It is for the hope that there would be such a class -- a considerable class -- in that hope God arranged things, when he allowed this law of heredity to operate against our race, and to bring us down to weakness of mind and body. It was in this hope, and He kept repeating this hope, you remember. He told Adam and Eve just a little about it, saying: The seed of the woman shall yet crush the serpent's head. The serpent represented evil, and the seed of the woman represented the Messiah. Then again He repeated the same thought to Abraham: In thy seed shall all the families of the earth be blessed. The hope was always kept prominent. Then to Israel, there is a hope for Israel, and to whom it was given if they could keep the law then you will get life and I can use you in connection with that hope. So, also, with the Christ, the same hope and the same promise. Unchangeable Himself, God seems to have been working according to the counsel of His own will. But as we get nearer and nearer to the great day when these things are to be consummated, God is granting more and more light upon His Word, upon the writings of the Old and New Testaments.

Our eyes are opening more widely to see more of the lengths and breadths, more of the heights and depths than we saw before. Thus we see, dear friends, that it is in hope. Let us consider what the hope is.

Because the creature itself (that is the groaning creation, mankind), also shall be delivered from the bondage of corruption. The bondage of corruption is the bondage of death. What is the bondage of death? The bondage of death is a principle we all concede by the weaknesses we have. Your moral weaknesses are so much of that penalty working out in you. This is all the bondage of corruption and death that is holding the entire world. Is not that true? Can we improve upon the Apostle's statement? Is there a wise man anywhere that could write the matter more clearly that would fit all the circumstances as we know them in our experience? Surely not.

Now, then, God's purpose is to deliver the creation from this groaning body; and He has appointed the thousand-year day of Messiah's reign, and Messiah is to be the one who shall deliver men, break their shackles and set them free; not contrary to their wills, but little by little as they exercise their wills and strive to overcome their weaknesses and endeavor to get out of the bondage of corruption. All those endeavors will bring blessing and will be useful to them, far better indeed than if God were to bring them forth from the tomb perfect. If God were to bring them forth perfect they would not know themselves, let alone be known to others; and what then would be the advantage of

all the experiences of the downward course? Everything would be lost, they would be just like new Adams all over the world if brought back perfect, and just as liable to sin as Adam was liable to sin because he had not the experience.

Adam had not tasted of evil, he had only tasted of the good; but now God for six thousand years has been giving the world a taste of evil. We have all been eating the bitter fruit, and so the Prophet Ezekiel, you remember, tells us how the children's teeth are all set on edge. The fathers (i.e., father Adam) had eaten the sour grape of sin, and all the children's teeth have been set on edge. You have your weaknesses and imperfections, and I have had mine all as a result of the same transgression. God speaking through the same prophet says that in the coming glorious epoch this law shall no longer be operative. He that eateth the sour grape in that day his teeth shall be set on edge; the soul that sinneth will be the one that will die. In the case of Adam, one soul sinned, and twenty thousand million souls die as the result because they are his children. But one soul died for Adam, as we read: Jesus poured out his soul unto death; He made His soul an offering for sin. In the future Jesus shall see of the travail of His soul and shall be satisfied. He shall behold the grand result -- the whole human family bought with the precious blood, and all will have the opportunity of profiting by this uplifting, and thus identify themselves with the experiences of the past and with those other experiences of the future, so that at the conclusion they shall fully get rid of the bondage of corruption, the bondage of death. They will be grand creatures, they will be even better than father Adam. Adam was perfect so far as the physical organism was concerned, but his knowledge was deficient. He knew some thing of the favorable side of life, but he lacked experience of the dark side.

As men return they will be fully informed -- having gained knowledge of sin and death, they will now gain knowledge of righteousness and life. If they then decide in favor of righteousness, they will get God's blessing of everlasting life, because "the creature also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Was Adam a child of God before he became entangled with the bondage of corruption? Yes, indeed. Is he not in the Bible spoken of as a son of God? But are his children spoken of as sons of God? Oh, no; not down to the time the Redeemer came. During all that time no sons of God were mentioned. At the very most Abraham was a friend, not a son. And at the very most the people of Israel were the house of servants under Moses, not a house of sons. Indeed you remember that that was the very plea upon which they once thought to stone the Savior. He said He was the Son of God, while they denied that anyone could be a son of God. They were quite right, they were not sons of God, for the door to sonship had not yet been opened. No one could be a son until God had made provision for his return to sonship. The whole world, as they gain perfection by the restitution process, will get back to the liberty of sons of God. Oh, that will be glorious, that will be joyful! The holy angels, you know, are all sons of God. He acknowledges them that they are sons, though they are sons on different planes from ours -- some upon one plane and some upon another.

They will all have the same liberty from corruption, the same freedom from death. God does not have any dying sons; whoever is counted of God as a son must have life. He has no dead sons, they are all living sons. Well, where do we come in, Brother Russell? Where is our share? You have talked about restitution in the future, how the creation is coming forth into the liberty of sons of God, but do not the Scriptures say that we are sons of God? Yes, the Apostle John says: "Now are we sons of God;" but he adds that it doth not yet appear what we shall be. We are sons of God, and

yet we have not received the full blessing that belongs to the sons of God. We are sons of God in an embryotic sense, in a sort of anticipatory sense. We have the promises of God and the acceptance of God, but we have these in an unfulfilled condition. We are only sons of God in proportion as we can exercise faith. But how do we get to be sons of God? Sons all have liberty. We are speaking of all who belong to Christ. When I speak of belonging to Christ I do not recognize any sectarian lines whatever, whether Baptists, or Presbyterian, or Episcopalian, or Roman Catholic, or Lutheran, or whatever they may be. Those sects are not of God's arrangement; God has only arranged one Church, the church of the first-borns whose names are written in heaven. God's people, wherever they may be, whether in these different denominations or out of them all, if they belong to Christ then they belong to the Church which is the church of the first-borns whose names are written in heaven. No one can blot them out from their membership except the Master Himself; and He says He will not blot out the names that He writes there, except for disloyalty in coming up to the agreement we have entered into as our reasonable service. How do we become sons? How much liberty have we got? There are questions that can be viewed from different standpoints. If you ask the world today, "What liberty do Christians have?" I think they would reply that they have not any liberty at all, they are the most bound-up people imaginable. I was traveling one time in Germany, and there were two passengers in the same compartment with myself. They noticed that I did not get out at the wait stations and get a drink of beer, that I didn't smoke and didn't seem to do any swearing. One of them looked over in a kind and compassionate way, and said: "Say, Mister, what pleasure do you have in life?" Well, I could only smile, my dear friends, because I had so much pleasure, far more than they had, and I was just wondering what pleasure they had in life. Our standpoints really are so different that, as the Apostle says, the world knoweth us not even as it knew Him (Jesus) not. A different standpoint, you see. The world cannot understand our position, and we do well not to take it too seriously with them.

But now, as to our own position, from God's standpoint what is it? Well, in one sense of the word we become free, and in another sense of the word we become bond-slaves. First of all we will see what the Apostle says. He says we become bond-slaves of the Lord Jesus Christ. St. Paul was speaking of himself. He says, "Let no man trouble me, I bear about in my body the marks of the Lord Jesus Christ." What did he mean? The Greek implies much more than our English does. In olden times they had slaves, and every slave had a branding iron upon him to indicate that he belonged to such a person, so that if he ever strayed or was lost he could be identified. The Apostle spoke of himself as having become a bond-servant of the Lord Jesus Christ, and thus he says, I bear about in my body the marks of the Lord Jesus Christ, having in mind the blows he had received when he had been whipped and beaten because of the witness to the truth and his fidelity to the Lord. He had gloried in his difficulties. You remember on one occasion we read of St. Paul and Silas being cast together in the prison at Philippi. They had been lashed, notwithstanding that Paul was a Roman citizen and could have claimed otherwise. In their haste the authorities had lashed them before investigation, and according to the custom, salt was rubbed into the wounds. You can imagine how their poor backs felt as they lay bound, with their feet in the stocks and their backs bent in a very awkward position, bleeding and smarting with the salt! That was a very sore experience, my dear friends, and let us be thankful that we have not the same experiences today; yet let us make the resolution that if, by God's providence, anything of that kind should come along, we shall strive that by any means we might be accounted approved of God, and receive grace sufficient for such experience. But regarding these two noble men -- whoever reads the narrative must confess that there are very few such characters in the world today suffering for righteousness

sake. These two noble souls broke out in praise to God until the prison walls rang! My dear friends, this is the same Apostle that says to you and me, "Rejoice in tribulation." He knew how to rejoice in tribulation, he could speak from experience; and if you and I should have the same experience, or if our experience come through some other kind of tribulation, in any event let us learn to rejoice in tribulation; knowing (it is the knowledge that makes such a difference) that tribulation worketh patience, and that patience is working experience, and that experience is working hope. All these trying experiences God permits to come, and must be intended to work out for us a far more exceeding and eternal weight of glory. We have, like the Apostle Paul, become bond-servants to the Lord Jesus Christ. I have described what slavery we have come into. How much liberty do we have in Christ? Let us view it from one standpoint. May you eat what you please? May you drink what you please? No. May you be clothed as you would? No. Oh, you say, almost any slave would be allowed to drink and eat whatever he could get. But not so with us. Whether we eat, or whether we drink, or whatever we do, do all to the glory of God. Bound like that? Just so, just so. Pretty severe bondage is it? Worse than that though. More of it still? You cannot even think as you want to. Now, my dear friends, did you ever know a slavery before that attempted to hinder a man's thought? That is the slavery of the Lord Jesus Christ, the only slavery that attempts to hinder a man's thoughts, and, as the Apostle says, to bring every thought of the heart into the captivity to the will of God in Christ. Tightly bound up! If you can get any tighter bonds than those show them to me.

Well, now, my dear friends, there is a peculiarity about this matter, for while you are tightly bound up you have absolute liberty at the same time. Yes, my dear friends, because these bonds are voluntary bonds. It is not that the Lord binds you up, it is not that the Lord puts these shackles upon you. No, indeed, you put these on yourself. He never made a slave, he merely tells you the privileges and the opportunities, and if you choose then to bind yourself, and to bring yourself into subjection and under restraint, then you will be kept of Him. Jesus Christ did not do His own will, but the will of His Father who sent Him. If we would be of His mind and spirit, this must be our attitude and our course, to seek not to do our own will but the will of the Father in heaven. It is therefore a voluntary matter. And more than that, the yoke you have to put on for yourself. He would not even say, Will you take my yoke? He said, Take my yoke, put it on yourself. And if you have fastened it on the Lord with an eternal covenant to be servants of Him, you put that yoke upon yourself. More than that, if still upon you you have the key, and you can open that lock and discard that yoke and be your own freeman again if you choose. So you see, my dear friends, you have not been brought into subjection, you have merely subjected yourself. Christ has not subjected you, you have merely made yourself a bond-slave of the Lord Jesus Christ. Your own will has done it, that is what the Lord is pleased with. There are not very many, but the Lord seeketh such. He has been seeking such for 1800 years, to be copies of His Son. They must be all copies of His Son, for only copies of Christ will be in the Kingdom class. The seed of Abraham will all be sons, and that is why it has taken so long to find this spiritual seed of Abraham. Jesus Himself was the spiritual seed of Abraham according to the flesh -- yet, according to the flesh He could not fulfil the demands of that Abrahamic covenant. He needed to lay down His earthly life, because He needed the earthly rights to give to mankind. If He had kept His earthly rights He would have had nothing to give on our behalf, but when He laid down His life on our behalf sacrificially God highly exalted Him to the Divine nature. Now He has the earthly life-rights at His disposal, for He did not forfeit them by disobedience. He presented His life-rights to justice on behalf of father Adam's life and all the children of Adam, so that by this one sacrifice for ever He might perfect all those who come unto the Father by Him. He perfects the Church now, those who now choose to take up their cross and

follow Him, by giving them the experience that they need to enable them to come off conquerors. He makes them free from all other authority, and becomes the only one to whom they are responsible. If the Son shall make you free, ye shall be free indeed. How? Well, he has already made us free in that he has given us freedom of mind. And then He has shown us how to use this liberty, this freedom. We did not know enough to choose before, now we are free to that extent. And then He has shown us how to use this liberty, this freedom, that by using this liberty and sacrificing the earthly nature, we might become joint heirs with Him in glory, honor, and immortality, and partake in all the glorious things that God has in reservation for them that love Him; that thus we may make our calling and our election sure with him -- making it sure by obedience now. The glorious first resurrection shall complete the work. We are not fully liberated now, for as the Apostle explains we have this treasure, this new relationship, only in an earthen vessel, only in a mortal body. The new creature cannot use this mortal flesh as it would, owing to imperfections and weaknesses. It would indeed long to bring every power into full obedience to God's will, but it cannot do the things that it would, and so the new creature is waiting for the time when the change shall come; and thus the Apostle mentions this in connection with the blessing that is coming to the world, saying, For we know that the whole creation groaneth and travaileth in pain together until now, and not only they (that is the creation in general) are waiting for perfection and waiting for liberty, freedom from the bondage of corruption, but we, ourselves also, the Church, are waiting. We, which have the first-fruits of the Spirit, we, even we, groan within ourselves, waiting for the adoption, for the deliverance, waiting for our change, waiting for the time when the new creature, the new man that has already been begotten of the Holy Spirit, shall receive the completion of God's blessing in that glorious resurrection change. That shall make us free indeed! Whom the Son makes free shall be free indeed. He will make us free indeed in the resurrection, in a moment in the twinkling of an eye. Then His work for the world will be to make them free, and during the thousand years He will be liberating them, and then at the close of the thousand years all who will come into harmony with Him will be free from corruption, and will have the glorious liberty of sons of God on the earthly plane. We are not on the earthly plane because we have had a change of nature by becoming related to Christ Jesus and becoming joint-sacrificers with Him, sacrificing the earthly nature. We have become heirs of God with Him, and associate heirs in that higher nature.

Thank God, dear friends, for the glorious prospect, not only for ourselves, but for the unhappy groaning creation. May the Lord help us more and more to appreciate not only the liberty we have in Christ, but to appreciate the fact that it is our privilege to be the bond-servants of the Lord Jesus. Amen.

Address by Brother Wm. Crawford.

Subject: "ENDURANCE"



OUR TEXT for this afternoon, dear friends, is found in the twenty-fourth chapter of Matthew, verse 13, "He that shall endure unto the end, the same shall be saved." (Matthew 24:13)

These words, as you understand, form part of the Lord's reply to the disciples when inquiring of Him, "When shall these things be, what shall be the sign of Thy coming and of the end of the world?" Our Lord, in this chapter, does not give a direct reply to their question, but rather gives them a kind of chain of events that would happen in the interval, and no doubt the Lord was wise in doing so. He did not want to discourage the disciples, or perhaps shake their faith by giving them the idea that it would be a long time before He would return for them again. So, then, He says, In the ' meantime "nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences and famines and earthquakes in divers places; all these are the beginning of sorrows."

Now, we have in a few words, we might say, the history of the kingdoms of this world for the past 2,000 years. And if we think or look back over this time, we see it was either a question of wars going on, or rumors of wars about to take place. And the Lord says. "These are merely the beginning of sorrows." Whom for? Why, we understand for the kingdoms of this world, or from a wider viewpoint, for Satan's kingdom. in a certain sense you understand, when the Lord came, He there passed judgment upon Satan's kingdom; the prince of this world got notice -- it was time to quit; and so during these 2,000 years following on there has been this interval of wars and rumors of wars: waiting for the great harvest time when Satan's kingdom would be entirely overthrown.

This, we understand then, tells of the events leading up to the harvest time, and are just the beginning of sorrows upon the nations and kingdoms of this world; and we are glad to think that during this harvest time, all the various aspects of Satan's kingdom shall be destroyed, and make way for the great Kingdom of God under the whole heavens.

It will be a time then of great sorrow and destruction upon Satan's kingdom in this harvest age; and thus the Lord goes on to say, "Then," that is the harvest time, looking forward to the day when He should come again, not having said so exactly, but having led the minds of the disciples as it were by a chain of events, to that time. "Then shall they deliver you up to be afflicted."

He was going to tell them something here of how they or the class they represent would fare in the time when the transition period comes for the establishment of God's Kingdom. "Then they shall deliver you up to the afflicted and shall kill you, and ye shall be hated of all nations for My name's

sake." Just how literally these things may be fulfilled is not for us to say at present perhaps, but we may expect in the harvest time, and particularly in the end of the harvest, that the Lord's people will not be liked in the world. In the Jewish age our Lord became a kind of nuisance to the Jewish people; wherever He went there was trouble for somebody. So in the end of the harvest time, soon the Lord's people will be a kind of nuisance to the nations of the earth; what to do with them or where to place them, they will not know.

Reading further, "And then shall many be offended." It is going to be a rather trying time in the transition period for the Lord's people, and when He says, "Then shall many be offended," He is not speaking, I understand, of the world in general. The exact thought here in being offended is "being enticed or ensnared." Then shall many be ensnared or enticed. Now you can see then, it does not refer to the world because they are all ensnared by Satan already -- the whole world lieth in the wicked one during these past centuries. He is talking of those who have been freed from this bondage of Satan. Now He says, In this day coming, looking forward to that time, "then shall many be ensnared," and we believe this refers to the trying tests of faith and principles and doctrine, that will come in the harvest time, and more particularly, I understand, towards the end of the harvest time, for whatever is true during the harvest time, will be, in a tenfold sense true at the end of the harvest time.

Offences may come either in a wrong thought entering one's mind or maybe something entering one's heart, or maybe it will be in some other way, perhaps -- many ways in which we may be ensnared or enticed in the harvest time. You know how Satan, the world and the flesh will entice one at this present time. And it says, "shall betray one another." There is, first of all, a possibility of offence in doctrine or principle or something else and that goes on to bring about the betrayal of one and another and of the Lord Himself.

"And shall hate one another." There is another warning here, I think, lest we get enticed or ensnared; it may not stop there, it may not finish in a wrong thought in the mind or heart, it may go further, to a filling of the heart with selfishness, and of hatred of the Truth and of the Lord. If we should come to that condition of heart or mind, we are, my dear friends, in a dreadful condition in the sight of God -- a hopeless condition altogether. It says further, "And many false prophets shall arise and shall deceive many." We are not to understand this particularly to refer to individuals so much as to systems perhaps, propagating something in the name of the Lord. In olden times there were many false prophets came along, telling people that God said so and so, whereas God never said anything of the kind. So, in the same way now, we have the true prophets of God and the false prophets of God, and the false prophets are generally holding up some pleasing thing to the Lord's people, whereas the true prophets speak sometimes hard things. These false prophets prophesying good things to the Lord's people, and offering some enticements shall deceive many.

And because "iniquity shall abound in the world." Well, iniquity has always abounded in the world since sin entered, but we think the thought here is rather in a limited sense, concerning those to whom the Lord is immediately speaking. Iniquity gives you the thought of transgression of the law, lawlessness in heart and mind, and no doubt today there never was such a time when there was so much lawlessness as there is in the world now, and we believe the thought here is that a spirit of lawlessness may come in among the Lord's people more or less; this is always possible as long as we are in the flesh. You see, we are not of the world, but as long as we are in the flesh there is a

danger of the spirit of the world coming in more or less and affecting us as it is affecting the world outside.

And because iniquity shall abound, overflow, we believe today there is a greater danger of all these little things amongst the Lord's people than ever there was in the past. The spirit of the thing is amongst the Lord's people the same as it is in the world and we expect it will be greater towards the end of the harvest. Iniquity, all those little things against the principles of truth and the law of God, and righteousness in general, these things shall abound and overflow. Then, it says, "because iniquity shall abound the love of many shall wax cold."

Now you see, then, it is not referring to the world. They have not God's love; it is only those who are begotten again of God's spirit and who have developed the graces of the spirit, that have this love spoken of here. It re-quires great patience on the part of the sons of God to maintain a degree of warmth of love and faith in God right to the end of the course.

Here is a second class referred to then -- those who allow their love to become cold. The indication of the Scripture is that those who allow their love to become cold will not get the highest place in the Kingdom. They will not have hatred in their hearts and be destroyed altogether, but the thought of Scripture is that if we do not continue in love, we are not lifted for the highest place in the Kingdom, what-ever else we may be fitted for.

The next verse, which is our text, says, "But he that shall endure unto the end, the same shall be saved." You see, the contrast here is between allowing one's love to grow cold, allowing the affliction that would wear one out -- allowing these things to have an effect upon our lives and faith in contrast to enduring right to the end of our course.

This is the third class then spoken of, you see, the class who shall endure. The only class who shall gain the very highest place in the Kingdom and be the bride of the Lamb. It is only upon the condition then of enduring right to the end.

But how can we endure all these trials and difficulties in life? Well, my dear friends, we cannot endure in our own strength, that is one thing certain. It is only in the strength and power of the Lord that we can hope to endure and get into the Kingdom. It does not matter how much zeal we may have ourselves, how much energy we might have, unless we have the power of the Lord working in us and through us and making us endure all these things that press in on us from the world, the flesh and the adversary.

The thought is that we have to fight a good fight here. We have got to fight, fight for our very lives against all these things that are in our pathway. Remember how in that sixth chapter of Ephesians, the Apostle gives further directions along that line -- Ephesians chapter 6, verse so--he tells us here where our strength for the battle is derived and how we may endure to the end. He says, "Be strong in the Lord." A brother has already told us in the convention time that if you are fighting on your own strength and trying to judge for yourselves the strength of the enemy, there is sure to be confusion, and we will fail altogether to displace the enemy, but the thought is that we are to fight under the banner of the Lord, and if we have Him then as our captain, and we are obedient to His will and fight under His directions, we are sure to win. How can we do that, then? The Apostle

says, "Be strong in the Lord." The first thought here is that we have to make sure we are "in the Lord." What does that mean, then? Ali! It means a great deal. It means, first of all, we have been transferred from Satan's darkness, error and bondage into the liberty of truth and light. It means we have taken Jesus, our risen Lord, as our leader and captain. You remember how the Apostle John says, "No man can call Jesus Lord, save by the Holy Spirit." Unless then, we have the spirit of the Lord in our hearts and are guided by that spirit, He is not our Lord at all. We might say, "Lord, Lord," and at the same time not have the spirit and not be obedient to Him. Jesus is not Lord of the world outside. He will be by and by. He is only the Lord now of those who are led by Him.

Now, He says, then, After being in the Lord and if we are sure we understand the matter aright and have taken the step of obedience to Him, "Be strong in the Lord." It is quite possible, you know, to be weak in the Lord, to have little faith to hold onto the great promises of God's word. We have got, my dear friends, to allow the spirit of Truth to operate in us -- let the spirit of truth dwell in us richly and so claim the promises of God, trust His overruling providences.

It says then, "Be strong in the Lord." Allow all the promises of the word of God as far as possible to be wrought out in our lives and all along our pathway, to claim all these things as far as we can lay hold upon them. If we do not, then we shall not be strong in the way the Apostle speaks of here. Be strong in the Lord and in the power of His might.

You remember how the same Apostle in the same epistle speaks of the mighty power of God raising Jesus from the dead, and he says, "That same mighty power that raised Him from the dead shall also raise us if we are conformed to His will and word." And the thought there is the resurrection power already begun in us. If we only have the letter of the word and come to understand the plan of God and our position with regard to it, and do not let the power of God raise us up spiritually in our minds, bring us nearer to the heavenly hope and heavenly condition of things, make us more spiritually minded -- if this power is not raising us in resurrection life now, we are not having this power which is spoken of here as operating in us "and in the power of His might."

But there is still something further. He says we also require armor for this battle. If we go forth in the battle carelessly or without armor, we are sure to get set aside, we are sure to get wounded. So then the Apostle says, you have got to put on a certain kind of armor. He says here in this verse ii, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

The thought here in standing against is holding your ground. That is a very important thing in this harvest time to hold our ground. Not so much to try and bring the world to the feet of Jesus and to fight the devil himself by reforming the world -- that is not fighting under the banner of the Lord. The Lord is not leading you there nor me there. He is leading us in a different direction altogether. He is leading us to make a definite stand. Why so? Well, the harvest time is a little different from the previous part of the age. It is now in this evil day that Satan seems to be on the offensive; he is trying to take my ground and your ground, to entice and en-snare you and me. So the Apostle says, then, we have got to hold our ground, and we can only do that in the armor God provides for us here in His word.

He says, "Against the wiles of the devil." The thought here in the "wiles" of the devil is a planned attack. That is the idea exactly in the wiles of the devil here; a planned or systematic attack of the adversary in the harvest time against the Lord's people and against the coming of His Kingdom. And so you can see, then, how necessary it is to fit on the whole armor of God and to stand. It is not so much that we are on the offensive but on the defensive from the viewpoint of the Apostle here -- the thought is rather that we are to stand on the defensive, holding our ground against all the enticements of the world, flesh and the devil.

Now, he says, then, the first part of the armor we are to have on is the girdle of truth. "Stand therefore having your loins girt about with truth." It is quite customary in Eastern countries, you understand, when going to perform some service or any kind of work, to gird oneself with a girdle, to bind one's garment around them and prepare for work. The thought in a girdle is that of service, and so the Apostle says here we are to put on the girdle of truth. It means, my dear friends, we are to become servants of the truth, if we want to maintain our faith and zeal and run right to the end of the course; and it is impossible for any child of God having the opportunity of service now and not availing themselves of the opportunity -- we believe it will be impossible to withstand the devices of the adversary in this harvest time. That does not mean to say that we are all to have the same kind of service. It does not mean to say we are all to be speakers and colporteurs and volunteers. It means we must all have the spirit of service in our hearts and to the extent of our abilities we must all lay hold of those opportunities. If not, then we are not putting on the armor of God spoken of here. And you notice here, too, it is not the girdle of sectarianism, nor the girdle of any ism at all. It is the girdle of truth. Quite a number have been girded by different "isms" in the past, but the armor spoken of here is the girdle of truth. Let us see, then, my dear friends, that if we are serving the Lord at all, we are serving the truth, and the thought is that we must be zealous servants of the Lord as far as possible in this harvest time in active service of the truth.

Now, in the natural harvest it is always a very busy time, and there are always opportunities there for everybody. One would be very much disappointed to find someone sitting at ease at harvest time, when all the fields are white unto harvest. It would mean they are very indifferent to the harvest. If the Lord finds us sitting at ease here and having no special interest in the great work of the harvest day, and the fields are white unto harvest, the Lord said it will tell very badly against us, my dear friends, in the Lord's sight as to our love for Him, and our love for the truth and for the brethren.

And then further it says: We require to put on the breastplate of righteousness. This is a second thing necessary. Something that covers the heart, or as it has been put in an-other place in the word of God, "the breastplate of faith and love." It is not only the thought of being upright in God's sight, justified by faith, but in this there is more than that thought. It means the further thought of having our hearts purified by love of God. It is a breastplate of faith and love, a faith working by love. It means not only having a little faith to justify us in God's sight. It means that the love of God must come into our hearts and the spirit of selfishness and of the world must be purged out, and our hearts be more and more filled with the love of God. If not, my dear friends, there will be a chance that the fiery dart of the adversary may start some little bitterness in our hearts. And thus to have our hearts really protected from the adversary, the world and the flesh, we must have them filled with the spirit of the Lord as well as a faith to justify us in God's sight.

The next piece of armor required is that we shall have our feet shod. It is very important in a soldier's experience that he shall wear some kind of sandal to protect his feet. If not in a rough ground he will very soon get his feet broken up more or less, and won't be able to fight very long. So the same with the Lord's people. There is a particular kind of sandal required here. It is a sandal of the preparation of the gospel of peace. And the thought is like this: We must have a peaceable disposition if we are to get along easily in the present time. It will tide us over the rocky ground and rough ways; but if we have a quarrelsome disposition and do not imbibe the spirit of peace, it will fare very badly with us, dear friends, towards the end of our pathway. We are to have a large measure of the peace of God ruling in our hearts. "Let the peace of God dwell in your hearts richly." So, then, it is the peace of God dwelling in your hearts which provides the sandals to protect your feet against the rough ground and bring us smoothly along in the pathway towards the Kingdom. The Lord's people require, then, to be shod with the preparation of the gospel of peace in order to endure unto the end of the course.

And then further, he says we require a shield -- the shield of faith. We require that from the very beginning, but you know the thought is that in the harvest time particularly we require more armor and better armor, we might say, than at any other part of the dispensation. It is because we are now in the particularly evil time. We must have armor up to date if we are going to fight up to date -- and so he says we require this shield of faith. It means, my dear friends, that we must have a large measure of faith in God's promises regarding the Lord's power and willingness and ability to make all the affairs of life overrule for our good. Our God shall supply all our need, and God has an interest in us every one and is caring for every one, and God really loves us, only we are to have faith to believe this. If we do not have a great shield of faith to stand against all the besetments of the way, "He that endureth unto the end" in faith and love, then -- we must have great faith to stand against all these different things that oppose us.

He goes on to say further, "And take the helmet of salvation." The soldier requires a helmet, too. The thought is more, perhaps, the hope of salvation and the Apostle so expresses the matter in another place, "For a helmet the hope of salvation," and it seems to say we must have a clear and definite hope set before us. The Bible says there is one hope of our calling, and unless we understand what that one hope is in some measure, we cannot maintain our faith until the end of the course. We must get to understand God's purpose, not only for the world in general in the present and future day, but particularly for ourselves. We must have the definite hope of the Kingdom set before us and the definite hope that we are going to reign with Our Lord to spur us on. "He that hath this hope within purifies himself even as He is pure." So, then, he says we require this helmet, which is the great hope set before us, a hope that is so inspiring that will give us energy to lay down our lives in the service of the truth and the brethren.

"And the sword of the spirit which is the word of God." The word of God in the hands of some individuals would not be the sword of the spirit at all! It would do more harm to the individual than anything else. We find many people who more or less injure themselves by certain things they find in the word of God; as it were, the sword turns round and cuts themselves -- they wound themselves with the sword. It is only a sword that can be used effectively by those who have the Holy Spirit dwelling in their mind and heart. It is then wielded by the spirit of the Lord -- it is then really the sword of the spirit in our minds directed by the spirit of God and we use the word of God from that viewpoint.

And thus then the Apostle says here, "We require to put on all this armor." And what then? We are to fight. What are we to fight against? As we said already, we are not to go out and fight the world or anybody else; we are to fight against the world in the sense that we are to fight the spirit of the world in ourselves. That is where the great fight is! Our hearts are naturally so full of selfishness which is the spirit of the world, of course. We require to fight that disposition -- we require to fight against that spirit. The whole world is being led by the spirit of selfishness and if we are not careful we shall imbibe the same spirit -- nay, we have a large measure of it in our hearts. The thought is, then, we are to fight against that spirit and get it down by all means, and so fill our hearts with the love of God instead. Just to the extent that we are able to fight against the spirit of the world and cleanse our hearts, to that same extent we shall be filled with the spirit of love and with the spirit of faith.

We are to fight against the flesh. Ah, yet! the flesh is a great enemy of the new creature, and it is one we always need to fight against as long as we are here. We are said not to be in the flesh from a certain viewpoint, but really we are only reckoned dead, and the flesh will revive again and again if we are not very careful, and try to overcome the new creature and have its own way. It is not that the flesh is trying to scheme, but rather because the tendencies of the flesh are ever a certain way -- they are always downward contrary to the mind of the spirit. So then we require to over-come the flesh in that way. You remember how the Apostle says that "If the spirit of Him that raised up Jesus our Lord from the dead, dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." And thus, then, we are to fight against the tendencies of the flesh. They are always contrary to the things of the spirit, and we are to overcome, put down, sub-due the fleshy tendencies by the power of God's spirit operating in our hearts and minds.

And then we have the adversary, as the Apostle says, here to fight against and we find he generally comes to us along the lines of false teaching. The thought is he is a scheming adversary, and scheming enemy, one who is laying traps for our feet, one who is setting snares for the Lord's people, different from the world and the flesh; he is a wily foe and we require to be very careful along those lines lest we fall into a snare.

We require all the armor to stand against these three enemies. If we are strong in the Lord and in the power of His might, He is able, He is willing, He has promised to make us overcomers and fit us for the Kingdom. It depends, then, you see, upon ourselves whether we are willing to take Him as our captain, whether we shall surrender our-selves to Him and fight under His banner, and whether we are obedient to His word and whether we shall be overcomers and gain the Kingdom or not. We have these three classes spoken of by the Lord, one class who shall endure to the end, who fight under the banner of the Lord, who are getting the spirit of truth in their hearts and who are zealous and fight -- they shall gain the Kingdom and realize the great hope beyond by and by. But, then, another class allow their love to grow cold because they allow the world or the flesh or something else to come in. They have not been so zealous for the Lord -- they have neglected to put on the whole armor of God. We trust that by putting on the whole armor spoken of here and maintaining our love and zeal, we shall realize the hope by and by and gain a glorious entrance in the Kingdom of Our Lord.

Question Meeting

Conducted by Pastor Russell

Question 75 -- Is it the correct thought that the High Priest took the censer containing burning coals into the Holy of Holies! If so, what is the antitype for this?

Answer -- We do not have any knowledge of any record that the High Priest ever took the censer into the Most Holy. The order of the day of Atonement, you will remember, was that the High Priest slew the bullock; then he took the blood of the bullock and fire from off the brazen altar and went with the two into the Holy, there to offer incense upon the fire before the veil, not behind the veil; in the Holy, not in the Most Holy. We have no knowledge of any sacrificing to be done in Heaven, and the fire would represent testings: our Master did not have any testings in Heaven; his testings were on earth. This, then, would evidently be the proper interpretation to put upon the type. The censer with the coals of fire, you will remember, was placed on top of the golden altar. The Apostle Paul, in giving an account of the contents of the Most Holy states that this altar, the golden altar, was in the Most Holy, but we think it was a mistake either by the Apostle himself or some copiest; he could not have said that, for the account in the Old Testament is very distinct, that the altar will be in the Holy. The only article of furniture in the Most Holy was the Ark; in the Ark, you will remember, was the Law, Aaron's Rod that budded and the Golden Pot of Manna; on the cover the two cherubim; the blood was to be sprinkled upon the mercy-seat and before the mercy-seat, forming a cross. Fire, wherever it is used, would symbolize trials, difficulties and testings. The fire that is here referred to in the Holy where the incense was crumbled upon the coals of fire represents our Lord's three and one-half years' ministry; during these three and one-half years He was using all His perfect powers in the service of the Lord, the Truth and the brethren. Every time that incense touched the fire it produced a smoke of incense, and so the life of Jesus was one continual offering of this incense before the Lord, and as a result of the sacrifice of Christ thus accomplished, He was counted worthy to go beyond the veil to the Most Holy.

He was not worthy to be the great High Priest until He finished His sacrifice. The sacrifice made at Jordan was not finished until Calvary. It took all the three and one-half years to finish this work of crumbling the incense on the fire, and you will remember in the type we read that the High Priest must offer this incense upon the altar in order that the smoke might penetrate beyond the veil so that He die not, so that when He attempted to pass under the second veil the cloud of incense would be covering the mercy-seat and He would not die. If the cloud of incense were not covering the mercy-seat He would die, and this shows us that the Lord Jesus Christ could not have entered the glory beyond unless He had finished His sacrifice and offerings.

You remember there were three fires in connection with this matter. This was the one fire in the Holy representing God's view of our Master's sacrifice, it was a sweet incense to God; and then there was another view of that same sacrifice: He was represented by the burning of the fat in court, the court condition representing the condition in which the human nature could conceive the matter; all who were in the court condition of justification recognized that He was indeed the Son of God, as was represented by the burning of the fat which makes a very clear light; and then, you remember, there was the fire burning outside the camp on which was burned the hide, horns, etc., of the bullock, and that represented how the Lord's sacrifice appeared to the world; it was a stench

to the world; He was making a mistake and spoiling a good, valuable life by speaking about the Kingdom, and going about with these poor disciples. These three pictures describing our Lord from three standpoints, firstly, the world's standpoint, the sacrifice of Christ was not in line with the spirit of the world; secondly, the viewpoint in the court of the disciples of Jesus, He was holy, harmless, undefiled as a Savior; and thirdly, God's view referred to now in this question, the burning of the incense in the Holy, not until all three fires, all three phases of the Lord's sacrifice were past was He ready to pass beyond the veil.

Question 76 -- In *Tabernacle Shadows*, page 21, paragraph 3 (T21), it says: "We see, then, that justification by faith, our first step toward holiness, brings us into a condition of peace with God through our Lord Jesus Christ (Romans 5:1). When our sins are forgiven, or reckonedly covered Christ's righteousness, we are a step nearer to God, but still human in the court." What does the covering of Christ's righteousness mean here? Is it a receiving of the robe?

Answer -- Justification means "to make right." It does not signify a change of nature, merely means to make right that nature which was. In our Lord's case, fully justified in His trial or testing of His faith which proved Him to be just and perfect; but in our case we recognize we are all sinners, there is none just, none righteous, no, not one; when we, therefore, approach God, before we can have anything to do with sacrificing, we must be justified, that is, made right; our sins and imperfections must be set aside either actually or reckonedly, and thus justified by faith. The world will get her justification in the next age, but not by faith, an actual one. Their justification will be a gradual one; as they obey the laws of the Kingdom they will become more nearly perfect mentally, morally and physically until at the end of the thousand years when they will have reached human perfection they will be justified, right, perfect. It will not be justification by faith, but the process of works which the Master will arrange for that time for the world, but the Church is justified by faith; it is reckonedly to us; it is counted to us; we are not actually made right or perfect; we are merely reckoned perfect, the Lord imputing His merit to us and making up for our deficiency. That constitutes us right or acceptable. For what purpose? For the purpose of this Gospel age. And what is the purpose of this Gospel Age? That we may offer sacrifice holy and acceptable to God; that is the only object for one if permitted to come near to God. God's time for allowing the whole world to come near Him is that time during the Kingdom, but now He has opened up a new way for us who are desirous of being sacrificed as the Master was sacrificed for us, who are desirous of laying down our lives, giving up all our human rights and interests. There is a new way opened up for us entered, first, by justification, and secondly, by the acceptance of that justified person or body. God could not accept us as a sacrifice unless first we were justified. Now, it is not necessary that we should be justified for a year, ten years, or ten months, but justification must come first, for God cannot accept an imperfect sacrifice. We must be made right by the imputation of Christ's righteousness before He can accept us, and so, we say, that justification comes in here with the imputing of Christ's righteousness; and we believe that the very next instant after Christ has imputed His merit, the very next minute the Father accepts our sacrifice and grants us the indication that we are accepted by giving us the Holy Spirit. Taking the picture of the Tabernacle, we see that none are permitted to go into the Holy except the priests, and so if we are ever permitted to go in, it is because God accepts us as priests, and He will accept us as priests if we go by the terms and requirements He has arranged. We endeavor to draw near to God because we know that He desires us to draw near Him, as it is written, "Draw nigh unto God and He will draw nigh unto thee." We

come to the gate looking beyond, we see the brazen altar which speaks to us of justification on our behalf, because that altar is always symbolical of sacrifice. As we face the altar it signifies that we believe and accept the fact that Christ died for our sins; all who do not believe that are represented as being outside; all who pass inside accept the death of our Lord for the forgiveness of their sins. We are drawing nearer to God, and we go on until we approach the laver, in which is water for washing, for cleansing, washing the hands and the feet before entering in. This signifies that we must put away the filth of the flesh if we desire to be of the priestly few, but we are still drawing near to God and are said to be in a justified condition from the time that we enter the gate and see the altar and accept of His forgiveness and believe in the Lord Jesus Christ; at the laver we are said to be in the justified condition; we are going on the right direction, we are becoming more reconciled to God every step we take, until we come right up to the door of the Tabernacle. There, according to the type, the goat was tied, representing our full consecration to the Lord. We are now acceptable to the Father and this was represented as accomplished when the High Priest comes out of the Tabernacle and lays His hand upon the goat and kills the goat. By laying His hand upon the goat He signifies that He has accepted it as a sacrifice, as a part of His sacrifice. That means He has imputed to us His merit for He would not begin to offer except by imputing the merit. The laying of His hand would represent the with imputing of His merit and the killing the acceptance of our consecration. All this is before we enter in at all and before we receive the new nature, but the moment He does that He receives us as members of His body that we may be counted in with Him and pass with Him into the first place, the Holy, and there, the Apostle says, we sit together with Christ in the Heavens. We have already entered into the Holy, and there privileged to enjoy the light of the golden candlestick, the privileges of prayer, as represented by the golden altar, and spiritual feasting, as represented by the tables of show-bread. After we have done all our part in coming to the Lord, accepting the sacrifice at the altar and coming to the laver and doing what we could to wash away the filth of the flesh and purifying ourselves, then we have come here up to the door and tied ourselves here and made a consecration, presented ourselves, as the Apostle says, "Present your bodies a living sacrifice," but we do not do our own killing; we do not do the sacrificing ourselves; He does all the sacrificing. It is not everybody who offers sacrifices and we were not priests; we were merely represented by the goat; the goat could not sacrifice itself; it is the High Priest who sacrificed the goat, and so we are accepted of the Father in the beloved for He is the Father's agent in all dealings with the Church.

Question No. 77 -- Seeing that our Lord Jesus symbolized His consecration by immersion in water, how was it that the Apostles did not do so?

Answer -- I do not know.

Question 78 -- Is it permissible to say, from any stand-point whatever, that the New Creature can sin?

Answer -- The New Creature certainly can sin, for if it could not it could not die the second death, but if the New Creature sins, it means the second death, the penalty is death. The New Creature represents the mind of the Lord that has been received after the consecration has been made and the Lord grants us His Spirit. That person, thus receiving the Spirit of the Lord, is counted a New Creature in Christ Jesus. That New Creature, as long as it remains a New Creature, will not sin. There may be imperfections, but these imperfections will not be disloyalty of the New Creature. How could we be holy, representing God's Spirit, and be imperfect willingly, intentionally? Impossible, but the New Creature is a treasure in an earthen vessel, as the Apostle expresses it, and the earthen vessel has its weakness and is liable to temptation; the earthly body may make slips and mistakes, it may be even entrapped into serious sin, but it is not necessarily the New Creature which has sinned; the New Creature may possibly very much bemoan the sin; it should not be the New Creature. Whatever the nature of sin in you or me, it should be the unintentional weakness of the flesh which comes upon us in an unguarded moment, but the Lord assures us that even with these His grace will be sufficient for us and in His strength we will be made perfect, and manifestly so, in our weakness, but if the New Creature sins it ceases to be a New Creature. We cannot say the New Creature is a sinner. As soon as you received the mind of the Lord you became a New Creature and as soon as you willingly do something which would be unholy and contrary to that, that moment you cease to be a New Creature, and so the New Creature could not sin willfully, for this is contrary to the new nature, and if we sin under these circumstances it would be the penalty of the second death. The New Creature sometimes becomes, as it were, entrapped and, in a measure, co-operate with the flesh, the flesh perhaps entrapping the New Creature so that it cannot really escape. The New Creature is in a measure guilty of willingness, and if that be so we may surely expect that the New Creature will receive some chastisement from the Lord for any measure of willfulness in the matter, and, indeed, we are held responsible for the weakness of the flesh even where the New Creature does not agree at all. We have undertaken the matter of controlling these mortal bodies, and the Lord has provided the necessary assistance. If we fail to manage these bodies it must be because of more or less carelessness. He holds us responsible but "He knoweth our frame, He knoweth we are dust," and has provided a way of escape; He has provided that if any man be over-taken in a fault He will reprove him and help him out of the difficulty, help him to see as a New Creature where he was wrong. Where it has been wholly or nearly wholly a weakness of the flesh it will be forgiven, but we must go to the throne of Heavenly grace that we may obtain mercy and grace for every time of need. The Lord desires His people to come to the throne of grace for forgiveness of their sins; it keeps us humble and helps to show us how weak and little we are and how much we are dependent upon the great High Priest for the assistance necessary to become final overcomers.

Question 79 -- Hebrews 12:23. " * * * and to the spirits of Just men made perfect." To which class does Paul here refer?

Answer -- There might be two ways of viewing this matter, but we will only mention one, which is the correct view. We will not quarrel with one who may take a different view, for the Apostle does not explain what he meant, but we think he meant the Ancient Worthy class, and our reason for thinking that he refers to these in this verse is, that he seems to have referred to the Church class elsewhere. He seems to refer to the Church by "the first horns whose names are written in Heaven." That would seem to take in all the Church of the first born just the same as the tribe of Levi were counted in as altogether representing the first born of Israel, not only the priests, and so that statement "the Church of the first born whose names are written in Heaven" would include both Church and Great Company. So if both are included, what other class could be referred to? Our thought would be, then, that he refers to the ancient worthies and to the fact that their lives, their spirit of life, would be made perfect when in the resurrection they would come forth perfect beings, not imperfect beings as they went down. The majority of mankind will come forth to be gradually perfected but the lives of just men perfect who then will have their grand share because their hearts were already tested in that previous time.

Question 80 -- What is the most potent proof that we have passed from dead: unto life and that we are sons of God?

Answer -- The Apostle tells us right in that same connection saying, "we know that we have passed from death unto life because we love the brethren." That is a very essential test, dear brethren, and it is one that we do well to keep in mind. If we lose love for the brethren it is not a favorable sign; if we never have love for the brethren it is not a favorable sign. The best sign is that you love all other children of God, no matter what their color or sex or position in life, rich or poor, bond or free; if you love the Lord you must love all these whom He loves and has chosen. We all belong to the Lord and every member of the Lord's family must be loyal to every other member of His family. We must have the Spirit of the Master, and to have this we must love all those who are begotten of God. Everyone that loveth Him who begat loveth him also that is begotten of Him. (1 John 5:1.)

Question 81 -- Was our Lord's death a sacrificial one solely or did God need to impute sin to Him that He might die?

Answer -- We understand that our Lord's death was purely a sacrificial one. We find no Scriptures that says the Father imputed sin to Him; we can see no reason why such an imputation of sin should be made. It was not the Father who killed Him; it was not the Father who said He was a sinner. It was the Roman governor who said He was a sinner; it was the Jews who declared against Him first and urged the governor to fulfill their demands; all this condemnation came from the Jews, no condemnation from God. In God's sight He was then and always holy, harmless, undefiled, separate from sinners and the Scriptures show that if He had been anything else He would not have been acceptable for God's altar; to suppose that God would have imputed sin to Him would show that He would have no place on God's altar, for nothing defiled was permitted to come to God's altar. We sometimes say that our sins were imputed to Him and His righteousness is imputed to us, and there

is a measure of truth in such a statement and a measure of correctness in such a thought. That is to say, we see how His righteousness was imputed to us; that is very plain; He imputes or grants the Church His merit or righteousness in view of the sacrifice He has made, and we can see also what is meant by the thought that our sins were inputted to Him; by His own consent He took the place of the sinner, He offered Himself up to God "a sacrifice well pleasing." He offered Himself a sacrifice as typified by Aaron offering the bullock; the bullock was not blemished, but a perfect one. As the Priest, He slayed the bullock, and as the Priest He offered it afterwards to God. As a matter of fact, He has not yet offered it to God for the world, not yet. More than 1800 years have passed. The priest merely took the blood of the bullock and went into the Holy and then the Most Holy and there sprinkled the blood only on behalf of himself and his house, his body and the household of faith; the little flock class, the priestly class represented in his body, the under priests and household of faith representing the Great Company class; only for these did he sprinkle the blood. The sins of the world were not imputed to Him in any sense, nor have they yet been. When He has finished the sacrificing of the Church which is His body, He will present us to the Father; that will be at the end of the age when the Church have been offered with Him and then He will present the full merit of His sacrifice on behalf of the sins of all the people, all the world of mankind. That will be the time when the world's sins will be cancelled, but at the present time He is giving us His righteousness and our sins are being put upon Him. He never did any sin but has merely so far imputed his righteousness to the Church, and will, by and by, to the world.

Question 82 -- Is the Church developed under the Abrahamic covenant or the covenant of sacrifice?

Answer -- We would say, both. The Abrahamic covenant promised Abraham a seed and that that seed would be the agent for the blessing of all the families of the earth and, the Apostle explains, that seed was Christ. We see how our Lord Jesus was by nature the child of Abraham, the Abrahamic seed, but not as the Abrahamic seed according to the flesh was He the one able to release the world. Before He could do anything for the world He must die as the natural seed of Abraham; the natural seed of Abraham must be sacrificed just as was pre-figured in the case of Isaac. Our Lord actually laid Himself down and sacrificed Himself, but God raised Him a New Creature from the dead, and it is the New Creature of our Lord Jesus that is the spiritual seed of Abraham, and it is the spiritual seed of Abraham, not the natural seed of Abraham, that is to bless all the families of the earth. So, then, Christ is the antitype of Isaac; as the spiritual seed He was raised from the dead. You and I were invited to be-come His members, although we are not of the Abrahamic seed according to the flesh; we are merely brought into the Abrahamic seed according to the spirit, and we become Abraham's seed on the spiritual plane because we become members of the body of Christ, but no one can enter into the fulfillment of the Abrahamic promise except by the door of sacrifice. Could not the Jews have become the spiritual seed of Abraham without sacrificing the flesh? No, nor can any except by sacrificing the flesh, and so it is perfectly in harmony that we come under both of these. Our Lord says, "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice." Jesus was the first Saint, and He made a covenant with God and made His sacrifice, and He was accepted to the spiritual plane of the seed of Abraham. He has invited us, both Jews and Gentiles, to come in and be fellow heirs with Him by entering into the spiritual plane and becoming members of the spiritual seed of Abraham, and so,

the Apostle says, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise," but you cannot become Christ's except by sharing in His sacrifice.

Question 83 -- Will you please explain if the identity of each individual will be maintained throughout the Millennial Age, and afterwards?

Answer -- I understand that it will, that the identity of each individual will be preserved; that is to say, all except those who go down into the second death. I cannot say I know of any Scripture to hear that out; it is merely a logical conclusion. God deals with us as individuals; He is not dealing with us as pieces of wood or metal or something that has no intelligence, but as an individual personal intelligence with a body to identify us as persons. And so we believe it will always be. We are not expecting that in the future things will be worse than the present, but when that which is perfect is come, those things of the present which are in part will be done away.

Question 84 -- Will there be any further dying of the Adamic death after Messiah's Kingdom shall be established in the earth?

Answer -- I think something is dependent upon the weight of meaning we give to the expression "established in the earth." To my understanding the Kingdom will be a little time in being established. It will take time for its establishment, because, as I understand the matter, He intends to establish the Kingdom as people are ready to receive it. There will be plenty of people when the moment shall come when Messiah shall dominate the world and establish His Kingdom; there will be thousands and tens of thousands who will have no knowledge of the fact at all, and it will probably take some little while for the knowledge to reach them, weeks, months, perhaps years -- I do not know that I should say years, but a considerable length of time -- and apparently, as I read the Scriptures, this will be done in an orderly way. There will be a certain class ready to receive the Master and the Kingdom; there will be, for instance, the Ancient Worthies for one class and certain other persons who have come to a knowledge of the Lord who are in sympathy with the Kingdom and with these there will be the Jews, the willing Jews, and many of them will just be in a condition of readiness to fall in line, saying, Here are Abraham, Isaac and Jacob and all the Prophets and they tell us the Kingdom is established and we will fall in line; if Messiah's Kingdom is come, we will seek to be in harmony with it. As the blessings will come upon them, the restriction making them better and better, and a blessing upon their harvest, and all the good things upon them, the other will say, Why, these Jews have got it all and they will say, "Come, let us go up to the mountain of the Lord and He will teach us of His ways," as well as the Jews; for, "the Law shall go forth from Mount Zion and the word of the Lord from Jerusalem" and it shall go to the ends of the earth, but the blessings of Harvest, and so forth, that the Scriptures indicate, may take some time to convince them; one bad harvest may not convince them. Perhaps when they have had two or three they will say, These Jews say that the reason of their prosperity is that they have got back some of their prophets, resurrected from the dead, but it is foolishness, but as the time passes and the blessings still continue they will say, Foolishness or not, they are getting on first rate anyway. Later on people will reason more clearly when it affects their lives, and will come into harmony and be represented as Israelites; they will all come to be Israelites, the seed of Abraham, for Abraham's seed is to fill all the earth, and everybody that does not become of Abraham's seed will be one of

those who stiffer the second death. And so I think it will be a gradual work; I do not know whether it will take ten years or more, but I should be inclined to think that five years will be a long time. And we believe that during that time death will be working in the world; people will be dying just the same as now, from weakness and disease, and that only with those who will come into harmony will the dying process and weakness begin to pass away, and that others will still be dying Adamic death; there will be no difference between the death they die and that which their grandfathers died. All death that comes as a result of sin is Adamic death whenever it comes, so if it came centuries apart it is still Adamic death. The Lord's promise is to any of those who get away from sin; then they may live; but if they like sin best they will die, it would signify second death for them because it would mean that they would fall out of line with the Kingdom, and yet, even, these are given a hundred years, you remember, in which they may be trespassers and yet not acknowledged worthy of the second death.

Question 85 -- What is the relationship between the Passover type and the annual Day of Atonement? Does the Passover represent the Ransom being paid, and the day of atonement, following, the cleansing of the people as a result of the ransom work?

Answer -- I would say that these two are not related at all. God put them at opposite ends of the year, away from each other. The one is the type of one thing, the other is the type of another thing.

The word "ransom" is not shown in either: there is no picture of the ransom in either case. The word "ransom" or thought of ransom is given elsewhere.

Question 86 -- Was the earth perfect before Adam fell? And what does it mean that God saw that it was good?

Answer -- The Lord, having brought the earth to the condition which was pleasing to Him, said, "It is good," it is all right, and the condition was, we understand, one in which there was one corner of the earth, a little space called the Garden of Eden, which was brought to full perfection. We may suppose that our Heavenly Father, if He had so chosen, could have made the whole earth the Garden of Eden, but it would not be like God to make the whole earth like the Garden of Eden and then curse it. We understand, therefore, that merely the Garden was prepared for man, and that the rest of the earth was very good in God's sight, because that was the condition in which God intended it to be. God did not want to make the whole earth like the Garden, and ask one man to attend to it. He could not have meant the whole earth to be kept dressed, but He said to this one man, "Be fruitful, bring forth children, multiply your children, fill the earth, an earth full of children, and subdue the earth;" that is to say: It is not in a subjected condition except the Garden of Eden, but as your children increase in number, and you need some more land, go out and take in that much more. As Adam's family grew larger they would take in a corresponding amount of land, and thus would be subduing the earth, and they would not have more than they could attend to at any one time.

Question 87 -- Would our Lord have any definite time in mind when He used the words as recorded in Matthew 26:29, "But I say unto you, I will not drink henceforth of the fruit of the vine until that day when I drink it anew with you in My Father's Kingdom?"

Answer -- I would suppose that the Master meant by "that day" what is frequently meant by that same expression "that day" as in contrast with these six days, that great seventh day, the Millennial day. the thousand year day of His Kingdom: in that day we will have joy.

Question 88 -- To whom does the following Scripture apply: "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see?" (1 Timothy 6:16.)

Answer -- This passage is somewhat ambiguous; that is to say, in the way it is presented, it would be possible to take two different views, and if someone would claim that it was the Heavenly Father who was meant, we would not have any special controversy with him over the matter. In giving our own view of what it signifies we have already stated, and still believe it refers to our Lord Jesus. If it referred to the Father, it would mean that He alone has immortality, and that would imply that the Lord Jesus would not have immortality, where-as the Scriptures declare that He has. Then, if we apply it to the Lord Jesus and say He only hath immortality, it does not cut out the Heavenly Father from having immortality, because, as the Apostle explains, God is always excepted in every rule and proposition; He always is excepted.

Question 89 -- Will the fear of the second death be apparent to the human family when perfected in the ages to come, or will it be possible for sin to be practiced?

Answer -- Our understanding is that the Lord intends that there will be no sin practiced after the destruction of Satan at the close of the Millennial Age. It will mean absolutely the end of sin and absolutely the end of death -- at least so far as humanity and the earth are concerned, but God, before bringing things to that climax and deciding who may have everlasting life, intends to have such a searching investigation that He will have demonstrated whether or not they will have any love for sin whatever: any who have any love for sin may have all the sin they want and all the penalty they want and God does not want them. He wants those who love righteousness and hate iniquity; the blessings are only for that class. All those whose sins are discovered will be punished with the second death, so that this guarantees that no one will live beyond that time except those in full accord with God, and, therefore, without fear of second death.

Question 90 -- To whom do you understand Isaiah 65:23 to refer to, especially the last clause, "They shall not labor in vain nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring-with them"?

Answer -- Apparently, it would refer to a human class and under the administration of the Kingdom. If we enquire, would they be having offspring there, the answer would be that in all probability the cutting off of the matter of human families will be a gradual one and not an instantaneous one. For some time there may be sexual lines, but this condition of things will be gradually eliminated as they attain nearer to the perfection in which "there will be neither marrying nor giving in marriage." So I believe this text would refer to an early stage in the Millennium.

Question 91 -- Is it correct to say that our Lord will lift the condemnation from off the human race, that the life and life rights lost in Adam might be restored to them, or is it more correct to say that these were lost forever through Adam's sin and that the Christ, as the second Adam, will give life and life rights to the race?

Answer -- I think it would make very little difference either way. We may speak of the matter as a resurrection or as a new creation. In one sense it is really a new creation, and in another sense it is a raising up of things that were formerly there. In one sense it is to give back that which Adam lost, and in another sense Adam lost his forever. So it is very much tweedle-dee-dee, tweedle-dee-dum.

Question 92 -- Is the New Creature real or merely reckoned?

Answer -- The New Creature is real, so real that the New Creature can die the second death. If it were only a reckoned matter it would not be so serious, but the whole proposition is carried out, to my understanding, on a real basis: that we must really, not reckonedly, come and present ourselves a living sacrifice. Christ needed to have really died before He could impute His merit to us. If it were merely a reckoned matter, God could have dealt with the lacking have, but Jesus really ascended up on high and presented the merit of His sacrifice on our behalf. Not until that moment could God grant the Holy Spirit to the waiting disciples, and that Holy Spirit came to them as a real begetting to the new nature, "old things have passed away and all things have become new;" very positively for one, in my judgment.

Question 93 -- While we realize that fear is of the Adversary, would it be improper to expect that we would have some sure indication in our own hearts that we have lapsed into the Great Company class, or made our callings and election sure in this late time of the harvest?

Answer -- My thought would be that your head is poor and imperfect, and so is mine, too; that you would not be able to juggle all your thoughts sufficiently to know where you stood. If you attempt any such hair splitting with yourself the best thing is to say, I know the terms and conditions, am I living up to the best of my ability to these terms? If you can say to yourself, I am doing all I can in the fulfillment of my consecration vow, you could not do any more, so do that much and let it go there. Say to yourself, "faithful is he that called us who will also do his part"; if you do your part

the Lord will do His part -- that is the end of it, it is no use arguing any more. If you were in the Great Company class you probably would not realize it at all. I would say simply this: did you make a consecration to the Lord? Yes; are you doing your best? Yes; do you think you could do any better? Yes; well, try and do a bit better.

Question 94 -- Are we covered by the Robe of Christ's Righteousness, or since our begetting has God given us a robe of our own?

Answer -- This Robe of Christ's Righteousness does not appertain to us at all until we become New Creatures. It was not intended to cover the flesh of those who have not become consecrated people of God. The world are not identified in the sense of being New Creatures with old bodies; they are all old creatures, both mind and body. It is only the Church who have had a change and whose minds or hearts God accepts as being in relationship to Him in Christ and whose bodies are imperfect, and, therefore, need a covering, that the Lord regards is this figure of speech, "Robe," and shows how He provides the covering of Christ to cover our mortal bodies. It is His Robe and not ours, and it is a very precious use of His Robe. We need His Robe, His Righteousness, to cover our blemishes. Our own righteousness, as the Apostle expresses it, would be only filthy rags, and so it is a beautiful picture of how God uses His Righteousness for us, the wedding garment of all His people, and we are to continue to wear it without spot or wrinkle, and if any comes on we have to get it off again, and thus keep ourselves in the love of God and in readiness for the marriage supper when we are beyond the veil. We are to be made perfect in our resurrection. We will not then need the imputed Robe to give us access to the wedding. By the time the wedding will be over we will have that robe of our own through the merit of Christ.

Question 95 -- We are sometimes asked why the author's name is not given in the Studies of the Scriptures. We are assured in our own mind that your reason is a good one, but we would like to have a definite personal answer! from yourself to give to all enquirers.

Answer -- Well, a number of reasons could be assigned and any one of them be true enough. I do not know of any particular reason why the name might not appear there; I do not know whether it would be to advantage or not. The "Studies in the Scriptures" are given forth not merely as representing something of a personal kind, but something as representing teaching, and the teaching is supposed to stand on its own basis by the reference to the Bible, rather than upon the authority, or word, or name of any individual. The book is really less sectarian, if we wish to use that expression, by reason of not having the name, but I would not have any particular objection, and if anyone would like the name, kindly write it in for them.

Question 96 -- Can you give us any Scripture con-firming or denying that Satan can read the thoughts of the heart, or is that a power belonging only to God?

Answer -- I can think of no Scriptures either confirming or denying that proposition. In my own judgment the indications of everything in the Scriptures I can think of would lead me to conclude that Satan is able to read our thoughts, but if he be able to read our thoughts, we think there is a limitation, and he is not able to inject his thoughts. We thank God for that, but we do think he is very ready to take advantage of any little slip that we may make, or opportunity we might give to intrude upon our minds. We do know some who have been God's people, who are God's people now, who are being intruded upon by evil spirits. They, at one time, had something to do with spiritism, and every now and again they are approached with further suggestions. One sister told me that she used to be a writing medium; the power would grip her hand, and if she would just yield it would guide her hand and thus write off the messages. Any time it indicated it had a message to write she would say, "I wonder what the spirits have to say." After she found what the spirits really are, that they are not the dead wishing to speak to the human beings, but evil spirits, fallen angels, she would not have anything to do with them. She has come into the Truth, and this is not an exceptional case. Another sister had been at one time misled into having a planchette and used it with her family, thinking that the writings was caused by some electrical power; she never thought evil spirits' power had any connection with the matter, but merely some electrical energy. She thus got more or less acquainted with these things and of late has had a second attack of these spirits, coming to her house. They will come in -- she can hear them come in -- and hear footsteps in the hall. This happens at a certain hour every day.

The only effective relief I know is to command them in the name of the Lord Jesus to depart. I know of certain cases where that has been successful and the friends have been relieved. In every case, however, the attack of the spirits was directed upon those who had been indiscreet enough to have something to do with them before. It seems that once having yielded to their power gives them liberty to intrude on future occasions. Some people are subject to hearing things which others cannot hear. The things they hear are sometimes terrible and profane, and at other times the voices will talk to them about very nice things. One man told me about how God spoke to him; he said I know it is God; He tells me thus and so, and how I should pray more. I said, God is not speaking to us now in these last days, but has spoken to us through His Son and the Apostles, and we have the words of Jesus and the Apostles; this is God's Word. therefore, we should not give heed to these voices which are the voices of evil spirits. By and by he said, These things do look that way; I seem to hear two or three voices all speaking at the same time as on a telephone. I told him he should be careful or he would become insane.

It will not at all surprise me if these evil spirits have much more power in the near future, but we need have no fear, for "greater is he that is for us than all that be against us.

In the case of the sister who mentioned hearing spirits come every night, she said "my little boy will say, 'has the ghost come in yet?'" Are they not afraid, we asked? "No." she said, "they see I am not afraid. The Lord is able to take care of us, and the children see I am not afraid of it."

The world is in ignorance on the matter, and the whole world is therefore in a condition to be led captive by Satan at his will.

Question 97 -- If the Harvest be a period of forty years, and the Harvest message went forth in 1881 with the chartering of the "Watch Tower," would not the Harvest end in 1921?

Answer -- We have never thought of giving the "Watch Tower" so important a place as that. Anyway, the "Watch Tower" was started in 1879, and the "Watch Tower Bible and Tract Society" was started in 1880, and the mere matter of getting a charter for it does not signify that it was not existent before that time. The getting of a charter does not make a society. You can form a society without a charter, but it is limited. The Society is just as much a society if two or three of you make it without a charter, as if five hundred make it with a charter; it is a society all the same, an association. In any case, we think this has nothing to do with the matter. Our thought is that the Harvest is marked by the presence of the Lord, and the Reaper's presence indicates a time of harvest. From the prophecies we believe that the Lord became present as Reaper in 1874. It is the prophecies, we think, that mark the Harvest beginning, rather than any other thing.

Question 98 -- Daniel 9:27. "He shall confirm the covenant with many for one week." If 'hat covenant is here referred to?

Answer -- This refers to the covenant God made with the Israelites respecting the seventy weeks, because the context shows this. It shows that this is the work of the covenant referred to, that during this time God would accomplish certain things -- the sealing tip of the vision and prophecy, anointing the Most Holy, and so on. All this will take place during the seventy years of weeks, four hundred ninety years, and in the seventieth week, at the end of the sixty-ninth week, the Messiah was to appear, and in the midst of the seventieth week Messiah was to be cut off, but not for Himself. Then the full seventieth week would run three and one-half years beyond the cutting off of Messiah, and that seventieth week or period of favor to natural Israel continued with them, and the Apostles indicate that although the (lays were shortened in one sense of the word In Christ dying, saying, "our house shall be left unto you desolate," God's favor continued with the people until the full end of the seventieth week, until the three and one-half years after Jesus' crucifixion, it was not an injustice. No injustice was done in making it short, for it was really beneficial to them. The Jews will get something better by Christ dying in the midst of the seventieth week -- they will get a New Covenant. God confirmed to them, fixed to them, set to them, that full period of seventy weeks of years, four hundred ninety years, and not until the close did He give the first Gentile an opportunity of having any share in the Gospel call; that first one, we remember, was Cornelius.

Question 99 -- Could Jesus have fulfilled the Law Covenant without sacrificing His human rights(

Answer -- I think that He could have fulfilled the Law Covenant without sacrificing His human rights. I think that the whole world during the next age will fulfill the Law Covenant. I understand that it is the Law Covenant, the New Law Covenant, that is coming into force and will be everlasting in force when mankind shall have reached perfection. All men will and must keep that new covenant or else they will not have everlasting life, and so forth, but that will not mean that they are to die sacrificially. Similarly with our Lord. the Law did not ask Him to die sacrificially; it was the promise to Abraham that induced Him to die sacrificially; He could not bless the world unless He died sacrificially. By keeping the Law He proved his own individual right to life, but He had nothing to give to mankind unless He laid down that perfect life.

Question 100 -- Please explain John 6:53, "Then Jesus said unto them, verily, verily I say unto you, except ye eat the flesh of the Son of Man and drink His blood ye have no life in you."

Answer -- We have just one moment and it is quite a short time for so large a text. Briefly stated, we understand that the Lord was addressing here His disciples and that He was there speaking to the class who are to have life in themselves, inherent life, immortality, and that only these who would eat of His flesh, that is, partake of His justification and also drink of His cup, that is, share His sacrifice, only those who would do this would have life in them, and be of the class who would have immortal life and secure the glory and honor as well as the immortality. This refers merely to the Church; the world are not to drink of the cup of the Son of Man; it is given only to the Church. The world will indeed eat of the flesh in the sense that they will be justified and eat of the merit of His sacrifice, and the bread from above will be the food for the world, but none will drink of the cup, except those who drink during this Gospel Age. The Master gave it to His disciples and said "drink ye all of it." There will not be any of it left.

Question 101 -- Do you know the dear brethren in Great Britain, and especially London, love you, and is there any way we can more effectively show it to you?

Answer -- The Lord, you remember, said "if ye love Me keep My commandments," and if we are thus abiding in His love now, my dear friends, that tells us that if we abide in His love we will abide in the Father's love.

I love you and I wish you to know that. I love you and think this love is mutual in all the members of the Bride of Christ, it could not be otherwise. How could we love Him who begat and love not also those who are begotten of Him? (John 5:1.) As each one loves more and more the spirit of the Master we will be bound to more and more love each one; until we all get perfected beyond the veil when our love for each other will be absolutely complete.

Discourse by Brother H. J. Shearn.
(Of the London Tabernacle)
Subject: "COMPROMISE"

Text: "Wherefore seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." . (Hebrews 12:1, 2.)

COMPROMISE is one of the most effective weapons in the hands of the enemy. Probably none of us will escape the attack of the enemy along this line. We know how insidiously it comes. The man of the world will say: "Why do you set yourself to follow after this one thing? It is such madness. Why don't you let your moderation be known unto all men?" Others will say: "Have we not had other good books in the world besides the Bible? Have we not had grand characters living in our midst besides Jesus Christ?" We are bound to admit that there are many good books; and many good and grand characters have been raised up by God. Thus we are tempted to compromise, and we need to be very wise lest we be led aside from the hope of our calling. Let us remember the wonderful privilege which is ours in being permitted to live in the day when so much light is due to shine from God's holy Word. What a privilege it is to live in this day when our Lord has returned to feed those who are sitting at His table. Surely if ever there was a time of feasting it is today. We are verily getting "the meat in due season for the household of faith." Our Lord has always had His witnesses -- men who were prepared to suffer and sacrifice rather than compromise the Truth. Grand and noble characters, men and women of faith, who for the joy that was set before them willingly suffered. The 11th chapter in the Book of Hebrews gives us a record of some of them. We do well to read a few verses from the 11th chapter just to remind ourselves, dear friends, how in the days of old, when less light was due to be known from God's Word, yet there were noble characters even in that day who were prepared to suffer and sacrifice for such light and truth as they had, rather than compromise the Truth. (Hebrews 11:37). "They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented: (of whom the world was not worthy), they wandered in deserts and in mountains and in dens and caves of the earth. And these all, having obtained a good report through faith received not the promise." Thus we see that there have been those who anxiously sought to do the will of God, even although they could not hope to receive any reward in this life. They were faithful servants of God, and they, one after the other, fell asleep, awaiting their reward. During the nineteen centuries since the last of these "Ancient Worthies" fell asleep, God has had another class of true witnesses who were also prepared to suffer and sacrifice rather than compromise God's holy Truth. Through their lifetime their great desire was the return of their Lord. And now He is here! And He is about to set up His Kingdom. Shortly, we believe, his saints will be glorified and placed upon the throne with Him. Then will follow the reward of those ancient faithful ones mentioned in the 11th chapter of Hebrews, as well as many others not particularly noticed.

Daniel prophesied that the God of Heaven would set up a Kingdom during the days of the kingdoms of the earth, intimating that the kingdoms of the earth would know nothing about the new Kingdom, which would suddenly smite and break them to pieces. We cannot read our newspapers with understanding, and not perceive that a great time of trouble is about to burst upon the world. We see the rulers of earth taking every kind of precaution in an endeavor to put off the evil day, binding themselves together that they may strengthen one another against the awful catastrophe coming, but they cannot thwart the purposes of God, who has declared that the present evil rule must end. The "Gentile Times" are nearing their end. On the ruins of the Gentile nations God will establish His righteous Kingdom, which shall last forever.

The Scriptures show us that our Lord was present to supervise the Jewish "Harvest" time, when He at His first advent gathered out from among the Jewish nation His own faithful remnant, to whom He gave power to become sons of God. The Scriptures also show that we are living in the Gentile "Harvest" time, when the Lord's second advent is due. He is now visiting the Gentiles to take out of them a people for His Name, a people that shall bring honor and glory unto the Lord and to our God. The Lord told us that the Harvest of the Gentile times would be at the end of the Age, the end of the lease of power to the Gentile nations. A great dispensational change is about to take place, when all the powers that lie shall be brought low, while those who have been oppressed and downtrodden through selfishness and greed of gold shall have rights and privileges given them by the hand of the gracious Lord. As we look about us and behold the whole world groaning and travailing in pain, we cannot but pray "Thy Kingdom come, Thy will be done on earth even as it is in Heaven."

And ere this great work of the setting up of the Lord's Kingdom in the earth is fully accomplished, we have at this present time the joy of the Lord, which is the joy of faith. It reminds us, dear friends, of this morning's Manna test. Our Lord prays that those who believe in Him may be one, even as He and the Father are one. When was this oneness to be? In the future only? Was there to be no oneness between the Lord and His disciples now? Oh, yes, surely. There is the oneness of anticipation, the oneness of purpose manifested in all the Lord's dear people, the oneness of suffering joyfully because of the great joy which was set before us.

This great joy in the future is, of course, for those who are found faithful unto death, who carry out their covenant of sacrifice with the Lord.

Now, as shown in our parable this morning, we saw that the Ruler went away to a far country, then returned and called his servants to give an account of the things he had given into their charge. How wonderfully that typifies our Lord Himself! He came to the earth and gathered out servants, those whom He entrusted with His goods, and then He went away into a far country, Heaven itself. Our Lord has now returned, and is calling His servants and reckoning with them. And this is our experience, dear friends, at the present time, for the Lord is calling us by revealing to us the truth, by opening our eyes to understand that wonderful plan; and we are being reckoned with by the Lord to see whether we shall be faithful to that call.

The parable intimates that the promise was: "Well done thou good and faithful servant: thou hast been faithful in a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." We are to have power and dominion in the future, but we enter into the joy of the Lord

during the present. Who are they who enter into the joy of the Lord at present? Just those who are faithful, who are loyal to the Lord. We are to share in this joy of the Lord before we enter into our dominion, yea, before the enemy has been bound.

What are the joys of the Lord into which we enter at this time? One joy is the great, indeed the very great privilege we have in understanding God's glorious "Plan of the Ages." Was there ever a time when God's faithful ones had such a privilege as we in this regard? We are living in a time when more light and knowledge is thrown upon God's Word than was ever permitted at any previous time. Surely it has brought joy into our hearts, a joy for which we cannot help but thank God all our days.

You remember our Lord's special intimation to His disciples: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." If it is the Father's good pleasure to have a Kingdom of Heaven, it is bound to be established. What can hinder God's pleasure? If it is His pleasure to gather out of the world some who will share in that glory, why not you and I? We know full well that God is passing by angels and archangels, those glorious beings in Heaven, and is coming to earth to select Christ's joint heirs. And even in earth He is passing by the rich and the noble, and is stooping to the poor and humble, whom He is lifting up from their degradation, and intends to exalt them to His own right hand of favor. Are we not amongst that number, the poor and needy, meek and teachable? If we are, then we have every prospect of entering that Kingdom; for we realize, dear friends, that to enter the Kingdom does not imply power of our own, but merely faith in the power of God. This is one of the great joys into which we are permitted to enter at this time, the anticipated joy of the coming Kingdom. We alone have a hope for the world because we have faith in the word of the Lord. Should this not bring great joy to our hearts? Does it not bring great joy to our hearts as we remember that the time of pain, sorrow and dying is near its end, and that God is now about to lift up the poor fallen race, and bring them back to that perfection in which He origin-ally created Adam? Surely it does, dear friends. That is one of the joys which is ours, because we are the Lord's, and desire to be faithful followers of Him. He has revealed this joy to us that it might encourage us in the narrow way. As we gaze in prospect upon all the glory that God has set before the Church-class, and for the world too, our hearts do rejoice in this wonderful plan of God. What a wonderful thing is this great and gracious plan! How it does alter our outlook upon the world! Life is worth living now! And what a different Bible it gives us! We can rejoice all the day, knowing that "everything is working together for good to those who love God, and are the called according to His purpose."

And still, dear friends, we know that we are yet living in the day of our humiliation. This is not our day of exaltation, but the day of our humbling. And what will the day of glorification be like? Why, today our hearts are overjoyed in the prospect of what God has set before us; and if we can so rejoice in the day of humiliation, what shall our rejoicing be when we have the full fruition of our hopes, with all the weaknesses of the flesh gone? And yet, as I say, we are in the day of our humiliation, the day of tests, the day of trial and sacrifice. All around us we behold men suffering with-out hope, men who are despondent, unaware of any future of life and happiness. We, on the other hand, can lift up our heads and rejoice, knowing that the day of humiliation is drawing to a close. Just at the very time when men's hearts are fearful because of the trouble they see coming upon the earth, and which they know not how to meet, God would have us look up and rejoice, knowing that our day of deliverance draweth nigh. This might seem a selfish joy, but we know that

our day of deliverance only precedes the world's deliverance. Our rejoicing is therefore as much on behalf of the poor world as it is on our own behalf.

What fullness of joy the Truth of God brings to our hearts! Truly, He hath put a new song into our mouth, even the loving praise of our God; and now, as never before, we can join in that great angelic chorus: "Behold, I bring you good tidings of great joy which shall be to all people." Praise the Lord!

The greatest witness that God ever had in this world was our Lord Jesus. Jesus declared to Pilate: "To this end was I born, and for this cause came I into the world, that I might witness for the truth." What did it cost Him? His life. The shame of the cross. What did it gain Him? A crown. Immortality. The gain was indeed worth the cost. The world has no knowledge that by suffering now some may be exalted to joint heirship with the Lord Jesus Christ. Such a way was never opened to the world in previous ages. Those noble characters of whom we have been reading in Hebrews, 11th chapter, had no prospect of this kind. It was a "new and living way," which our Lord "consecrated for us through the vail, that is to say His flesh." We are glad to know, dear friends, that God has His witnesses in the world today, who desire to follow in the footsteps of the Master, being faithful in that thing whereunto they are called.

You remember what our Lord said about this matter: "If any man will be My disciple, let him deny himself, and take up his cross daily and follow me." This is the great thing with God; it determines who shall share in the honor and glory of our Lord by and by. "Deny himself." What does it mean, dear friends? It means, of course, to give up our own wills to take the will of the Heavenly Father. It means to give up all that this world has to offer, and to set our affections on things above. It means to have one purpose in life and to set all our determination and energy to accomplish that one purpose. This is what the world calls madness. It is the only way to win the crown and reign with the Lord in Heaven.

The great test coming upon the Church is the test of loyalty. The world would have us give up the race, the one great purpose of our lives; and the test fast coming upon the Church at the end of the Harvest is the great test of loyalty. Are we prepared to suffer with our Lord? Are we prepared to deny ourselves and take up our cross daily? What does it mean to take up our cross? The cross is a symbol of death. It means that we are prepared to lay down our lives for the brethren, and to do good unto all as we have opportunity, especially to the household of faith. That we are prepared to carry on this good work in line with our Master's example until our journey is ended. Therefore our Lord said: "Let him deny himself, and take up his cross daily and follow me." What did it cost our Lord? It cost Him His life. Will it cost us the shame of the cross? If faithful, it will. It will cost us our human life, all that we have, yea, all that the Lord has set before us in this life. We are willing to give it all up, and not merely give it up in the sense of presenting it to the Father and then walking more or less in the world, but giving up all hope of the human life, and all the world has to offer -- presenting our sacrifice and keeping it bound hard and fast to the altar, each day being faithful to our covenant. And then, will it cost us the shame of the cross? I think it will, dear friends. Is it popular to own your faith in the Blood of Christ and confess that it cleanses away our sin? We don't find it so. Something of the shame of the cross has fallen upon us, but when we realize how that this is sharing the shame of our Lord, that we are suffering with Him the ignominy of the cross, it should give us the greatest joy that our hearts could enjoy, for if we suffer with Him

we shall reign with Him. Let us follow the Master even until the end of our course, and then our joy will be complete.

What more joy have we in this world? I think that our life is full of joy. At least it should be. It is intended that it should be. We have the joy of witnessing. We are entrusted with all the great secrets of our life, and have the joy of telling out to the people the great loving character of our Heavenly Father. We know that Christian people, those who call themselves the Christian people of the world, "have made God's love too narrow by false limits of their own, and have magnified His vengeance with a zeal He will not own." It is for us to correct this misunderstanding and to clear away from God's holy character the stigma cast upon Him by well meaning, but woefully mistaken people. We have the joy, then, of witnessing to the true character of our God.

We can do this verbally, we can take the opportunity of speaking a word for Jesus, and for the Truth, on every and all occasions, "in season and out of season" so far as concerns ourselves, but always endeavoring to choose the right season for the person to whom we speak. We have also the joy of witnessing through the printed page. I daresay there are some amongst us who are too nervous, too feeble, to speak. Well, the Lord is very gracious; He has granted us the printed page, the little leaflets or the books, and you are very weak indeed if you cannot give out a tract. The Lord knows about our weakness, that we cannot do the things we would, because our poor fallen bodies have become so weak. He has, therefore, provided the printed page. Just as much as we care to make good use of. The Lord has provided this means of charge to those who cannot pay, because He loves us and wants us to be a blessing to others. Can we not, also, all witness by our daily lives? Cannot we show something of the loving spirit of the Master in the situation where He has placed us? Cannot we in the home show something of the character of the Lord, the gentleness, meekness, tenderness, love? Surely we can. And cannot we in the workshop, and in the street, show something of the character of our Gracious Lord? I think we can. Men shall see our good works, and one day they shall glorify our Heavenly Father. Why will they glorify Him? Because they will know full well that we could not do those Christlike things in our own strength, or by our own wisdom. They know, although they will not admit it, that there is some spirit working in us, changing our character, helping us to keep our own wills in subjection, helping us to subdue our tempers, and to overcome evil and the tests of the enemy, the temptations of the world. They know it; and although they will not admit it now, they will yet learn to glorify our Father when they think of the grand work He was doing as we daily witnessed to His truth.

And then the witnessing brings us the great happiness of bringing consolation to others. Surely, dear friends, we realize that in the world today are many meek and humble ones, who are "feeling after God if haply they might find Him." We don't think all the Lord's people have yet received the truth. No, our experiences every day make it evident to us that God has yet many people in the world. Has it ever brought you any joy, as we see the face light up and hope come into the heart? Surely, what a great privilege is ours as we witness to the true character of God, and the hope for the world.

Thus witnessing is also doing a separating work. The meek are being taught of God even as He has promised, and the proud are being "turned empty away." It is bringing consolation even to those who are not the Lord's own people. When we realize that we can bring comfort to those who have lost dear ones, what a joy and privilege is ours! We can tell them that the Lord will call the little

ones from their graves, and will nurture them and bring them up in the ways of the Lord, revealing to them His truth, so that the little ones shall one day praise God and be found in harmony with Him.

And then, too, we know that though more than one half of the population of the world has never heard that "only name given" whereby men can be saved, this gospel shall yet cover the earth as the waters cover the sea, and there shall be no need to say to your neighbor "know the Lord." for "all shall know the Lord from the least to the greatest." What a joy and satisfaction it brings to ourselves and others as we tell out these glad tidings which shall be for all people, how that God has no pleasure in the death of the wicked, but that He is a God of compassion upon those who are "ignorant and out of the way."

God "takes pleasure in the death of His saints," but has no pleasure in the death of the wicked. Surely He hath put a new song into our mouths. Oh, the joy of telling these great and glad tidings to the Lord's own people. The words of the prophet are being fulfilled in a wonderful way. He spoke of a time of famine in the land. We are now in that famine -- not a famine for bread and water, but for the hearing of the Word of God. And it is our joy to take that Word of God to those who are in famine, those who are hungering, those who have ears to hear; to tell them of God's condescension, that God has allowed the whole universe to stand and wait whilst He condescends to our low estate, and is gathering out of the earth the poor and needy and weak and fallen ones, the meek and teachable ones. And then to tell them of the grand and glorious promises that God has set before such, and that all God's promises are "yea and amen" in Christ Jesus. That God promised years ago that He would have a Seed, and that in His Seed all the families of the earth will be blessed. That God is now gathering out this Seed, but some may say that Christ was the Seed. Oh, yes, Christ was the Seed -- "not seeds as of many, but as of one, 'and to thy seed.' which is Christ." Perfectly true; our Lord is the Seed, but then the same writer says a little further on in the chapter (Galatians 3:29): "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." The great question is: "Are we Christ's?" If we are truly Christ's, if we have been baptized into His death, then are we the promised seed and heirs according to the promise. It is not a question of whether we have great knowledge, or whether we are well-to-do or have much wealth, but are we Christ's, followers of Christ in all His great example? If so, then we are the promised seed, and heirs according to the promise.

To tell this message to those who are hungering, surely that is a joy indeed, as we see the effect upon their faces and lives! Truly, we have great joy in thus reaping for the Lord, gathering the "wheat" into the barn. The message makes us glad as we tell it, we are constantly reminded of the effect it had on us, when we were famished and longing for some truth that we might feed upon and build our faith and hope upon. We cannot witness for the Lord's truth at all without receiving great blessing, and not only so, dear friends, but as we give out the message we are also, in God's hands, instruments of blessing for others. It makes our Bible a new book to us, it makes our life new. That reminds me of the dear brother who was used to bring the Truth to me. He was quite a stranger. I met him in a train, and although we had never seen each other in our lives before, he spoke to me and introduced the "Watch Tower" literature, saying: "I was wondering if you had read any of the 'Watch Tower' literature." I answered: "No, I have not." He said: "I have been reading a little of it lately, and it has made my Bible a new book." So I replied: "Certainly I will read. If it is good for you it is good for me." He sent on some literature. I have often thought of his words. I have never met

him again. I know that he is now dead; his name is Brother Ford, of Bristol. I have since heard that he often felt depressed with the belief that he never seemed to be used of the Lord to gather out any of His "wheat." He did not know that the Lord did bless his work. That is a word of consolation to us. We may not always see the results of our labors in this life. It may be better for us that we should not see the results; but the work goes on. The work is the Lord's and He will add His blessing as He sees good. So let us go on in this great work of reaping the "wheat," and sharing in His joy.

And there is the joy that the work itself brings us. I am not speaking of the reward by and by, but what we get now. Dear friends, it brings us sufferings, misunderstandings, our own friends do not understand us at all. They first think us mad or losing control of ourselves, and then they shun us for they begin to feel that we are dangerous people. They say: "Well, just see the effect! They have left their church. They are no longer going down to the slums. They are not doing the grand work they used to do. They are now all the time pondering over their Bibles. They have got religious mania, and we need to be careful lest we be infected," etc., etc.

The cost of witnessing for the Truth is to lose the friend-ship of those who once were near and dear to us. It may be our own kith and kin who are severed from us on account of our faithfulness to the Lord; but this suffering is an evidence of sonship. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." It is the Lord's way for us at this present time, to test us to see whether we are worthy of being exalted to His own right hand of glory. Not only so, we must remember that God is teaching us through our experiences some very valuable lessons, lessons of humility, love, lessons that we do well to study and make our own, because God intends to exalt only such as have the character-likeness of His dear Son. And what was He like? "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." We have to learn the lessons of being meek and lowly in heart. It is only such that God intends to exalt. Why, it is only such that God could ever favor with such a great privilege to entrusting to them the uplifting of the human race, and granting to them His own immortal nature.

So, dear brethren, as we suffer the tribulations of our life let us remember our Lord's words. Let us remember it was to such as we that these words apply: "to him that overcometh." Not "to him that fights," but "to him that overcometh." "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."

Dear friends, if we are found faithful we shall be ushered into that fuller joy, that grand and glorious joy of reigning with our Lord, exercising the power and authority of our God not only in Heaven, but in this world. We are to reign that this world may be full of peace and righteousness. We know not what God has in store for us by and by, if we are faithful unto death. God has a mind far surpassing our mind; and God has purposes that have not yet been revealed. If we are faithful unto death we are to be one with the Lord and with the Heavenly Father, one in honor, and one in common possession! Is not it wonderful?

And so, then, dear friends, the joy that is set before us we shall never fully know this side of the vail, but we shall know by and by if we are faithful even unto death. How much we long for this inheritance, the taking away of sorrow, pain and dying. We do desire to be a blessing to the world, and yet we cannot be at present. Sometimes we think, Oh, if only God would give us just one little

share of the power we are to have by and by, we might help these poor persons and relieve their pain and suffering! Why has He not given us this privilege at the present time? He knows it is not wise. He wants to teach us to be patient. He wants us to learn to be compassionate. He wants us to learn these lessons thoroughly. He wants us to realize, too, our own inability, our own nothingness, that all power and wisdom is in Him, that until He grants it we can do nothing. Without Him we can do nothing, and God wants us to know this. We therefore need to "be patient, brethren, stablishing our hearts, for the coming of the Lord draweth nigh," when we shall be granted the privilege, the power of being a blessing to the world.

And may the joy that we have been talking, the joy that was set before the Lord which enabled Him to endure the cross, despising the shame, also stimulate us day by day to endure our cross, to despise the shame at present, so that we may be counted worthy one day to enter into His glory. Let us remember, dear friends, as a final word, that the great test that is upon the Church at the present time is a test of loyalty, absolute loyalty to God and to His promises. If we are faithful in this test, then we shall share the honor and glory and joy and privilege which is our Lord's today.

May He ever keep us, guide us, assist and strengthen us, that we too may be found faithful unto death. Amen.

Address by Pastor Russell

Subject: "THE MINISTRY OF THE TRUTH."

Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. (2 Corinthians 3:5,6.)

THE APOSTLE evidently addressed these words to the Church at Corinth as referring to his own ministry, the ministry of the Truth amongst them. Indeed, he chose very appropriate words, and the matter was very appropriate to them, but we believe there is a still broader sense in which this whole matter can be taken, for it applies to you and to me, and to others of God's people.

The Apostles were specially privileged of the Lord to carry His message and in His name to speak forth the words of life; so in a lesser degree you and I and all the followers of the Lord Jesus Christ have this same privilege of showing forth the praises of Him who has called us out of darkness into His marvelous light. This is our special business in the world. We are not, therefore, to suppose that the Apostle meant that simply the Church at Corinth were his epistles, and that he has written these things in their hearts, and that, therefore, he was referring to himself merely in this way, for his words elsewhere fully carry out the thought that we have already expressed, namely, that every member of the Church of Christ is an authorized mouthpiece of the Lord. When we speak of the Church of Christ, dear friends, and those who are authorized mouthpieces we are not to have in mind merely all those who bow the knee; the Church of Christ is a very specially called-out class, and a class which has followed that call, and a class who having followed the call of the Gospel, and having approached the Heavenly Father's throne of grace have been accepted of Him, a class which He has not only accepted, but, as the Apostle says, that He has sealed (indicating the sealing of the Holy Spirit). Therefore, only those who have received the seal of the Holy Spirit are really the Church of Christ. There are many others, indeed, who, like the Israelites of old, approached the Holy more or less directly and more or less rapidly and with more or less zeal, but only those who went forward to the extent of making a consecration of themselves were ever permitted to enter into the Holy. (Only those who were priests were permitted to enter the Holy.) And so in God's arrangement in the antitype, He is now calling out a royal priesthood. This priesthood is associated with Jesus, and the Apostle clearly points out to us in many Scriptures that Jesus is the High priest of our profession of our order. We are not of the Aaronic order of priests, for according to the Aaronic order of priests (which was the typical one) Jesus Himself was not a priest; no one might belong to that (as the Apostle points out) except those who were of the special tribe, and appointed to that work, but those priests were only types and, as it were, shadows of that priesthood of which Jesus is the great High Priest, Chief Priest, and of which you and I, by the grace of God, are privileged, if we will, to be the under priests.

And so the congregation of the Lord's people, those meeting in His name, are all of them such as are drawing nigh to God and His message of all who have any interest at all in Him is: draw near unto Me and I will draw near unto you. The nearer we draw to the Lord the closer we are coming into fellowship with Him, the more blessing we have, so that those who make little advance towards the Lord and righteousness and towards holy things, and think a little about the things of God, have a little blessing; God very graciously gives them a little blessing, but they are not Sons

of God, they are not Children of God. We are to remember that it is a great mistake that is being made by the world in general when they think along the line they so frequently express, namely, about the fatherhood of God and the brotherhood of man. No greater mistake along Christian lines could be made than that. God has disowned our race entirely. He was the Father of our race, He distinctly tells us so in the Bible, and He just as distinctly tells us that when our race, through our Father Adam became transgressors, He would no longer recognize them as sons but as aliens, as strangers, and placed them under sentence of death. No son of God is under sentence of death; and so, dear friends, Adam and his race are not sons of God, according to our findings in the Bible; no matter what we find elsewhere, no matter what the greatest man on earth might think, we are to go strictly by the Word of God. If we were wise enough of ourselves to know anything, then we would not need the Word of God at all, but since we are not wise enough, and realize that we know nothing of these matters, and that we are wholly dependent upon the Lord's arrangements and revelations of Himself and His plans, it therefore behooves us to take the Word of the Lord implicitly. We are then following that thought when we say that we are not children of God by nature. We were children of wrath, says the Apostle. We were also children of wrath. Thank God we are no longer children of wrath. We have escaped (the Apostle says) the condemnation -- or according to a different translation -- we have escaped the damnation that was on the world. If these words were only rendered alike in every case our English Bibles would be much more plain to us, but when it is rendered "condemnation" in one place and "damnation" in another our minds are apt to get confused. And so the damnation God has over mankind is not condemnation to torment, nor to throw us to the great adversary and the fallen angels to torture us to all eternity, but the damnation that is upon all men is a condemnation of unfitness to be the sons of God, unfitness for eternal life because we are sinners, and because God has made His arrangements so that He will not recognize any sinners as sons, nor give to any sinners eternal life. We are glad for that. How glad we are that sinners have not by nature eternal life, that thus they might have some eternal suffering or torturing, mental or physical, or of some kind. How glad we are that God has made His plans just as He has declared it in the Word, that life is the gift of God, and that He will give eternal life only to those who come into full accord with Himself, and then since the whole race of Adam got out of accord with God through the disobedience of Father Adam and the condemnation of death, and through the dying process which have weakened us in mind and in body, so that we cannot even do the things that we would do, and we cannot commend ourselves to God as we might like to do. We cannot keep God's perfect law, as the Jew showed us -- even the best of them could not keep His law; as we have it in the Scriptures, by the deeds of the law no flesh can be justified in God's sight. And when we understand this we are not amazed at all that the Jews, who for 1600 years or more tried to keep that law, we are unable to keep it, and we are not at all surprised that the Apostle points out to us that the law was given by the Almighty, not that He thought that the Jews could keep it, but with the thought that God would set before mankind the perfect standard, so that they might see their imperfections and their need of a Savior, so that in due time God should send forth His Son, born of a woman under the law and the keeper of the law and the obeyer of the law, justified by the law all might realize that the only way to everlasting life is through the merit and the sacrifice Jesus offered on our behalf, the just for the unjust, that He might bring us back again into accord with God.

And now we see, dear friends, as we understand God's Word, that He has made this great arrangement by which the world of mankind might come back into accord with Him, and although He has not yet opened the door to the world, they are still outside, and so far as they know there is

no plan of God for them, because God has not revealed to the world His plan, but He has revealed it to the Church, as Jesus says: to you it is given to know the mystery of the Kingdom of God, but to all outsiders these things are spoken in parables and in dark sayings, that they might hear and not understand, because it is not for any to understand God's plan except this special class that He is now dealing with; and this special class is the class that is harkening to Him, that is feeling the drawing, that is wishing to draw near unto God, as the Apostle says, feeling after God if haply they might find Him. He wishes to draw near unto all these, and He has sent through Jesus and through the Church a special message to all such, speaking peace by Jesus Christ and by the blood of His cross, telling the world of mankind that God has had a plan, that He has provided a Savior and a great One, and that He is able to save to the uttermost all who will come to the Father through Him.

And then the answer comes back, yes, but thousands and millions have died without even hearing this precious name, the only name given under Heaven amongst men, what about these? The Lord says that His arm is not short, and He assures us that all who are in their graves will hear the voice of the same Son of God, and they will all come forth and they will live and attain to everlasting life, but not yet, not yet the world, God's due time has not yet come. Nearly 2000 years ago the time of God came for beginning the work, and the very beginning of that work, as we see, was the sending of His Son, and the work of the Son was to demonstrate His loyalty to the Father by obedience to the Father's will even unto death, even the death of the cross. And we see then that God declared that because He had thus loved righteousness and hated iniquity, "God, even thy God, hath anointed thee with the oil of gladness above thy fellows." And so the Apostle tells us with regard to that prophecy respecting Jesus that He by dying had fulfilled the Father's will perfectly, and raised Him from the dead by His own power, and in due time He highly exalted Him far, far above angels and principalities and powers and every name that is named -- far above all, and exalted Him that unto Him every knee should bow. The Heavenly ones? Yes. Both in Heaven and on earth. Already, dear friends, we perceive that the Heavenly Hosts have bowed to the One whom the Heavenly Father has exalted. But the time has not yet come when every knee on earth shall bow, but it is written that every knee shall bow and every tongue confess to the glory of God. And so our faith looks up and waits for that glorious blessing upon the world, when they shall hear that only name and have the opportunity of bowing the knee, and when only those who refuse to come into accord with the divine glorious blessing and arrangements, only they will be destroyed and that without remedy.

Meantime this glorious Master of ours whom we now recognize as our Master because the eyes of our understanding have been opened, and whom the world would be recognizing if their eyes were opened; but their eyes are closed, the god of this world has blinded their eyes and they see not, neither do they understand. The Lord is only wishing to open the eyes of those whose hearts are in that right condition. To have our hearts not in the right condition, this would be to give us knowledge that we should not rightly use. Hence it is written that "None of the wicked shall understand." But the wise shall understand. God wishes His people to know, because He can tell His children of His plans, and they will not be injured by knowing, but there are people in the world who, if they knew of the love of God, might do violence to His love. He has given us the liberty to tell out His message. He has not restricted His people, saying you must not speak here or there, but you may speak My message wherever you have an opportunity, and I will see to it that none will be able to understand it except they have the hearing ear, and I will give that hearing ear.

What a contrast between this arrangement God has made for His great secret society and the other arrangements of secret societies of men. Every secret society recognizes that it must keep certain of their secrets apart from other people, and in endeavoring so to do they have passwords, and have special means of keeping out all those who are not members in proper order and standing. But no such difficulty with the Almighty, because everybody may tell all he is able to tell about God's great plan. None is to be able to understand it, and only those who have the leading of the Holy Spirit and the instruction of the Lord from the inside, they alone will be able to comprehend the lengths and the breadths and the heights and the depths and to know the love of God which passeth all understanding, and to have it rule in their hearts.

We see then, dear friends, that as Jesus has been exalted (1800 years ago) and finished His work, then the next thing in order was the selection of the Church, the under priesthood, the under priests, because God at the same time that He arranged to have a great high priest arranged also to have an order of priests under His headship. There was Aaron, the type and the sons of Aaron under him; here in the antitype there is Jesus and other Sons of God under Him, for "it pleased God," writes the Apostle, "in bringing many sons to glory to make the captain of their salvation perfect through suffering," and He having become the captain of our salvation is leading onward a company willing to follow in His steps. He has become a leader, He is not driving, no one is being driven by the Lord; fear is not the lash by which any of the Lord's people are driven into sacrifice, it is a privilege of love, and if it is not of love it is not a sacrifice at all, and if there be those who have not the spirit of the Master in this respect, then they are not of the royal priesthood at all, and they will not be associates with Him at all, whatever we think there is for them in the future. God's great arrangement is broad; but now we are specially interested in this word that appertains to ourselves that (as the Apostle says) we might make our calling and our election sure; that we have a calling to God, and that there is an election going on, a selection that God, that God is selecting a special class from amongst mankind to be associates with the great High Priest of our profession, Jesus. The thought that He is to be the king of glory and to reign throughout the earth, and to establish righteousness in the earth, and that we are invited to be associates with Him. O, wonderful thought -- was there ever anything like it before? Surely not. Will there ever be anything like it again? We believe not, dear friends. Then this is the one opportunity for becoming members of this royal priesthood, and this is the one opportunity if we have already taken the step. It is the one opportunity of losing that great privilege. Let us hold fast, therefore, whatever we have attained to, and let us press along, as the Apostle says, along this same line; because faithful is He that called you, Who also will do it. We might be in doubt if it were an earthly being that had made us such great promises; we might say that it is all promises; it is on the paper, but it will never reach fulfillment; it was never intended anything but to lure and captivate. O, my dear friends, it is the reverse; we are dealing with the God of all the earth and He is giving away this great privilege and blessing. Moreover, there was a purpose in revealing it. Faithful is He that is calling us Who also will do it.

Now, the Apostle was speaking to some of this priestly class; he was one who had become one of the priests himself. That is to say, each one who approaches God, he reaches the place of a full surrender of himself, of his will, of his all, to God, is then anointed a sacrifice, because Jesus, our great High Priest, stands ready to accept us as joint sacrificers with Himself, making good our shortcomings and imperfections of the flesh that thus our sacrifice may be acceptable with the Father, and that we may become members of this priestly company. Just as soon as we become

members of this priestly company, the anointing comes. You remember how every one of the priests before entering upon his office and becoming a member of the High Priest's body, he came under the holy anointing oil. Just so with us. You remember our Lord was anointed with holy spirit, as we read "Thou hast loved righteousness, and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Above his fellows, head over his fellows. The Church are his fellows. We are his fellows. You know the meaning of the word "fellow," one who has fellowship, associated with, not inferior: inferior indeed in some respects in the sense that my hand is inferior to my head, the head is a more honorable part than the hand. But the hand is a fellow member with the head and with all the other members of the body, sharing with the interests of the head. So we all fellowship with the Lord, sharers in this great matter which the Father has entrusted to Him -- we have received of the anointing under Him. So the holy anointing oil which came upon our Savior at the time of His consecration that same anointing came from His hand, as the Apostle Peter tells us, upon the Church at Pentecost. He received it from the Father and He shed it forth upon us, and not merely upon those who were there assembled at Pentecost, but that same anointing which ye have received of Him abideth on you and shall be with (in) you, and it has been coming down over the body all the way down for these 1800 years; and whoever comes into the body comes under the anointing, so that the anointing which ye have received -- we are not anointed as individuals but as members of His body. Of our own selves we are nothing, we have no standing of ourselves.

Here then is the beautiful picture that God gives us. Now, as soon as we receive this anointing, then we have the authority to preach. My dear friends, there is the anointing that we all can have, without which we would have no authority to preach. Hear how Jesus expresses it, or rather, hear how God expresses it by the prophet in respect to Jesus; and Jesus Himself quoted this very prophecy from Isaiah in the synagogue in Capernaum: 61 Isaiah: The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek. "He hath anointed me," what for? To preach? Yes. Was Jesus anointed to preach? When did He get His anointing to preach? At the time of His baptism, when He made consecration and the Holy Spirit came upon Him. Did He have no anointing before that? Did He preach any before that? No. No anointing before. From that time on the spirit of the Lord was upon Him, anointed to preach and to tell the good tidings; and He had good tidings to tell. And so the whole life and ministry of Jesus was this preaching of the Truth, declaring all the Truth; and because He was anointed. Then He authorized His disciples that as soon as they would receive the unction, this anointing, from on high, they should preach, beginning at Jerusalem; and the ministry was to be to all the nations of the world. So it has come down, and the Apostle Paul speaks here as how he is one of these priests which exercised this power and privilege of speaking to others in the name of the Lord; and so he says of the Church: ye are our epistles, ye are manifestly declared to be epistles of Christ, ministered by us, we wrote that in your hearts, we told you about it, you get the blessing through the things that you have heard, and thus written not with ink but with the spirit of the living God, not in tables of stone, but in fleshly tables of the heart. And ye may say, my dear friends, that the same Apostle has been doing a great deal of the writing in your hearts and mine. God has used him as the pen, as it were, by which these precious things were written and impressed in our hearts. This is the message that is so wonderful, that has such a transforming effect upon your life. Why, what were you before you heard of the grace of God, and what a change has it made in all your living and thinking? It not only affected you in respect to your spiritual interest and your worship that you could worship God better in spirit and in truth when you came to know Him, but it affected your earthly affairs I am

sure. I am not particularly acquainted with your affairs individually, but I know in a general way from all the true people of God as I come into contact with them that from the time they get clear into the Truth it seems to have a cleansing effect inwardly and outwardly, their methods, their speech, and every power. One gentleman said to me -- he was a laboring man, a carpenter -- "why," he said, "Brother Russell, I cannot tell you how much the Truth has done for me. It has made my heart happy and glad, and given me fellowship with the Lord in respect to the present life, and the prospect of that great prize beyond, but, Brother Russell, it has really helped me in my business; my health is better, I can think better, I am more competent in my work, and it has made my employers to have more confidence in me. They tell me to do the work and leave me to do it. Somehow they have the impression that I am living a conscientious life. They have absolute confidence, and they say, go and do it, and it seems as if something had taken place inside, and somehow everything works more orderly and more systematically since I have seen the order of God's great plan." It is true, my dear brethren, concerning nearly all of God's people who have been in the Truth for any length of time, whose lives have had an opportunity of undergoing that great transformation mentioned by the Apostle, this transforming or by the renewing of our minds, and may so be able to prove the good and acceptable and perfect will of God.

The Apostle then has done such a work in the Church there, and has been doing such a work in the Church all the way down. He was indeed a very able minister (a minister means a servant, we do not want to forget that). We all want to be ministers of Christ, servants of the Truth, ministers of the Gospel, servants of the Gospel, not a lord, but a servant. We want to keep that thought clearly in our mind, because there is a tendency to lose sight of the meaning of this very simple phrase. Indeed, the Apostle was privileged to receive the message himself to speak forth words to others, so all of God's people are privileged to do so.

Have you received the anointing of him, and does it abide with you? Yes. Very well, it is true of you in proportion to your experience and opportunities, as was true of the sealed or anointed ones. And everything that appertains to him has its relationship to us. And so, when he said "the spirit of the Lord is upon me, because He hath anointed me to preach good tidings unto the meek," that also comes to you, just as soon as you come under that same Holy Spirit of anointing.

He was anointed to preach, to preach good tidings. No man ever was anointed to preach bad tidings. Dear friends, there is no scripture for it anywhere. The bad tidings of great misery that have been preached in the name of the Lord that have driven thousands if not millions away from God and the Bible, is not of God, there never was authorization for that -- only authorization to preach the good tidings of great joy which shall be indeed to all people. That message all the anointed ones are privileged to speak, and no one else is privileged to speak or preach at all. Not everybody can come here to Great Britain and say, I am from France, and so I speak to you in the name of the French Government. What would be done? Why, he would be arrested. They would say, you are a fraud, you have no authority to speak in the name of the French Government here. He would be subject to arrest, he would be misrepresenting the matter entirely. And so people here, when they claim to be ministers for God, ambassadors for God, they are setting up a claim that they represent the Lord and His Kingdom which is to be established when the right time shall have come. And when the appropriate time shall come, the Psalmist says, that he will ask of the Father, and He will give him the heathen for his inheritance and the uttermost parts of the earth for his possession, and that he shall then take his great power and reign, but that kingdom is not yet. We are living here, He

has sent us the authority, He has sent us the Holy spirit, He has sent us the unction from the Holy One that we should be His representatives, that we should be His mouthpieces, and speak in His name and tell about His coming kingdom, that we might make known to everyone who wants to know, that has an ear to hear, the grace of God that bringeth salvation that has already appeared in the sense in which Jesus is bringing it, and which ultimately is to appear in power and great glory for the blessing of the world. You and I and all the others who have received this anointing of the Holy Spirit, whether you and I know them or not, whoever has the mark which God has recognized, the evidence that he has received the spirit of the Lord, the spirit of sound mind, the new mind of Christ, all such are ambassadors for God, all such are ministers of this New Covenant, ministers of the Truth, and the one message is for us all to show forth the praises of Him Who called us from darkness into His marvelous light; I used to wonder what that was, that marvelous light; was it the light about hell, was that the marvelous light, that 999 out of every 1000 were to be eternally tortured? Oh, no, dear friends, gradually our eyes are opening, we are seeing where that darkness came from, and the Apostle calls them doctrines of demons, and they had their power over us, and we have sympathy still for those over whom they have power; and the same Lord has promised that ultimately all the blind eyes shall be opened, and all the deaf ears shall be unstopped.

But now the Apostle says in our text, not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God. My dear brothers and sisters. I believe that is one of the most important lessons for God's people to learn. We have no doubt that we are ambassadors for God, that we are all privileged to preach in his name according to our opportunities and limitations, as for instance persons of lesser education might not have as much influence as a person of more education might have, and one with more talents might have more than one with fewer talents, and persons of white color might have more opportunity than a person of darker color; not that God makes any difference. We are subject to certain conditions which are unavoidable. And the sisters are limited in that they may not preach from public platforms, but there are plenty of opportunities. What grand opportunities we all see every day for sisters, an opportunity of preaching the gospel, showing it forth in her conduct, not merely those who have leisure and time to talk and to visit and to tell about the good things in that way. Some even of the humblest may have the opportunity of telling a neighbor over the fence, as they hang up the washing, something about the Savior, something about the glorious plan of God. All have the opportunity of passing the literature on that will carry the message, and so all are privileged to be sharers together in this great work that God is doing in sending forth the message. What message, Brother Russell? The same message that Jesus preached. What was that? That was the message of the kingdom, this gospel of the kingdom must be preached in all the world for a witness, not to convert the world, but for a witness. But why have a witness if you are not going to convert the world? The witness is for the purpose of finding that special class which the Lord is seeking. The witness is for those who have an ear to hear, not for those who have no ears to hear that God might find this special elect nation from every people and kindred and tongue. In the first resurrection, there will be found from all nations and peoples and kindreds and tongues in the glorious Messianic Kingdom a class that with the Savior will be engaged in blessing all nations during the thousand years of Messiah's kingdom. That is the message we have, dear friends, the message of the kingdom, but while realizing that we are privileged to be servants of God, and to be ambassadors of God and to tell forth the message, let us remember that we have no sufficiency of ourselves. What does that mean? That means that you should realize and that I should realize, and that all who would speak in the name of the Lord

should realize how poor these imperfect vessels are for carrying so glorious, so grand a message, the message of the King of kings, and Lord of lords. Who is worthy?

I tell you, my dear friends, as we begin to realize the greatness of our God and the grandeur of the message we have to give out, we feel our own insufficiency. And then we hear the Lord's Word saying: Be ye holy that bear the vessels of the Lord's house and that bear about this message of the Lord to others. Sanctify the Lord God in your hearts. The truth was intended for this particular purpose. This must be the first effect upon our own hearts. Sanctify them through thy truth, thy word is truth, was our Master's prayer on behalf of you and me and all his people sanctification, setting-apart, separation from the world, separation from sinners. And the more, dear friends, that we endeavor to live that separated life, that copies the Savior's life as it is possible in our imperfect bodies to do, the more we try, the more we find that as the Apostle declared, "in my flesh dwelleth no perfect thing." Oh no, our perfection and sufficiency is of him, as Jesus said, of yourself you can do nothing. We can do nothing of ourselves, and the sooner we learn that, the better. As we go forth, during the remainder of this day, and the coming days of the week, one lesson I think we should bear these thoughts in our hearts is that we are not sufficient of ourselves. Not that we should do nothing, and so be like the man in the parable, who went and hid his talent in the earth. Oh no, but realizing the great privilege, and feeling the burning desire to tell forth the praises of him who called us out of darkness into light, then while bursting with the desire to tell the good tidings to others and full of energy to preach the truth at any cost and expense and inconvenience, then remember we are not sufficient. What would be the effect? Oh, we should want to go frequently to the throne of the Heavenly grace that we might find mercy for our imperfections, and that we might find grace of God, to help in every time of need.

I believe, dear brethren and sisters, that is the special thing that God's people everywhere need to have in mind, and particularly as we see the Word of God and the plan of God so clearly, and as we perceive that so many others are so very blind on the subject, and we realize how very blind we were before ourselves. Then there was a danger of a certain amount of pride and self-sufficiency, and we would know how to do everything, but let us remember that we are just as apt to make a mistake.

Then we need the guidance and power and the Lord's spirit to give us wisdom and direction. And if we realize that we are not sufficient for these things it will bring us near to the Lord, and it will make us more earnest in ascertaining the mind of the Lord, and study the Word of the Lord, because there are certain things concerning which we would say, how am I to know that that is true, and as you become fortified in the knowledge of God's plan, and become strong in the Lord and in the power of his might, our own weakness will not stand in our way. His might will be sufficient for you, and the more and more you will be feeling, and we all are feeling more and more, that we have no sufficiency, that we need his help every hour, and that we may have it because the work is the Lord's. It is not our work. It is His work, His kingdom. We are carrying the message for him; we are his servants, and it is proper that we should say, Lord, show Thy servant what Thy will is, Lord, grant Thy servant wisdom and grace, that I may speak forth the words with wisdom and power and earnestness and with simplicity. That is another matter, dear friends, simplicity, which is often lost sight of by using large words, perhaps, which many of the audience do not understand, and perhaps the speaker does not fully comprehend. We do not want to be puffed up of ourselves.

We do not want to seek to be anything of ourselves. The real servant of the Lord should seek to be nothing of himself, but to show forth the grace of the Lord Jesus Christ.

I was much impressed by reading the Scriptures that it is recorded by the Apostles themselves that they were ignorant and unlearned men. What a wonderful admission, what evidence that those men were simply trying to tell God's message, that they were not trying to puff themselves up or to speak for themselves. They were merely speaking as the Lord's mouthpieces. I do not think they could have hidden it, but they did not hide it. It is recorded there and has been read all down during the 1800 years. You and I know, and Peter and John knew that they were ignorant and unlearned men in comparison with the Sanhedrin. And they had to give their message in opposition to all the influence of the Sanhedrin; and yet the Message of God is mighty to the pulling down of the strongholds of the devil. It has always been so, dear friends, because thanks to God, we are the stronger when we are thus weak, as the Apostle says, when I am strong, then I am weak, and when I am weak, then am I strong. Therefore then, dear friends, let us be weak as respects ourselves, and have no confidence in our own flesh or in our own policy, and let our confidence be in God, for our sufficiency is of God. He is the one who is talking to us by the Apostle. The Apostle says, I have not done it myself; God is the one who has been doing it, who also hath made us able ministers. He was an able minister. My dear friends, anybody who reads these epistles of St. Paul will see that he was a very able servant of God, and your ministry and your power for God and power to show forth the gospel, and your power to make the way of the cross and the coming kingdom simple to others will depend largely upon your being made able ministers of the Lord. It will be the Lord who will make you able ministers. If God shall make us able in anything, it is to His praise, for it is His work. We may glory in His goodness, in being used as His vessels. And those who become the most pliable now will be made into the most glorious vessels in the future. You know that very fine things are made and very fine glass, that is very plastic, that can be twisted in any form, and made into the right condition. And I wish so far as the Lord is concerned to be very pliable that He may mould us and fashion us as He will. This goes on first of all in our own lives, first in ours. You cannot give sanctification to any man or woman if you yourselves have not received it. Take it in first and then let the message come out.

Let us not forget, dear friends, in this connection, that the message to give is not merely about the plan of God, Oh, no, but with all the telling about the plan of God and about the Kingdom of God and about Jesus and what He has done, let it all be with one aim in view, and that one aim in view is that the person who hears it may be sanctified by it, that he may be set apart and become one of this class of the royal priesthood, brought to the point of full consecration. And any conversation or preaching that you and I may have an opportunity of doing will be valueless except in proportion as it shall have some such result. So the question we should ask, not how many times have I preached, not how many Scriptures have I quoted, the result will be how many have I helped nearer to the Lord, how many have I brought to this place of decision, that they give their hearts entirely to him, and be sanctified by the truth which they have received. So in proportion as we would be able ministers of the Lord, it will be in proportion as we ourselves are sanctified, and in proportion as we have produced in others that sanctification of spirit and heart and life.

May the Lord assist us to be indeed able ministers of the New Covenant. Amen.

Address by Brother F. Guard

Subject: "THE DELIVERER"

ALL the Lord's people recognize, without doubt, that they do not know everything. There are various grades of knowledge. Some know little, and some know more; but it is the usefulness which can be made with this knowledge that appeals to all. There is the old Hindu proverb which should interest us in this connection, and it runs something like this:

He who knows not, and knows he knows not is a child -- teach him.

He who knows not, and knows not he knows not, is a fool -- shun him.

He who knows, and knows not that he knows, is asleep -- wake him.

But he who knows, and knows he knows. is a wise man -- follow him.



I wonder if you have heard of that American gentleman who knew -- for we know that our American friends know -- and that gentleman was greatly perturbed because some men proposed to extract petroleum from the earth; so he lodged a complaint, saying that this proceeding on the part of these men ought not to be allowed, because they were really thwarting the purposes of the Almighty, who had gone to all this trouble in storing up this vast quantity of oil for the purpose of burning up the world in due time. Evidently this gentleman only thought he knew.

Now, I want just to call your attention to what the Apostle Paul says in Romans 11:25-26-27.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins."

You will notice, I suppose, if you consider history at all -- religious history especially -- that all religious systems have been surrounded by a sort of atmosphere of mystery. The Apostle says: "For I would not that ye should be ignorant of this mystery;" but here is an exception to the rule, for all the mysteries that have surrounded religious systems have been mysteries pure and simple, and have been intended to remain mysteries. The Apostle, however, does not want anything to remain mysterious, because we read, I wish that you be not ignorant concerning the mystery.

Now, when our Heavenly Father saw fit to bring forth knowledge on a larger scale -- such as when He first permitted the art of printing to be brought into operation, and when He first permitted more light regarding His plan to become manifest, through the reformers, Wickliffe, Zwingi, Huss, and others -- He was then preparing the way for the downfall of priestcraft; He was striking a blow then, and so surely as knowledge has come to the front, so surely has priest-craft gone to the back,

and there it is going to remain, because the light that is now shining, is shining more and more unto the perfect day.

Our Heavenly Father has been true to His promise, that in spite of all the darkness, He has guaranteed to those who are seeking for the truth, that they shall have the Morning Star -- light in advance of the others -- light before the day, before the real brilliancy of the sun has got up. He has guaranteed to give light in advance, and He has done this. He has brought forth all these gems of truth to bless us, and to enlighten us, and to give us knowledge that we may know and act accordingly. That is the object of having knowledge -- that people may act wisely and systematically, and make the best use of all the knowledge which they possess.

You will notice also the Heavenly Father's method, that the process by which he is working has been just as the Prophet Isaiah says: Precept upon precept, line upon line, here a little and there a little. If you read the terrible indictment in the 28th chapter of Isaiah concerning those who hold back the truth, and who have taken away the key of knowledge, you will see that this wonderful method that God has adopted to teach His people is the very same method which will operate adversely on all those who are not worthy -- precept upon precept, line upon line, here a little, and there a little. He says, in connection with the same, "I will take them and break them, because it is only the true method of precept upon precept, line upon line of the Word of God, which makes strong, healthy, well-grounded Sons of God, Christians -- these are the only ones who have a right to the name. The majority of nominal Christians have been made by the synthetic process -- they are not the original. They cannot take the time to produce them. All God's people have been made in the way of "line upon line, precept upon precept, here a little, and there a little," getting stronger in the Lord and in the power of His might. The counterfeits do not possess the qualities of the real thing; and the Lord has provided the means, through the means, through His prophets and apostles, whereby they may be detected, so that such counterfeits may be less and less an injury to God's own people, and that God's own people, the true, real ones, may go on into more knowledge, and more realization of His divine power and blessing.

The Prophet says, "My people perish for lack of knowledge (Hosea 4:6), but the Heavenly Father was always equal to the occasion, for when there has been a scarcity through one channel, the Heavenly Father has diverted the stream of truth, and brought it through another, until down at the present time He has actually ignored all the main streams of the past.

Now, why has He uncovered these gems of truth? The Apostle Paul tells us why, in 2 Corinthians 2:14. That he may diffuse the fragrance of the knowledge of himself. (Diaglott) Diffuse, send all over the place, to be a fragrance to the people.

Now, Paul says, "I would not that ye should be ignorant of this mystery." In the Diaglott translation, which has been a great help to many of us, we notice that there is particular emphasis laid upon this term mystery. He really says, "I would not have you ignorant of the mystery, this mystery, that hardness or blindness has happened to Israel." The Apostle seemed very desirous that those men to whom he wrote should have knowledge. He evidently was not a believer in the old saying, "A little knowledge is a dangerous thing." The smallest quantity of the knowledge of the Divine Plan is a valuable thing, and not a dangerous thing; for he says, "lest you should be wise in

your own conceits" -- lest ignorance should take hold of you, and debar you from the real blessing that you should get from the knowledge of God.

He did not want them to remain in ignorance, for he says again in 1 Corinthians 10:1-4:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; and did all drink the same spiritual drink."

Why does he say that? Because he did not wish them to be ignorant concerning the types and shadows of that past age, which were intended to complete their knowledge of divine things.

Again in the 12th chapter of 1st Corinthians, he writes: "I would not have you ignorant of the working of the Divine Spirit." He would not like them to be ignorant of the operation and the various ramifications of the Spirit of Truth, which act in God's people generally.

Then, again, in writing to the Thessalonians, he says (1 Thessalonians 4:13), "I would not have you to be ignorant concerning those who are asleep." Have you ever come across any who are ignorant of this? I have. Some will say one thing, and some another, and the majority, "well, I'm not quite sure." But Paul wants us to recognize, to thoroughly recognize, that they were asleep.

The Apostle Peter also says in 2 Peter 1:20. "Knowing this first." What was it that he wanted them to know first? Why, the information he wanted them to know first was the only information, I believe, which must thoroughly be appreciated before you can appreciate anything else, and this was that holy men of God spake as they were moved by the Holy Spirit, and so the scriptures were produced as we have them. That is what we want to know first. That is what our higher critics will know last, which they ought to know first. Knowing this first, that no prophecy of the Scripture is of any private interpretation; that there were no collusion with regard to the writings of one prophet with another; and that there are no contradictions of the theme of one concerning the theme of another, because holy men spake as they were moved by the one Holy Spirit. The Divine mind of God pervaded the writings and utterances of every one of them, and so Peter said, know that first, and then you can begin to learn all the other things; knowledge can be increased by the one process of line upon line, precept upon precept.

Now, in this connection, the Apostle also tells us that this knowledge, instead of engendering pride and arrogance, will have the very reverse effect. That is not the case, generally, is it? He says in substance, that the knowledge of this world, of the things of this world, of the sciences and great findings, and the theories and the themes based upon ignorance of God's Word the result is that it makes people wise in their own conceits. Now, the Apostle says, "I do not want any of the Lord's people to be troubled with pride, and if I can endue you with the knowledge of God's truth along these lines, then you won't be troubled with pride. Humble yourselves." is another scripture, under the mighty hand of God, and He will lift you up in heart, in energy, in the spirit of your mind, and eventually, if faithful, He will lift you up to the throne of our Lord Jesus.

Is it a mystery that blindness in part is happened unto Israel? That is not a mystery, is it? That has been taught by all Christians. Practically all Christians are of opinion that the time is coming when

the Jew shall be turned back from his blindness. That is not a mystery at all; that blindness is happened to Israel.

What does he mean? He means us to read on, until the fullness of the Gentiles be come in. Ah, it is not every Christian who understands that. Till the fullness of the Gentiles be come in. You go and ask your fellow Presbyterian or Church of England what is the fullness of the Gentiles, and he will say: "Oh, I don't know. I don't trouble about these things. A figure of speech, probably." But it was no figure of speech in the Apostle's mind, as other Scriptures show.

Let us go on a little farther. And so all Israel shall be saved, or, more literally, "And in this way all Israel shall be saved, for it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

Now, somehow or other, everything seems to be contingent on this Deliverer. Somehow or other the Apostle seemed to couple the thought of the fullness of the Gentiles with the thought of the Deliverer coming out. I wonder if that is right? Another thing that we notice is that the Apostle is pointing to the future. He did not say that the Deliverer has come out of Zion. He says, "The Deliverer is to come out of Zion." What shall we understand by this, that the fullness of the Gentiles is somehow or other identified with the Deliverer and His work? Let us turn to the 66th chapter of Isaiah, v. 8.

"Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." (Isaiah 66:8)

The forcible expression used by the prophet is meant to impress our minds particularly, with regard to the term travail -- trouble, sorrow, distress. Zion throughout the Bible is applied in many different ways. Sometimes it was applied to a literal place, to the highest portion of the city of Jerusalem, where the temple was built. That was called Zion. Sometimes Israel, those who are in Israel and around Jerusalem are called Zion. Sometimes the true Church of the living God is called Zion. And sometimes the whole body of believing Christians, professedly or otherwise, is called Zion.

In this connection we think we are rightly dividing the word of truth when we state that this term Zion can be applied, and may be applied to the whole of Christendom, as far as they claim to be what the name implies, Christ's Kingdom -- the great wheat field spoken of in the parable of the wheat and tares. We think this term Zion would be applicable in this way. We remember one scripture which says, "The sinners in Zion are afraid" (Isaiah 33:14). And the terms, travail, would then apply at once to a condition of distress and trouble, which some time or other must come upon this large and highly favored class. Our Lord, in Luke 21, described it as the great time of trouble spoken of by the prophets, a time of trouble such as was not since there was a nation.

What would make us think that this time of trouble was still future from the prophet's standpoint? Well, we can recognize, in comparing the Apostle's words with the prophet's words, that at least it was future from the prophet's standpoint of time; and, in reviewing the Apostle's words, we are sure that the trouble was future from his day; and in comparing the general trend of the scriptural

teaching of God's plan, we conclude that the trouble is to come at the end of this present Gospel Age -- the time when the Zion class and the counterfeits are more or less combined, and the time when the message goes forth, Gather My saints unto Me, those that have made a covenant with Me by sacrifice. Psalm 50:5. That, we believe, is the time referred to of Zion's travail; the time of trouble culminating in the breaking down of the present systems of error which are opposed to God and His Truth.

Look at the sixth verse of Isaiah's prophecy. You will notice from this that we may reasonably locate this time.

"A voice of noise from the city." We all know that noise is not harmony. It is a combination of unequal, vibratory sounds, and is unpleasant and jarring. It is a voice of noise from the city. What city? The great nominal city of Zion. The great mass of creeds making their fanfare of trumpets, of creeds and dogmas; and the result of it is just what it has always been, a noise. What does the next sentence say? A voice from the temple, The saints of God raise their voice at this time; the true Church lift their voice, and they, as the temple class, are here referred to. And what else? The culminating voice of Jehovah, that rendereth recompense to His enemies.

This, then, locates the exact period in our day, that we might expect the trouble to come to a head, and Zion's children be delivered, but there is something else in the prophecy more remarkable still; something that made the prophet say, Who hath heard such a thing?

Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

This is the only figure that can be used effectively for the purpose of suggesting to us that a class is to be brought out from nominal Zion even before the great burst of anguish and trouble comes upon Zion; and that somehow or other two classes are here being referred to. Somehow or other we get exactly the same impression from our Lord's parable of the wheat and tares: Gather together first the tares, and bind them in bundles to burn them; but gather the wheat into My barn. (Matthew 13:30.) Safeguard these before the great final burning of the cataclysm of trouble.

The man child, the Deliverer, is to come out of Zion, and is to turn away ungodliness from Jacob. This Deliverer is to be the great blessing of all the earth. He is to do God's will in the coming time; He is to lift up the heads of the despondent world, and give them joy and gladness in place of mourning and sorrow. This coming out of Zion is the birth of the Deliverer in the first resurrection, The Head, we understand, came to the birth 1800 years ago, and the Lord had been bringing forth all the body that they might be brought together in the first resurrection as the glorious culmination. A nation born in a day.

Ninth Verse -- Shall I bring to the birth, and not cause to bring forth? saith the Lord. Has our Heavenly Father been leading us astray all this time, and telling us at the last moment that it is a great mistake? No. The Word that goeth out of My mouth shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto it was sent. (Isaiah 55:11.) And we know He will do it. And we know that when He says the Deliverer is to come forth, he will come forth. And we know that in spite of the bad, troublous times in the dark ages, all those trying experiences which this loyal class has gone through have been the means by which God has

been bringing to the birth this Deliverer, so that before the travail comes, the Deliverer will come forth.

Then the prophet says: Who has heard such a thing? For as soon as Zion travailed, she brought forth her children. When her pain came, when Christendom's last pangs have been experienced, then she brings forth her children. Another class, so particularly mentioned in many scriptures, who have failed to come up to the full standard of the Heavenly Father's requirements; who have failed to appreciate the blessed privilege we have in this last part of the age, to fully comprehend what the Divine mind is concerning them; and so, as it were, they have been left behind for the great time of trouble. And this trouble is to be the means of delivering them, the children: when the travail comes, when the most distressing conditions are experienced in great Christendom, then the children are released.

Those who compose the Deliverer are the ones who have been faithful to the best of their ability, who have walked in the narrow way of life and death. And who are the others, the children? Well, they are those who have not come up to the standard, who have been comparatively less loyal, whose energies have flagged, and who have been set back from various causes.

The Apostle was very earnest and desirous that we should know these things, that we should know that in this way all Israel should be saved. In this way. Israel were not to be saved as they were in the old days, by God sending down some literal thunderings and hailstones; but they were to be saved in this new way -- The Deliverer shall come out of Zion, and turn away ungodliness from Jacob, and in this way all Israel shall be saved. For He says, This is My covenant unto them. My covenant with them is that the Deliverer shall come forth. The Apostle did not want us to be ignorant of this mystery; he did not want us to think that Israel is cast out forever, but only until the fullness of the Gentiles be come in, and so, in this way, will all Israel be saved.

We suggest that this Deliverer -- Jesus the Head, and the Church as members of his body -- would be what is described in the expression, The fullness of the Gentiles. The fullness -- those who fill up the required number which Israel failed to provide. And so the Apostle says that he did not wish us to be ignorant of this mystery. This is quite a mystery to others, but he did not wish those to whom he wrote to be ignorant concerning this mystery, that the fullness of the Gentiles was yet to come, and that the Deliverer was yet to come. And his instructions have come down to us with double force now, knowing, as we do, that great and wonderful mystery. that the Deliverer is not only the Lord Jesus, the great Head, but the Church, the members of His body, and that this is the one who will reign over and bless all the families of the earth in due time.

Now, the prophets in this connection warn us very particularly as we are now located in this end of the age that we are to take warning concerning our walk, that we do not lose this mystery, that we keep the knowledge concerning it intact, and ready at any time concerning all points to give an answer to any who may ask us concerning the hope that is within us.

For the Lord spoke thus to me with a strong hand, and instructed me that i should not walk in the way of this people saying :

Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear nor be afraid. (Isaiah 8:11.)

The Lord calls our attention, through the prophet, to this end of the age, when the Deliverer is being brought forth. when the signs of the times are more marked than ever, and He says, "Do not get saying to others. A confederacy; we must bring our forces together; we must keep down this people; we must make a confederacy." Don't you do anything of the sort. But, says He, "Sanctify the Lord of hosts Himself. Let Him be your fear, and let Him be your dread."

If you want to reverence anything at all, let it be the Lord Himself. Never mind how far on may seem the culmination of our hopes, Sanctify the Lord of hosts in your hearts, let Him be your fear.

But notice again, still locating us in this time. "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." What stone is that? It is the glorious truth of the "ransom for all," the stone over which many of our fellows are stumbling, the stone on which you and I build our hopes. Do not go in for confederacies -- they are not standing on the rock. Sanctify the Lord of hosts Himself.

Many among them shall stumble, and fall, and be broken, and be snared, and be taken. And what are we to do? Bind up the testimony, seal the law among My disciples. That is the business that is for us to do; to encourage one another to do this, in spite of all the adverse forces against us, which seem as though they were bound to overwhelm us altogether. ' Then you will be safeguarded in this great time of trouble. That is, if so be that you may be accounted worthy to escape the things coming on the earth, and be joined with that wonderful blessed company who will constitute the Deliverer, gathered out of Zion before her distress and trouble.

And what else? Isaiah 66:10-13.

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her. For thus saith the IORD: Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb."

Jerusalem here refers to the Jews, and the prophet Ezekiel gives us a most vivid picture of the distressful condition of God's ancient 'people in the 37th chapter of Ezekiel. He sees the vision of bones, dry bones. What can be a more despondent picture than that? They have no breath, no vitality.

(Read from 4th to the 10th verse.)

The prophet here says that there was a noise and a shaking, and it is to be this shaking which is to bring Israel together. The Lord says, "Yet once more, and I will shake not the earth only, but the Heavens also," and something is going to be moved, and truly all the things that can be shaken will be swept away. And it is this shaking that Ezekiel heard, and at the time of the shaking then the

sinews began is bone, and the flesh, and the skin; indicating that then vitality would begin to return to the Jew. When the fig tree puts forth leaves (we trust that it will be a fruitful tree in due time), but when the fig tree puts forth its leaves, (getting out from blindness) then you know that the summer is nigh, and that the blessings of the glorious millennium are just upon us, but those who have taken away the key of knowledge, it will be with them like this. The summer is ended: they all thought they had got the truth, but they will find that they have failed at the one critical point, that they have missed the mark, and the summer was ended. Well, we can thank God that it won't be so bad, not so bad as the petroleum gentleman thought. We are glad that they won't be ignorant any longer concerning the great Jehovah and His great character of love, and that the Deliverer will come forth then and gladden the hearts of thousands of thousands.

And then verse 8 -- A nation shall be born at once. What was the purpose of the Heavenly Father in giving us all these prophecies, and of the Apostle emphasizing this point? What was the idea of the prophet talking about a nation being born in a day? Well, we understand that God had foreseen in the long past ages that He would raise up this new and holy nation for the very purpose of ruling in His own Kingdom. And in thinking over these matters, it occurred to us that it would be well just to consider what would constitute a rule suitable to mankind's needs, for surely mankind needs ruling properly.

First of all, we should need a righteous ruler. Do the scriptures give us hope that we may expect one, and that the world in general will accept the righteous rule? It is definitely stated that, "Behold, a King shall reign in righteousness" (Isaiah 32:1.) That is just what we want; just what the world wants badly -- one who will rule righteously. That is one point.

Second: We should want a good government. Those who are subordinate to the Kingdom want a ruling authority which will be in heart harmony with their desires, and with which they would be willing and eager to cooperate. Oh, it will be a good government, for the prophet says, The government shall be upon His shoulders." (Isaiah 9:6.) Well, that gives the second point in the interests of mankind. Just what is wanted. A good ruler, and a good government.

Third: Repressive measures will be needed, because the world will not be perfect, either physically or anything else: repressive measures along the lines of strictest justice -- not repressive measures like we get now. We are told that every-thing will be harmony and in truth, and in Isaiah 11:3-4, we read that this great One whom God will raise up will be quick of understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And the rich will be poor in that day, so that they will all have the righteous judge.

4th item. Mercy and love must not be left out, because the world will still be imperfect. Mercy and love without restraint. Would that be acceptable to the poor world of mankind? Rather. Will that take place in the coming time? "He will judge the poor in righteousness; he will lift up the fatherless; and mercy and love will he hand out to them."

5th item. Knowledge and truth must be open to all. No purloining or locking up the treasures of God's truth; no removing the landmarks of the neighbor's fence. Knowledge that is due shall belong

to all, for the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. (Isaiah 11:9.)

6th point. The social order must be a flourishing one. Nothing shall hurt nor destroy in all My holy mountain, saith the Lord. (Isaiah 11:9.)

What a grand conception those six points are. Our socialist friends would delight themselves in that. A righteous ruler. Good. A good government? Yes. Repressive measures? Certainly. Mercy and love. Fine. Knowledge open to all. Grand. And a flourishing social order. Why, say they, that has been our ideal for years, but we tell them, You haven't got it, have you? No, they say, we have not got it.

But what would make such joyous community the grandest and the most delightful community in the world? Why, the very one thing they would want to make the whole thing a success is that lasting life would have to be an assured possession. Where do we get that? John says, "In Him was life."

THE Bible speaks of a Harvest of this Age. To

II I our understanding, we have entered into that

period of time when the present age is closing, and the new age beginning. We understand that this is a lapping time -- the new lapping on to the old. We understand that we have been in this lapping time for a considerable period, and that the new dispensation in particular might be considered as beginning about 1,873, with the close of the 6,000 years.

Dear Brother Rutherford gave some of the evidences (reasons for conclusions) regarding the signs of the times -- indications that we are in the closing of this age. It is not the thought that we have yet entered into glory. It is not the thought that the Master's glory and Kingdom are now prevailing, but that it is near at hand, and it is only a question whether or not we may know the time for the establishment of the Kingdom.

We would not claim that we know the actual date; all we merely claim is that the Scriptures do give us certain bases for faith. The Scriptures, for instance, give us a certain amount of logical data which seems to indicate that the 6,000 years from Adam have closed, and that the great, 7,000 has already begun, but at what time in this seventh 1,000-years the Master will take his great power, and begin His reign, is not definitely shown. We have our expectations respecting the end of the Times of the Gentiles; respecting the setting up of the Kingdom in power and great glory. Our thought has been, and still is, so far as we are able to understand the Scriptures, that the Gentile Times will close with October, 1914 -- not a great while in the distance. There are others, of course, who misunderstand this thought, and think that in October, 1914, we are expecting to see the Lord come in the flesh. That would be a great mistake. Others think that we are expecting that at that time the world will be burnt up. That is a great mistake too. We think that that time will be ripe for the burning up what the Bible speaks of -- not a literal burning, but a time of trouble -- that is the "fire" spoken of by the Apostles and Prophets as being the feature which will close this present age, and the feature with which the new dispensation will be introduced. We think this is very clearly stated in the Scriptures.

But whether that Time of Trouble will come promptly upon the close of the Times of the Gentiles, it is not for us to say; and it is not even for us to dogmatize, that we know positively. We do not know positively -- we merely have drawn certain conclusions from certain scriptures, and these have been presented to you orally and also presented in the printed page, so that you might have a basis for faith. And it is open for everybody to exercise that faith, or a different faith. One may believe whatever he likes respecting the time, and any other feature of God's plan, except those essential features which are indisputable, and which are laid down plainly that Christ died for our sins, and that the great

Seed of Abraham -- members of The Christ -- will deliver the whole world from the dominion of sin.

We think, however, that the Apostle meant that we should know something about the time, for he says, "Ye, brethren, are not in darkness that that day (that great seventh thousand-year day) should overtake you as a thief," (1 Thess. 5:4) but, "As a snare shall it come upon all them (all the world)" but ye, brethren, are not in darkness," intimating that there will be a special light to God's people at that time. And the Scriptures seem to indicate, as nearly as we are able to calculate, that about October, 1914, the Gentile Times will end. God has not stated that just when the Gentile Times end all the world will be in anarchy. He has indicated that anarchy will come, but He has not said that it will come the very minute the Gentile Times end. The Gentile Times, shall we say, are a period of lease during which God has permitted the Gentiles to do what they could towards the world's government. For a time He had His own kingdom, the Jewish nation. They were His special nation, His special people, and during that time He simply allowed the other nations to lie in darkness, but then came the time when He discontinued His own Kingdom, and, with the taking away of the crown from the last of the Kings of the line of David, the Lord made a special declaration, which would seem to indicate that He had set apart a period of time during which the Gentiles would have to do the best they could, and show to themselves, the world, and the angels, what they could do in the way of giving good government to the world. And so it has been that these different nations apparently were in-spired by a feeling that they wanted a good government, that they wanted to establish order. All reasonable people realize that order is a very essential thing in the world; without order there is no peace, and no blessing. Therefore -- perhaps getting their cue from the fact that God had promised Israel that they should become a great nation -- perhaps getting that idea, the other nations thought that they would be the ruling nation. "Why should these Jews think they are going to become a great nation some day just because their God has promised that they shall be the ruling nation of the World. O! we have our Gods also, and they are greater than theirs; and we will see what we can do." And in due time God set aside His own typical Kingdom -- it was only typical Kingdom -- and allowed the Gentiles to see what they could do: and they have done pretty well altogether. While we can, of course, feel that the world has done great things, yet we can realize that humanity has been striving for something good rather than for something bad. For instance, Nebuchadnezzar, the king who set tip the first universal empire -- and a magnificent empire it was from the world's standpoint -- thought that, by taking the people out of this country, and putting them into that country, and vice versa, and by so mixing up all the world till they were all strangers in a strange land, he would be able to govern them better. He seemed to know a good deal, did Nebuchadnezzar. And the Lord shows, in the picture given to Nebuchadnezzar, that his kingdom was the head of gold in the great Gentile image.

Harvest Workers Meeting

Monday, August 4th.

Discourse by Pastor Russell

THE Bible speaks of a Harvest of this Age. To our understanding, we have entered into that period of time when the present age is closing, and the new age beginning. We understand that this is a lapping time -- the new lapping on to the old. We understand that we have been in this lapping time for a considerable period, and that the new dispensation in particular might be considered as beginning about 1873, with the close of the 6,000 years.

Dear Brother Rutherford gave some of the evidences (reasons for conclusions) regarding the signs of the times -- indications that we are in the closing of this age. It is not the thought that we have yet entered into glory. It is not the thought that the Master's glory and Kingdom are now prevailing, but that it is near at hand, and it is only a question whether or not we may know the time for the establishment of the Kingdom.

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But whether that Time of Trouble will come promptly upon the close of the Times of the Gentiles, it is not for us to say; and it is not even for us to dogmatize, that we know positively. We do not know positively -- we merely have drawn certain conclusions from certain scriptures, and these have been presented to you orally and also presented in the printed page, so that you might have a basis for faith. And it is open for everybody to exercise that faith, or a different faith. One may believe whatever he likes respecting the time, and any other feature of God's plan, except those essential features which are indisputable, and which are laid down plainly that Christ died for our sins, and that the great Seed of Abraham -- members of The Christ -- will deliver the whole world from the dominion of sin.

We think, however, that the Apostle meant that we should know something about the time, for he says, "Ye, brethren, are not in darkness that that day (that great seventh thousand-year day) should overtake you as a thief," (1 Thessalonians 5:4) but, "As a snare shall it come upon all them (all the

world)" but ye, brethren, are not in darkness," intimating that there will be a special light to God's people at that time. And the Scriptures seem to indicate, as nearly as we are able to calculate, that about October, 1914, the Gentile Times will end. God has not stated that just when the Gentile Times end all the world will be in anarchy. He has indicated that anarchy will come, but He has not said that it will come the very minute the Gentile Times end. The Gentile Times, shall we say, are a period of lease during which God has permitted the Gentiles to do what they could towards the world's government. For a time He had His own kingdom, the Jewish nation. They were His special nation, His special people, and during that time He simply allowed the other nations to lie in darkness. But then came the time when He discontinued His own Kingdom, and, with the taking away of the crown from the last of the Kings of the line of David, the Lord made a special declaration, which would seem to indicate that He had set apart a period of time during which the Gentiles would have to do the best they could, and show to themselves, the world, and the angels, what they could do in the way of giving good government to the world. And so it has been that these different nations apparently were inspired by a feeling that they wanted a good government, that they wanted to establish order. All reasonable people realize that order is a very essential thing in the world; without order there is no peace, and no blessing. Therefore -- perhaps getting their cue from the fact that God had promised Israel that they should become a great nation -- perhaps getting that idea, the other nations thought that they would be the ruling nation. "Why should these Jews think they are going to become a great nation some day just because their God has promised that they shall be the ruling nation of the World. O! we have our Gods also, and they are greater than theirs; and we will see what we can do." And in due time God set aside His own typical Kingdom -- it was only a typical Kingdom -- and allowed the Gentiles to see what they could do: and they have done pretty well altogether. While we can, of course, feel that the world has done great things, yet we can realize that humanity has been striving for something good rather than for something bad. For instance, Nebuchadnezzar, the king who set up the first universal empire -- and a magnificent empire it was from the world's standpoint -- thought that, by taking the people out of this country, and putting them into that country, and vice versa, and by so mixing up all the world till they were all strangers in a strange land, he would be able to govern them better. He seemed to know a good deal, did Nebuchadnezzar. And the Lord shows, in the picture given to Nebuchadnezzar, that his kingdom was the head of gold in the great Gentile image.

But this kingdom became very corrupt, and failed to accomplish very much. After a time it got into bad practices, and the historian says that Belshazzar made a great feast, and commanded to bring the golden and silver vessels which had been taken out of the temple in Jerusalem, how they drank out of these vessels and praised false Gods, and how in that very night the kingdom was destroyed.



Then came the next Government -- the Medes and Persians, to see what they could do. "Let us see if we cannot give the world a universal government. We can do better than Nebuchadnezzar. We can do something better than that." And in some respect they did better.

And so it was with all these Gentile Governments -- Babylon, Medo-Persia, Greece, and Rome; all these different empires have held their sway, and we have seen the best that man can do.

I suppose that these people were not trying to see how much harm they could do, but rather to see if they could not set up a grand empire which would be the best the world would ever see. They did bad things, but more or less the conception in their minds probably was good; and it has shown us that the very best that man could do is very, very unsatisfactory, and that it is not at all what we would conceive to be the grandest and best condition for the earth; and it shows us that unless God would interpose everything would be unsatisfactory always.

And now, with the most wonderful blessings which are given in our day, and which have brought us to the very climax, as it were, of the enjoyment of life, and the appreciation of the blessings and powers of men -- in this very time, God is allowing the greatest climax of all, when man has reached his highest, in general education and knowledge and wonderful inventions. O! I am very much surprised when I look at the great engineering feats of today; the tunnels under rivers and through mountains, and our wonderful trade, and our great buildings, and I feel rather a pride in the human family, and I think to myself what the angels of God, looking down, would say. "Look what those poor, imperfect sinners are able to do." It is really wonderful, my dear friends. And God is allowing it all to culminate in disaster, because with our enlightenment there is selfishness -- the selfish principle that has got hold of the hearts of men -- and the more enlightenment there is, the more men know how to use the forces of nature and powers of man selfishly; and this selfishness on every part, the world over, is bringing the time of trouble. And that is exactly what the Bible describes; it will be a case of every man's hand against his neighbor.

And so God will allow this, the most wonderful period of man's intelligence, to go down in an awful rack and ruin. But not for long; because the Divine Wisdom has foreseen, has arranged and ordered the whole plan, that this time of trouble which is now coming, was held up until due time; and so, while men's eyes have been blinded, and while the world does not see what it will all eventuate in, God has been getting ready His forces, He has been preparing His Kingdom -- Christ the head of that Kingdom, and the Church to be sharers in that Kingdom.

So then, we see from this that it is perfectly reasonable to think -- to my mind it is perfectly reasonable to suppose -- that, from the time that God took away His typical Kingdom, and said to Zedekiah: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it to him." There, you see, was a time of overturning of the world's affairs, of the affairs of Israel, until he should come who had right to the throne. We recognize our Lord Jesus as the one having the right to the throne; we recognize that the Lord Jesus acquired the right to that throne by His redemptive work, his loyalty to the Heavenly Father unto death; and that the rule which belonged to man passed to Him, the

great Shepherd of the flock, and that the right is invested in Him; and that He is waiting for the selection of the Bride class. And the whole matter will be completed, we understand, in this period of time; 2,520 years from the taking away of the crown in 606 B.C. -- "Seven times" (seven years of 360 days makes 2,520 days, at a day for a year equals 2,520 years); so that, if we have the true reckoning of time, it would seem that this period would end with 1914. However, we do not think that it is infallible, it may not be true for two years or so -- it may be more; but as far as I can tell, that is what it is, and we will leave it there. If we have made some mistake in the time, it will not matter a bit; we are consecrated to Him unto death. Perhaps the Lord will test us along this line. But I should not mind; I tell you that I am enjoying the Lord, and enjoying the previous Word more and more every day, and if it gets still better by 1914, I don't know how good it will be. So that, whether we have the exact moment is very immaterial to us; it is quite a secondary matter. But there is no doubt at all that the Kingdom will come -- whether in that year, or another year -- it is sure to come, "For the Lord of Hosts hath spoken it, and who shall disannul it"?

We understand that the last 40 years of these 2,520 years are set apart; first, because there was a similar harvest time at the end of the Jewish age, and then because many prophecies seem to mark the beginning and the end -- prophecies seem to mark 1874 very clearly, and then other prophecies (the Gentile Times in particular) mark 1914. You remember that at the end of the Jewish age it was just 40 years from the time that Jesus began his ministry -- 40 years exactly until the Jewish nation disappeared as a nation, went into Hades as a nation.

This Harvest time, dear friends, is a very interesting time, just as the Harvest of the Jewish Age was a most interesting time. I should say that the Harvest time is the most interesting time of all to the farmer. No doubt it is very interesting when he ploughs his fields in hope, and then it is an interesting time when he sows his seed in hope, but I fancy that the farmer's great interest of all is right down in the Harvest time, when he is thrusting in the sickle -- when the reaping machines are getting in the crop. I fancy that is the time of the greatest interest of all. And so I think it was with the Jewish nation; that that 40 years was the most interesting period of the whole age; and so I think it is in this Age, that these 40 years are the most interesting years in the whole Gospel Age: they are most interesting.

And you and I living today, as representatives of the Lord's body, are privileged to enjoy more blessings now. We have more opportunities now in the Lord's service than any people at any time back. You know how it is on a farm at the time of Harvest; everybody is fully engaged, and they cannot get laborers; and so the Lord pictured that same condition in respect of the Church. There was a laboring time back there, "Go ye into the vineyard. Pray ye the Lord that He will send more reapers into His harvest." And so there has all the way down the Age been an increasing need for laborers. But the real time of the Harvest is toward the conclusion of the Harvest time, and as we look around us today, we find that truly the fields are white to the reaping, white for the harvest. And so it is today; the world never was in a better condition for the Harvest work than it is today. And those who are very intimately associated with that work will all bear me witness that in years past although there was work indeed to be done (and very pleasant and profitable work it was, and we were deeply interested in that work) yet we did not have the same opportunities as today; there seemed to be more hindrances to the work. People were not so wide awake as they are at present. But the gradual spreading of the Truth, the Volunteer matter, the Colporteur work, and public meetings -- all these things have been getting the people more and more awake gradually. They

have not woke up perhaps as quickly as you and I have done. We perhaps woke up with a start; but these have been getting a little restless; and we have been awakening them all, nevertheless, and all the world is gradually getting awake. Some of them have fallen clear off again into Higher Criticism and Evolution; but many of God's people in the denominations are getting thoroughly awake; and I am sure that just in proportion as they get awake, it is an opportunity for you and I to do some good work for them. We are told that we are trying to pull down their churches! Oh, their hearts are so set upon bricks and mortar! But the great image that they have set up is of no account. We can feel for them, for we are really trying to do them good; we are wishing very greatly to give them a good share of the blessing that we have already received. If you could give to your neighbor one tenth of the blessing you have received, would you not be glad? That is the very spirit the Lord wishes to see in us; the spirit of love. And love, instead of thinking evil of its neighbor, and trying to do him harm, thinketh no evil, and desires to do good. Love is anxious to serve. Love and serving seem to go together; whoever loves will serve.

But our first love is for the Lord, His plan, His work; all these come the first; and we want to show that we have His principles in our hearts, and we want to correct the misunderstanding they have about our Heavenly Father; we want to show that they have misrepresented the Heavenly Father's character. If someone had said evil about your father's character, you would like to explain that your father was not that kind of person, and you would be very earnest about it, wouldn't you? How much more so with our Heavenly Father.

Now we, as New Creatures, who know how great is God's love -- how much interested we should be in telling others about His love, and in showing forth His praises. We love all the brethren -- whether Presbyterians, Methodists, Catholics, whatever they may be, we love them. We should like to help them some. We know the difficulties they are in; we were there ourselves once. We have had similar experiences; we know just how they are all mixed up in their minds, and how they would like to know these things. Now we want to have a great sympathy towards them; and we want to use all the wisdom that we have, we want to do a good work for them, because the end of the Harvest is drawing near. We are getting in very close to the end of this Harvest, and whatever will be done in the way of getting into the Kingdom will be done soon. Would you not feel sorry if that brother who brought you the Truth had been negligent in his duty? or the sister, if she had been negligent of her duty, and you had been allowed to remain in darkness? Would you not feel sorry? And so we are to have this spirit prevailing -- an increasing desire to show the Lord's praises forth, and increasing desire to serve all the brethren; and we know that this is the work which the Church should do.

We seek the work that the Lord makes. Dear brethren often say to each other, "Pray for me that I may make my calling and election sure." He means all right; but how foolish! Shall I pray that you may make your calling and election sure? You pray that I may make my calling and election sure? Why, we are to make our own calling and election sure. God could not make your calling and election sure for you; and God could not make your calling and election sure for me. I must do that for myself. If I do not do it personally, it will not be done at all.

But there are certain cases in which we are told to pray. As the Apostle Paul says, "Dear brethren, pray for us." For what? What do we want each other to pray for? "O! that a door of utterance may be opened to us, to speak the mystery of Christ," says the Apostle. (Colossians 4:3.) That's it. The

Apostle never said, pray ye that each may make his calling and election sure. He never said pray for each other in that way. Pray for opportunities of service. Pray for wisdom in presenting the message to others. Pray for the Lord to assist you in inculcating meekness, humility, and gentleness. That is what we are to pray for.

And we realize, dear friends, that God is not giving these things away in any haphazard manner. The disciples made that same mistake. They said to Jesus, (Mr 10:36.) Grant that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said He could not do that. It shall be reserved for whom the Father has arranged it; and the Father has arranged it along the line of justice. Whoever is the proper one to be placed next to the Lord will be next to the Lord, and all the praying in the world would not put anyone there who was not worthy. Do we suppose that God is going to do things in heaven and earth according to our imperfect prayers?

We may, however, pray for many things. We can pray the Lord to send forth more laborers in His vineyard. Lord, we see that there is such a wonderful harvest work going on, and now we see that there are opportunities for more laborers. We can pray that the blessing of the Lord may be upon the various instrumentalities being used in the Harvest work, that more and more laborers may be sent forth, and that the work may be done according to His will, and that all the ripe wheat may be gathered in before the time. And so we are praying in accordance with His will in praying that we may have a share in that work, and that others may have a share in that work. It is the grandest work ever known.

As I look back and read of some of those good men of old who laid down their lives in the Lord's service -- Brother Wesley, for instance. I always like to think of Brother Wesley, he had such a loving character. And Brother Knox, Brother Calvin, and others. All these good men laid down lives in that work, of which you and I can see more than they did; for we are privileged to see more of God's character, of God's plan, of the lengths and breadths and heights and depths of the glory of God, and we are more highly favored than any who laid down their lives in preaching even a part of the Gospel. And they realized these things and they prayed, "Lead, kindly light, amidst the encircling gloom." And if they, in all that difficulty, were faithful unto death, why, I say these are grand characters. They had trials that we do not have; trials of faith that we do not have. We may have trials they did not have; but it is for us to appreciate the great privilege of this time, that you and I have the opportunity of being engaged in this great work now.

But coming down from this to what this work is. I remind you that the Harvest work seems to be little different from any other work that has ever been done in the world; but it is a little like the work that took place at the first advent. You remember how it was then. The disciples did something that the Scribes and Pharisees never had done; something totally different. They went down amongst the people, they usually went about two and two here and there preaching the message. And they had a message, too. Their message was about the Kingdom, the KINGDOM. The Scribes and Pharisees of course believed in the Kingdom, but they were getting the idea that the Kingdom was only likely to come by means of co-operation with the Roman Empire. The Sadducees hardly believed anything. They represented the most intelligent of the people. The Sadducees did not believe in any future life at all. They were like the Evolutionists -- let us do the best we can today, and if we do that, then our children will be on a higher plane, and their children will be on a higher plane still, and so on. Well, these great thinkers and wise men of their day had

given up all ideas of the Curse -- they were Higher Critics -- and they were trying to work themselves in with the Roman Empire, and they thought that by thus getting into good relationship with the Roman Empire they might be able to have Israel acknowledged in some way, and so might be able to bring the Kingdom. And so, when the High Priest made the prophecy that it was expedient that one man should die rather than that the whole nation should perish, they very likely thought; "If we allow these men to go on, and teach these things, the Romans will come and take away all the liberties that we have, and so we should not have a thing left, and what about the Kingdom then?" But the 12 and the 70 went about everywhere telling the people that the Kingdom was at hand, Messiah's Kingdom was at hand, and the whole country was being stirred up with the thought that Jesus was the Messiah.

Well, we have a message to deliver today, that the kingdom is at hand. It is a great message. And we have to tell the world that God has a better Kingdom which is going to be established, and which will satisfy all people. And so the world is beginning to realize that God has a Kingdom, and that the prayer we have been praying for years refers to God's own Kingdom. And I believe that there is a great substratum of people who have a good inclination towards the Lord, and towards the Bible. There is a deep feeling of reverence and piety; and that is one of the reasons that I have felt a special interest in Great Britain, because I felt that the experience of centuries, and of this repeating of the Lord's prayer, has been very valuable, and that it has taught the people that there is a God, that there is a rightful authority.

Still, our message is not a popular one. They do not like to hear that the Kingdom of God is coming, and that soon. If we were to put it off for a hundred years or so, they would say, "All right. There is no danger there." But when we say, 1914, oh! that's terrible. They do not notice the inconsistency of the matter. Why, these people are expecting the Lord to come tomorrow; and yet we are foolish because we are not expecting it till 1914. And these people who will tell you that they are expecting the Lord to come tomorrow, tell us that we are so foolish to expect that Messiah will really set up His Kingdom in 1914; that a great time of trouble will come then, and that in the midst of that great time of trouble God will establish the Kingdom that is to be the desire of all nations. My dear friends, it seems so strange to me that intelligent people can hold on to the foolish notions that they have believed for centuries, and yet reject the clear, simple statements of God's Word. But apparently it is owing to hardness of hearing.

Still, we are to bear this in mind, and we are sympathetically to remember that they are doing according to their light; or rather I am afraid I should say, according to their darkness. And it looks to me -- I mention this from my own experience -- that some of the Lord's people are running great danger along that line; they are in danger of being puffed up by the fact that they know a little more than other people about these things. But in proportion as we get puffed up, we are not suitable instruments for the Lord. We must be very humble and teachable, lest we be ensnared by the Adversary. There is no people in the world that Satan is trying harder to ensnare than ourselves. The denominations are so soundly asleep that they do not need any special attention; but those of us who are awake, and have got a measure of truth, of light, of understanding -- to these he gives very special attention. Let us not forget that.

And there is reason for us more and more to realize the need of prayer. The Adversary is strongly against all those who are seeking to follow in the footsteps of the Master. We may be sure that he is

following us very closely, that peradventure he might find an opportunity to touch us. The Apostle tells us that we are to keep ourselves in the love of God, that we are to keep near to the Lord, and near to the truth, that thus the Adversary touches us not. The nearer we are keeping to the Lord, the farther we are from the Adversary, and the more we shall be on our guard against any endeavors on his part to touch us, to ensnare us, mentally, morally, or otherwise.

All these things are of importance to us who are engaged in the Harvest work; and, so far as our judgment goes, it has been those of our brethren and sisters who have produced most of the gifts of the spirit, those are the ones that are most earnest in the Harvest work, and they are the ones, therefore, that need to have these instructions before their minds especially.

But coming to the Harvest work more particularly, we see that God has made different arrangements for this work, and the Lord Himself seems to have arranged these things for us. The Lord opened the door to one opportunity, and we took that step; and then he opened another door, and we took another step, and so on. And so it seems that God has been leading the whole work, and the Harvest work seems to be gaining momentum every day, every hour. The people are better prepared to reason, owing to increasing knowledge, and the laborers in the vineyard are becoming more wise, and more skillful in operating the various pieces of machinery that go to accomplish the Harvest work. They are getting better oiled. Oil represents what the Apostle called "Unction." Unction means oil. He says, "You have an unction (an oiling) from the Holy One, and you all know it." Every one of us has received the unction of the Holy Spirit; that is, a lubrication. It makes you more smooth, it makes you more gentle, more kind and more patient, more painstaking every way. It makes you more and more a copy of the Lord, the more of this oiling you are getting. You are one part of the machine. The Apostle says we are all like members of the body, and each one must go and purchase a supply of that love which supplies the suppleness of the joints. "That which every joint supplieth," the Apostle says. It is love he means.

I see, then, taking a broad view of the harvest field, I see a great work going on everywhere. And I am so glad. I see the Lord's people so active in the service, some in some way, and some in another. They seem to have been getting the right thought; and that is, not that we should all try to do the same thing, but that each one should try to do that which he can do best. And that is just what the Lord means us to do.

And so all those who are in the Body of Christ are trying to get all the other members in; and as soon as we have got them all in, and every member has been tested, then the Body will be completed, the harvest will be over, and the door will be shut to that high position.

But now we have not yet found all the members, but we are finding opportunities increasing on every hand; and we are learning not to seek particularly to do some big thing. The Lord wants to see how faithful you will be in doing some little thing. That is what He is looking for. Does He say, "He that is faithful in that which is greatest?" No. "In that which is least." And so you and I want to be faithful in these little things, no matter how small your opportunity is. You may not have opportunities to engage in the volunteer work, in the colporteur work, or in the book-loaning work; but the question with the Lord will be, "Is he, is she, doing all that he or she could do? Are they showing that zeal, are they showing that spirit, that if they had more opportunities, they would do

more?" If you are not using the small opportunities, then the Lord will see that you could not be properly trusted in large opportunities.

But we are to remember that our sufficiency is of God. We are not sufficient of ourselves. He does not want us to be able to do our own will. If we have given up our all to the Lord, we want to do the Lord's will. But then we must know what is the Lord's will for you and for me; and we should take in all our surroundings, and say: Well, now, the Lord knows what could be done in this city, and the Lord knows what education I have got, what advantages I have got, and He knows, too, what disadvantages I have; and we should look at it in this way, then in that way; and then we should say: Well, what would the Lord have me to do; what would be pleasing to the Lord; He has a great work, but He will let me do something, I am sure He will. He says so. Now what would He have me to do? I want whatever the Lord will let me do. I know He will choose my inheritance for me eventually, and I am sure that He will just give me something to do now, if I will be on the alert to do with my might what my hands find to do. If it is done slackly, don't think that the Lord will find something else for you to do. If you are slack on the little things, then He will probably be slack about giving you other things to do. But if He sees you are faithful in the little things, then He will give you something more to do.

You remember the beautiful hymn that we have, "O! to be nothing, only to lie at His feet." The story goes that it was composed by a lady who was possessed of great wealth, and one day she went out into her garden, and she found that the flowers were drooping for want of water. Evidently the gardener had been neglecting his duty. So she looked about to find a sprinkler, but there was no sprinkler to be found; no suitable vessel to be found. But she found a broken flower pot with a hole in the bottom; and she stopped up the hole with her finger and put some water in it, and sprinkled the flowers with that. And then she thought: "How like the Heavenly Father that is. There are His flowers that want to be sprinkled, and it may be that the proper ones are not attending to their business; but here is a broken pot, discarded as not being worth anything, probably cast aside into the roadway, to be trampled under the feet of the horses to make gravel, which is brought into use." That may be you; it may be me, if we are sufficiently humble and ready for the Lord's use at any time, in any place. Where you find any flower in the Lord's garden, and they look thirsty and need a blessing, ask the Lord to let you carry to them some of the Water of Life, no matter how broken a vessel you may be.

And so we are to have this humble feeling. We are not to say that we are very suitable to the work. We must acknowledge that we are not very suitable. The Lord is passing by the great good people of today. O! what fine men there are in the ministry today, in all the denominations; men on whose studies thousands of pounds sterling have been spent to get them ready for the work; all spent on their preparation, but lost! because they are not attending to the flock. They are not sprinkling water; they are sprinkling something else; or not doing anything at all. Well, the Lord will have the work done, and let us rejoice that the Lord will use imperfect vessels in His service.

What are His services? First, the colporteur work. I must put that first, because it would seem that the Lord uses that more than any other. All the dear friends who engage in this work -- I want to say that they all testify to the very great blessing they get from the work. I tell you that I love their spirit, and I believe that the Lord gives that spirit which, forsaking all other aims and advantages, seeks to serve Him. But some will say, "I say, Brother Russell, you are speaking against me. I have

a wife and family to look after, and can't go into the work." Not a bit, brother. The Lord knows your inabilities. And if you are so circumstanced that you cannot engage in that part of the work, then look to some other part of the work.

Not a great while ago, at a meeting composed of nearly all what I considered to be brethren in the Truth, I said I would like to know the number of those present who had come into the Truth through the various means. Those who had come into the Truth through hearing preaching; those through first receiving free literature; those who had come in through first getting the Scripture Studies through a colporteur; those by word of some friend spoken to them privately. You would be surprised at the evidence.

There were 40 who had come into the Truth through first hearing preaching.

There were 40 through getting free literature.

There were 75 through receiving the books from colporteurs.

Nearly as many by first hearing preaching and first receiving free literature; nearly as many as both put together -- 40, 40, 75. I thought that was very encouraging to the colporteurs. You see how God is really blessing that part of the work.

Then another thing that will encourage some, that will encourage those who have not opportunity for colportearing, but who have an opportunity occasionally for a private word and are on the alert for a private word. They may introduce themselves by a remark about the weather; but you do not want to stop long there. You should get right on to the plan of God. And there are a good many who have that opportunity. If you are traveling by train, there is an opportunity to look around and see if there are any there to whom you can speak about these things. Now, I want to say a word for the encouragement of these, that the number that responded that they first received a knowledge of the Truth through private conversation was just the same as the colporteurs -- 75. Of course, these friends came out afterwards. I merely questioned them as to how they had first received the Truth. Now, those that first got the matter from colporteurs, they might not have succeeded unless someone had helped them in the way of private conversation afterwards, or by afterwards hearing preaching. But how encouraging that is to those who have but little opportunity.

But, dear friends, we have to realize that these opportunities are given us not merely to see how much intellectual knowledge we have, it is not to show others how much we know about the Bible. If you have anything like that before your mind, you are not going to be a successful broken vessel, and you will not water many of the Lord's flock, and you will not have the opportunity of ministering to the Truth. But you should remember that God has given you the opportunity of a moment to speak a word for Him, and that God's intention, God's will, respecting that person is not merely that he should see how much you know about the Bible; God's will is that he should be sanctified, and the truth is the only way by which he can be sanctified; and if you are giving him the Truth all the time, the result will be that you are bringing him a little nearer, a little nearer to the point of consecration, and you are thus helping him to see the privilege he has of giving his life to the Lord, a living sacrifice, to be used in the Lord's service. That is the real end of all the work that is being done.

And then your part in the literature is that you see that you put the proper kind of seed into the ground. Say you know a person; you know something about him, and you know the difficulty he seems to be in. Well, it is for you to make a good selection among the various tools that emphasize that point; and then you can say to him, "I think there is an article in this that I believe is just what you would like to read. It tells about so and so." You bring these two things together, and you accomplish more by doing it that way.

I cannot tell you much that will be of interest about the harvest work as far as Scripture Studies are concerned, except to say that God is still blessing that means of service. The number of books going out is large still; and I can tell you that this present year, 1913, has been the best year so far -- the best year. And it ought to be so, with more to spread it, more zeal, more intelligence, more experience, it ought to be so. I think it ought to be better than it is. I rather think so.

The figures I have show that last year there were 75,000 Scripture Studies sold; and this year 71,329 so far. You have got a chance to make it much better. I am afraid there is not time enough to make it double, but if we keep up to the present rate, the number would be about 87,000, which would be about 12,000 more than last year. But that's not enough! However, I am glad we are not getting behind. We must be thankful for small things.

So far as my observation is concerned, I do not know any better way of presenting the Truth than through the printed page, and I do not know a better way today of getting clear in the Truth than by reading the Scripture Studies. Of course, I do not say that the accessory things are not helpful; but I mean to say that in hearing preaching, or in reading sermons, or in reading Bibles, people only get a little truth here and there. God's plan is so systematic that it can only be really appreciated by being taken in an arranged form, in a systematic, orderly way; and that is what the Scripture Studies endeavor to do. It is simply the Bible in an arranged, conclusive, orderly presentation. And those who thus get it are well rooted and grounded generally, and those who do not get it in that way are very likely not to be well grounded, and very likely to be losing faith to that extent.

As far as we know, the Lord has arranged that we should have these Scripture Studies in the convenient form in which we have them, and I believe that they are being blessed of the Lord in use. Of course, I am merely suggesting this, that each one should use his own judgment, and diet themselves accordingly.

Extension meetings have been very profitable also, because they have not only found many hearing ears, but they have stirred up the hearts of those who have been engaged in the work. I believe the Lord to be really specially blessing the brethren by giving these opportunities for service, and I verily believe that those who are neglecting these opportunities for service are neglecting opportunities for fellowship and for Christian development, and that they are making a great mistake, and suffering a great loss. Contrast those who today are clear in the Truth with what they were before, or with other Christian people. Who are those that are clearest in the Truth? Those who are most energetic.

And we see today that a comparatively small number of people in the world are exciting a great deal of interest on every hand. We are not very numerous, and we have not plenty to spend; but the

fact that we know our Bible, and what we believe, and why we believe it, gives weight and power to the Truth. It is quite unanswerable. There can be no answer to the Truth as presented from the Bible standpoint, and those who have it readily in their hands are not only blessed themselves, but are thus able to bless others also.

Then the Volunteering. There is a work that God seems to have arranged. You could not get that work done anywhere else. Would our Methodist friends think of doing volunteer work? I think not. Would our Catholic friends? Not unless the priest said that they would go to hell if they did not.

I do not know any other class that have that sufficiency of zeal. Do you know how many copies of free literature have been distributed by the people of Great Britain this year so far? Eight millions of copies. Nearly all circulated by hand, and by people that would not wish to circulate anything else. Nearly all circulated by those who love God in truth and in sincerity.

I think that is grand, my dear friends. It is a great test. The fact that there is such an opportunity of serving the Lord and to hand out the Truth becomes a test to the humility of the individual. None are so humble that they cannot share in the service of the Truth. They might say, I cannot preach; I cannot colporteur. Well, is there nothing you can do? God has arranged for something that each one can do. But still they might say, "I am poor; I cannot afford it." But they are free! postage paid! So there is absolutely no ground left at all for objection.

I am convinced that all who love the Truth, who love Him, and who love the brethren, will have a chance of showing their loyalty to God, and that He will give us all a chance. They are wonderful chances, too. And I am so pleased to see that many of God's people are rejoicing in the privilege of showing forth His praises. Never mind if it is not customary to go about giving out literature. Never mind if it is not popular to give out religious literature. We have a message and work, and this is our way of preaching. It is the only way that some of us have. Shall we neglect it because other people do not go about it that way? No! All the more reason why we should do it.

I trust that all God's people are being greatly refreshed as they are seeking to lay down their lives in the Master's service. There is a great blessing for us. You are getting your share, and I am getting my share. I do not think there is anybody happier in the world than myself. The brethren often say to me, "So and so has done you up pretty roughly, Brother Russell." Ah! brother, but the Lord does me up well!

Harvest Work Report

BROTHER SHEARN, in giving a report of the Harvest work in Great Britain, reminded the friends of the necessity for haste in these latter days. He used as an example our Lord's life, calling attention to the fact that, at the tender age of twelve years, He was found engaged in His "Father's business." Having learned, most probably from His mother, something of His special mission, He desired to be informed of its details at the earliest possible moment. We read of His more formal entry upon His "Father's business" a little later on, the record stating that He "began to be about thirty years of age" -- not a day or an hour late -- when He came to Jordan to demonstrate there the purpose of His life, His "Father's business." Still a little later, when speaking to His followers, He said that "no man having put his hand to the plough and turning back is fit for the Kingdom of Heaven." Singleness of purpose and resolute determination to carry out that purpose is essential.

The Lord, having sent His disciples to preach the Kingdom, later on appointed other seventy, and sent them two by two into every city and place whither He Himself should come. Saying, "The Harvest truly is great, and the laborers few, pray ye, therefore, the Lord of the Harvest that He send forth laborers into His Harvest." "Go your ways, carry neither purse nor scrip, nor shoes, and salute no man by the way." The King's business required haste. If this was true when applied to the Jewish Harvest, surely it is equally true today -- "The King's business requires haste."

In giving a few facts and figures relative to the Harvest work in this country, I think it only right and proper to commence with the report of the Society's work as recorded in the London Office. I am glad to say this has been another year of progress in nearly all directions.

OUTPUT OF VOLUMES.

		Weekly average
Total output for 1911.....	46,654	897
Total output for 1912.....	78,992	1,519
Nine months during 1913.....	71,329	1,854

(These figures do not include the magazine edition.) The output of Vol. I alone is now 1,422 weekly. Australia, in nine months during 1913, 22,090. Number of Colporteurs in Great Britain, 93.

VOLUNTEER MATTER -- "PEOPLE'S PULPIT."

1911.....6,400,000
1912.....5,000,000
1913 (3 months only).....2,218,000

DISTRIBUTION OF "EVERYBODY'S PAPER."

(Indicating the growth of public work in Great Britain.)

1912.....3,500,000
1913 (9 months only).....4,900,000

EVANGELICAL WORK.

As an example of the evangelical work being done, let me mention that on the Tyneside there have been fourteen series of "Class Extension" meetings; 350,500 "Everybody's Papers" have been distributed; 842 "Studies in the Scriptures" have either been loaned or sold; 3,174 people have attended the meetings, an average of 42 strangers at each meeting. Nine Study Classes have been formed, with an average attendance of 18.

ONE OR TWO SPECIAL ITEMS.

It is probably known to most of you that the Glasgow Church has undertaken, and partially completed, a distribution of free literature to all the farms and isolated homesteads in Scotland -- an undertaking of no small magnitude. The friends in Ireland are doing a similar work, though on a smaller scale.

In Wales, a witness has been carried on by Bro. W. Williams, which is of rather an unusual character. Following the custom of that country, the meetings have been held in the open air, and crowds have attended night after night.

The friends of the London Churches, viz.: Forest Gate, and Lancaster Gate, have of late extended their parishes and joined hands with the smaller Classes on the East and South Coasts of Europe, with the object of undertaking the various features of Harvest Work conjointly. By these means it is hoped that every town and village in these two areas will be Volunteered this year, and many Class Extension meetings held. This plan is spreading over other parts of England and Scotland, and bids fair to be an effective means of extending the witness of the Kingdom.

The work, in nearly all centers, shows considerable growth during the past two years, more particularly perhaps at Lancaster Gate, Forest Gate, and Glasgow. For instance, the Lancaster Gate Church reports for the past twelve months as follows:

CLASS EXTENSION.

Forty-one series, or a total of 240 meetings, with an average attendance of 40 persons. The copies of "Everybody's Papers" distributed totaled 947,000. As a result of this work, 24 Classes for study have been formed, and eight existing Classes largely increased. In addition to this the brethren have co-operated with other Churches in 20 towns, supplying Speakers and helping with the Volunteering.

VOLUNTEERING.

The Volunteers have distributed 480,000 Tracts during the past nine months, and the inquiries received as a result have been very satisfactory.

BOOK-LOANING.

A total of 5,845 volumes have been loaned in the twelve months, and 634 sales effected.

COLPORTEURING.

The sale of volumes by the friends, during their spare time, reached a total of 1,500 for the year.

Seeing, dear friends, that the opportunity for work is likely to be restricted to a few short months, and that there is still much to be done, let me urge you to be active, ever remembering that the King's business requires haste!

Love Feast
Monday Evening, 6:30
Discourse by Pastor Russell

AT the conclusion of this Convention I am thinking, as I presume you are all thinking, about how the future will be, where we shall convene next. These precious promises that are ours, so wonderful, by these we go on with good courage hoping for that great Convention mentioned by St. Paul in the 12th chapter of his letter to the Hebrews, "the general assembly of the Church of the first-born ones whose names are written in heaven." All these little conventions we are having at the present time, here and elsewhere, are merely foretastes, but small foretastes, of the riches of God's grace and the wonderful blessing He has in store for His people, this thing of which we are informed that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, but hath been revealed to us by the spirit." He has caused us to sit together in heavenly places in Christ Jesus. While we are still in the flesh we have indeed the weaknesses and difficulties of this present time. Ah, what will it be to be there; and while we are thinking of that life beyond the veil, and while trusting it will be our turn to pass over before very long, naturally and properly we will have in mind what are the special qualifications, how shall we make our calling and election sure? This is a matter in which God does the nominating and then the individuals nominated are called upon to do their own electing. This is a strange procedure, nothing like it anywhere else but in God's plan alone. But the very fact that He has nominated us and called us, the very fact that He has given to us a knowledge of His arrangements and the invitation and drawing influence, all this tells us, as His Word assures us, that it is possible for us to make our calling and election sure. He has not called us in vain to something which is impossible for us to attain, set before us a tempting high calling and bidden us hope and strive for it and then find in the end that it was not possible for us to obtain at all. We do know indeed that God set something before the Jewish nation in that He gave them certain promises and gave them the law and knew they could not keep the law, but He was merely making types of them; we see, too, they got a blessing through the endeavor; but He has assured us that the better promises and the better sacrifices have now been provided and the better Mediator has already been arranged and He is inviting us to be joint heirs with Himself in the bringing to pass of this new and better Covenant, the Law Covenant, which is to bless the whole world of mankind. Our part in this is plain; we see Jesus and what He underwent, we see His sacrifice on our behalf, and on behalf of the sins of the world, and we behold after His sacrifice a book of remembrance of life everlasting has been opened; the Scriptures declare He not only brought life but immortality to light through His message. The immortality offer is exclusively confined to those who are associates with Him and will now suffer with Him that they may, as a result of their faith manifested in the sufferings, be counted worthy to reign with Him in the glorious Kingdom that will bless mankind. These things are set before us and He assures us that He who hath begun the good work and has been directing the sacrificing thus effected is able to finish it, and if we are properly in line with Him and our Consecration has been fully and truly made. He, the great High Priest, stands surety for us. If we do these things we shall have the great blessing of joint heirship with Him. Now what are the things that are before us; how many ways are there put before us in the Bible; how many different viewpoints are used by way of giving us this view from one standpoint and that view from another standpoint; how are we encouraged to see what God expects of us? Sometimes it is called sacrifices; at another time it is called fruit-bearing and we are said to bear much fruit. There, that is the very thing the Father is looking for, and with the giving of

these different pictures we see that fruit-bearing is connected with cross-bearing; whoever has the sacrificing condition of heart becomes, as a matter of fact, a fruit-bearer and will attain this much fruit from the stem of sacrifice. We see it in the Master, that He bore much fruit, the fruitage of meekness, gentleness, patience, love, etc., the fruits of the spirit and what God is looking for in us, and we see that this led Him to sacrifice. It was in connection with this, then, that His sacrifice took place, that when He was reviled He reviled not again, when He was mistreated He did not mistreat in return, but in everything sought to do the Father's will. Now let us look at the matter from another standpoint, thus: that you and I should not only sacrifice and bear much fruit, but another picture is that we should be like unto our Father in heaven. But, you say, Brother Russell, we do not know much about the Father in heaven. Yes, dear brother, the Bible shows us that the Father has revealed Himself in the Son, that in the Son we see the best possible expression of the Heavenly Father and so the Apostle also says that we should be like unto the Lord Jesus Christ and he says that this is God's foreordination, this is what God foreordained, namely, that He would have a Church, the Bride of Christ, to be conformed to the likeness of God's dear Son with Himself. If you and I wish to be members of the Bride of Christ then we must copy Christ and His characteristics in our hearts. Impossible! We can never attain to perfection of thought in the flesh! In the heart you can be thoroughly loyal no matter how imperfect you may be in the flesh. You may be bound hand and foot, under restraint, and cannot do what you would in your mortal body, but you can do what you please in your mind and praise God in your heart no matter if you were bound in body. The same thought prevails in respect to the bondage of weakness and imperfection that are of the flesh, these may hinder us from doing all that we would do, but they do not hinder us from willing all that we will; in our hearts we are copies of the Lord Jesus Christ. As the Apostle says, "Let (that is, permit) this same mind to be in you which was also in Christ Jesus." Well now, you say, does the Apostle say "permit," do we not have to get it? The Lord is willing to give that mind or disposition and it is for us to follow the leadings of the Lord and the arrangements He has made that we may obtain this spirit, mind or disposition of the Master; the first thing is for us ourselves to make a full surrender, a consecration, that God may then come in and, having a right to all within, He may work in us to will and to do of His good pleasure, for, says the Apostle, "we are His workmanship;" He is working in us; what a wonderful thought, that the great God who made heaven and the earth, whose power was exercised through the Savior in all that work, creating the heavens and the earth and all the creatures on the earth and all the angelic creatures also that this same God is now again working through Christ and again perfecting another creative work and this work which He is now perfecting is the work of the New Creation, the most wonderful creation of all God's creation. How wonderful He is, that He should begin by taking poor creatures and working in them, setting before them the light and truth and opportunities and if they respond then He begins to work in them through the promises and leadings and all the experiences of life, for "all things are working together for good to those who love God, to the called according to His purpose." Are we called according to God's purpose? Surely. Have you responded to the call? Yes. If we can answer that, then the next question is, are we allowing God to work in us, are we allowing Him to work in us to will and to do? He will not work in us contrary to our will but seems to say, "No, no compulsion here, in the class I am seeking for, there must be no compulsion. I am here to give them the opportunity and to show them what is possible; they must all be sacrifices, willingly and joyfully." So it was with the Master, "for the joy set before Him" He endured all these experiences; so it must be with His foot-step followers. We must forsake all else for the joy set before us and, as expressed in the Psalm when speaking of the Church under the symbol of a Bride, "forget also thine own people and thy father's house, so shall the King greatly desire thy beauty for He is thy Lord and

worship thou Him." You know who our father's house is, all the world are our father's house; all are our brothers according to the flesh through father Adam. We have been taken out from our father's house. We have heard the invitation to become the Bride of God's Son and, like Rebecca, we have said good-bye; we are not going for your injury but to marry Isaac through whom all the blessings are coming. We are not in any sense speaking evil of the work or thinking hurt of the world.... We are going to be joint heirs with our Savior in an inheritance incorruptible and that fadeth not away reserved -- is it reserved? It is reserved. Can we have it now? Not until the time. It is reserved in heaven for you -- who? you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. What a precious thought, that we are not keeping ourselves; the Lord is my keeper, I shall not fear and I shall not want, for He will guide me still. What He expects of you and me is that we shall love the Shepherd and trust the Shepherd's voice, not hearkening to any except His voice. We cannot be His sheep unless we follow Him. "My sheep hear My voice and they follow Me, a stranger will they not follow." They do not recognize the voice of a stranger. They ascertain and perceive that it is a stranger's voice. So you and I have become of the Lord's flock and He has brought us forth, so far leading us on and has all these blessings for us. Our place is to follow, not to seek to lead, to take His place, not to run without His guidance, to go before Him, but to follow after Him. I believe this is a very important matter for us that in all our ways we should acknowledge Him. I am trying myself to realize this more and more. Every person who has a strong impulse has a tendency to go ahead and do something for himself or herself and to forget to say, is this just the Lord's way and is this what the Lord would have done, am I sure He has intended this? No matter how small the affair, or the home or family or of the Church or our own personal affair, or our temporal affairs, in all thy ways acknowledge Him and He will give thee the desires of thine heart. We have the good desire, we are desiring to please the Lord and the Truth; remembering the danger, we are enabled to acknowledge Him, we are enabled to look constantly, earnestly, watchfully, to see which way He is leading and which way His promises direct. I have found some of the Lord's people at times feeling downcast saying, this has happened to me, everything seems to be going wrong. Well, I say, may be that is the Lord's providence for you; don't forget that He is leading you; whatever the way the Lord is leading you must be a good way, and if it is not so bright and cheerful as you hoped for, perhaps He sees you need a little cloud and difficulty and sees some part of your character that needs to be prepared better. Therefore, let us have this, not only the faith in God and the courage to follow, but the implicit trust that learns more and more as the days go by to watch for His leading and Word. I find myself -- and I presume it is true of others, there is no way we can tell the mind of others than in our own experiences -- I find myself frequently forgetting to look that matter up and see what the Lord said about it, and if I catch myself in that way going about without watching the Master's leading, I bring myself back again, that is, the New Creature brings back the mind of the Old Creature and says, Study this lesson in this way and see how it is. We are all thus being developed by the hand of our dear Savior and under the providential grace that our Heavenly Father has arranged for us because He is not using His individual power with merely you and me, but He has made general broad lines covering all His sheep so that all His sheep are being dealt with and all of our needs are wisely provided for long in advance; He knows what we need and in all the experiences of life faith can firmly trust Him, come what may. But it is easier to sing that than it is to have the trusting faith when the trials and difficulties are around us. All the more we need to "repeat the story o'er and o'er of grace so full and free" and to remember how wonderfully God has put these promises in His Word, and how rich they are, how much encouragement there is in them, and while we are in that attitude of heart surely we will be near to the Lord and proportionately afar off from the spirit of the world -- and so

we wish to be -- more and more separate from the world. We have indeed earthly duties; we do not wish to shirk any proper responsibility but to do in all things that which would be right and just and sensible, and we believe this is the will of the Father. We wish to redeem the time for the Lord's cause and our own building up in the most holy faith and this should be our constant endeavor, redeeming the time, sparing nothing in the protection of the New Creature, but not the Old Creature; we want to let him starve out a little better than we, as New Creatures, may get fatter in proportion as the Old Creature is not too well cared for and fed and pampered to. The Old Creature is to perish and in proportion as the New Creature prevails the Old Man perishes; the two have contrary interests and our interests are the spiritual and heavenly and to these we are to look. We are not in much danger of being too hard on ourselves -- there may be some indeed, but not many. We will find we are inclined to look out for self and the interests of the body, the cravings and desires; all this constitutes a part of the...that we shall put these down. The Lord is not looking, verily, for babes but is looking for strong characters. He has a glorious Kingdom to establish, and He does not want a single weakling on the throne. Why, on the throne of Great Britain you always want and expect a noble, strong character, even although the kings have not the same power they used to have. We would not like a weak character there, so God is preparing a great kingdom over all the world. He has the strongest of all characters as the Head of the Church and now he is looking for strong characters showing their loyalty to Him and firmness by the things they are willing to do and endure and the sacrifice they are ready to make in the interests of the Lord and His cause, in the interests of the principles of righteousness and truth and He is finding them, for hundreds of years He has been finding this class, and if you and I have the right view on the matter He has almost finished the matter of selecting a few more grains of wheat to be gathered into the garner, we do not know how many, it is not for us to say it is completed, it is done, but it is for us to labor so long as the door stands open, to thrust in the sickle of truth and bring as many as possible to a knowledge of the Lord; but so far as we can understand a very little time will finish all this work of gathering the first-fruits of His creatures, the Kingdom class, and then the glorious change and we shall be like Him and see Him as He is and share His glory. All this before the great convention, all this before you are ready to go to the great convention. I sometimes think, dearly beloved, we need to give fresh heed to the preparation; the nearer the wedding comes the more the proposed bride makes ready, the more careful she is of the garments for the occasion and every little thing is fixed up in readiness and everything arranged, not a thing to be left to the last moment -- I never was a bride, of course, and cannot say experimentally, but I can well imagine how the sisters would feel on such an occasion. How much more careful we should be; is there anything in your character which needs straightening out; is there a spot or wrinkle or any such thing? You remember what the Apostle said, that we should be without spot or wrinkle or any such thing. Oh, how careful. Well, it is a great wedding; there never was a wedding like this one and never will be another; it is the wedding of all weddings, the marriage of the Lamb, and His wife is to make herself ready; that is the reason why you and I need to feel more and more that there is nothing in the world so important as this preparation, that we should have our robes in the right condition and help each other to have our robes in the right condition; how careful we should feel for all those who are hoping, with us, to enter in and how careful for ourselves. If there be wrinkles, and that is not so serious a matter as a spot, a spot representing a real sin which needs the precious blood to take it out, nothing but the precious blood would take away; no spot can be removed except by the blood of Christ which taketh away the sin of the world, which cleanseth us. How else could we have the garments pure and white if the blood did not keep us clean, if we could not go always to the throne of Heavenly Grace to obtain mercy and reconciliation to the Lord? What a merciful

provision the Lord has made. Coming down to the wrinkle, I do not know what it would be, an indication that even with all the purity of the robe, though pure and white, there is something which has disordered and disarranged the robe a little; we want all the wrinkles out and, as I say, a bride, coming near to the time of marriage, how careful she is, brings to us the thought of the Bride of Christ and how careful we should be that there be no wrinkle or spot, so that when we are presented to our glorious Bridegroom He will be fully appreciative of us; and this is not all, but after receiving us Himself He promises to introduce us to the Father with exceeding joy. Oh I do not know what that means, the exceeding joy, more than any joy that you ever had an idea of; probably much beyond anything within the power of your imagination, without spot, blameless before His presence; think of that, my dear brethren, blameless in the presence of the Almighty God. This is the proposition of our Savior and Bridegroom. Truly we have a Savior and a great one.

And now we will close this convention and go to our homes with a song in -- a song in our mouths? Yes, and a song in our hearts. As the Scriptures say, making melody in our hearts towards the Lord. Sometimes we cannot do much for the Lord but our hearts can be thankful and appreciative. We are all the time receiving, even the... we receive in His service. We must thank Him for them because they are the grandest things in all our lives. So then, carry a message from myself to all the dear ones in all the different homes that are here represented, not only in London, but those beyond in outside towns and cities. Please carry my love to all the dear ones; tell them I will be glad if they will journey with me in their minds during the coming weeks; it will be without dust or toil and difficulties and it will be cheap and they can have fellowship all the way along, and as they will think of the good tidings going out and the gathering of the Lord's people let them rejoice together that our hearts may be glad in the Lord and His wonderful arrangement. Now we are about to have a love feast; a love feast is not merely a literal feast of bread that will be eaten; that is indeed a trifle, as you speak of the matter here. The literal feast of bread is a symbol. Away back in the days of the Apostles we read they journeyed in prayer and praise and in breaking of bread from house to house. Some of our dear Christian friends have misunderstood this and keep the Lord's supper every day, but not so, the Lord's supper was an annual celebration, but this breaking of bread was merely having fellowship together. Brother Wesley seemed to get that thought and the Methodist brethren used to have Love Feasts, but I do not know whether they have them now; probably they are a little too aristocratic; Love Feasts are not fashionable nowadays. We will break off a little piece of bread and then in our hearts we will be fellowshiping with each other, partaking of the one body, not celebrating the Communion Supper, not celebrating the Lord's death, but celebrating the fact that we are all members together of the one loaf and are having a joyful feast of the Lord's blessings; we are happy in the Lord. May these thoughts, then, be with us as we partake and thus not only will we have a literal feast of bread as a token of the blessing of the Lord and the spiritual food and the fellowship together in the breaking of the food, but we will have the privilege of having a handshake and we will have all who were speakers on this platform during the convention to be arrayed here in front and have them stand behind the rail and all the Elders of the congregation with them; we would like to have the elders of all the classes everywhere but it would be impossible and the good intention is here; in any case those who have spoken on the platform will represent all the congregation if you please. Then it seems right to ask all the elders of the London Congregation to participate because in a general way they represent the convention home here. I am sure you will have a good time of fellowship. In the meantime we will have some praise, singing, making melody in our hearts and with our voices to the best of our ability and if we cannot sing very much and make what we call classical music we can at least do what the Psalmist David

said and "make a joyful noise unto the Lord." I have the thought that God is very pleased with the joyful noise of His people rendered in a spirit of praise and thanksgiving, more than a paid choir of those who may not have any real interest in the matter which they are singing.



GLASGOW CONVENTION

AUGUST 23-25, 1913

WELCOME BY BROTHER A. KIRKWOOD ON BEHALF OF THE GLASGOW CHURCH

I AM very glad to be with you on this occasion, dear brethren, and to have the privilege of extending to you in the name of the Glasgow Church a hearty welcome. We in Glasgow have received many favors from the Lord's 'lands; the privilege of having an annual convention for so many years is not the least of these favors. We appreciate the honor conferred upon us in having so many of the Lord's dear children here. We welcome you because of what you are, and because of who you are. We realize that you represent the very best people in all the various localities from which you have come: not, indeed, that you are so by nature (for we all know how defective our earthen vessels are), but because you are the Lord's choice. Those whom the Lord honors, we honor. He has called you with a high and holy calling, and begotten you as His children. He has made you His heirs, and joint-heirs with Jesus Christ our Lord. We desire you to make yourselves thoroughly at home, and to take advantage of all the means of grace which the Lord has provided for our refreshing and strengthening at this time.

The subject of my address is

HOPE.

How important hope is in the Christian! Our peace of mind depends upon our hope. Hope inspires us and gives us the energy necessary to enable us to come off more than conquerors. We all fervently say "Amen" to the Apostle's prayer, that the God of hope might fill us with all joy and peace in believing, that we might abound in hope through the energy of the holy spirit. Dear brethren, we desire to emphasize that we, being in the last days, should specially abound in joy and hope. In about a year our glorious expectation shall reach fruition. Contrast our experiences with the experiences of God's people living in former times. Think, for instance, of those who lived during the Dark Ages, when Papacy was permitted to wear out the saints of the Most High. It must have seemed to them that the Lord delayed His coming; they must often have cried "How long, O Lord, how long!" Their condition was expressed by the prophet: "O thou afflicted, and tossed with the tempest!" But how different are our experiences. The time of waiting is over and the cry is gone forth: "Behold the bridegroom," and we have hastened out to meet him. "Our Lord has come to take us home, O hail happy day." The church is no longer afflicted and tossed with the tempest. The

stormy voyage upon which it embarked so many centuries ago is now nearing its end; and in the dawning light of the new dispensation we perceive our haven of rest. Dear brethren, if there ever was to be a time when God's people would have reason to exercise hope, surely that time has come.

Hope is eternal. God's creatures have ever had to exercise hope in Him, and always will require to do so, as the Apostle Paul says: "Now abideth faith, hope and love." The necessity for hope is specially emphasized (luring this time of the permission of evil. Men instinctively look for a better condition of things, and thus "Hope springs eternal in the human breast." In this we see the merciful provision of our all-wise Creator, that mankind may be able to endure the present distress. With everything against them they still go on, buoyed up with the hope of a better condition further on. In the mad rush for wealth, millions sink under, but yet other millions immediately take their places. In the desperate struggle for fame 999 out of every thousand fail, while the one who succeeds is willing to admit that "the game is not worth the candle;" and yet another thousand are willing to step in and make a bid for fame. It is the same in the quest of pleasure: all who pursue it admit that "Pleasures are like poppies spread, you seize the flower, its bloom is (lead; or like the snowflake on the river, one moment white, then melts forever." Human pleasures are like Dead Sea fruit which outwardly appear beautiful, yet within is but dust and ashes. Yet with fresh zeal and enthusiasm each generation comes and goes with a light step on the same old well-beaten paths.

This natural principle of hope is especially dominant in youth, and we are glad to see it. We like to see youth stand on the threshold of life; to note the bright smile and the light in the eyes, the confident air of expectancy. Full of hope, full of zeal, full of enthusiasm, they are oblivious to all that may tell of departed hopes, of wasted lives. We are glad that this is so, dear brethren. Perhaps the saddest expression we can think of are the words "No hope!" When the doctor turns away from the bedside and utters it, O what despair is depicted on the faces of the other members of the household! How glad we are that to the poor sufferer it often comes as a message of relief, when the weary heart and throbbing brain long for rest. The other day I saw "Dante's Inferno" advertised to be on view in a picture house. The thought occurred to me that possibly the worst feature in that blasphemous production are the words that the poet imagines to be written over the entrance to Inferno: "Abandon hope all ye who enter here!" But how diametrically opposed this is to God's character. When He sentenced His creatures to the just penalty of death did He not arrange that hope should buoy them up even in the midst of the incidental pain, sorrow and crying? How glad we are to know that while the whole creation is subject to frailty, it was nevertheless subject in hope of ultimate deliverance. Thus important, dear brethren, is this quality of hope in the world. Someone has said it is the mainspring that keeps all the wheels a going; and so it is in the Christian life. Hope is no less important to us; it is our mainspring too, it is that which will enable us to keep all the wheels of our new life working. We sometimes feel depressed in spirit, as if our courage had failed us. What is the matter? Simply this, dear brethren, that our mainspring has run down, and all we require to do is to wind up the mainspring of our hope by having resort to the precious promises of God's Holy Word, and then everything will be right. Our joy will return; our peace of mind and rest of heart, our courage and zeal, will all be well if we but take heed to our hope. We never need to be depressed in spirit. We never need to be run down. We, as God's people, have a mainspring that will stand all the winding that we can give it. How different our position is from that of the world! Well might the world have fits of depression, whose hopes are based upon nothing more than their feelings or vague fancies and guesses. Well might they lose heart as one by one these things upon which they have set their hopes begin to fail, as the bright vision they have had before

their minds for so long in their toilsome march through the wilderness, proves to be nothing but a mirage of the desert. Not so with nix Our hopes are not built upon false guesses or vague fancies. Our hope, as the hymn has it, is built upon a sure foundation -- on nothing less than Jesus' blood and righteousness and all the promises of God's Holy Word, which are "Yea and amen in Christ Jesus." The things that we have set our heart upon will not prove to be a mirage of the desert. We are seeking for those treasures which moth will not corrupt, and where thieves will not break through nor steal. We are setting our hearts and our hopes upon an inheritance incorruptible, undefiled, and that fadeth not away. We never need to be depressed, dear brethren, although sometimes the condition into which we get is this: On the one hand we recognize the worthlessness of earthly hopes; we recognize "How vain is all beneath the skies, how transient every earthly bliss!" and we can find no longer pleasure in them. On the other hand we some-times fail to take a firm hold of our new hope, and are in danger of being left without a mainspring at all, and of being, as the Apostle Paul suggests, "Of all men most miserable." There is a danger on the one hand of our giving up our old hopes, which we see now to be merely the playthings of our childhood, sources from which we in our maturity cannot any longer derive our joy and pleasure in life, and on the other hand of our not grasping with a sufficiently firm hold our new hopes. Instead of gazing at the bright prospect before us, inspired by the heavenly promises of God's Word concerning our heavenly hopes, we sometimes stand and gaze on the darkening prospect that confronts us when viewing matters from the earthly standpoint. Now, dear brethren, we want to get into that attitude suggested by the hymn:

*"Look not at the things beside thee;
Those behind thee have no worth;
Let the glorious hope before thee
Fill thy heart with rapturous mirth."*

We might now ask ourselves, What is our hope? We are gathered together here in convention, dear brethren, almost solely because we have a hope; because we are called in one hope of our calling. We have left the world with its hopes, aims, desires and ambitions, and, as pilgrims, we have set our faces Zionwards. Let us ask ourselves then, in the words of the hymn: "Tell us pilgrims what you hope for?" It would take us too long to go into the details concerning our hopes. They are built upon all the exceeding great and precious promises of God's Holy Word, and there are about 3,000 of them. If we endeavored to tell all about our hopes we would require to go over every one of these promises, but asking what we hope for in a general way, what would be our answer? We answer that our hope is twofold; namely, that we have hope for the present, and hope for the future. What do we hope for regarding the present? When we were in the world our hopes were centered on the things of the world: wealth, health, fame, prosperity and ease, but we do not now hope for these things, for we know that the Lord did not promise them. Our hope now is that, having committed our way unto the Lord, He will direct our paths, and that our experiences will be the very best possible for us, that all things will work together for our good and prepare us for our future grand and glorious inheritance. "God will guide us by His counsel and afterwards receive us to glory." "Goodness and mercy shall follow us all the days of our life and we will dwell in the house of the Lord forever." What more could we desire than that Divine wisdom should map out our present course in life, and that almighty power should be protecting us day by day? What more could we hope for than that infinite love should be caring for us; that the love of our heavenly

Father will not permit anything to come to us but what would be for our highest good? Truly we can say :

*"O child of God, O glory's heir
How rich a lot is thine!"*

What do we hope for concerning the future? Our hope in that respect is that we have almost reached the end of the journey.

*"Another year, or more, or less
And we have crossed the wilderness.
Finished the toil, the rest begun,
The battle fought, the conquest won."*

You remember how beautifully it is put in Bunyan's Pilgrim's Progress, that after Christian had gone through all the different experiences of the pilgrim's progress, he came to the end of the way and encamped by the brink of the river. Just beyond, on the other side, he could see the towers and palaces of the Celestial City, and the children of God passing over the river one by one and being received at the Celestial Gate. Dear brethren, that is our position today. Living in the time when "Blessed are the dead who die in the Lord from henceforth," we have encamped, so to speak, on the brink of the river, and one by one we see our brethren taken from us and crossing over to the heavenly condition. Soon, we realize, all will have crossed, and soon we will have crossed. And what then! "Sown in corruption, raised in incorruption; sown in weakness, raised in power. Sown in dishonor, raised in glory; sown a natural body, raised a spiritual body." This mortal shall have put on immortality, changed in a moment in the twinkling of an eye at the last trump. Received up to be forever with the Lord. Oh what a hope!

I have been struck with the expectation that seems prevalent amongst Christians in general with respect to the Lord's near Advent. Many who will not accept present truth nevertheless think of the time when they believe they shall be "caught up" to meet the Lord in the air. Their whole life seems to be taken up with that prospect. The thought has come to me, am I anticipating my meeting the Lord with the same enthusiastic expectation? We read: "To him that overcometh will I give a white stone, and on the stone a new name written which no man knoweth save he that receiveth it." The invitation seems to be that, to everyone that overcomes our Lord will make a special personal compact of friendship -- "No man knoweth save he that receiveth it." When the ancient Greeks desired to complete a special bond of friendship, a pebble was divided in halves, and each of the contracting parties wrote his name on one-half of the pebble, and then the pieces were interchanged. Thus a special bond of union was made. The Lord in using this illustration would have us realize that he does not love us en masse, so to speak, but that He loves us each individually, entering personally into a special bond of friendship. And when the time comes for us to cross the river, it will be the Lord who will receive us. You may have heard the story of the old Christian woman who was one day standing by her cottage door, enjoying the warm genial rays of the sun. She looked so happy that a passing friend remarked upon it, and asked her to explain. She replied: " Why should I not be happy? Here I have a whole sun all to myself I" It seemed to her as if the sun was shining directly for her benefit.

Is there anything else we hope for? Yes, we hope further that we shall be ushered into the general assembly and church of the firstborns.

There is, perhaps, in the strains of our pleasure a little monotone of sadness, because we are all undergoing chastening experiences, and "no chastening for the present seemeth to be joyous but grievous." When talking over the truth one with another we feel how incapable we are of grasping all the plan of God. We feel, also, that our powers of expression are not adequate to the task of telling forth our appreciation of the Lord and of His work, but how different it will be when we gathered in the general assembly of the firstborns! Then there will be joy without alloy, and we shall have perfect intellects to grasp all the lengths and breadths and heights and depths of God's Word, and not only so, but we shall have perfect powers of expression -- better than a thousand tongues to sing our great Redeemer's praise. We hope to be introduced to all the brethren who have already passed beyond, and to renew old acquaintances and cement new friendships. There will be the Apostles Peter, James, John and Paul, and all the early Christians -- all those who lived during Papal Rome's persecutions, and those who passed through the stormy times of the Reformation, right up to our own day. Oh, sweet will that meeting be! This then is another feature of our hope, not only that we shall meet the Lord in the air, but also that we shall be joined in a personal union with all those of like precious faith who overcame by the Lord's grace and favor.

What other feature of the bright prospect will we refer to? This: We hope to be presented to the Father! "Blessed are the pure in heart, for they shall see God." We shall be presented before the presence of His glory with exceeding joy, and faultless. How glad we are, dear brethren, that we have such clear ideas respecting our heavenly Father's personality. The "Trinitarian" theory no longer confuses us we now know that there is but one God the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things. And how glad, too, we are that we have a proper appreciation of our Father's character, that we have not this thought expressed by the little girl who said that when she got to Heaven, she would hide behind Jesus so that God would not see her. No, indeed, we realize that our God is the fountain of love, the deep sweet well of love. It is in the presence of such a God as this that we are looking forward to being ushered. In immediate personal contact with that mighty being who "comprehended the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance;" who "measured the waters of the sea in the hollow of His hand." And, dear brethren, we shall be presented before His presence faultless. When I think of that text I always have in mind a little poem given in the sixth volume of "Studies." The writer of the poem has been inspired with the thought of the grandeur of being presented faultless before the presence of God's glory. She thinks of her own condition by nature as a child of wrath even as others. She thinks of the horrible pit and miry clay in which she once lay, and she wonders at the thought of being presented faultless before the presence of the Lord's glory. She expresses herself thus:

*Faultless in His glory's presence!
All the soul within me stirred,
All my heart reached up to heaven
At the wonder of that word.
Able to present me faultless:
Lord, forgive my doubt, I cried;
Thou didst once, to loving doubt, show
Hands and feet and riven side.
O! for me build up some ladder,
Bright with golden round on round,
That my hope this thought may compass,
Reaching faith's high vantage ground!
Praying thus, behold, my ladder,
Reaching unto perfect day,
Grew from out a simple story
Dropped by some one in the way.*

You remember how she got the illustration? It was in tree story of the Queen who, one day when traveling through her domains, came across a paper mill where they were making the vilest of rags into the whitest of paper. As the queen looked at the rags and wondered whatever could be done with them, the master of the mill told her that he was about to make them into the purest of white paper. Later the queen received a present from the mill owner of some paper -- "Fold on fold of fairest texture" made from the rags she had seen, and on each sheet her name was written in letters of gold. This gave the sister the thought she wanted. She saw how it was possible for God to make her white, though now red with sin, and to present her faultless before the presence of His glory with exceeding joy. You remember how the poem concludes :

*O what wondrous visions wrapped me!
Heaven's gates seemed opened wide,
Even I stood clear and faultless,
By my dear Redeemer's side.
Faultless in His glory's presence!
Faultless in that dazzling light!
Christ's own love, majestic, tender,
Made my crimson snowy white!*

This, dear brethren, is another feature of our hope. Not only that we shall meet the Lord in the air and be forever with Him; not only that we shall be received into the general assembly and church of the firstborns, but that we shall be presented faultless before the presence of God's glory. "Blessed are the pure in heart for they shall see God!"

Is this the end of our hope? To many Christians who have not the light of present truth, this is the end of their hope; they can think of nothing more, but with us, dear brethren, how different it is! We know that we are called to be a "kind of firstfruits" unto God of His creatures, and that there will be the after-fruits. We are called to be the "Church of the firstborns," there will therefore be afterborns. We are called to be "kings and priests" unto God, and to reign on earth for a thousand years to

accomplish a work in connection with those after-fruits, or after-borns. We are called as the seed of Abraham to bless all the families of the earth. We are called to be the sons of God, and the whole creation, groaning and travailing in pain together until now, are waiting for our manifestation. Another part of our hope is that the first thousand years of our new lives will be engaged in the work of blessing all the families of the earth, lifting tip the groaning creation step by step to perfection, that they may attain to the glorious liberty of the children of God. Will that not be a grand and glorious work? Grander than the thought we once had of sitting on a cloud playing a harp. We have work before us! We are called for a purpose!

Just think of the pleasure you get when you give a penny to some beggar on the street, and you see the tear glistening in his eye, the evidence of the feelings of gratitude welling up in his heart. With the lump rising in your throat how you long for the means and the power to bless all the poor beggars. And, dear brethren, we will have the privilege not only of blessing all these with the necessaries of life, but of blessing all mankind, rich and poor, with life itself, destroying death and reigning until:

*There will be no hopeless sadness,
In the new earth's golden years,
Blissful years replete with gladness,
"God shall wipe away all tears."
No more widowed hearts repining,
No more hungry, homeless souls,
When the earth shall bloom as Eden
And the "Prince of Peace" controls.*

But our hope extends even beyond this. After all this work of blessing is accomplished, we shall not then step down and take our place with the world. No, our hope is, as based upon the apostle's words, that in the "Ages of glory to come" God will show the exceeding riches of His grace in His kindness towards us. Our hope, therefore, compasses not only time, but reaches into eternity! Throughout the everlasting future God will show exceeding riches of His grace in His kindness towards us. Our minds can go no farther than that. We can merely surmise what the glory will be when we see the evidence of the immensity of God's creation. We know that the Lord Jesus was used of the Father as His chief agent in the creation of all the things that were made, and we recognize that our Lord, since He has been exalted to the Father's right hand, will occupy a no less important position throughout the everlasting future. We are called to sit with Him on His throne as His bride and joint-heir. Is that not a glorious hope? Should we ever be downhearted, dear brethren, and especially when we realize that we are perhaps within a year of the full fruition of these glorious hopes? Should we ever go with shoulders bent and downcast eyes, mourning all the day? Never, if we kept our hope freshly in mind, but alas! we are not always in that proper attitude of mind. On some occasions when I have been working in the garden, my shoulders bent and intent upon nothing but what I was doing, someone has come out of the house and said: "See! what a lovely sun-set!" I would leave off digging and look at the sunset. Oh What a picture! It is beyond the powers of any artist to paint. All the different hues of the rainbow were there, lading away into the deep blue of the sky overhead, and with all the streamers of light radiating from the center, it just looked like the gate of glory. everything was for-gotten; I was lifted up above the things of sense and time and translated into a different atmosphere. So it should be with us in our everyday

work; let us look up and allow the bright prospect of the future flood our life, and shine forth from our countenance.. "Let the glorious hope before us fill our heart with rapturous mirth:" But perhaps the question comes in here, That is all very well, but how is it possible for us to always have our hopes so bright and clear; we are tempted ever so often to look at the things that are beside us, and to look at the things that are behind us. How can we always keep looking at the hope before us? We come now to the practical side of our discourse. We want to have this hope with us not only throughout this convention, but throughout the remainder of our Christian journey. We desire to have our mainspring always wound up so tightly that all the wheels of our new being may work smoothly. How can we abound in hope? The apostle says the God of Hope can fill us. God is the great fountain, the great reservoir of hope. But, you ask, how does He fill us? How can we get the constant supply from Him? He has arranged, dear brethren, certain definite channels, and it is for us to pay attention to these if we desire ever to abound in hope. As our hope is a logical one, so there are logical reasons or logical ways in which we can strengthen our hope. The four channels or means of grace that the Lord has provided are all familiar to us, and are all made use of to a greater or less extent. Our reason for mentioning them is that we should see that we use them regularly and in their proper proportions.

The first channel is the study of the Word of the Lord. This is most essential because our hopes are based upon it. Following the apostle's advice, we must pay attention to reading. Sometimes we do not feel like reading; our minds seem disturbed and agitated and we do not think we would get any good from it. It is for us to get into the habit of reading. It is a good plan which was suggested some time ago in the "Watch Tower," namely, that we should read so many pages of "Scripture Studies" every day. Let us take up this, or some other definite method of reading, and whether we feel like it or not; whether we feel tired or not; whether we feel we are getting any good or not, let us still pay attention to reading.

The second channel is communion with the Lord in prayer. Not only must we have definite regular times for going to the Lord, but it should be our endeavors to live in the atmosphere of prayer, having constant intercourse with Him in our hearts. By prayer we establish a direct connection with the God of hope, with Him who is the source of all hope. Thanking Him for past privileges reminds us of how His grace has been sufficient for us all along the way. Our hope for the future is strengthened as a consequence, and we say "Who led us last will lead us still." In prayer it is our privilege to ask and to receive grace to help for every time of need. And coming to God we can "leave the burden at His feet." the burden which is depressing us, no matter what it is, and hear a song away.

The third channel that the Lord has provided is fellow-ship with the brethren. I remember I got a lesson along that line a long time ago which I have never forgotten. I was coming home from business feeling very depressed. There was a meeting on that night, but I thought I would get no benefit from it and had better stay at home. I did not stay at home; I made up my mind to go, and I never received a greater blessing than I did on that night. The discourse and the fellowship were exactly what I needed; and I determined there and then that whenever I felt I did not want to go to the meetings, nor to fellowship with the brethren, that would be the time I would require them most. We must pay attention to these three means of grace which the Lord has provided. We must not only pay attention to reading and to communion with the Lord, but we must also fellowship with the brethren.

The last means of grace we will mention is the engaging in the service of the Lord to the extent of our abilities and our opportunities. This is a very important means of grace. If we want to have our hopes clear and bright it is very essential that we engage in the harvest work to the extent of our abilities and opportunities. Why? Because by engaging in the harvest work, and in enduring any little reproach that may come upon us because of our association with this work, we realize as never before just how much we are separated unto the Gospel, just how much we are different from the world because of our peculiar and distinctive hopes. Remember what the Apostle Peter says, "If ye be reproached for the name of Christ, happy are ye." Why? "Because the spirit of glory and of God resteth upon you." It is when we endure some reproach that we realize as never before that we are the Lord's, and that He is working in us and preparing us for that which He hath in store for us.

Having considered, then, something of the glorious hope that is before us, and having noticed what are the helps to hope, the four channels that we must pay attention to if we want to have our hopes clear and bright, in the little time that remains at our disposal we might mention a few of the hindrances to hope. We recognize that there are hindrances.

The first common hindrance I think we have all experienced at some time or another is the lack of full consecration to God. We have given ourselves wholly to the Lord, it may be, at some time or another, and in all the big affairs of life we are thoroughly devoted to Him, but sometimes it is in our daily walk and conversation that little things come in, and we are not thoroughly willing to do the Lord's will in these little things. Our Manna text a little while ago was, that he whose will is buried into the will of the Lord shall know no disappointment. Do we ever have disappointments? I think we all have, more or less. Then, dear Brethren, it is an indication that our wills are not completely buried into the will of the Lord. And so the first hindrance we must contend with is this lack of full consecration, that is, to be completely willing that God's will is clone no matter what the consequences may be, and no matter where it should lead us. "Anywhere, everywhere, I will follow on."

Lack of faith is another hindrance to hope which is very common. We may have known in a general way that God is calling out from the world a peculiar people to Himself, and that exceeding great and precious promises are given to those ones, but sometimes we fail to take these exceeding great and precious promises into our own lives, and to realize that they belong to us. What is the remedy? Why, claim the promises! We must not wait until we feel the promises are ours, but we must recognize that since we have given our-selves wholly to the Lord, and have accepted Jesus as our personal Savior, and given our lives in devotion to His service, that these promises are ours, and that it is for us to claim them in the presence of the Lord and the brethren. We should no longer lie like slaves beneath the throne; our hearts now "Abba, Father," cry, and He the kinship owns. You have perhaps all heard of the clergyman who adopted this course with his congregation. He recognized the principle, that when we express ourselves before others, we impress the truth very deeply upon our own hearts. He therefore asked those who were Christians to repeat after him the words: "I am the Lord's. I am the Lord's." They did so, and admitted that they never before felt just how much they were the Lord's, through this open confession. If we feel therefore, that we are not exercising sufficient faith in the promises, let us just claim them at every opportunity. Claim them to ourselves, claim them before the brethren and before the Lord.

Another set of hindrances is in connection with our services. Sometimes our hope begins to decline because we are encouraging too much of the Martha spirit, who was cumbered by much serving. Sometimes the burden of service seems to weigh so much upon us, that it takes all the hope away and we feel depressed in spirit. It is for us to realize that if we are in this condition, the Martha spirit, cumbered with much serving, the Lord will reprove us as He reproved Martha. He says, only the one thing is needful, and He tells us to adopt the Mary attitude. If we think that our burden of service is too great, we should take it to the Lord in prayer. If we have too much work, He will ease us of it. If it is merely a matter of worry, we should cast our burden on the Lord and He will sustain us.

Another hindrance. Sometimes some have special opportunities of service set before them, and they feel their own unfitness and unworthiness. They say, as Moses did, "Who am I that I should go"? And the feeling of these opportunities before them weighs upon their spirits and makes them lose sight of their hopes. What is the remedy in a case like this? To remember, dear brethren, that the work in which we are engaged is the Lord's, and that He is working in us and through us; we are merely His instruments. I remember Brother Dr. Edgar giving an address along this line, about the attitude of Moses when he said: "Who am I that I should go"? Brother Edgar expressed the matter in this way -- We sometimes think that Moses was so very meek and humble because he asked "Who am I that I should go"? But we imagine the Lord replying to Moses: "Who are you that you should go! You say that you are not able to de-liver this people! Why, I never thought you were. I didn't call you to deliver this people because I judged you able to do it. It is not you who are to do it at all. I shall deliver this people, and propose to use you merely as my instrument." The Lord has not called any one to do anything in His own spirit. The work is His and He is willing to use us as instruments in His hands, and hold Himself responsible for the issue.

Another hindrance is one I think we nearly all experience. Sometimes a feeling of depression, in view of the gathering clouds of trouble, comes upon us. We see the opposition gathering, and we think of the dark night that is sure to come when our work will be cut off, and we tremble to think of opposition and of the end of our course being stormy, just as pictured in John the Baptist's course and Elijah's course. Sometimes we are weighed down by the feeling of dread at the prospect. Should we be? Certainly not. I remember at the last Convention in Glasgow, Brother Russell recommended that we should resolve every morning to think of the text: "What shall I render unto the Lord for all His benefits towards me. I will take the cup of salvation and call upon the name of the Lord." And he added, We will not trouble, either, what is in the cup. God has poured out the cup for us, and "The cup which my Father hath given me shall I not drink it"? If God desires our course to be stormy at the end, we should desire it too. If God's plan is that the work of the church will end in apparent defeat, we desire it too. We want to have our mines completely submerged into the will of God, and to realize that so far as we individually are concerned, we are immortal until our work is done.

In conclusion, dear brethren, may we ever hear in mind the glorious hope which we have, and may it revive our courage every day; having considered the helps the Lord has provided for the strengthening of our hope may we take full advantage of them; having considered some of the hindrances, may we ever avoid them. May we learn to appreciate more and more fully the wealth of meaning in the words of the Apostle: "God, willing more abundantly to show unto the heirs of the promise the immutability of His counsel, bath confirmed it by an oath, that by two immutable

things in which is was impossible for God to lie, we might have strong consolation who have fled refuge to lay hold of the hope that is set before us, which hope we have as an anchor to the soul both sure and steadfast, and which entereth into that which is within the veil." Amen.

Discourse by Brother Alex Tait.

Subject: "GOD'S DWELLING PLACE AND OURS"



DEAR brothers and sisters, the topic which I should like to draw your attention to for a little is "God's dwelling place and ours." And the text -- on which our thoughts are founded -- is in 1 John 4:16, second part of the verse: "God is love; and he that dwelleth in love dwelleth in God and God in him." It is sweet and precious, is it not, to think that he that dwelleth in love dwelleth in God and that God dwells in him. Our dear Pastor has been directing our attention recently to the importance of love and to the value of love, the greatness of love. He tells us that love is the greatest thing in the universe. The world has all along recognized the importance of love. All the true and real joy, and all the purest pleasure that men have ever had has come from the loving intercourse of loving hearts. This love has been generally centered in the home life. We all recognize that the essential feature of the true home is love; unless those who are living together love one another, it is not really a home: there may be a house to dwell in, there may be shelter, but it is nothing more than a hoarding

house. Just to the extent that the inmates love one another is the house a real home, and they find real joy and pleasure there. The world, although it is really rushing after material things, wealth, honor and glory of one kind and another, recognizes in its better moments the value of love. Love is enshrined in all the literature of the world. All the great writers acknowledge its importance. There is one little verse of a song I like very much. It is a Scotch song:

*"It ne'er was wealth, it ne'er was wealth,
That coft contentment, peace and pleasure,
The bands and bliss o' mutual love,
O that's the chiefest world's treasure."*

And so it is, dear brethren; there is nothing that can buy love. Love is "the chiefest world's treasure." We all, I hope, know when we have felt it in our homes, how sweet and precious, how truly fine it is to dwell together with those we love. It does not matter what the relationship is, whether it be husband and wife, parents and children, or brothers and sisters, love is what makes a home a happy place, to which the thoughts of the individuals who dwell there are constantly returning, no matter how humble it may be, or no matter how far they may be from home, or how long it may be since they left it.

But yet, dear brethren, although the world has recognized that all its joy comes from loving intercourse and loving fellowship, it has known very, very little of the joy that proceeds from love. We recognize in the plan of God how love is to prevail in the Kingdom. We love to speak of the time when there will be no more sorrow, no more crying, when God shall wipe away all tears from the eyes, when there shall be no more death, no more pain, no more sin, no more suffering. But, dear friends, what is the feature in that Kingdom which will cause it to be a joyous Kingdom? It is that there will be love in every heart and love will shine out in every face. Today men move about in the world, each one gyrating in his own orbit, and they never come any nearer to each other, but then, "Man to man the world o'er will brothers be, for a' that." The time is coming when all will find a loving heart wherever they go. I remember not long ago being in a tramway car where nearly all who were present were brethren in the Lord. What a time of sweet joy we had! What a contrast to going into the car alone and seeing the hard faces, seeing sometimes the besotted face, each one sitting gazing into vacancy and having nothing that could bring them joy, but oh! dear friends, when the Kingdom comes, love will be in every heart. There will be no more sitting silent and gazing into vacancy, but love will shine out in every face and the loving word will drop from every lip.

Our text tells us that "God is love." Some of our dear Christian friends would perhaps disagree with us when we state that there was a time when God was alone, when there was no other but God in heaven. The principle of love was inherent in Jehovah then as it is now, but He could not exercise it without someone to love. There could not be joy and pleasure in heaven then. God possessed all power; He was full of wisdom. He could exercise His power and wisdom, but He could not exercise His love. Not until the Logos came into being was there anyone to love. Some of our friends tell us that our Lord is the everlasting Son of the everlasting Father, that they are co-existent with each other. The Scriptures clearly show us that our Lord is the "beginning of the creation of God," "the first horn of every creature," and it is when we see that clearly, dear brethren, that we see how God would yearn over our dear Lord; how His heart would be filled with joy when there was now one whom He could love, one upon whom He could bestow the wealth of His affection. It is necessary to suppose that God would provide some way whereby His love could be satisfied, someone on whom He could bestow His love, someone who could love in return. And this has been the purpose of God in creation, but we see it especially in the bringing into being of the one who was the "beginning of the creation of God," our Lord Jesus Christ.

We cannot conceive that our heavenly Father would have full satisfaction in the love of our Lord if that love had never been tried, had never been put to the test. Our Lord was with the Father, as we know, before the world was. He had sweet fellowship with Him they had communion together in the planning and arranging of the work of creation, and in the bringing of all things that we see into being, in bringing them forth and perfecting them, but our heavenly Father could not have had full satisfaction in the love of our Lord then. O, it was not until that love was tested and tried that there was that proud full admiration. And it was not until then that our Lord could give the answering love to the full extent, could live as He was loved. We know the great test that was put on our Lord Jesus Christ. Our heavenly Father did not command Him to come down and die for the world, but He gave Him the opportunity, and you know how our Lord left that glory in which He had the privilege of creating all things that have been made, how He humbled Himself down and became a man, and when He had become a man his humiliation was complete, but He descended still further until He was obedient unto death even the death of the cross. Then His love was tried to the full.

Our heavenly Father raised Him up far above the angels; then He was worthy to be crowned with glory, to receive the Divine nature, and to be made like our heavenly Father. Then He was able to give Him the answering love which was the Father's due.

There was a similar condition in Eden when Adam was alone there. Adam was there with perfect surroundings, with everything that could please the eye and that could satisfy the taste. Adam had everything except one thing: the only thing wanting was someone to love, someone upon whom he could devote his affection, someone who could love him in return. Adam had the animals round him, and no doubt he would fondle them and make friends with them, but they could not give him an answering love, but when Eve came into existence, O what a change there would be in Eden! Far brighter the flowers, and sweeter its sounds would be! Now, it is here we see the subtlety of the test that was placed on Adam. Adam was tested in quite the opposite way from that of our Lord Jesus Christ. Our Lord was shown the opportunity of humiliating Himself, of coming down, of sacrificing, of laying aside the good things our heavenly Father had given Him. Adam was tested by receiving gifts from God, by the abundance of the gifts. It seems a simple test that was placed on Adam to be commanded not to eat of the forbidden fruit. When, however, we recognize the deep, strong love that Adam had for his wife -- that when he saw Eve had eaten of the forbidden fruit he had to face the awful alternative whether he would live in Eden without her or go out and die with her. It was an awful trial, dear brethren; it was a strong and severe test that was put upon Adam at that time. We know how he made the wrong choice; he chose to go out and die with Eve. No doubt Adam would feel that to live in Eden without Eve would be like living in a wilderness; all its beauty and all its glory would seem to pass away, but we see where Adam failed. Adam had permitted the gift which God had given him to take the place of God Himself -- He who bestowed so much love upon him and gave him everything that would satisfy him. God had crowned all His blessings with this last one, Eve, and Adam had made her his idol, and had devoted his love to her and taken it from God. Eve had taken the place in Adam's heart that God should have had; love to God was totally eclipsed by love to his wife. It is here we see the danger there is before us. All along down the age from the very beginning this has been taking place; man has placed his love upon the gift instead of upon the giver. Man has forgotten to recognize that it was God who was the Giver of every good and perfect gift, that it was God upon whom they should devote their love, their affection. And we see how apt is the Apostle John's injunction: "Little children, keep yourselves from idols." If we allow human affections to get a grip of our hearts, they will take away our love from God. How careful, and how watchful we should be lest God should be dethroned from our affections, and the place of God be taken by other things! How careful we should be to see that God has first place, that we daily renew our vow, daily make sacrifice by tearing away from our hearts those things which are apt to cling to them and to dethrone God there.

"God is love." . Would it not be equally true to say that God is justice, God is power, God is wisdom? Is God not just as much wisdom and justice and power as He is love? No, dear friends. It was love that devised the plan. It was the satisfaction of God's love that made Him arrange the plan as we understand it, and as we recognize it. It was love that was the ruling feature, the ruling passion, we might say, in the heart of God. God's power and His justice and His wisdom were the intermediaries, or the handmaidens of His love. He used His power and His wisdom and His justice in order that His love might be satisfied, in order that the purpose of His love might be brought forth. God, then, is love, because He is the source of all love. We love, and everyone will love,

because God has first loved us. God is love because He openeth His hand and satisfieth the desire of every living thing. He is love because He is the giver of every good and perfect gift.

The next question which presents itself to us is, What is meant by dwelling in love? We might say that the whole world is dwelling in love. In one sense it is, for God loves the world. The only persons that are outside the pale of God's love are Satan and those who have willfully identified themselves with him; all others are loved by God, but they are not dwelling in love. To be dwelling in love they must love in return, they must give an answering love. And so we think that those who are dwelling in love will be imitators of God, they will be givers, they will desire to give out of the goodness that God has bestowed. The first impulse of everyone that has love in his heart is that he should give, that he should bestow something. He does not think of himself but of others. He thinks of how he may be a blessing. There is one sign I delight in and that I look for when we have class extension meetings; I do like to hear some who are gathered there come and say, "Who is paying for all this?" and they put their hand in their pocket and want to give something towards the expenses. That is a good sign; it is a sign that there is love in the heart and they want to give something in return for what they have received. There is a couplet I came across, I do not know where it came from, the words are these :

*"It never was loving that emptied the heart,
Nor giving that emptied the purse."*

I think some of us will scratch our heads at that. We will hardly be able to admit that it never was giving that emptied the purse. I do not know, but it does seem to me somehow that God wants all those who love Him to be like Himself, to be givers, and when we recognize the work that God is doing and put ourselves in a position to be channels of God's blessing, God will use us, God will give to us, God will bestow upon us. There is a passage by the Apostle Paul where he says, "God is able to make all grace abound to-ward you that ye having all sufficiency in all things may abound unto every good work." If we just have such love in our hearts that we are willing to bestow, God will always have us in a position that we will have something to give. It may not be money. It may be that we are not able to do very much in the way of spreading the truth, but God will see that we have something to give. I am quite sure that we all of us who are in the truth, and recognize the love of God, can see that money is only a secondary matter. We recognize that the material things are not the chief things. When we see the halt and the lame, and those who are morally sunk in degradation through the fall, how we do wish we were able to say, like the Apostles John and Peter at the beautiful gate of the temple, "Silver and gold have

I none, but such as I have give I unto thee, in the name of Jesus Christ rise up and walk." The Lord gives us all some-thing to give if we have a giving spirit. If we have the love of God in our hearts we will desire to give.

We see, then, that those who are dwelling in love are those who have laid aside their own desires, who have surrendered their own will and are not seeking to satisfy them-selves, but have given themselves in consecration to God. According to Young's Concordance, the real meaning of one of the words translated "consecration" in the Authorized Version of the Bible, is "filling the hand," and it brings to mind the ceremony in the consecration of the Priesthood. You remember how that when the ram of consecration was slain, the choice parts were taken by Moses and were laid upon

the hands of the Priest, and the Priest had to wave this as a wave-offering before the Lord. And Moses was commanded to take three cakes, the first one was an unleavened cake, the second was a cake mingled with oil, the third was a wafer, a thin cake. The unleavened cake meant that this was a pure offering, a justified offering, one that has been given through the redemption which has been purchased for us by our Lord Jesus Christ. The cake mingled with oil represents a sanctified offering, an offering that has been made holy through the bestowal of the Holy Spirit, but the thin wafer, dear brethren, O! it represents that this is a poor and insignificant offering. In offering our sacrifice we feel just like this, as the hymn says:

*"And so beside thy sacrifice,
I would lay down my little all,
'Tis-poor and mean, I must confess,
I would that it were not so small."*

O, dear brethren, as we see the love of God, do we feel in our hearts

*"Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine,
Demands my soul, my life, my all."*

So we have our all laid upon our hands, the Lord gives it back to us to wave before Him, to offer as an offering before the Lord. Day by day we say to Him:

*Take my life, and let it be
Lord, acceptable to Thee;
Take my hands and let them move
At the impulse of Thy love.*

All our human powers and privileges are devoted to God. To be dwelling in love is to dwell in that condition in which we should recognize that we are altogether the Lord's, devoted to the Lord's purposes. All that we have is His, bestowed upon us to be held in trust for His use.

You remember the case of Elijah. One would have thought that God would have had somebody hidden away in some corner that had many barrels of meal, many cruises of oil. But, no, the Lord sent Elijah to a poor widow who had only one empty barrel and only a handful of meal and only a very little oil in the cruise, but that woman had the loving heart, and she recognized that Elijah was the Lord's prophet, and her barrel never was empty and her cruise never was exhausted. So it is with us, dear brethren, if we have the love of God in our heart, our barrel will never be empty, and our cruise will never be exhausted, and we will always have something to give to the Lord, it matters not what it may be. God will make each of us a channel through which His benefactions may pass to those He desires to bless. We recognize that principle in our dear Brother Russell. I remember Bro. McKerrell, of Greenock, telling me long ago that the first thing that attracted him to the truth was when he got a tract, and wrote to Allegheny for more literature, it was sent him without a word about paying for it. Our dear Pastor was willing to give, and the more willingness he had to give, the more had he to give. His barrel never was empty, his cruise never was

exhausted. -- O, that we just had that love in our hearts that love of getting back nothing but of laying everything down for the Lord's service.

He that dwelleth in love dwelleth in God. What is meant by dwelling in God. The 90th Psalm, the first verse, tells us how that God was the dwelling place of Israel. The Psalmist says, "Thou hast been our dwelling place in all generations." (Psalm 90:1). Spurgeon tells us that this Psalm was written in the wilderness by Moses and that he saw all the other nations of the world round about with their cities and their high walls reaching away up into heaven, and dwelling in safety, protected by strong armies. They had a dwelling place, but the dwelling place of Israel was Jehovah. We recognize how those who have a dwelling place in God dwell in safety. The chief things that are sought for in a dwelling place are, protection from the enemy, protection from the rigors of the weather, and peace and rest. All these we find in God. Those who are dwelling in God are dwelling in safety; they are shielded from the enemy. God is our shield and buckler, our strong rock and defense. God shelters us from the storm, as we are told in the 46th Psalm, "Though the earth be removed and the mountains be cast into the midst of the sea, and the sea roar . . . yet Israel is safe; the Lord of Hosts is with us, the God of Jacob is our refuge." Jehovah is like the shadow of a great rock in a weary land. We have rest and peace in God.

But these are not the things that love is looking for. Love is not thinking about its own skin, about itself. What love desires is to have love, and the satisfaction that love gets from having God as a dwelling place is that God loves him. You remember the French soldier who was wounded and as the surgeon was probing the wound, the soldier said, "An inch deeper and you will get to the Emperor." The Emperor was his heart. I know of a certain mother, and you might praise her scones and her housekeeping, and she would not be moved, but if you want to reach her heart, just praise that son who is in Winnipeg. Then, dear brethren, you have roused her enthusiasm, you have done something that will move her whole being. Well, dwelling in God is just to be dwelling in His affection. God loves us and is always thinking about us, we are never absent from God. We are not sometimes there, but we are dwelling in His heart -- we are always there. It is a personal privilege. It is not dwelling in God as a mass. The Church dwells in God as a company, but he that dwelleth in love dwelleth in God; it is an individual matter. As sweet and precious to us as if there was no other person dwelling there, and we had God all to ourselves. God loves each one individually. We are told that the very hairs of our head are numbered; He knows everything about us. He compasses our path and our lying down; He is acquainted with all our ways. He has beset us behind and before and has laid His hand upon us. Just think of how God is watching us and keeping His eye upon us; how every little kindling of love in our hearts gives Him joy. Just think how when He sees the slightest increase in our affection He rejoices over us; He rests in His love for us. He is joying over us with singing (Zephaniah 4:17). We are dwelling in His heart; He is thinking of us. No one can touch us without God avenging us. The Lord says that any-one that will offend even one of these little ones it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. And on the other hand, anyone giving to one of us a cup of cold water will not lose his reward. God is watching over us, lovingly tending us and caring for us.

He that dwelleth in love dwelleth in God and God in him. Now it is just the same to dwell in God as for God to dwell in us. It is for us to have the same satisfaction, the same joy, the same thought of God in our hearts, as God has toward us, the answering love, the love in return given back to God. As the Psalmist says, "My heart and my flesh crieth out for the living God." And again he

says, "How I love Thy law." He is full of love to God. As the heart panteth after the water brooks, so panteth the man of God after Him. How he loves his God; how he is watching for every indication on God's part that God is showing His love for him, that God is thinking about him, but what is it to have God dwelling in us? There is a thought I would like to give to you. You remember how our Lord said, "I am in the Father and He in Me," how He shows that the works He did were the Father's works, because the Father was in Him. It was the Father who did the works and He was His agent. Our Lord delighted to do the Master's will; that is where it began. It began with delight to do the Father's will -- "I delight to do Thy will, O my God." From delight to do the Father's will he proceeded to knowing the Father's will, the Father revealed His will and purposes to Him. And so it was that our Lord was able to do the Father's will because he knew it. In the 7th chapter of John, 17th verse, we have these words of our Lord: "He that will do His will (God's will) shall know of the doctrine." What does that mean? Does that mean that when we have done the Father's will that then we begin to know it; that in some mysterious way God leads us to do His will and after we have done it, we know it is His will? Oh, no, that is not it. The emphasis should be upon "will." Sometimes some problem arises in our life and we want to know what God's will is. We reason within ourselves and we try to find out what God's will would be, and we may come to the correct conclusion, but sometimes we are never sure we have found the answer. The question we should first present to our-selves is: Are we willing to do God's will, whatever it may be. We should go down on our knees and pray, and keep in close touch with Him until such time as we feel our own desires are fully dead and we are willing to do His will, what-ever it may cost us. It is only then that we shall know that we know His will, when we have fully assured ourselves that we are completely consecrated to Him. And what wonderful things the Lord can do with us! You remember when God said to Moses, "What is that in thine hand?" Moses said, "A rod." He was told to cast the rod on the ground and it became a serpent, and Moses was told to take the serpent up and he caught hold of the serpent and it became a rod once more. And you remember what wonderful things the Lord did with that rod; how it separated the sea, how it struck the rock and water came from it. What a wonderful agent that was in Moses' hand after it had be-come the rod of the Lord I When we have given ourselves completely to the Lord with our whole being, it is then that the Lord can do wonderful things with us. Sometimes we are astonished at the wonderful things some of the poorest and weakest colporteurs and those that are going about spreading the truth, are able to do. I could tell you of some if the time would permit.

There is one other point, and then I am finished. Are we dwelling in love? Have we got that love in our heart? I see by your faces that you have got that love in your heart, the answering love. There may be some here who have not fully got their hearts filled with the love of God. Love can never be purchased, as we have said already. We can never buy love; only love can buy love. It is only when we love God that we can get love from Him in return. Our hearts never can go out to Him unless we are surrendered, fully consecrated to the Lord. This is the crux of the whole matter: to have ourselves fully resigned, fully given over into the Lord's hands, but somebody might say, well, if the possession of this love in our hearts depends upon the surrendering ourselves, is not that buying love? Oh, no, dear brethren. By putting aside ourselves and all the earthly things that belong to us, we take the veil from our faces and we begin to see more clearly the love of the Lord. Just as our dear Pastor showed us last night, that Satan had blinded the minds of the people. Satan has to some extent blinded the eyes of some of us by keeping our affections set on some earthly things, by keeping us from making full consecration of our whole being to Him. It is only when we have love that we will get love, it all springs from God. We love because He first loved us. Our Savior says,

"Behold I stand at the door and knock. If any man hear My voice and open unto Me, I will come in unto him." Have we fully opened the door? Is it not just opened a wee hit: "Some of self and some of Thee." Oh that we could all say:

*"All for Jesus! All for Jesus!
All my being's ransomed pow'rs."*

Then I am sure that we would know the love of God; we would begin to have ourselves rooted and grounded in love, so that then we might be able to comprehend with all saints the lengths and breadths, and the heights and depths and to know the love of God which passeth knowledge, and to be filled with all the fullness of God.

Discourse by Brother J. Hemery.

Subject: "GOSPEL OF LUKE"

SOME time ago when in Glasgow -- not a convention time, however -- but when we were visiting the friends here, we went over the Gospel of Mark, and I thought that this afternoon we might look through the Gospel of Luke, the Beloved Physician. This can, however, be done only in a very cursory manner in the time at our disposal, but I am sure that the Lord will bless our endeavors to learn something from his account.

We might, in passing, note some of the differences there are in the several gospels, and we might also note why there are these differences. We sometimes tell the people that when they know how to study the gospel they become a most entrancing study for those who undertake it. I have never studied the science of astronomy nor have I ever gazed through telescope or microscope, but judging from all that we see of the faces of those who have scanned the heavens above or have explored the earth beneath there is not the joy in the study of these matters to be compared with that joy which is gained from the study of the word of God, and these matters cannot really be so interesting to these others because their hearts cannot lie touched as our hearts can be, and are, touched, for we get both the telescopic and the microscopic view. God is seen in all His grandeur of character, and His works are seen in all their wonderful beauty.



You all know and realize that the gospels vary. There is a purpose in each gospel in itself, and each writer writes from a different standpoint. Matthew has his own particular view of the love of God, and Mark has his view also, and so has John his own particular object before him in writing, and each writer has his own particular way of writing his narrative. These things are seen very easily and very readily if we are on the out-look, out we have not been in the way of taking note of them properly. We have been something like those people who ride about in motor cars. They take little notice of the signboards or finger posts so long as they know the main road they are in at the time. We can look back to a time when we were in the habit of reading God's word only casually. Our reading was almost half promiscuously until the Lord showed us how and where to "divide" the word of God. Even then we have not been equal to learn all the lessons.

The very fact that there are four accounts of our Lord's life should lead us to think that the Lord Jehovah has some-thing special in giving us these. There is quite a lot of difference in the four gospels. Very briefly we might summarize the differences in this way: Matthew writes from the Jewish standpoint and tells of our Lord as the Great King of the Jews -- the Messiah, and so when he begins to write of Jesus he gives the genealogy of Jesus from David and from Abraham. He is

concerned about the coming of the Great King, and he tells of the wise men coming asking: "Where is He that is born King of the Jews?" Matthew is concerned in showing that Jesus is of the select family through the Royal Line -- Heir to the Kingdom.

When our Lord begins His ministry He says, "Repent! for the Kingdom is at hand." When you get Matthew telling our Lord's sayings you find very much there about the "Kingdom of Heaven." You might say perhaps that that phrase, "the Kingdom of Heaven" is one of the most frequently used phrases in the Bible and it may surprise you to know that we do not find that term anywhere but in Matthew's gospel. You read elsewhere of "The Kingdom of the Heavens," but not that phrase, "the Kingdom of Heaven." We ought to ask ourselves Why? (Scholars are reckoned good scholars when they are ready to ask questions which are calculated to help them.) The phrase is not found elsewhere because Matthew makes "the Kingdom of Heaven" and the advent of the King his theme. Mark, in his gospel, does not concern himself as to how or when or where Jesus was born, whether He was born "King of the Jews" or not. He begins by telling of our Lord's ministry, but he does not tell us of the incidents connected with our Lord's birth, nor mark any particular distinction in this way. The distinctive feature of Mark's gospel is seen in Service. How full of it this gospel is! How full of services our Lord's life was! We had quite a profitable time looking over these things when we were here last. We say that our Lord was ever and at all times willing to do His Father's will at all costs, and was always seeking to know and understand His Father's will more and more, and to prove Himself a faithful servant. Again, John does not tell us of our Lord being born 'King of the Jews," nor does he tell us, as Luke tells us, about our Lord's birth at Bethlehem, or of the incidents connected with it, but he tells us of the One who "was with the Father" before the world was, but who was "found in fashion as a man." (That is not John's term but it means that, all the same.) "The Logos was made flesh and dwelt amongst us." John tells us of how the Son of God was made flesh and dwelt among us, and how we may be linked up to Him by faith.

Luke has an entirely different purpose in his gospel. He himself being a Gentile was used of the Lord to tell of His glory, and of the blessings which were to come to the Gentiles, and he is not particularly concerned to show that the Lord was born of the Jews to be the "King of the Jews," but rather how, being born of a woman, into the world apparently in the normal way -- how He is linked up with God through His (supposed) parentage. Luke traces His genealogy through Joseph to David and Abraham and back and back and back until he says, "Seth who was the son of Adam, who was the son of God." Luke shows that God intended that His Son should be the man among men to die for the race of mankind and ultimately to be their Savior also.

These thoughts seem so easy when once we get into touch with them: they help us to at once see the purport of each respective Gospel. We can understand a good many things in Matthew's Gospel we cannot comprehend otherwise. It is the same with Mark's account. We will grow to understand our Lord's lowly humble position on earth -- how Jesus had emptied Himself to be a servant amongst those who should serve.

Luke tells of the wider ministry of how the blessing of the Lord was to go to the Gentiles: all that we find in Luke's gospel is along that line of thought. Let us take some of his passages and examine them briefly in passing.

There are four songs given in Luke's gospel, one by Mary, one by Zacharias, the father of John; one by Simeon, and one by the Angels. You will see that they have all of them the same thoughts running through them. Take the first chapter and the forty-sixth verse. reading to verse 55. This shows Mary's song. "My soul doth magnify the Lord," and so on (you can read it through for yourselves). You will notice as you read these verses that all these passages show forth the diversified wisdom of God. Those who had been hungering and wearily waiting for some revelation were now to be filled and satisfied. So Mary says, praying by the Holy Spirit surely, "He (the Lord) hath put down the mighty from their seats." See how this fits the Gentiles, and how Luke well tells us later on. "He hath filled the hungry with good things" -- that is the "Lazarus" class -- "hath the rich (man) He sent empty away." What Mary said, sneaking by the Holy Spirit. shows the beginning of the ministry.

Then we have Zacharias' song. from the sixty-fourth verse of this same chapter. What beautiful words! What a beautiful picture! The dear old man's tongue was loosened, and his mouth was opened immediately, and he praised God. He. like Mary, takes note and makes mention of the oath which God made to Abraham, and Zacharias says (verse 42) that God was to keep His promise and was about to "perform the mercy promised to our fathers, and to remember His holy covenant" -- the blessing of all the families of the earth -- no mere Jewish calling now, for in verse 44 we read, "To give knowledge of salvation until His people by the remission of their sins" (beautiful words! We escape these things in our swift reading). "through the tender mercies of our God, whereby the Dayspring from on high hath visited us to give light to them that sit in darkness" -- the poor Gentiles who for four thousand years had had no light. (I say 4,000 years but there were actually no Gentiles except from the days of Abraham when the world was divided into the elect and non-elect.) And the song concludes, "And to guide our feet into the way of peace." Grand! is it not?

Then we have Simeon's song in the second chapter, from the twenty-eighth verse onwards. The old man took the young babe in his arms (you can see him there in the Temple Courts -- the old patriarch with his eyes glazing with age -- probably shaking as he took the child, and the mother looking on and wondering as he took her babe up in his arms, and blessed God, and said. "Lord, now lettest Thou Thy servant depart in peace for mine eyes have seen Thy salvation which Thou hast prepared before the face of all people -- a light to lighten the Gentiles, and the glory of Thy people Israel.") There is a wideness in the gospel right away at the beginning of it.

Luke, as a Gentile, has to tell how this great Savior was linked in His humble, lowly way with the sons of men. We might say that this gospel is a "human document." It is the only gospel that begins as from a man to a man.

It is a sort of letter written from one man to another. See the first verses of the gospel, "Unto thee, Theophilus." It is, if we might use the phrase, "a deeply human document," full of that which thrills and fills the human heart. Was ever any tale told so solicitously? "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed amongst us . . . it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou has been instructed." "It seemed good to me also" -- a letter from a man to his friend -- but exalted to be one of the words of God, and full of those touches which give pleasure to

the human heart. What mother has not rejoiced over these things who knew anything of this word of God? How she has shared in the joy over this young child!

Then, again, Luke tells us of the song of the angels in the second chapter, "I bring you good tidings of great joy which shall be to ALL people; for unto you is born this day in the City of David a Savior which is Christ the Lord. .

Glory to God in the highest, and on earth peace, good-will toward men." "Which shall be to ALL people!" "Gladness come for ALL people!"

Here is the foundation the writer has laid, and as you follow him going through this gospel, his theme -- his plan -- comes out wonderfully clear and very helpful for study; but now instead of taking a detailed account I want you to go with me briefly through the fourteenth, fifteenth and sixteenth chapters of this gospel by Luke.

In these chapters we have seven parables set before us, and I would like you to note them. If you are wise you will put a little pencil mark against each so that you may remember them when you see them again. Here in these two or three chapters you have a series of seven parables that are peculiar in their setting -- at any rate, to Luke's gospel, and some of them are peculiar to Luke.

We might digress a little here. I would remind you that Matthew has seven parables in the thirteenth chapter of his gospel having as their theme "the Kingdom of Heaven." You may be quite sure that when the Holy Spirit has given us such a cluster of parables there is a particular lesson for us to notice. These are the dividing marks in the word of God. They are the finger-posts to guide us through the word of God. These seven parables in the thirteenth of Matthew's gospel all relate to the Kingdom of Heaven and what happened or would happen to it.

Here in this passage in Luke we have seven parables all related to one another. The first you will find in the fourteenth chapter beginning at verse 7. Our Lord went out one Sabbath day to have a meal "in the house of one of the chief Pharisees," and as He sat there and talked we may be quite sure that He watched the people coming in. He no doubt noticed that they did not wait as they came in at the doorway for their host to place them at the table, but, coming in sometimes two and three together, they made for the finest seats at the table, thus showing the real Pharisee spirit. They thought proudly and exceedingly highly of themselves and, more than that, they expected other people to think the same of them. It is good and desirable to have a proper amount of self-confidence but keep it in its proper place and proper quantity -just as much as enable a man to be of service to his God, his neighbors and himself. But, to continue the narrative -- the Pharisees took these high places and our Lord sat looking at them until He could hear it no longer and He thought He would say something, and so we read in Luke 14:7, "He put forth a parable to those which were bidden when He marked how they chose out the chief room, saying unto them" (read for yourselves the narrative). When a man thinks so highly of himself as to take the highest place of his own choice, when he thinks so well of himself as that, he forgets the shame that may come upon him if he has to be asked to move down to make room for one more worthy than he. His arrogance has blinded him and he does not see the other side of things. "But when thou art bidden, go and sit down in the lowest room that when he that bade thee cometh he may say unto thee "Friend, go up higher!" Then He gave them some further advice, and, as He was talking one man in the company

blurted out, "Blessed is he that shall eat bread in the Kingdom of God." He must have been touched with our Lord's words, and probably he had a good impulse within him just at that moment, but the Lord put the best to him and took the opportunity of showing those around Him that those people who were always TALKING -- and ONLY talking -- about the things of God were missing the very things that they were talking about; and in further support of what He has said He gives them another parable -- the parable of a man who made a great supper. The message goes out to the guests that all things are in readiness for them, but they all begin "with one accord" to make excuse. The Lord was showing these people who had some expectation of being members in the Kingdom of God that they were having the very opportunities before them there and then, but their eyes were so filled with the things that they themselves had put there -- their own desires and purposes and ideas -- that they could not see the things that God was offering them. You all know the parable. You remember that they all with one accord made excuses, almost as if they had made up the answer they were each to give to the servant. They declined the invitation and others actually came into the place of favor who never for one moment expected it. You remember that some out of the street were gathered in. "Go into the high-ways and the hedges and compel them to come in that my house may be filled." The Lord wanted to show that those who were always talking about these things were the very people who had received the invitation but were so filled with their own little concerns that they had done -- and were doing -- despite to the heavenly call or invitation. It is the same in the two parables. There were those who were placing themselves in certain high positions and who were reminded of the danger of being called out of the higher places to take the lowest places. "Yes," says our Lord, in effect, "you are like the people invited; you are missing the very thing you want, and which is being offered to you." There is the same lesson in both parables but pointed a little differently in each of them.

Then there is a little break in the series of parables until we come to the well-known fifteenth chapter of Luke's gospel. The Pharisees came to our Lord but they came with a critical ear and they wanted to catch Him. They were always seeking to trip Him up that they might make an accusation against Him; but the poor despised "Publicans and Sinners" amongst the community drew near to the Lord -- as our quaint English has it -- "for to hear Him," not to catch Him, but to listen to what this man had to say to them. The Pharisees did not care to come too near to these publicans and sinners. If they had to come near to them at any time or place they lifted their eyes and hands and said, "I thank Thee, God, that I am not as this man." The Pharisees pointed their prayers at them and thus made a difference in the attitude towards God. Here our Lord Jesus Christ actually went in their company -- with them. He was charged with the offense -- the terrible offense -- of eating with them (the publicans and sinners) and how glad we are that the Lord did draw near to them and did eat with them! This spirit shows out in Luke continually. He wants to show that our Lord was "one of the people." come to be their Savior, to lift those who were willing up to a place in harmony with God and His will. What gracious words fell from our Lord's lips when "the publicans and sinners drew near!" If our Lord did speak sharp words it was not to the "publicans and sinners." but to the Scribes and Pharisees. Luke 11:42. "Woe unto you Pharisees!" Again in verses 43 and 44. He spoke gracious words unto the publicans and sinners. Yes! and the Scribes and Pharisees murmured. "This man receiveth sinners -- and eateth with them!" Whoever heard of such a thing as that? Anyone wanting to be reckoned a holy man would keep away from sinners; but "this man" was actually found eating with them and sharing with them. The grace of God was being manifested. The Scribes and Pharisees of old murmured, and so it is today when we tell of a message which we have from God through His holy word, that there is hope for the great mass of "publicans and

sinner." and as we tell of that hope and scatter our words of truth abroad the people murmur. They do not like us to tell of the mercy and grace of God, but Jesus was right and surely we are right in following in His footsteps. Whoever went wrong through hearing of the grace and mercy and love of God? We know of a great many who have "gone right" through it, but never of any who have "gone wrong" in that way! Our Lord spoke this parable now before us to the Scribes and Pharisees - - the righteous men of the nation.

Here we have the "Lost Sheep" parable. You all know it. Notice how personal our Lord's words are, "And I say unto you." Then immediately, without elaborating further than was absolutely necessary on the parable. He gave them another parable. "Either what woman having ten pieces of silver, if she lose one piece, cloth not light a candle and sweep the house and seek diligently until she find it." This is frequently called the parable of the Lost Piece of Silver. Oh, how beautifully this is put! Note the reference to the angels particularly in our Lord's comment. "There is joy in the presence of the angels of God." Who rejoice? "Joy in the presence of the angels of God." The angels look on and they are mightily pleased with you who "seek first the Kingdom of God." "Joy in the presence of the angels." See these two parables, numbers three and four. One tells of the love of God for His fallen race. We think that this one wayward sheep in this parable represents the race of mankind -- the children of Adam -- gone away on the mountains of sin -- into the wilderness of desolation -- away from God, and lost. This parable, short as it is, is intended to show us of the love of the Great Shepherd -- the great God of Israel -- the Most High over all the earth. How did this fallen race ever have a place in His heart so that He will work out a mighty plan, taking thousands of years to accomplish, in order to bless this people? God might have acted otherwise; He might have cut off the "wandering sheep" from His favor -- cut them off from all favor to all eternity, but the love of God for that poor "lost sheep" was so great that He sent His Son from Heaven to save "that what was Lost" -- not only the life of the race but the race of mankind itself. Brethren, until we get an answer to this question of the fate of the "lost sheep" -- such answer as we have received in knowing the Plan of the Ages -- our heart could never rest satisfied. Unless we know that somehow God will deal adequately with the great evil that is in the world, and that He will in a God-like fashion make good come out of it, and that everlastingly -- until then our hearts cannot bow down before Him and adore Him and extol His Holy Name -- not while the great question mark is written so large before our eyes. Not until we see the great sweep of the great love and plan of God can we praise God with our heart and soul and mind, but now we know that God sent His Son to be the Savior of the world and that the angels' song was the true foreshadowing of what is future. Now we can love God with all our mind and all our heart. No man can love God with all his heart while this great question mark -- the fate of the "wandering sheep"--is there. His must -- God -work out His purposes until ill has been turned into good and to the praise and glory of God and the good of His people.

Look now at the parable of the money. It was not just a piece of money that was lost but those who know tell us that it was one of the pieces of "money" or silver that a woman in the East wears for her ornament, to show her to be a married woman. These meant the same thing to an Eastern woman and were treasured in the same way as a woman here takes her wedding ring. There would be some looking and searching if the wedding ring were lost. If a married woman went about the world without it, it would signify a change of mind since she put it on first. This was a piece of "money" from this girdle around the forehead which was lost, and the woman's honor was in question so long as there was something lacking here. Quite an important thing to the woman in the

East this girdle was. She has lost part of this and she must search diligently "until she find it." Her neighbors see her and come to help her to search for this lost piece until she has got it, and the circular girdle is again complete. My dear brethren, from the world's point of view, and from the Christian world's point of view, God's honor is in question over this great matter of the permission of evil and why death has been allowed to reign, why God has not done more to avert this calamity which is before every generation of the sons of men. Is His love strong enough to attempt to undo the misery? His honor is involved and it must be cleared. Why does He not do it? God shows us here from our Lord's beautiful parable that He will never rest until He has done this great work of revealing Himself and His love and proving Himself the God of love, justice, power and wisdom to all men, that they may praise Him to all eternity. There must never be anything lacking in the praise of God. No more will there be a great question before angels and men when once God has carried out His plan. The angels have wondered; men have wondered. Yet all this is given to us and we can see that God's honor and the majesty of His character will be manifested when His work is accomplished. Our Lord was driving this lesson home to the Pharisees and to the Gentiles; He was showing them that all the race were precious in the sight of God. A grand word comes out in Paul's epistle to the Romans, not to the Pharisees only, but to the Jews who thought that they were the only people of God, "Is He the God of the Jews only?" "Is He the God of the Jews only?" I repeat it. What will the god of a people do for them? He will bless them and multiply them and protect them from their enemies. "Is he the God of the Jews only?" says Paul. He says that He is the God of the Gentile, too, and soon the whole world will see that God is as much for them as for Israel. He will yet show Himself to be the God of the Jews and Gentiles and the God of the race of mankind, although in the meantime He is hiding Him-self behind the clouds.

The Lord pushes this lesson home further in the parable of the Prodigal Son. See the picture. Two young men at home with their father; one is a very good sort of a man; the other one warm-hearted but more impulsive. He got discontented and felt the blood in his veins run quicker; and, being more sensitive to influences, he lived quicker, felt more and greater possibilities within him, and thought that it would be better for him to give himself new experience, and having resolved to go away from home, he asked his father for the portion which belonged to him and went away "into a far country." He got badly done to! Probably he got among thieves. He wasted his money. How all things hurt when the trials came to pinch him! He thought about his father and how kind his father had been and how his father treated his servants; and he said: "There is no servant in my father's house suffers as much as I do, and he is there taking care of them all the time; I would rather be a servant in my father's house," and away he went home. "I will arise and go to my father," and he made up what he would say to his father. He never dreamed that his father would be on the lookout for him, but his father saw him coming. The old man thought that some time that lad would come back. He never lost faith in him. He was not going to be ashamed when his son came back. Love and honor never failed there; and when the young man "was yet a long way off" -- the boy with his head down, coming pretty quickly, the old man, strong with the strength of love, ran to meet him, fell on his neck and kissed him; and brought him home in triumph. A picture of the love of God! Our Lord is here showing the love of the Father -- the greatness of His mercy, and all those things which make existence glorious.

How the Pharisees must have squirmed when they heard the Lord tell about this, and recalled His previous remarks about the "publicans and sinners!" "He's saying that the publicans and sinners are better than we are," they murmured. The Lord was saying that the publicans and sinners had a

better heart than they. Notice again, the elder son actually grumbled because his father made a feast for the younger son. The old man had a warm heart and he called for robe and ring and shoes. The Pharisees murmured because the Lord spoke to the publicans and sinners and in doing so spoke comfortably to them. Here is the lesson driven home to those who are seemingly so near to God in their display of righteousness, but so far away in their heart. The Lord is telling them that the younger one would get the honors first. It is a beautiful picture. The loving Father! But the very best that our Lord gives in the picture does not rise to the heights of our Father Himself.

See another parable. This now is the sixth parable. Read Luke 16, beginning at the first verse. These parables we have considered were given very closely together, but now our Lord speaks to His disciples. He turns His attention away from the Pharisees particularly and speaks to His own loved ones. "He said also to His disciples," etc. (I need not read the parable; you all know it.) The Lord now speaks to His disciples so that the Pharisees could hear His words. You will find that in the fourteenth verse, "The Pharisees also who were covetous heard all these things and derided Him." They could not answer Him; they did what men usually do. They laughed at Him. No difference to the argument or to our Lord's lesson! The steward had not been a good servant, and there comes a time when he has to give an account of stewardship. Hear his appeals: "What am I to do? I have to give an account of my stewardship. I cannot dig; I'm ashamed to beg; I cannot go down and beg for a living; what shall I do?" And, having a pretty clever brain, he comes to a decision, and you know how he does. He comes to the first debtor and asks, "How much do you owe?" And when he is told the amount he says, "Cut it in half;" and to another he comes and he says to him, "Take so much per cent off." This he did in the hope that these would take him into their houses and keep him in food in return for his kindness in cutting down their accounts. Thus he would not have to dig for a living or beg his bread. He was serving his own purposes all the time. Cute! wasn't he? Our Lord points this parable to His disciples. He does not say it was right or proper, but as steward of the estate the man had a right to cut down the bills. There is no admonition He is said to have been a wise man. "Make to yourselves friends out of" (for that is what the original word means) "out of the mammon of unrighteousness so that when it fails, they (who have the mansions) "may receive you into everlasting habitation." Our Heavenly Father is showing to the disciples that they are going to get the places of honor, and showing the Pharisees that there is going to be a change of stewardship. Our Lord went on to emphasize this point to them that the time was coming when that stewardship would be transferred; a time when they would have to give up their stewardship and it was to be passed over to another, and our Lord is telling His disciples (and us) that we are to be good stewards of God. making friends out of the mammon of unrighteousness that when it fails they may receive us into their everlasting habitations. A man may have some money, a lot or a little. It represents the mammon of unrighteousness to him. We are in an evil world where money is the great thing which underlies it. If I have some money I can make that a friend, or I may so use it that it becomes an enemy to me. In showing what things we have need of for our daily life God permits us to use this "mammon of unrighteousness" of necessity for Him, and I can make this little money (especially the little I have -- coppers it happens to be) a friend. I can make a friend of it if I do all to the glory of God. For my spiritual advantage I may make friends out of these things of the earth - - out of Satan's dominion -- so that when it fails. they who have the "mansions" in Heaven shall count me worthy of being received there. So our Lord is telling us to be good stewards of that which is now in our hand. "He that is faithful in that which is least" -- and most of us have very small things, especially in the way of money, "will he faithful in that which is great." "If, therefore, ye have not been faithful in the unrighteous mammon, who shall commit to your trust the true

riches? And if ye have not been faithful in that which is another man's, who shall give unto you that which is your own?" If we were unfaithful how would God give us the treasures of Heaven for our inheritance? Here is the lesson for us who are become stewards of God's mysteries and of the things which are to come to the world. We follow in the disciples' footsteps. God tests and proves His stewards by entrusting to them little things now.

Luke tells us here that the "Pharisees also who were covetous heard all these things and they derided him." For one thing, they thought that their stewardship never could be taken away from them. How could it be taken away from them? they questioned. They practically said, "Yes, yes, you are talking grand, but you know the Jews are the people of God." They did not see -- and would not see, so blinded were they--how that God in His plan intended to drop them from being His representatives and take up with a little people -- the spiritual Israel -- who were like the long-lost son or the wandering sheep or the publicans and sinners; and the Lord pushed this parable still further. In passing, we may see something of its application at this time. There has been ever since our Lord's day -- or soon after when the disciples fell asleep -- the coming and the establishment of a great system which has spoken for God, and God has acknowledged it; I mean the great systems of earthly churches, but now is coming the time to give up their stewardship, and when we realize that, we can see our position of favor and your responsibilities in it. There is come a time when history has repeated itself. We see with sorrow that the great "Church Nominal" has been called upon to give an account and has even now lost her stewardship, her place of favor. No one of our denominations is increasing in 'light or understanding. No one shows the manifest favor of God in it! but, on the other hand, they are having it taken away from them. They feel that the people are going from them. They do not understand and are, in effect, confessing that their stewardship is being taken away. It is going to "the publican and the sinners," to those who are counted nobody. Let us handle the word of God aright. Let us be faithful in that we have. How true the parable is being wrought out in our day! The bills that the people had run up against God -- God's account -- were very heavy; and the Christian churches had got some very heavy charges against the people, but now that they are finding that their stewardship is going they are coming to the people and saying, "How much do we say you owe? Yes, well, we'll drop out these items about Eternal Torment," and several other items go. They are whittling away the account in order to keep "in" with the people. They do this out of a good conscience, but it is being wrought out before our eyes, helping us to understand the position of favor we have at this time.

Now, in closing, look at the last parable -- the Rich Man and Lazarus, as it is commonly called. You know it has been so much a point of controversy that we do not need to go over it. The Lord is showing that the long-lost sinner will come into the favor of God; not only showing the Scribes and Pharisees that they will lose their inheritance, but also that the Jewish people as a whole will lose their favor; and you know how God worked this out in His plan. The time did come for the casting off of that people. They were cast off from favor -- but not forever. "Until the fullness of the Gentiles" be come in.

Summarize now this series of parables of our Lord. Do not take the high seat voluntarily; again, do not talk so freely of the Kingdom of Heaven as if it were yours by right and no other one could get it. Others may get this place. You may be missing the invitation. Do not think you are the only individual to get the favor of God. The Father's heart of love is shown in His eagerness to get back that long-lost son, and now we have the last parable telling of the poor man who sat at the rich

man's gate and how he (the poor man) goes to the place of favor. By the grace of God he comes to "Abraham's bosom;" gets there -- to the very place the Jew thought was his by right. The Lord shows here how the poor Gentiles, who were so far away from God and without hope, are to be brought into the very places the Jews and Scribes and Pharisees thought were theirs. There can be no doubt in our minds that the Lord did mean to infer and indicate by this parable what we know and understand. It is not an account of the few being saved and the many being turned away into the torment of the damned. Our Lord is pushing His lessons home and showing that those who have been out of favor will come into the favor of God, and how that God will yet vindicate His character and name. If we have eyes to see and ears to hear, may the Lord help us to quicken ourselves and to stir up our dull minds in the doing of His will that we may know and understand Him, and live more in harmony with His will. Amen.

Discourse by Brother W. Knox (Of Glasgow)

Subject: "RELATIONSHIP OF THE CHURCH AND JESUS CHRIST"

OUR STUDY is upon the relationships of the Church and Jesus Christ. We see clearly the various illustrations in the Scriptures under pictures of the Vine and its Branches, the Body with its Head, the Temple and its Priesthood. We shall now consider the illustration of the Bride and Bridegroom.

Our Lord has given us a wonderful symbol in the Bride. It is one which appeals to our minds and hearts, and we know that from the heart emanates the Love of God. We see in this picture of the Bride and Bride-groom, the mutual Love which exists between Christ and the Church. We have here the unity of purpose, and a unity of sentiment, filling the hearts of the two beings. We see the same unity of purpose and sentiment which exists between the Father and the Son. There is the same will and purpose, as our Lord says in praying for the Church, "that they may be one, even as we are one." We believe that this unit which is manifest in the symbol of the Bride and Bridegroom, plays a very important part in God's glorious plan.

Many beautiful and precious thoughts are suggested by the symbol of the Bride. In the 45th Psalm, 10th verse, we find the Invitation to be partakers in the Bride class. We here have the intimation that this relationship which existed between the Bride and Bridegroom is closer, even, than that which exists between a father and his son. What a wonderful thought! We are invited to be, collectively, the "daughter" of Jehovah. It is well, however, when we get this invitation or call, that we consider well not only the glory attached to it, but also the conditions. "Consider and incline thine ear." This is a very beautiful picture of the Bride inclining her ear to catch the faintest whisper of the Bridegroom. We should, also, be looking into the Father's face at all times, to catch every sign and whisper of His will for us, that we may find out what He has for us to do. "Forget also thine own people." This is one of the first conditions after receiving the invitation and hearing the call to be partakers in "the Bride." We have heard the voice of Jehovah and we have responded. We have now inclined our ear to the message to forget our own people, and have obeyed. We have quit our "father's house." Our "father's house" is the House of Adam; we were members of the Adamic Family. In proportion as we forget our earthly relationship, and look into the face of our Heavenly Father, and look for our Bride-groom's face, we realize the full extent of the beautiful relationship which exists between the Bride and the Bridegroom. We may say, then, that the first step is a separation. We are separated from the world, and are brought into the "Secret Place" of the Most High. When the waiting Church received the Holy Spirit at Pentecost, this was the evidence of Her betrothal. When we receive the Holy Spirit, this is our indication that we are betrothed as individual members of the Bride of Christ. We have been separated from the world unto God and unto our Bridegroom. This is taught by the Apostle in 2 Corinthians 11:2, where he uses the word "virgin," implying separateness from the world and its spirit. It means that we are a people separated unto all good works, and must look unto our Heavenly Father for every indication of His will concerning us. We must endeavor to keep ourselves separate from the world.

Notice the Preparation of the Bride. In the 60th chapter of Isaiah, the 10th verse, we read: "I will greatly rejoice in the Lord." It is only as we are rejoicing in the Lord that we can be in the correct attitude to accept and appreciate the blessings of God. "I will greatly rejoice in the Lord." "He hath clothed me in the garments of righteousness." Since we are separated from the world, we are

clothed upon with the garment of Salvation, and covered by the Robe of Christ's righteousness. This is the first Gift which we, as the Bride, receive from the hands of our Bridegroom -- the Robe of His righteousness. We receive the garment of Salvation, and are clothed upon with His righteousness, but we have a further step: we must prepare ourselves for the Marriage. We must diligently seek to win the approval of our Bridegroom. The earthly bride employs her time in preparing her trousseau. The spiritual bride adds to the "robe of righteousness" the graces of the Holy Spirit; she embroiders her robe with all the fruits and graces of the Holy Spirit. She catches something of the character of the Bridegroom. This is one of the gifts which we receive when we are brought into the secret place of the Most High. When we receive of His Holy Spirit we are enabled to see some-thing of the depth of meaning of the symbols in God's Word. Only as we are begotten of the Holy Spirit are we enabled to appreciate the depth of meaning in these wonderful symbols. So we purify ourselves. Not only have we to embroider our garment with all the beauties of character, but we have also to cleanse our hearts, purify our hearts; we read: "the King's daughter is all glorious within." So WE have to be all glorious within, having the pure love for our Bridegroom, having the pure desire for His honor and our own, and ever seeking to do His will and His only, making His will ours. Only in this way are we able to develop His character; and only in this way can we demonstrate the fullness and strength of our Love for our Bridegroom. We cannot over-estimate the stimulus which is to be derived from a clear understanding of this glorious relationship which exists between the Bride and Bridegroom.

Notice, also, the condition of Expectation. The bride is always full of expectation towards her bridegroom, and the more so as the day of the marriage approaches. It will be seen that the expectation is from two standpoints. The expectation is from the standpoint of the bridegroom, and also from the standpoint of the bride. "The King greatly desires thy beauty." The King greatly desires the beauty of the Bride. The Bridegroom is intensely interested in the development of the Bride. The Bride is also full of expectation, looking forward to that time when she shall be tor-ever joined to her Bridegroom. The Bride is weary and tired at times, for we know that the Church has been traveling these many centuries since the Call went forth. Rebecca traveled far from her father's house, until she came into the presence of her bridegroom. What joy it is to know that we have now come into the actual presence of our Bride-groom! The Presence of the Bridegroom was made known to the "pure virgins" in 1874. We are now in "the presence," in the Ante-Chamber, waiting to be called into the King's chamber. We see all around us the sure signs that we are in the presence of the Bridegroom.

God has called a class to be, collectively, the Bride of His Son Jesus Christ. We are looking now to the Heavenly Father as His Daughters, and, because of that wonderful and glorious relationship, God is revealing Himself to us. What wonderful knowledge we have received of the character of our Heavenly Father, through our Bridegroom (for only through Him do we get an intimate knowledge of our Heavenly Father's character). We begin to be accustomed to the environment as the Bride of the Lamb, and when we are called to enter in through the Vail, we will be enabled to enter into that environment because we have been living in it for a great many years. Then we will understand these words: "I am My Beloved's, and My Beloved is Mine." This will be our joy, if we have the true desire to be the "Beloved" of the Bridegroom. Then we shall be able to say that we are the Bride of Christ in very truth. Let us be ready to enter fully into the joys of our Lord, and realize that our Bridegroom is the "Second Adam," and that the Church is the Second Eve. Only thus can we realize the great work which is before us, and only .thus can we take a maternal interest in the

world of mankind around us, realizing that the "Second Adam" and His Eve are to be the means of blessing the whole race of mankind, and that the "Second Adam" is to be the "Father" of the whole race, and that the Second Eve the "Mother." Let us now, therefore, see that we make it our aim and purpose at all times and in all things to keep on our Bridal Robe, and, having made sure that it is on properly, let us seek, with the Lord's help, to embroider it with all the graces and gifts of the holy Spirit. Amen.

Discourse by Brother John J. Cochran (Of Rothesay).

Subject: "THE CHRIST -- HEAD AND BODY"

THE SUBJECT before us at this time is the "Relation of the Church to Christ," as illustrated in the relation of the Head to the Body.

The Vine illustrates the very close relationship between Jesus and the members of the Church; but the human body when used as a figure, shows a still closer relationship; it also shows a personal relationship. The Apostle in 1 Corinthians 12:27 uses these words: "Now are YE the Body of Christ, and members in particular." That demonstrates the very close relationship between the "Body" and Jesus Christ, the Head. Paul explains, in Ephesians, God's purpose in and through our Lord Jesus Christ during this Gospel Age, in relation to the building up of this Body and the work of development. He says: "Having abolished in His flesh the law of commandments * * * to make in Himself of twain one new man." The Apostle is seeking to show that it is God's purpose in Christ to make "in Himself of twain one new man." Also in Ephesians 4:13, we have these words: "Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." We see here how Nominal Christianity has gone astray; they have failed to appreciate the work which is being done during this Gospel Age. We do not blame them, for at one time we were in the same darkness; but it pleased God during these past years to make known unto us this work which He is doing, and our relationship as we are called in Him in Christ.

In speaking of this subject we must not look at it from the individual standpoint, but from the collective standpoint. If we look at it from the individual standpoint, we fail to see just what the Heavenly Father would teach us in regard to this subject. So, therefore, we want to get hold of the collective standpoint or aspect in regard to the matter of the development of the Body. Our invitation to come into the Body is undoubtedly individual. We are called individually, but the purpose in our being called is to realize the collective aspect of this matter, and to realize our oneness in Christ. We have much individual exhortation, but the development is collective. It is from this stand-point that God considers us. When we speak of the Church of God, we speak of it as being composed of individuals, but as being in itself One. It is from the collective standpoint that our Heavenly Father views the Body.

All the blessings which God has to dispense in this Gospel Age are to be found in Christ. See Ephesians 1:3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies with Christ." We must and do realize that this is not a blessing which we are laying claim to, in order to escape from the wrath of God. We do not realize it in that aspect at all; but it is as we have been progressing in justification, enjoying the peace and the

fellowship of God, that we have heard His call to enter into this further blessing of being united with Christ as members of His Body. We remember that our Lord was The Anointed at Jordan; there He received the Holy Spirit without measure. At Pentecost the same Spirit came upon the Church, and thus identified it as also part of the Anointed. In the Word of God there is no truth more conclusive than that the Church is necessary to complete the Anointed, the Christ. For proof read such passages as Ephesians 1:22, and Ephesians 4:13. This great truth is emphasized in the text: To make in Himself of twain one new man." We know that the Scriptures are for the edifying and building up of that Body, and the Heavenly Father has made provision whereby its development may go on. He says that when our Lord ascended up on high He gave gifts unto men, some prophets, some apostles, some teachers, and so on, for the perfecting of the saints, for the building up of the Body of Christ, that every member may grow up into him in all things, into Him Who is the Head, and from Whom the whole Body, fitly joined together, de-rives its means of life. This will be the grand outcome of all the work which the Heavenly Father is doing in His children during this Gospel Age. If God has made so great provision during this age for the development of the Body of Christ, how important this work must be. While progressing in our Justification we are maintaining our individuality. God is developing a "New Creation." We have the testimony of the Scriptures that if any man be in Christ, he is a New Creature; and we also realize that we are God's workmanship created in Christ Jesus unto good works. We have here a further instance of the importance of the development and the building up of this Anointed Class, We remember that our Lord in His pre-human condition was the beginning of the Creation of God, through Whom as God's channel, all things were made. We are thus impressed with the importance of the work of developing the Anointed Class, in that our Heavenly Father is the Creator Direct. He has not given this work into the hands of any one. We see that this Class are justified by God, called by God, chosen by God, sanctified by God, anointed by God, built up and kept by God. When our Heavenly Father created our Lord He was dispensing life. Our Lord (lid not partake of the Heavenly Father's Divine nature, but this New Creation which God is operating in at this present time partakes of God's Divine nature. Our Lord, though He was the beginning of the Creation of God, left the Glory which He had with the Father, took upon himself the nature of man for the suffering of death, and made His consecration to God and performed it. On the Cross that Creation which the Heavenly Father brought into being, we may say, went out of existence. When our Heavenly Father dealt with our Lord at Jordan, our Lord was begotten there as a New Creature; and here is the new creation which is taking the place of the old. The Church of God is also a begotten Class, not in the sense of dispensing life, but in the sense of being begotten and quickened to the Divine nature. In 1 Peter 3:23-25, we have two different Greek words both rendered "Word." The word "Logos" gives the thought of the definite expression of will, and here we see the distinction between the dispensing of life in the Creation of our Lord in His pre-human existence (the Logos), and the dispensing of life to angels; and it is by the Heavenly Father's will that the Church of God are begotten at the present time. We are sons of God in a very different way from which any others will be sons of God. We are sons of God in having been begotten to the Divine nature. The Church, with her Lord Jesus Christ as the Head, is as eternal as the Heavenly Father Himself is.

Address by Brother G. MacKenzie.

Subject: "THE TEMPLE"

TEMPLE Shadows, like Tabernacle Shadows, occupy a very prominent place in the records of the Scriptures. The Temple and the Tabernacle bear a marked resemblance to each other, in fact, so closely related are they that they are inseparable -- at least while the shadows remain, but when the "shadows flee away," both the Temple and the Tabernacle (as we see them in the Old Testament particularly) will give place to the great reality in the glorious light of the glorious morning.



Notice how simple and unpretentious a structure the Tabernacle was, yet how unique -- indeed the grandest and most wonderful structure that was known in those days, representing the progressive, but temporary arrangement of God's chosen people during the Gospel Age, His peculiar treasure.

The Temple, on the other hand, glorious in its character, stately in its appearance, majestic, though while in its erection process picturing still the temporary arrangement, yet when complete, representing the permanent, the eternal destiny of the church class.

As Bible Students we have come to understand something of the wonderful height of the Heavenly Father's character. Oh, to be of the divine nature, to be like God, to be with God to all eternity sharing that glorious throne with our dear Redeemer! We are not surprised to find in the Scriptures the greatest human material workmanship taken as a pattern. We are not surprised, either, to see the greatest possible Architect as the designer. Why, it is just like God. We could not expect anything different when we recognize what the structure foreshadows.

The Temple truly is only a shadow -- but it must be the shadow of some mighty thing. As we take a mental view of the great building, many questions naturally present themselves to us. We ask ourselves: Who was its Designer? Who built it? Of what material is it built? Its character. Its purpose. As these questions arise our interest increases, and we earnestly seek for the answers, believing they are of much import for us.

Who was the Designer of the typical Temple? The, answer is found in 1 Chronicles 28:19. We there see that the Great Jehovah is the Designer.

Nothing was left to chance, dear brethren, in even the typical Temple. Every detail was elaborated; everything belonging to it was particularly described. We read of the pattern for the treasuries, the pattern for the utensils for the various works of service, even down to the very flesh-hooks. Gold, silver, or other materials were specially specified, so that nothing might be out of proportion or left to chance.

Now, we know that God is also the Designer of the great Spiritual anti-typical Temple. The Temple-class was known only to Himself throughout all the ages right down until the mystery was revealed to the Apostle Paul. We read, of the various "stones" of the Spiritual Temple as being "elect according to the foreknowledge of God the Father." Think of the elaborate details that our Heavenly Father arranged in that glorious plan of His, which are recorded in the specifications. The great rock on which He has founded this glorious Temple is Christ. The apostles, the "twelve foundations," were laid on that "rock" in the early beginning of the erecting process. The "living stones" were all fore-known and arranged for, even to their very number -- 144,000. Nothing has been left to chance in connection with the anti-typical Temple, even as in the material temple of old.

Who built the earthly temple? God was the Builder, and He used the instrumentality of King Solomon, whom He had chosen with wisdom that he might carry out every detail of great plan. We remember that David, Solomon's father was not permitted to build the temple, because he was a man of war. Solomon, the great King and Prince of Peace, was given this work. It is interesting to notice that he commenced his building operations early in the fourth year of his reign. The Heavenly Father is the Builder of the Spiritual anti-typical Temple, through the instrumentality of His Son Jesus Christ. "Behold I (God) lay in Zion a foundation stone, a sure foundation." We are told that we, the "living stones," are God's workmanship. God is still building the Temple. The Chief Corner Stone in that Spiritual building was raised by the mighty power of God from the grasp of death, and placed in its exalted position high above all principalities and dominions, and above every name that can be named. The Lord Jesus now acts as the "Master of Works," superintending the completion of the building operations. When did he commence to act in this capacity? In 1878 A. D., that is, in the fourth year of his reign, which began in 1871. The anti-type is therefore similar to the type even in the matter of time; for, as we have noticed, the typical temple began to be erected in the fourth year of the reign of the typical king of Israel -- Solomon.

We now enquire regarding the significance of the various materials of which the typical Temple was constructed. The stones were all specially prepared beforehand in an underground quarry, which is excavated underneath part of Jerusalem. This arrangement was adopted that there might be no noise or excitement as the great building was being erected, every stone being quietly placed in its foreordained position without noise of hammer or any tool.

The materials of the Spiritual Temple, which is even now being erected in Heaven, are called precious "living" stones, tried stones, copies of God's dear Son, the Chief "Corner-Stone." They are quarried from underneath, that is, from this evil world. Very ungainly and unshapely they are in appearance at first, yet the chiseling and polishing processes which they undergo in the dark recesses of the "quarry," prepare them for their foreordained places in the glorious Temple of God. .

The world of mankind are all unconscious of the great work which is going on, everything is being done so quietly. What a surprise the world will have when they learn that such a mighty work was being carried on right in their very midst, without their being aware of it!

What is the Purpose of the Temple? It is the dwelling place for God, the place of His rest, as we read: "This is my rest forever. Here will I dwell." It is also a meeting place between God and His people, the place of blessing, of worship, in the ages of glory.

Address by Brother Thackway.

Subject: "CHRIST AND THE CHURCH LIKENED TO THE VINE"

Text: I am the true vine, and my Father is the husband-man. Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples. -- John 15:1 and 8.

IN these two verses my dear brethren, our Master presents to us a picture. first of our Heavenly Father as the great Husbandman, then of himself as the Vine. the central stem, and of ourselves his brethren as branches of the Vine. The object of this illustration which the Master gave us. is that His Father might be gloried. He told us the way in which His Father could be glorified. namely. that we "bear much fruit." The union of Christ and His Church is very clearly and very necessarily understood here, but the main point of this particular illustration concerning Christ and His Church. is one of fruitage -- a fruitage which is absolutely impossible of accomplishment unless each branch maintains its place in the Vine. from which it gets its nourishment and strength.

Now, if we would rightly appreciate the relationship that we as branches bear to the Vine. we must remember the steps by which we become branches: for if we clearly see these steps we can understand what it will be necessary for us to maintain, that we might become fruitful branches.

First, we must recognize that, as "children of wrath," we were in a sinful condition even as others. We were "strangers," far from God. Second, we must remember God's gracious provision, that while we were yet sinners He delivered up His beloved Son Jesus Christ to die for us. Third. we must remember that we were and still are justified by faith in Jesus Christ, our Vine. Fourth, we must understand the reason why the Heavenly Father justified us by faith. -- that we might be enabled to present an acceptable sacrifice to Him. Fifth, it is most important that we ever keep in mind that we have actually entered into a "covenant by sacrifice" with our God.

Seeing clearly, then, the steps by which we became branches in the Vine. we perceive what we must do to maintain our membership.

There are many Eastern customs which, when we understand them fully, reveal great depth of meaning in some of our Lord's illustrations of the Kingdom, and Kingdom class. Of this particular illustration of the Vine and its branches, Smith's Bible Dictionary says that in Palestine the Vine is an exceedingly strong and powerful tree. Sometimes the main stem grows to six feet in circumference, and attains a height of 30 feet. The branches, also, are often so long and so heavily laden, that, spreading out and curving down the earth, they form a great arbor like a tent, 30 feet wide. The grapes of the Vine in Palestine are frequently as large as plums. You remember that the spies who were sent by Moses to report on the condition of the land in Palestine, brought back samples of the grapes. The bunches were so large and heavy that it took two men to carry them.

Thus we see something of the greatness of the illustration used by our Master. Following out the figures we perceive that the sap, the life-giving force, rising up through the main stem and flowing through the branches right to every extremity, bringing forth fruitage, represents the holy spirit. In order to partake of the sap every branch must be firmly fixed in the vine. In other words, none can

be quickened and developed and bring forth the fruits of the spirit, and ultimately he born of the spirit, unless he retains his hold on Christ, and is faithful to the end. We should be quite clear upon this. If we have not entered into a covenant by sacrifice with God. by being baptized into Christ's death. then we are not in Christ, and are not therefore, "branches" in the "Vine." We could not in this case expect to bring forth acceptable fruitage. It seems to me. dear brethren (tint it may be my fancy), that the main stem of the Vine takes the shape of a cross. It hears all the branches, and thus we may properly say that it bears all the fruitage. Now, in Jesus Christ, our great Vine. we find the source of all that we can ever be. You remember what this fruitage is, that we must manifest in us the branches -- joy, peace, gentleness, patience. meekness, brotherly kindness, love.

Does the branch that is heavy with grapes stand straight up, as if it were proud of hearing so much fruit? No, under the weight of its fruitage it droops as if in humility. So with the fruit-bearing branches in the great spiritual Vine. those faithful ones who have developed the graces of the spirit droop under their load. The tests and trials necessary for the development of brotherly kindness and love cause us to bow down in humility. The more experiences we have in the Christian life, and the more knowledge we gain of our Heavenly Father and His wonderful Plan of the Ages, the more humble we become. It is those who have little Christian experience, and little knowledge, who are inclined to stand upright in pride. The trying experiences which our Heavenly Father gives us are tempered with mercy, so that we may be able to bear them. If an earthly husbandman saw a branch in the vine drooping too much, he would tie it up, and so support it till the grapes were fully matured. So also with our loving Heavenly Father, the great Husband-man, when he sees that we are bowed down under the weight of experience and trial, immediately binds us up and thus enables us to stand the strain till that work that He has begun in us shall be accomplished.

Another thought, dear brethren. We read that many "little foxes" spoil the vine, but Smith's Bible Dictionary tells us that the greatest pest to the vine in Palestine is a tiny insect. It is very appropriately named the "Vine Fretter." Why, how we fret ourselves sometimes! All the little trials and difficulties, which in themselves are really insignificant, are like the little insects in the vine. If they are not speedily destroyed, the effects will be disastrous. The branch which is attacked by the "Vine Fretter" withers away and cannot bear fruit; and you recall what the Scriptures say regarding such: They are cut off and burned.

So. dear brethren. let us be very careful that we keep a watchful eye upon the little insects, all the little trials and difficulties that are conducive to impatience, anger, malice, etc. Our Lord says "Fret not thyself." You know we frequently fret ourselves. The trouble is mostly within our-selves. Sometimes we have certain experiences that seem to work and work and work within us until we are on the point of crying out "Oh, it is unbearable!" How frequently have we felt that we had almost resisted to the breaking point, and just when we were wearied beyond expression with the conflict that was going on within ourselves, some-how the Lord in His gracious providence brought to our minds some blessed promise of His word, and it soothed us in our trouble. Indeed, before we call He answers.

It seems as if we are in a "forcing-house" now. When the vine-grower wants his grapes to develop speedily he puts them in a forcing-house, where it is hot. Is it not like that just now? The time is so short that some of us will require to develop the graces of the spirit as if we were in a forcing-house. The heat which is necessary causes much discomfort.

The time is speedily nearing when the ripe fruit shall be crushed, and the life-giving wine shall flow out to refresh mankind, who are groaning and travailing in pain until even now. When we look to the greatness of our reward, we are filled with thanksgiving to our gracious Heavenly Father.

Pastor Russell's Farewell Discourse

WE HAVE come to the close of the Convention. I have not been privileged to be at very many of the meetings of the Convention, but I have nevertheless been able to scent the spirit of the Lord among you; and I believe I express the sentiments of all, both the home congregation and the visiting brethren and sisters, when I say we have had a very enjoyable time, and if we have the opportunity for an expression on the subject, I have not much doubt that the suggestion will be as it is with nearly every Convention in America. "This last one has been our very best." (Cheers.)

And I think, my dear brethren and sisters, that there is something in that. It ought to be the best; if it is not the best for you, then there is something lacking in you probably, just as likely as something wanting in the Convention. The way in which you have enjoyed this Convention has been to some extent commensurate with and in harmony with the condition of your own heart. If it was full, if it was warm, if it was thankful to the Lord, then you had a good time surely. The Lord is ever ready to bless and pour out His spirit upon those who are in the right attitude to receive it, and I think that is the secret of this general expression that the last convention is the best. I really believe that they do all get a little better actually and I think that the friends themselves are getting more into that right condition of heart which enables them to appreciate each other, to appreciate the spirit of the Lord, to appreciate the truth; it goes in deeper, it sinks more, it "spreads abroad," as the Apostle expresses it you remember -- "having the love of God spread abroad in your hearts." Oh, we had something of the love of God from the very time we began: if we had not had something of it then we would not have been received into His family at all. No one is received, surely, into the family of the Lord, no one is begotten of the Holy Spirit, unless the spirit of love has come into his heart first and is there. But, you know, my dear brethren and sisters, our hearts are very small to begin with, and what there is is filled a good deal with the things of the old man. We have to be gradually emptied to get rid of these things, of self-will and selfishness and general meanness that came to us through the Fall, and have been accumulating more or less in our fore-fathers and coming down to us as their children. We all have some of it: it is like smut, it is hard to get washed off, it clogs, it hinders, it is not desirable in any sense of the word. But it takes us a while as New Creatures even after we get a little cavity in the heart and after the Lord puts there the begetting of the Holy Spirit, it takes a little time for it to be shed abroad, for the meanness to work out, to be thrown off, and for the graces of the spirit to develop and for the tenderness to come into the heart and for all the fruits of the spirit to abound there more and more.

Now, the more you get into that condition and the nearer you are to that condition, the better I believe you have enjoyed this Convention; so if you have not enjoyed it make a thorough search of your heart and see if you cannot get some cleaning work done and some more oil of the spirit shed abroad, and get some of that quietness which comes from the Lord. The quietness will thrust off earth's sorrows and gradually be shed abroad in our hearts, and will transform us into real copies of our loving Savior with His glorious character, which we all so much admire.

I say that this work is the work of love. The Heavenly Father is Love, and when Father Adam was in the likeness of God I am sure he must have been a loving being. Of course, God has the quality of Justice. He has also the quality of Wisdom. He also has great power. All these things He has; but when He describes His own real character, the very essence or center which gives Him special personality, He tells us He is Love. We so misunderstood that so long, we so excluded it from our

hearts and minds, that we could only get here and there little bits in. We had so much of the wrong, the error, the misunderstanding congealed in our hearts -- more or less ice -- that it was difficult to get the love shed abroad. But now, gradually the Lord is giving us more truth, and the ice is thawing, and we are getting to see more of the grace of our Heavenly Father. We are getting to see more of the lengths and breadths and heights and depths of His glorious character and His glorious plan. We are getting to appreciate it more and more. We love it, and the more we are His children the more we desire to become copies of our God, and copies of the One whom He set to be the example for us.

I trust we are getting this enlargement of the heart, that our hearts are all being enlarged -- that is the real thought of the Apostle Paul -- "The love of God shed abroad" -- enlarging our hearts, making us broader-minded men and women. We feel ashamed when we look back, just even a few years, to see some of the mean little thoughts we had, some of them about this matter and some about that. Thank God it is getting a little better, we are coming a little nearer to the pattern, we are drawing grace from the Lord and coming a little nearer and getting inspiration from His Word, from His glorious promises, and thus the grace of God is more and more transforming us -- forming us over again -- because it does not merely stay in the heart, it permeates, it goes through all the "vine." The heart pumps it out, you know, and it causes the whole body to pulsate. By the time we are full up, full of love, we are pretty near the place where we are ready for the Kingdom. Is not that so? It is, and I hope we are getting right near. I see you are. I have more opportunity of seeing it than the rest of you as I travel over the world, and I hope you will take my word for it. As I go from place to place, thousands of miles apart, I can see the dear ones of the Lord's family growing. I know you will be glad to know that they are growing away out in California, away out in British Columbia, and away out in the United States, in Germany, in Sweden, and so on, growing, yes, the spirit of the Lord more and more manifest. That is just exactly what we expect. What else could we expect? If we have been feeding on the very richest spiritual food, such things as the eye had never seen before, such things as ear had never heard of, such things as hearts never fed upon before, if after that we are not well nourished children of the King, what would it take to make us healthy? What manner of persons ought we to be?

Now, then, if we do not feel that we are coming up to the pattern, we can get as near to it as we can. You can never get up there, I can never get up there, but while we may never get our flesh up there, we must remember that it is not our flesh that is to get up there. It is our hearts, our minds; and we can get our flesh as near the right standard as possible. God is looking at the heart, don't forget that. "Keep thy heart with all diligence, for out of it are the issues of life." You will either get this everlasting life for which we are running, or not get it, according to the condition of your heart. It is true that the flesh does furnish an index to the heart. It is true that the flesh and the mouth answer according to the condition of the heart; but only the Lord is able to know and read the flesh and to understand it fully. You and I are incapable; even in our own case we cannot always be able to judge thoroughly as St. Paul said of himself: "Yea, I judge not mine own self: there is one that judgeth me." He was glad to leave the judgment in the Lord's hands and do the very best that he knew how to do, and so it is for you and for me. Do your best and leave all the matter of results with the Lord. He will surely give us exceedingly abundantly more than we could have asked or thought.

Now, then, with this thought of the love of God being shed abroad in our hearts, and with peace permeating our lives more and more every day, and with this manifesting itself to some extent towards your husband or wife, towards your children, towards your neighbor, towards your dog and your cat, and toward everything you have to do with, your butcher, or your grocer, and towards everybody you have dealings with. That must be manifest, my dear brethren and sisters, it ought to be. The new mind is there and the new mind is ruling. The new mind can make some impression upon the flesh; if it cannot bring it fully into subjection it can at least show that something is doing, something is there under way. So let us have that thought in mind.

But with all that, the point I would like to leave specially in your mind on this occasion, the thought that I think would do us most good to carry away from this Convention uppermost in our minds, would be -- what? Love of the brethren. LOVE OF THE BRETHREN. Yes, I am not meaning that you should not love others. I am not meaning that, according to God's Word, this is one of the highest tests of character development, love for the brethren. And it seems to be, dear friends, that this principle of love, which is the very essence of our Father's character, and which is the very test which will determine whether you will get into the Kingdom or not, and whether I will get into the Kingdom or not, this is the very grace of the spirit upon which Satan will be sure to give us the hardest struggle and the closest tests. I do not know anything particular, anything about the condition of affairs here in Scotland, whether you have any special tests along this line or not, but I do know that here and there (I do not know the particulars of many places) are tests of that kind, and little frictions and little contentions. The trouble is lack of love amongst the brethren. That's the trouble now. "And who is doing that?" you say. Well, I will tell you. I think the Devil is always to be looked at in connection with our difficulties. In our flesh we have the disorganized arrangement natural to us, each one has, and the Devil seeks to work up these things that are natural to us, and through these stir up the fleshly things in us -- anger, malice, envy, hatred, evil-speaking -- "works of the flesh and of the Devil." Notice -- "Of the Devil." I told you so! Yes, of the Devil. He started those works, it was through the sin that he introduced, that all these depravities came to us, and they become almost second-nature to every human being. Who has not got selfishness that he needs to guard against? Who has not the tendency to be jealous and envious? Who has not some seeds of all these other evil qualities? Each one has, I believe, because there is none perfect.

The Apostle says "put off" all these. Do you find anything of that kind ever cropping up in your mind? Put it away, put it away, as you would put away a contagious thing. If you had a garment with some contagion in it that would bring sickness into your home and that might cause the death of yourself or your family, would you trifle with it? Would you bring that garment into your house and flaunt it there? No, you would put it far off, you would do everything to destroy these germs of disease. So here in these things of the flesh we have the seeds of the most deadly poison, the poison that poisons the soul, the poison that does more harm than all the other poisons and pestilences in the world; and the Lord says "put them away, have nothing to do with them," just as soon as you notice them in yourself. Don't be looking at the other one and saying: "She has them," or "He has them." Let them look after themselves, but you and I have each to look after ourselves. I am to watch my heart. God did not make me a governor of your heart. Perhaps he did give me some responsibility in making me your Pastor through your vote, but He gave me special charge of my own heart, and He wishes me to give special care to my own heart. How easily I could cultivate selfishness in looking at the brethren and imagine that they were trying to do this or that, and feel envious of their prosperity. Right mean and miserable all these things of the Devil are. Everything

of the Devil is mean, is it not, when you get a proper view of it, when you get your eyes opened to see what the spirit of the world is and the meanness and selfishness and sin? It is all distasteful to us when we get the mind, the spirit, of the Lord. We really love the good things. We put off the mean things, and the good things we put on. Meekness -- begin with meekness. Don't forget that meekness is the very foundation. First, meekness -- teachable, ready to receive, not haughty and disdainful, but meek. "If you can tell me something I will be very glad to know it." Gentleness -- not rudeness. We have plenty of rudeness by nature. It takes us a good while to get rid of it and to put in a little bit of gentleness. Everyone likes to be called a gentleman or a gentlewoman, but they do not really appreciate these terms, and often that which is boastful and rude passes for courage. But, my dear brethren and sisters, we are following the instructions of our Lord to the Apostle -- Put on all these, meekness, gentleness, patience. With whom? Oh, with the dog and the cat? Yes. With the butcher and the baker? Yes. With the husband and the wife? Yes. With the children and the parents? Yes. More and more we come to see how much patience we need, as the Apostle says: "Ye have need of patience." Oh, you have need of meekness, gentleness, patience. You cannot be prosperous as a Christian unless you give heed to these things and put them on, make them part of yourself, of your character, not merely put them on in the sense of a garment that you put on when you go out, and off when you come in, but in the sense that you put on some flesh. You are putting on a little more flesh, you are getting strong in the Lord, and in the power of His might. Meekness is the power. What power? Of the Gospel. Gentleness is the power of the Gospel. Patience is the power of the Gospel. Brotherly-kindness is the power of the Gospel. Love is the power of the Gospel. It takes more power to do these things than it takes to be rude and vain, and of the worldly, mean disposition. It takes a great deal more strength of character, and we need that strength. The Lord is pleased to see us develop all these graces of the spirit.

After patience, what comes next? Brotherly-kindness, Love. Kindness to the brethren. "Why," you say, "Brother Russell, that seems very strange that you should insist upon brotherly-kindness. We surely all love each other?" Now, I think that is one of the graces that is the very hardest of all to develop. I had a letter just last week from a brother, who said: "Brother Russell, I have not been in the Truth a great while, but when I came among the Truth friends I was told: 'Oh, when you get acquainted with the brethren you will be pleased with them all.' Well, I have not found it so. Some are haughty, and some are selfish. One told me the other day that he had the Bible all at his finger-ends. That is not the kind of man I like. I thought I should love the brethren, but I cannot love a man with that kind of pomposity." No, I guess he could not love him so very dearly, could he? That is, apart from the New Creature.

Well, my dear brethren, my experience is that God has not chosen out the nice people of the world for the Church. My experience is that I have found a whole lot of very nice, fine people in the world. I can admire them very much. I think a great deal of them, especially if they avoid profanity -- good minded people. And the Lord has invited into the Church some that I never would have thought of. He has, indeed. I think I have told you before, but it will stand telling again, about one of my experiences twenty-five years ago. It was in Allegheny. An old lady came into the meeting one evening, dressed in a ragged iron-black shabby skirt, a black and white shawl which was not on straight, and a coal-scuttle bonnet stuck on awry at the back of her head. I said to myself: "Where did that bundle of rags come from, and what is she doing here?" When the meeting was over I thought, well, she won't have understood much, and I guess she won't come back here again. Not that we did not treat her just as if she had been beautifully dressed, not that, but because I thought

she was incapable of understanding spiritual things, uneducated, unable to read. (I found out afterwards that she could not read.) She came back the next Sunday, and the next, and the next, and the next, and I began to wonder what it meant. I spoke to her and found she was a tea-peddler. She continued to come regularly, and by-and-by the bonnet was on straight, so was the shawl, and the skirt did not look quite so dirty. She seemed to drink in and understand the spiritual things; and before she died about a year after in the hospital, she was a bright saint of God and gave a good witness on her death-bed to the power of the Truth. I took the lesson to myself. If the Lord had said to me, "Go out and look for a jewel which I have in this city," I would have passed that old lady five hundred times and never would have dreamt that she was a jewel. But the Lord's jewels are to be found in some very queer, unexpected places, and only He is capable of knowing them. Whoever has the right condition of heart, no matter how mean, how low, how degraded according to the flesh, the Lord willingly takes them if they come and works in them the transforming influence to will and to do of His good pleasure, and does for them as he did for that old lady, making real saints of them, and that in a very short time! I have seen the same in other people, and it gave me a good lesson. This is the lesson it gave me: Whoever the Lord honors by giving them a manifestation of His Holy Spirit, indicating that He has received them as children into His family, you treat them as children of God. That is what I mean to do, whether they are black or white, whether they are mean or grand. If they are united to the Lord, then we are members of the same body, and I must treat them considerately in every way, and think kindly of them, and do everything that I would if they had nobler bodies. They are not responsible for their birth into the world on a mean plane. None of us are. God has had such mercy with us all, Oh, how He must expect that we should not look down upon or frown upon or treat disdainfully any whom He accepts and whom we have any reason to believe are really His children. Let us fix that in our minds. I believe if we saw that rightly and got that thought well and deeply embedded in our hearts, it would help us to be more kind and gentle with all the brethren who are not so noble as we are! (Amen!) We always like to think of ourselves as among the noble. Well, put yourself where you like, among the noble or ignoble, remember the Lord says, "Not many noble, not many wise, not many rich, not many learned, but chiefly the mean things." Think of that! The mean things! That is very queer! Mean things? Most of the Church mean things? That is true. You had enough meanness yourself, so had I. We all have had enough of the meanness, and we are all disgusted with ourselves according to the flesh. We are all waiting for the glorious completion of the Lord's work when we shall be absolutely free from every imperfection. That's the grand climax. The Lord is not going to have anything ignoble in the Kingdom. No, they will all need to be noble by the time they get there, and He is dealing with them now, all those who are weak, poor, heavy-laden. Yes, He says "The world would not have you. Come on." The work of grace goes on in that heart, God has some wonderful surprises for the world when they shall by and by come to know what a work of grace means, and what He has been doing in the world for these 1800 years, taking the ignoble and making of them the sons of God in glory, His sons on the Divine plane. He is going to show that the power of God is to make a new creation of the poorest and most miserable kind of earthly clay! Yes. It will be to the praise of His glory eventually, won't it? It will, my dear brethren.

Well, the thought I am impressing is that some of these brethren who are not noble by nature but ignoble, instead of disdaining them, instead of putting them away, treat them kindly. Instead of being offended at them (for we can get offended as that dear brother was that I mentioned getting the letter from), treat them considerately. If anyone says "I don't care to keep company with these people," well, he can get out. The Lord will not keep him in if he does not like the company of the

people He has chosen for His Church. "If you don't like those whom I receive, you may go out yourself." Would not you say so? Suppose you had invited in to your home some friends, and some of these friends took exception to the others you had invited, would you not say "Whom I invite are my friends, and I expect all those who are my friends to treat each other in my house as they would like to be treated themselves?" So I think the Lord is expecting us to have great compassion upon each other, and to remember that we are to treat each other as we would expect them to treat us; and you need mercy, and everyone of God's people needs mercy. What would you do if He did not give you mercy? And you need consideration, and you need kindness and help, and if you do not give a helping hand and if you do not give kindness, what will the Lord do? If you do not, then you are not the right kind for Him to give His favors to. By what you do you show the way that you appreciate, and you will be treated by Him after that manner. If you will not in your hearts forgive, then He will not forgive you your trespasses. Our original sin has been forgiven, you know. I do not mean He will take back the forgiveness of the original sin, but we have day by day our own sins, and the Lord says: "You must learn to have My spirit. Am I not kind in My treatment of you? You are not up to My ideals, are you? You are as much below Me as that man is below you, surely! Well, then, I expect you to show My spirit. I am kind and good to all, and especially to all those who have become My children. Now, I want to see that spirit in you, and if you do not have that spirit you cannot be in that company of Mine that I am making up as a Bride for My Son. They must all be copies of Him, or they will not be acceptable to Me." What a lesson to us! Brotherly-kindness!

"Well, but we must be ashamed of them sometimes," you say. The Lord says "Whoever is ashamed of Me and My Words (and I understand that includes His brethren. You know He calls us His members, and therefore to be ashamed of one of the brethren is to be ashamed of Him) of him shall the Son of Man be ashamed when He shall come in His glory." Wherever the members are, wherever the consecrated are, we must not be ashamed of them. We cannot appreciate their weaknesses; the Lord does not mean that. We must not say they have not any weaknesses, that they are perfect, but we must sympathize with the fact that in their hearts they are desirous of doing His will. That is the reason He has accepted them, and if I cannot read the heart I know that God has read it, and that means that I take His reading of the matter and say: "That is a child of God. God has given him some measure of His Holy Spirit; the Lord has shown him some measure of the Truth, and he has had a blessing. It is a sign that he is a son of God, and therefore he is my brother, and it is my duty and my privilege to love him and to try to think of his interests and try to put myself out of his way as much as necessary, in order to help him in the good way."

The Bible makes one statement, my dear brethren and sisters, about love of the brethren that has always impressed me very strongly, and I want to give it to you now and to leave it upon your minds as we close. It is: "Hereby we know that we have passed from death unto life if we love the brethren." Now, what do you think of that? Do you know that you have passed from death unto life? "Well," you say, "I hope so." But notice, there's a way of knowing. What is it? "Do you love the brethren?" "Well, I love some of them. I love the refined ones." Oh, that's not it. "Oh, some of them are beautiful characters, I really love them." Of course, we can have preferences. The Lord had preferences in His love, and He does not mean that we may not have preferences in our love. We read: "Now, the Lord loved Peter and James and John." Those were the three specially beloved disciples of the Lord, and it was understood amongst the twelve that these three were specially loved. He took them to more places than the others. There was something about their natural make-

up, or their zealousness of spirit, that specially made them pleasing to the Lord. So there may be some of the brethren, of the sisters and brothers, who specially appeal to you. They may have more of the perfection of natural character, or are more developed in the spirit, and you say "I specially love them." The Lord does not say you must not. I love the Lord because of His perfection, and all, as near as they come to Him, the more I love them -- the nearer they come to the grand character of the Master Himself. There is no objection to specializing love. But what about the others that are not our ideal? "Well, there's Bro. So-and-So, and Sister So-and-So, I cannot say I love them, because, you know, they have such mean traits." Of course they have, and perhaps you and I have some of the same traits. We must not forget that. No one sees his own mean traits thoroughly. If anyone saw his own mean traits thoroughly you may be sure these traits would begin to disappear very rapidly. If people realized the meanness of their own conduct, they would very soon change it. So, perhaps, we have not seen all the mean traits we have. We must take a general view of ourselves.

But if there is anyone amongst the Lord's people whom you do not love, then I am not sure that you have passed from death unto life, and you are not sure! "Oh," you say, "Bro. Russell, I passed long ago, and I had such-and-such evidence of it." My dear brethren, what you had some time ago is one thing, and what you have tonight is another, and what you have tomorrow will be still different. We do not go into the Kingdom on the score of twenty years ago, or of one year ago, or of yesterday, even. It is, what is your standing this minute? If you had a conversion to God and made a full consecration to God twenty years ago, what manner of men ought you to be today after twenty years' of growth in the garden of the Lord, as one of the flowers who has had the special care of the great Caretaker. If you had the spirit of the Lord twenty years ago your love today ought to be overflowing in your heart. You ought to be rich in grace and abounding in the fruits and graces of the spirit, and if you are not, better be afraid of not gaining the Kingdom. Better to be afraid now, than to find out after a while that you were not enough afraid. There is such a thing as having too much confidence. My dear brethren, the Apostle says, "Let us fear lest a promise having been left us of entering into His rest, any of you should seem to come short of it."

We have been encouraging each other, and we need encouragement. I am not trying to discourage anyone now, but I am wishing to say that while we have all these encouragements, here is one of the tests the Bible gives us, a kind of final test of love, and especially of love for the brethren. How so? Why, it is so hard to love the brethren, **IT IS SO HARD TO LOVE ALL THE BRETHREN**, that if you can say you do love all the brethren, and say it truly, it is a sign you are a changed man. Think of that! You must be a New Creature, passed from death unto life, or you could not do it. The brethren are so hard to love. Is not that so? It is so. The knocks and tests and so forth we get from them, and the fact that we expect so much from them, make it hard. But now you have to measure up to it, and it is just as well to have our minds right keenly alive to it. We are getting close to the time when we hope to hear the Lord saying: "Come, my beloved, into the mansions prepared for you." We are hoping for that soon, and nobody is going in there who has not passed from death unto life, who is not staying out of death and staying in life. It is one thing to pass from death unto life, but you may pass back again from life unto death. We do not want to do that. If we have made a passage from death unto life, and have got an evidence of life in Christ Jesus and all things are become new, and are growing in grace and knowledge, then we should keep this test before us: "Do I love the brethren?" "Do I love all the brethren? Is there a single one of God's people in all the earth that I do not love, that I would not be glad to do a kindness for, that I would

not be willing to serve in any way? Is there a single one? If we can say "there is not a single one, I will be glad to serve any of the brethren," then it is a good sign. It is a sign you are still alive, not only that you have passed from death unto life, but that you are still living and getting more and more filled with that holy spirit which is the very aim of our being.

And what shall we do if, as we think over the company of the Lord's people, we say: "Well, there's a brother, and every time I think of him there is a kind of grudge comes up in my mind against him?" That is because you are not right. What would you think of the Lord if every time He thought of you a grudge came up in His mind against you? "Oh, but I am trying to do right." Well, how do you know that that brother is not also trying to do right? "Well, I don't do the things he does." No, but you do something else. If we do not judge ourselves the Lord will have to come in and do the judging. He wishes us to take these specifications and apply them to ourselves. You remember that beautiful picture in Revelation about the golden rod, and John being told to measure the temple of God. I think you and I are that temple, and that the Lord is measuring us with His law of Love, and that we are being measured to see to what extent we are of the right dimensions and properly in harmony with the arrangement of the Lord's plan. I hope the measures are all going to turn out right, and I hope if we have in any manner allowed the Devil to bring in any anger, hatred, envy, and evil-speaking (they are terrible things), if, after searching our hearts you and I find that we have a single one in the world, anywhere, whom we do not love, we will put this away and bring our hearts into full accord with the Lord and thus be in readiness for the Kingdom. And the effect of this will be, I believe, manifest in proportion as you are faithful in it. The other brother will begin to feel the same way. Don't say "He did so and so to me, so I will just treat him so and so."

That brother whose letter I referred to a few minutes ago, said in the letter that a certain brother had passed him on the stairs and did not even nod to him. But before I got to the end of his letter I discovered that he had not nodded to the brother! Yet he was complaining about the brother not nodding! So as we get ourselves right, perhaps the other brother and the other sister will get right, too. That is how to promote love amongst the brethren, and gentleness and patience and meekness and the holy spirit of the Lord, the spirit of love.

Now then, my message to you, dear friends, at this Convention, and which I would like you to carry home in your hearts and spread upon the dear ones of the dear classes here represented, is: "Let brotherly love continue," and, more than that, let it increase, let it abound. Love covers a multitude of faults, so if you are seeing a whole lot of faults in your brethren, just make sure you have not got enough love for them. It will cover a whole lot of your brother's faults if you get enough of love for him. Many of the weaknesses belong to the fallen nature, and it takes the New Creature a while to get his bearings and to appreciate his condition, and get a victory over the flesh. It was the same in your own case, and with all the Lord's dear people except the Lord Himself, who was separate from our sinful race.

Now, my dear brethren and dear sisters, with this expression, may the grace of the Lord Jesus Christ be with us all. Amen.

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