Souvenir

(Notes from)

Watch Bible and Tract Tower Society's Conventions

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 toward 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 fulness of the times He might gather together in one all things, under Christ."

Eph. 3:4, 5, 9; 1:8-10.

Asbury Park, N. J. St. Paul, Minn.

1906
"A Peculiar People."

A PECULIAR PEOPLE, with banner unfurled,
Attracts the attention all over the world.
Come, let us this wonderful people review,
It may be refreshing to me and to you.

Their NAME is peculiar: Not named after Paul,
Nor Luther, nor Calvin, nor Wesley—et al,
Belonging to Christ they will bear but his name,
And "brothers" and "sisters" all titles they claim.

Their TALK is peculiar for others to hear,
To them but one subject is precious and dear:
"The Plan of the Ages," "A Ransom for ALL,"
"Times of Restitution" for all from the fall.

Their FOOD is peculiar: The good Word of God,
Which "rightly divided" becomes understood:
What "meat in due season" it then does contain!
The "deep things of God" become easy and plain.

Their DRESS is peculiar: It is not their own,
But one which they have as a generous loan;
The white, spotless robe of Christ's righteousness
Which covers all their unwilling blemishes.

Their WORK is peculiar: They're reaping the field,
The harvest is here and the sickle they wield;
They gather the wheat, while the enemy's snares
Are binding together the bundles of tares.

Their REST is peculiar: They've entered God's rest,
Like Mary of old they have chosen the best;
No longer they worry about the success
Of Christ's future work all earth's families to bless.

Their CREED is peculiar: The shortest you've heard
It is all comprehended in one single word.
Not man-made, indeed, but received from above,
And that comprehensive and grand word is LOVE.

Their FAITE is peculiar: They really believe
God's Word to be true, while man's theories deceive.
Infallible guidance they find in that Word,
And all things they prove by a "Thus saith the Lord."

Their HOPE is peculiar: They hope to attain
Joint-heirship with Jesus, and to share in his reign;
To be "the elect," and make known God's "free grace,"
Abundant provisions of life for the race.

Their LOVE is peculiar: They love God supreme,
His will is their will, nor their life they esteem,
But lay it down joyfully, spending and spent,
And every power to sacrifice bent.

Their JOY is peculiar: A deep constant joy,
Whatever the troubles or things that annoy;
Rejoicing to suffer for Christ and his name,
To bear his reproach, ignominy and shame.

Their HOME is peculiar: A heavenly home,
And heavenly citizens have they become.
Forsaking earth's blessings, homes, houses and land,
To dwell with the Lord in His mansions so grand.

—Selected.
Believers in the Atonement-Sacrifice of Christ
“A Ransom for all”

It seems to be the Lord’s will that a combined report of these Conventions should be prepared, therefore in conjunction with our dear Brother Geo. M. Huntsinger, this report has been prepared.

While this is not an official report of the Conventions of 1906, held under the auspices of the Watch Tower Bible and Tract Society, at Asbury Park, N. J., and St. Paul, Minn., but merely notes on the sermons and incidents connected therewith, we trust, however, that it may be a fitting memento of the “best conventions” ever held.

The two Conventions covered a period of over two weeks, and there being usually two discourses each day, it is found impossible to put each discourse in the report verbatim, because of lack of space, time, cost to print, etc. It is therefore necessary to give only a synopsis of part of the discourses. We regret we cannot print them all in full. They were all good, and each one, no doubt, specially appealed to certain ones present; but it is our endeavor to select those subjects that would possibly be most interesting to the greatest number of the friends—in our judgment.

There are also many features of Conventions of this magnitude that it is impossible to reproduce in any report; they cannot be described, but only appreciated by those present.

We trust that those who were privileged to attend the Conventions will, in the possession of this report, have a tangible reminder of the precious seasons of fellowship there enjoyed, and of the many helpful suggestions and special assistances which were there presented, which otherwise might possibly have been lost in the abundance of blessings provided in that “feast of fat things,” but which will thus be permanently preserved.

We also trust that those who were not privileged to personally attend the Conventions may, by means of this report, receive a large share of the blessings which were the portion of those who more fortunately were able to be in attendance, and that the report may cause such to feel that they had a personal part in the Conventions, which they could not have had in any other way.

Special credit is due a number of the friends whose assistance has helped to make this “souvenir” what it is. They consider their service as a service of love unto the Lord,—He knows who they are.

We pray the Lord’s richest blessing upon the report as it goes on its mission to His household, giving out His truth, which is “meat in due season to the household of faith,” and that His spirit and His strength may refresh one and all, and be especially manifest in the trials necessary in endeavoring to “press down upon the mark of the prize of our high calling of God in Christ Jesus.”

May grace and peace be multiplied unto you through the knowledge of our Lord and Savior Jesus Christ.

Yours in the fellowship and the royal service of the King of Kings and Lord of Lords.

Dr. L. W. Jones,
2024 Washington Boulevard, Chicago.
This year only two General conventions were held, the first one being at Asbury Park, which is a beautiful little city of 10,000 inhabitants, situated on the Ocean front, about 40 miles south of New York City, and is widely known and patronized as a Summer resort of the higher class. The daily average of visitors during the Summer season is 100,000. There is a beautiful sandy beach the entire length of the city, well adapted to bathing. The bathing facilities are excellent. There are numerous bath houses where suits and rooms are furnished for 25 cents. One of the interesting features of this place is a wide board walk along the entire distance, which serves as a promenade and gives a beautiful view of the ocean; this is usually crowded with people.

Part of our meetings were held in the Casino, which has a seating capacity of about 2,500, and is located directly on the beach, the waves rolling underneath the outer end, and part were held in the Auditorium, which is located only a half block from the beach, and has a seating capacity of about 1,500.

The Yorkshire hotel was the headquarters of the convention, and accommodated about 50 of the friends, including Bro. Russell. It is located one block west of the Auditorium.

Some Features of the Convention

By the time of the first meeting on Sunday morning, most of the friends had already arrived; so probably about 700 attended the first meeting. The average attendance was about 1,000, some coming and going all the while.

A change in program was made from that announced in the Tower, and there were held morning sessions, usually from 9 o'clock to 12; and, with exception of Sundays and Thursday, when the baptism service was held, no regular meetings were held in the afternoon, so as to enable the friends to rest, bathe, and be sociable. However, two informal meetings of colporteurs took place during the week, as well as two song services conducted by Bro. McPhail.

Quite a large number of the friends, both brothers and sisters, availed themselves of the fine surf bathing each afternoon save Sundays.

The friends were not slow, from the very beginning, in drawing spiritual lessons from the beautiful natural surroundings. References to the ocean in symbol were frequently made; such as, for instance (in testimony meetings principally), it was pointed out that some of the most beautiful lessons taught by our Savior were on the sea shore. Again, the ocean was compared to the restless masses of humanity, etc. Again, the mighty stretch of ocean to the boundlessness of God's love. Again, that some are carried about by every wind of doctrine, as the friends were in the surf, they having to hold on to the ropes provided for that purpose, or they would have been carried clear out to sea, etc.

It is hard to give the key-note or the key-notes to this convention; there evidently is more than one. Prominent among the thoughts were these, however: That as Bro. Williamson said in the first discourse, we are a joyful people; we do not go around with a "sour visage" even tho we do groan. Special stress was laid on this point all thro the convention. Bro. Russell called attention to the fact that although we do groan, as well as the world, there is this difference: we groan within ourselves, as the Apostle says, and not outwardly as the world does.

Bro. Herr's discourse "Transformed," made a deep impression. Again, this impressive thought was brought out prominently, how that we are dead to earthly things, etc.

Next, and probably the most impressive, the Time features of the plan, so powerfully and beautifully brought out in Dr. Edgar's discourses on Time Features, and the Great Pyramid. His discourses were listened to with enrapt attention, and created a profound interest, even reaching out to the newspapers of
the city, and they gave a garbled account, which was published in the New York papers, saying that Dr. Edgarpredicted an American revolution in 1912, etc.

It is the general sentiment that the week conventions are better than the three day conventions, as it gives the friends a chance to rest from their travels, and the confinement of attending the meetings, and offers opportunities for getting acquainted, and promotes sociability; so that the friends go home rested physically as well as refreshed spiritually.

It was also frequently mentioned that each convention gets better—and will doubtless continue so until we all meet in the one grand General Convention beyond the vail.

Pilgrims of the Morning

Pilgrims of the Morning, blessed pilgrims of the Light. Go ye forth to banish the "gross darkness" of the night; Every heart enkindled with "a flame of sacred love." Every face illumined with "a radiance from above."

Blow "the silver trumpets" over land and sea, Publish on the mountains the great "Year of Jubilee." Sing it through the Valleys, shout aloud upon the plains.

Tell the whole creation that the Lord Jehovah reigns:

Angel hosts surround you, strength is promised from on high.

Lift your heads rejoicing, "your redemption draweth nigh."

Courage yet a little while, and then the battle won,
Sweet will be the sure reward in your dear Lord's "Well done."

First Day, Sunday, July 22, 1906

MEETING opened by Bro. Whyte, by use of hymn No. 1 on Slip "All Hall," etc. Prayer by Bro. Frank Draper.

Opening address of welcome by Bro. Whyte, who lives at Asbury Park, in substance as follows:

"Dear Brethren and Sisters in the Lord: I feel this morning that God has placed upon the speaker great honor in permitting him to open the convention in Asbury Park; but it is felt in an humble spirit, and in the spirit of one who wishes to serve you. In the name of the friends in the truth in Asbury Park, and those who are seeking the truth, and in the name of this beautiful city by the sea, I extend to you a most hearty and sincere welcome. The mayor and city council are interested in this meeting—not as friends, but as officials of Asbury Park they are glad to have you meet here, and our aim is to make you feel so much at home that this may be the place of each annual general convention.

"I wish to assure you that every part of Asbury Park is yours—if you pay for it. However, we are not going to charge you a very high price, and we hope to give you a real good, enjoyable time, and you will have that if you do nothing else than attend the meetings.

"Asbury Park is different from any other seaside resort in the world; it is the best governed city; we have the finest police force—although I am sure the friends will not need the services of the police force very much, unless you get lost and cannot find your lodging place.

"I am sure we will have the best convention we have ever had, and I pray that we will all receive something from this meeting that will make us better and stronger in the Truth."

Response by Bro. A. E. Williamson, Temporary Chairman:

"The Lord bless thee, and keep thee; The Lord make his face to shine upon thee, And be gracious unto thee; The Lord lift up his countenance upon thee, And give thee peace."

In using those words of the High Priestly blessing, dear friends, you will recall that I am repeating those delightful words which it was our privilege to share together at the closing session of the Niagara Falls convention one year ago this month. I trust that as we have been separated for the past twelve months we have felt the High Priestly blessing refreshing our hearts—merely that typical blessing which was suggested by the words given to the Mosaic priesthood, but the blessing which has come to all of the Lord's people who are members of the priestly house, of which Jesus Christ is the head. I trust that by the experiences we have had during the year we recognize there is a greater appreciation in our hearts today of the ways in which the Lord came to us in the person of Jesus Christ, of the fellowship of the brethren, of the comfort there is in the possession of the holy spirit, and of the blessed privilege of sharing in the sufferings of the body of Christ, in order that we may likewise share in the glory that shall be fulfilled to those who are faithful to their covenant to the end of the journey of life.

There are some who were at the Niagara Falls convention who are not with us to-day in their bodies of flesh, because they have gone to be with the Lord; and there are probably some amongst us to-day who will have the privilege of going home to the Lord, if they are faithful to their covenant of consecration, before the next Convention, and the experiences of this convention will have something to do with the development of each one of us in preparation for that glorious condition. The experiences of this convention will add to the responsibility of each one of us, as to whether we shall be faithful and counted worthy to share with the Lord in the glories of His Kingdom, or whether we shall be found among the faithful as Those for whom the Holy Spirit which shall make us perfect New Creatures in Christ Jesus.

Now, dear friends, on behalf of the Watch Tower Bible & Tract Society, I welcome you all to this convention, and trust that all your arrangements will be satisfactory—temporal as well as spiritual, but particularly spiritual—and may the Lord continue to grant his favor and blessing upon us all.

It is intended that the meeting this morning shall be what the program calls it, a "general rally, praise and testimony" meeting. The word "rally" suggests in connection with various experiences of the world a gathering together in force for the purpose of en-
Bro. Ira E. Whyte
Some who are still strong and vigorous that sound the fight, gather together to keep us from gaining the victory. The enemy seems to be overwhelming those who are fighting and striving to gain an advantage; there are some who are still strong and vigorous that sound the rally cry, and gather around the banner of the regiment, which is almost being cut in pieces; and their renewed vigor, energy and activity, inspired by the rallying, turns the battle to the gates, and those who were almost overwhelmed are privileged to overcome the enemy and to experience a glorious victory. Now that is our position, dear friends: we are not on the other side of the veil, but we are in the thick of the fight, and every one of us should realize that there is a rally cry against us all the force the adversary can gather together to keep us from gaining the victory. Are we rallying together? Are we holding each other up, and to stimulate each other for the fight, and everyone of us should realize that there is a rally cry, and gather around the banner of the regiment, which is almost being cut in pieces; and their renewed vigor, energy and activity, inspired by the rallying, turns the battle to the gates, and those who were almost overwhelmed are privileged to overcome the enemy and to experience a glorious victory. Now that is our position, dear friends: we are not on the other side of the veil, but we are in the thick of the fight, and every one of us should realize that there is a rally cry against us all the force the adversary can gather together to keep us from gaining the victory.

Do we rejoice in the privilege of fellowship together in order to encourage one another to go forward and fight the battle with all the vigor and earnestness we possess? Or are we leaning upon our arms? Are we hanging back from the battle, allowing others to take places of faithfulness, earnestness and energy? It is our privilege this morning to encourage one another, to build one another up, and to stimulate each other for the battle every one of us is sure to have. (After singing 1 and 3 stanzas of hymn No. 15, the meeting was thrown open for testimonies, which were interesting and told of the pleasure the friends had in being permitted to attend the convention.)

One brother said that he had attended several conventions, and each time his joy was so greatly increased that he did not know whether in the future he would have the capacity to receive the joy or not. Bro. Williamson, who was leader, assured him that his capacity would grow along with his joyful experiences.

Sunday Afternoon, 3 P. M., Casino


Bro. A. E. Williamson

Meeting opened by use of hymn No. 3 (on slip)

“His Loving Kindness.”

Bro. Williamson spoke as follows:

“Our text is found in the 6th chapter of the first Epistle to the Corinthians, 2nd verse. ‘Do ye not know that the saints shall judge the world, and if the world shall be judged by you, are ye unworthy to judge the smallest matters?’

“The Apostle is addressing the Lord’s people; he is calling attention to the obligation which is upon the Lord’s people in a judgment work. Those who belong to the Lord must recognize that to-day there is a certain kind of judgment which they are to exercise, and they are to realize that if they perform that judgment inaccurately, if they fail to recognize the responsibility that pertains to such a judgment, the time is going to come when they will be unable to fulfil their obligations. The Lord will not give the option of doing the right thing to some persons fulfilling the duties of a certain class to carry out in connection with the administration of the Kingdom of God.

“We want to look at this matter from a practical standpoint. What is it that devolves upon us as the Lord’s people for the fulfillment of judgment work from the standpoint of to-day and judging in the future? First we want to clearly discern what it is to be a saint, because Paul here describes the class of judges as being particularly saintly. In olden times, you remember, the usual idea was that a saint was an individual who had been remembered as in former ages, perhaps three or four hundred years previous to the time of judgment. One of the most extraordinary good works, according to the standard that was then understood to be correct. Several hundred years after that individual had died, finished his course, and carried out whatever he thought was the right thing to do, some people remembered that he had done those good things, and having remembered them investigated and secured what they called evidence, they took it before a council, or a holy father, and asked him to pass on those good works and state whether they were sufficiently good or not and if he said they were, as he always did, then that individual was passed into what they called canonization, and he became a saint, and ever afterwards all those who were supposed to be Christians had the privilege of folding their hands and closing their eyes before the figure of such an individual and praying to him as one who would be supposed to give them relief from various troubles and afflictions. Now that is the idea of sainthood among a large class of persons who called themselves Christians who with amazement looked back upon the institution of the Roman Catholic Church. If that was what the Lord ordained to be considered as sainthood, then very few of us would have any particular interest in the matter; we would not be especially looking for sometime in the future when persons with weaknesses and depravities would be looking at us imaginatively and remembering that in some hundreds of years in the past we had done good, and therefore, we had in some manner reached a condition where we could give them blessing and service. ‘The point which the Lord’s people are to have particularly in their minds is that there is a possibility of sainthood to-day, and if it is not fulfilled to-day it never will be fulfilled, never he could be; there will never be a class of persons three or four hundred years after we are dead, if the Lord cannot count us saints in the experience of our present lives. Then the question arises what is a saint? And the answer is very clear according to the tenor of the scriptures, that a saint is a sanctified one; one who has been sanctified by the Lord. We know what a great many people think about sanctification. We know how the general picture is represented of a person going around with a long face and a very sour visage and the determination that he would never smile or present to others a condition of cheerfulness, satisfaction or pleasure, but rather the tendency to show to others how much he would make of misery and dissatisfaction. Now that is not sanctification. That is not the spirit the Lord’s Word inculcates. The Lord prays on behalf of His people, ‘Sanctify them through thy truth; thy word is truth.’ And, thank God, the Word of Truth never makes a single statement which is false. It never, but He never distresses his people by the Lord. We know what a great many people think about sanctification. 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Bro. A. E. Williamson
That is something along the line of sainthood. The word sanctification has in it the special element of being particularized, pictured, or typified in a certain way, so that it be particularly typified or pictured before our minds in the institution of the Aaronic priesthood. You remember Moses was instructed that he should anoint Aaron as priest of that particular arrangement by the pouring upon him of a certain anointing oil, an oil which God declared was so precious in his eyes that if any one else but those who were authorized shall have any in their possession, or if any of an unauthorized kind should be found to be manufactured, those persons should immediately be put to death. God wished that particular anointment to be considered so sacred in the minds of the people that they would recognize it represented something extremely important in the sight of God.

"In this present time, from the time that the Jewish institution ceased to be, God has been selecting a holy priesthood, of which that former institution under Aaron was merely a picture, a type. This holy priesthood, or special class, that the Lord is selecting as the antitypes of the original typical priesthood, receives in precisely the same manner, an oil by which the Lord selects the proper kind, which was poured on the original typical priests—similar in certain characteristics, and so precious, and so particular in its arrangement, that God would declare that any individuals who were unlawfully claiming its possession, or who were unlawfully administering it, or attempting to administer it, would be worthy of the condemnation of God.

"Now that particular anointing that the Lord has thus set apart so as to distinguish, to separate, to sanctify his holy priesthood, in the present time, is the anointing of the holy spirit of God. It is not an anointing, it is not a spirit, which can be communed to unbelievers, and so it is that the only way of claiming its possession, whether claiming to be a servant of God in the pulpit, or administering the Lord's truth under any other circumstances, to say to unbelievers, 'You can come to the Lord and as soon as you believe and confess your sins, the Lord will give you the holy spirit of his sanctifying power and separation.' The individual must have been a believer, he must have been separated from the world first before he can be separated into this special priestly service, because God does not separate and does not accept as priests any who have not first come under that condition of cleansing, which is the essential quality to begin the Christian course.

"We have two steps presented to us in the Lord's Word, both of which must be taken by the individual before he can be called a priest of God, before he can be spoken of as having the possession of the holy spirit which constitutes him a son in God's sight; the first step being that of justification, belief on the Lord Jesus Christ, receiving thereby of the cleansing power of the blood of our dear Redeemer, who gave his life on our behalf to put us from the wicked conditions of the world. That belief on the Redeemer makes us, under the Lord's favor, children of God. The Apostle says, in writing to the Galatians, 'Ye are all children of God by faith in Jesus Christ.' Faith in Jesus Christ constitutes one justified, clean, just, counted as righteous in the sight of God, who gives us his favor, such one is not an appointed son; that is the individual who can be recognized of God as entitled to the denomination, 'sanctified in Christ Jesus.' He must be more than that, he must not only be a believer but he must be an appointed believer. And the Apostle tells us in the 8th chapter of Romans that that appointing of the Lord can only be upon the faithful who have celebrated the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

"We recognize God in a special and particular sense as related to us as our Father; not in that first sense whereby we become justified, and the Apostle's words were proper to us 'Ye are all children of God by faith in Christ Jesus.' That merely puts the individual in the condition reckonedly in which Adam was actually become a son of God. By faith in the Lord Jesus Christ we who were sinners are reckoned as the sons of God on the same plane in which Adam was a human son. By virtue of the sacrifice of Jesus Christ, whose sacrifice took our place, and made up for our deficiencies and imperfections, God was at liberty from the standpoint of justice to, and under him, we were of the family of God really represents the anointing of the Lord, which makes the individual not only a special kind of son, but a priest according to the Lord's order, after Jesus Christ his head. This special kind of sonship is spiritual sonship, represented by the possession of the holy spirit in the heart, which holy spirit is operating upon the individual, in the mind, forming his thoughts, arranging his purposes and aspirations, so that while that holy spirit is working upon the individual and taking full possession of his heart and his life, it is carrying out what the Apostle suggests to us in the 8th chapter of Romans as the ultimate conclusion of the experience of the Christian, 'Whom God did set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the sufferings of Christ; even as God required of Abraham sacrifices and offerings, but he hearkened not for a share in the glorious kingdom of the Lord, which has been set apart as the peculiar privilege and the holy inheritance of the saints in light. Those who have this spirit, this disposition, this will, this power of God operating upon them, in them, and through them, are being transformed by day to day into a spiritual person, into the heavenly kingdom.

"We are not suggesting something that is mystical, something that is so supernatural that one would expect to have peculiar emotions strike him when he received the holy spirit of God. We are referring to the possession of the mind of Christ, the mind of God, which is first presented to us in the holy Word; the mind of truth and righteousness which is here depicted as the standard of character, and which God himself possesses. We also refer to the spirit of righteousness and truth which is found in every consecrated Christian, every individual who has fulfilled the exhortation of the scriptures, and carried out the Word of the Redeemer, 'I beseech you therefore, brethren, that ye perfect ye in your children, in the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'

"When the individual has taken that position, he has received in himself the spirit of righteousness, (1) from the holy Word, (2) from the direct influence of the holy spirit in his life, (3) from his contact with others of the Lord's people. When the individual has made such a covenant with the Lord, has laid down all he possesses as a living sacrifice to our dear Redeemer's service, then he has declared before God that he is willing to fulfill God's will in his daily life to the extent of his ability, and from that moment he has the guarantee of God that he will have the strength, grace, encourage-
ment and blessing which God is able to provide so as to uphold and sustain him, to keep him, in all the interests of his life, in the midst of this world, until he has finished his course with joy and the Lord counts him worthy to share in the glories that belong to the kingdom of heaven.

"In a general way this is the way the Lord makes saints; and he can make saints of you and me. Every one of us has the precious privilege of being in this situation—this holy spirit of God has been communicated to our hearts. We quoted awhile ago part of what the Apostle said in the 8th chapter of Romans about the spirit that is given to us, the spirit of adoption as sons, whereby we cry Abba, Father. Then the Apostle goes on a little further and says, 'The spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.'

Let it sink deeply into our minds what a wonderful proposition those words express to us, to be heirs of God and joint-heirs with Jesus Christ. It is not a little thing under God that we can pick up to-day, and examine for the temporary, the very present time, what we may have, then cast it away on another day. That which is represented in those holy words is the most wonderful, the most stupendous blessing that is within the power of our Lord to bring within our reach. And if we realize the full extent of being joint-heirs with Jesus Christ, then we will be able to sympathize with him, and to bear his burdens. That which he has been able to do in the course of his life, we can, and we will, if we are willing, and he undertakes to see that we are taken care of in that swerved condition if we really want it. Sometimes some of the Lord's people have been interfered with by the cares of this life and the deceitfulness of riches of various kinds—if we have been swerved from devotion to the Lord and faithfulness to the consecration we have made, the Lord does not propose to leave us in that swerved condition; he will take us up; he will improve our ability, he will meet us where we are, and we will get out from that swerved condition if we really want it. When we are judged by the Lord, he is keeping the Lord in his kingdom, he is leaning upon him for comfort and guidance, need that we will get out from that swerved condition if we really want it.

"Now, dear friends, let us look at some of the practical applications of this matter to our daily lives. The Apostles are warning us now how we are to judge the world. If we are going to learn to judge the world, going to learn how to administer the judgment that the Lord proposes to carry out in connection with the world's interests, then it behooves every one of us to-day to know how to judge ourselves. How foolish it would be if we were to imagine that God proposes to set apart, sanctify a class, and that he is going to make them judges of the world, going to set them on high in the kingdom of heaven, and when he has gotten them there, they do not know the first principle about judgment, because they never learned to judge themselves! The Apostle Paul emphasizes particularly the necessity of learning how to judge ourselves when he calls our attention in another place to the application we are to make of our present experiences. 'For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.' Now think of that, dear friends, and if we have been forgiv-en for our sins, then God desires that we should with the application of truth to ourselves, let us consider for a moment how the Lord expects us to deal with ourselves. If we would judge ourselves in this present time, we would not be judged. Judged by whom? By the Lord. When? Now. What does that mean? The Apostle is bringing to our attention the fact that if we have made a consecration of ourselves to the Lord, if we come before the Lord and say voluntarily, of our own free will, 'O Lord I give myself away, it is all I can do,' if we have thus committed all our cares and interests into the Lord's hands, the Lord undertakes to see that we are taken care of in that swerved condition, that the Lord does not judge us. What does he mean by that? Condemn us, overwhelm us with his manifestations of reproof and lack of appreciation of the attitude we have taken? Oh no, indeed. If the Lord were willing to take that attitude toward us how very hard it would be for those who are trying to do his will; how very difficult it would be for us to overcome the frown of the one whom we love and desire to cherish more than any other being in the universe. How discouraged we would be from time to time as we would find ourselves striving in certain ways to do his will and at the same time find ourselves swerved from that attitude. It is because the Lord does not condemn the Lord does not condemn the Lord does not condemn. The Lord does not cast us down. The Lord does not reprove us in such a manner as to hinder us absolutely from going on in the way; but the Lord criticises, the Lord discourses, the Lord examines into the character and conditions of the one whom we love and desire to cherish more than any other being in the universe. The Lord does not condemn the Lord does not condemn. The Lord does not condemn. We are experiencing that criticism from the Lord which will be beneficial to us if it is received in the proper manner, if it produces in us such a humility, such a willingness to fulfill the Lord's will that we will get out from that experience and go forward with greater determination to do His will day by day.

"So if we have trials in our lives, dear friends, it is not because the Lord is angry with us and wants to show us how little he appreciates our efforts to do his service, but it is because he wants to develop in us that condition of quickness of appreciation and criticism of the divine mind over his actions and course; and so it is a blessed privilege that the Apostle is explaining when he tells us that when we are not quick enough, when we are not accurate enough, the Lord takes it into his own hand and sees that we get such experiences as will save us from condemnation with the world. If we are outside of the Lord's favor, if we are not receiving this discriminative judgment which the Lord administers, then we will be with the world and condemned under the general conditions of
death which is the experience of the world. There is not one of us who would not rather choose all the administration of the divine judgment than to be cast in with the world's lot and realize that we would then be without God and without hope in the world. Whatever there might be in the future for the world, under the Lord's arrangement, our present experiences would represent the fact that we had no claim upon the divine favor.

"If we are thus being careful as far as possible, and if we are under the Lord's care and direction in every sense, and if we are thus striving to take hold of the things we have heard, lest at any time we should let them slip, we are on the way to a full and glorious realization in due time of what the saints shall accomplish when they shall judge others. Let us see to it that we are learning the lessons with such zeal, such humility, such earnestness of mind, that it will be our portion in God's due time to be accounted worthy, not to selfishly sit down on others and rejoice in the fact that we are saved, even though millions of others have been eternally lost, but to rejoice in the wonderful privilege of helping humanity. It is declared that it shall be the portion of those who are faithful to be kings and priests unto God and to reign upon the earth—kings to govern the interests of humanity, to exercise care over them from a positive standpoint. He does not say, if there be anything unlovely or of bad report, if there be anything that is not virtuous, and if there be anything that is not praiseworthy, do not think on these things. Dear friends, that is only half the proposition that the Christian is to consider. He might have in his mind all the time that he will not think of those things that are bad, that are unlovely, that are dishonest, but if his mind is not positively made up, if he has not got the positive determination that he will think upon some things that are opposite to those wrong things, he is not going to make much progress; the things must be positively true, positively honest, positively just, and positively of good report, and positively praiseworthy in the sight of God.

You remember that the Lord Jesus gave us an illustration of a negative attitude of a man's heart. He told us of a man who was possessed of a devil, and having been dispossessed of this devil his heart was swept, cleansed and garnished, but he did not fill that heart with anything of the opposite quality, he did not receive the spirit of righteousness in his heart, he did not henceforth make up his mind that he would do the will of God; it was merely a negative position; and the devil from going up and down the face of the earth, and being unable to find any rest came back to the man's heart and found that it was empty, swept and garnished, ready for his occupancy—a negative heart. We are in harmony therewith; in our daily speech it is important that our words are positively righteous thoughts which the Apostle here presents to us so forcibly and clearly. If we by the Lord's grace are thinking of the things that are just and honest, and true, and lovely, and good, and pure, and sincere, and of good report; if there be any virtue, and if there be any praise, think on these things. You remember how the Lord puts it: 'Out of the abundance of the heart the mouth speaketh.' If there is anything of good, pure, noble, honest, lovely things. We must get at the very root and foundation of the matter; we must recognize the fulfillment in ourselves of the exhortation, 'Keep thy heart with all diligence, for out of it are the issues of life.'

"Now I want you to notice the peculiarity of the construction of this exhortation—that the Apostle presents it from a positive standpoint. He does not say, if there be anything untrue, if there be anything dishonest, if there be anything impure, if there be any-

thing unjust, if there be anything unlovely or of bad report, if there be anything that is not virtuous, and if there be anything that is not praiseworthy, do not think on these things.'

But now to get to that condition, to reach to that full glorious administration of divine favors how shall we do in our daily lives, what course shall be adopted by us that we may be recognized most fully in harmony with our covenant of consecration? In looking into the Word of God we can find four different lines along which the Lord instructs his people to develop in connection with certain experiences so that they might fulfill the Apostle's exhortation and grow in connection with our actions, how we deal directly with those we may be associated with, both of the world and the Lord's people.

"Naturally, the thoughts are to be the very first consideration with those who are striving to be saints. You remember that the Apostle emphasized the matter of the abundance of the heart—kings to govern the interests of humanity, to exercise care over them from a positive standpoint. He does not say, if there be anything unlovely or of bad report, if there be anything that is not virtuous, and if there be anything that is not praiseworthy, do not think on these things.' You remember how the Lord puts it: 'Out of the abundance of the heart the mouth speaketh.' If there is anything of good, pure, noble, honest, lovely things. We must get at the very root and foundation of the matter; we must recognize the fulfillment in ourselves of the exhortation, 'Keep thy heart with all diligence, for out of it are the issues of life.'

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with judgment, with the spirit of a sound mind. Now it is very possible to speak words of grace in a very untempered fashion. It is very possible to try to serve the truth in such a manner that we really drive people away. I had an illustration of that very point since coming to this convention. Arriving here two days before the convention started I went and arranged and parties with whom we had made arrangements for accommodations, I got into conversation concerning what this convention meant, what it was all about and what these people believed. The lady was interested and curious to know something more than she had been able to ascertain. In my conversation with her it developed that she was having a conversation with some other lady along the same line, and that lady had made certain remarks to the lady with whom I was conversing, telling her about some truths which the scriptures represented, and yet stating the matter in such form that it immediately produced a bad impression upon that lady's mind. It was a doctrinal truth which is clearly taught in the scriptures and yet such a strong portion of meat that it would be improper to discuss it except with one who having developed along certain lines, and having received the sincere milk of the Word, would be able to enjoy strong meat. Now this dear lady doubtless in the earnestness of her heart to help the one with whom she was talking, out of a warm spirit of love for her, I'm sure, may have stated point blank that the thing which the other lady had cherished in her mind for all the years of her life as a truth, was a falsehood, and the dear lady said to me, "As soon as I heard that lady make that remark, I came to the conclusion that the good impression I had had before was wrong, because I could not feel that she would entertain such a thought with such a lady as her. I got into conversation with her along the line of the word of grace, seasoned with salt. We must preach it with judgment, with the spirit of a sound mind and are not showing forth the best demonstration in our demeanor of what would be acceptable in the Lord's sight.

Now we were speaking awhile ago of what a saint should be, and suggesting that a saint is not an individual who goes around with a sour visage, an individual who manifests sullenness or moroseness, or anything of the sort. It is very possible to speak words of grace in a very spirited, and discouraged in connection with his experience. One of the things which every one of the Lord's people must have particularly in mind is that we are to love the Lord with such earnestness and faithfulness and zeal that we will be dignified and careful of the sobriety of our conduct, that we will try as far as lieth in us to manifest the duty, we can never do it perfectly, but a demonstration of frivolity as would show to others that we are out of harmony with things which are considered properly decent. It is not proper for the Christian, after he has been in the way a sufficient length of time to learn these lessons, to be sour and disagreeable and to show forth something else than that which sets us off with sobriety, courtesy and dignity, which all the Lord's people ought to manifest in their general conduct and contact with others. The scripture seemingly presents a paradox in the course of the Lord's people should take. On the one hand we find the scriptures very carefully laying down the line of the duties which all the Lord's people must have particularly in mind, the word of grace, seasoned with salt, the manifestation of the spirit of a sound mind.

"Now that is what we want to do; we want to control our expressions and endeavor as far as possible to see that what we say shall be to the edification of those who are about us, and if they are babes in Christ, or if they are babes in Christ we are striving to learn how to be babes in Christ, we should not entertain such a thought with such a lady as her. You remember the Apostle gives us an exhortation along that line again where he is clearly teaching us the necessity for the Christian to recognize that his time does not belong to himself. He is not talking about other people's time and he is not giving license to any one to steal another person's time. If we find some one engaged in connection with a matter which he considers extremely important, it would be most improper for us to talk about the other things which are going on. Then we would be a thing most displeasing to the Lord, to interrupt in order that he might preach the truth. We must preach the truth in love, preach the truth with grace, seasoned with salt. We must preach it with discrimination as to times and seasons, using only such times as are seasonable to the persons with whom we are talking, no matter how unseasonable it may be to us. If we are thus doing we are helping along as far as our words are concerned the message which the Lord expects us to declare to those who have an ear to hear.

Then what about our actions? What about our general demeanor? How should we appear before other people in the conduct of our lives? How are we appearing to those with whom we come in contact, those who may be entirely disinterested persons as far as we know, but who may be observing the actions that we are about? Are we supposed to be making to show forth the love of the Lord in our lives, and our carefulness to be worthy ambassadors of Christ? It is impossible for us to so walk and so act from the absolute standpoint of complete perfection that no person could take any exception to the course of conduct we are manifesting, or to the way in which we are conducting the Lord's work of the Lord. We are representing something which was the thing that was good, and yet we can recognize that in the course of the Lord's people there are degrees of the demonstration of the best things, there are degrees of showing forth the things that are right and good; and sometimes we are aware of the fact that we have neglected the exhortation of the Lord's Word, and are not showing forth the best demonstration in our demeanor of what would be acceptable in the Lord's sight.

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tude of the consecrated saints, then we would only be recognizing half of the presentation of the scriptures and would be allowing ourselves to be guided into one narrow groove to such an extent that we would lose some of the pleasures of the Lord's service, which are here to help him appreciate that while the trials are many, the joys, rejoicings, comforts and stimulations are just as complete by the Lord's grace. So the Lord gives us another picture, one that seems to be so entirely different that if we did not have the Lord's Word for it we would imagine it was intended to apply to another class.

The scriptures tell us God proposes that his anointed, if they are faithful, if they are true to the administration of the holy spirit, living up to the obligations that belong to this covenant they have made, shall become in due time members of the body of Christ, the bride of Christ. You remember how Paul puts it, "I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Now just imagine a bride espoused to a husband, one who was to be so beautiful and so glorious, so courageous and so faithful to that bride's interests that she knew when she would be joined with her Lord and husband, all the terrors of the consecrated saints, then we would only be lose some of the pleasures of the Lord's service, which belongs not merely to the outward, trivial circumstances of daily life, but a joy which belongs to only one who is entitled to joy, the only one who is really in a position where he can show forth a joy which pertain to the world, and our mixing up with them as is necessarily the case to some extent where the world deprives us of our just rights, there are certain obligations on the Lord's people that they should not disregard. I know the Lord's people sometimes consider that it is their obligation, because they are Christians, to let a man cheat them. Now, dear friends, I disagree with that proposition. It is not proper for a person who is the Lord's child to let a man cheat him. If it is an insignificant matter he may overlook it, but when it comes to anything that is important, a person who has done the wrong that he has transgressed a legitimate and proper law of society as it exists to-day; but if it is something serious, something that involves perhaps many dollars, or influence, in some arrangement which would seriously cripple him, it is a matter of business in a large degree.

But amongst all of the Lord's people it is essential to remind one another as to what are the obligations of those who are the Lord's. The scriptural exhortations are clear; there is no question as to the application of the words, and yet how frequently we find ourselves in a certain measure of difficulty, a certain experience of misunderstanding, some way in which those who are the Lord's. The Apostle recognizes in these conditions an occasion, when talking about how the Lord's people will be judges who shall be established in the kingdom of heaven. The Apostle recognizes in these conditions an occasion, when talking about how the Lord's people will be judges who shall be established in the kingdom of heaven. The Apostle recognizes in these conditions an occasion, when talking about how the Lord's people will be judges who shall be established in the kingdom of heaven. The Apostle recognizes in these conditions an occasion, when talking about how the Lord's people will be judges who shall be established in the kingdom of heaven.
make our calling and election sure to the kingdom, and to sit upon thrones and administer the kingdom of the Lord which shall in due time bless all the families of the earth, how are we learning in connection with our judgment of one another, as well as our judgment of ourselves? Are we paying sufficiently careful attention to the exhortations the Lord himself laid down, which are very much relative to this subject? The Lord tells us we ought to do, so when the time comes we will be able to carry it out without any questions in our mind as to the proper course to pursue. Here is the way the Lord lays it down (Matt. 18:15-17): "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him. But if he neglect to hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Notice that it is not to tell one or two more that you have a complaint against so and so; to say 'I will tell you all about it, and you can see how very bad he acted towards me, and I want you to tell him that he has got to apologize to me.' No, that is not one who is going to become a saint; that is not one who is letting the flesh govern him. But let him take two or three without their knowing anything about the trouble, and let the brother who is wronged talk himself with the brother who did the wrong in the presence of those witnesses, that they as impartial judges may recognize what course to pursue, and what kind of advice to give to both. That is fulfilling the desires the Lord has laid down as instructions for those who shall become saints; and that is the only course of action which will be thoroughly approved in the Lord's sight. If that course is still unavailing, if you fulfill those requirements and the accuser and the accused, the judges, and the church are not satisfied, that course is still unavailing, if you fulfill those requirements and the accused, the judges, and the church are not satisfied, that the matter is to be told to the whole company of the Lord's people in that particular place. If he neglects to hear the witnesses, after they have impartially heard and given their advice, then the brother shall "go and tell it unto the church; and if the church acknowledge disfellowship as far as enjoying the intimate communion which belongs to those who are fully consecrated, and manifesting the fact that they desire to live up to the obligations that are upon them. Such a course of action, dear friends, is in harmony with the Lord's will, and those actions will produce the spirit of Christian development which shall make the Lord's people ready for the kingdom of heaven, and prepare them for all the glorious work which shall devolve upon the faithful in Christ Jesus when they shall have finished their course, when they shall have fulfilled the will of God in their hearts to the extent of their ability, when they have made their calling and election sure, and the Lord is able to say to them, recognizing the faithfulness they have demonstrated, "Come, blessed are the faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." "Dear friends, the Lord will never say that to you and to me unless the intermediate part of that approval can be said clearly and properly,—"faithful over a few things" is the obligation which rests upon us. If
we are endeavoring to carry out that feature, then we need never worry as to what shall be the grand, glorious culmination of the experiences we are having in the present time. Let us commit our way unto God, knowing that he shall direct our paths, and walking in the light as he is in the light, let us grow in grace, knowledge and strength according to the Lord's provision for our various needs, so that in due time we shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Amen.

Bro. McPhail

Sunday Evening, 7:39 P. M., Casino


Bro. McPhail gave his discourse on "Elect and non-Elect." There were present about 1,500; Bro. McPhail was at his best, and was listened to with great interest. From remarks overheard by the friends, some of the strangers were apparently interested, some were amused, some disgusted, etc. A large number of the strangers present were there to hear Dr. Madison Peters, a noted D.D. of New York City, who had been by mistake advertised to preach in the Casino that evening.

At the close of his discourse Bro. McPhail sang "Gladness Will Come."

Gladness Will Come

Some glowing morn when heaven bends caressing Earth's darkest vale to cheer,
Waking to know and love our Father's blessing,
Life will be grandly dear.

Chorus.
Gladness will come, hallelujah, it is coming:
Gladness is on the way;
God will unveil the fullness of his mercy,
Gladness will come to stay.

Some holy hour when broken hearts are crying:
Turning from sin away,
Mercy will bring a solace from their sighing,
Gladness will come to stay.

Fullness of joy will shine away our sorrow
Sighing will flee away,
Tears will not mar life's beautiful tomorrow,
Gladness will come to stay.

Second Day, Monday Morning, July 23, 1906
Auditorium

MEETING opened at 9 A. M. by singing hymn No. 1 in Zion's Glad Songs. Praise meeting until 10:30, led by Bro. Thorne of Boston. Lesson read was Psalms 103: vs. 1 to 13. After a short comment by Bro. Thorne, the meeting was thrown open for testimony.

A brother said when you get religion right your horse knows about it.

A brother referred to our Lord teaching by the sea, and what an illustration we have of that here (referring to the ocean).

A brother said, while walking down the boardwalk on yesterday, he overheard some one ask, "Who are those people down there in the Casino?" Another said, "Oh, they are a bunch of freaks."

An example of zeal: A brother from Virginia said that he goes 30 miles nearly every Sunday to meet with the Lord's people.

A brother said his name was Thompson, but that he hoped to get a New Name by and by. The brother said the conventions were blessings to the towns in which they were held, and said there were some present who came into the truth as a result of a convention held in Washington, D. C.

Praise meeting closed by singing No. 54.
Regular service was opened by singing No. 11, at 10:45 A. M.

Time Features

Discourse by Bro. John Edgar, of Scotland, who was introduced by Bro. Williamson, as follows:

BRO. JOHN EDGAR, of Scotland, is with us today and will present some features of the Lord's truth along the lines of time and its relation to the Divine Plan. In the Lord's providence Scotland has made an exchange with America on this occasion, and while we have sent our dear Bro. Barton to Scotland, and he is to-day no doubt preaching to the dear friends there, we have with us a representative of Great Britain to take his place. I believe I am safe in saying that if Bro. Barton was not there, and if the Lord's providence permitted him to be in this country, and in health, he would be here; so we are glad to have such a substitute for him as our beloved Brother Doctor Edgar."

Bro. Edgar's discourse was in substance as follows:

DEAR Brethren and Sisters in the Lord:
It gives me great pleasure indeed to meet you in the flesh. I trust we shall be able by the Lord's grace to impart rich blessings to each other, which shall be not only for ourselves but also for the
for that reason that on the Revised Version the trans­
ing of the children of Israel, which they sojourned in
none who can appreciate the significance of these words
completely nullify Bro. Russell's explanation of that
verse which we find in the second
Dear ones we have left in our respective homes.
its own refutation cf that statement, as we shall see in
Dawn; but it is not correct. It is an example of the mis­
takes into which men, however wise and good they may
be,
will be sure to fall whenever they think they are

This chart (No. 1) represents the bible chronology
as a chain. The different links of this chain will stand
the closest investigation, although at first some of them
might appear to be rather weak. Take for example—
the period of 430 years from the Abrahamic Covenant
to the giving of the Law. The latter half of this link
is generally regarded as a very weak period; that is
to say, most authorities think that a period of 215
years is far too short for the great multiplication of
the Israelites during their residence in Egypt. It is
for that reason that on the Revised Version the trans­
lators have adopted the Septuagint version of Exodus
12:40. They say there very emphatically: “The sojourn­
ing of the children of Israel, which they sojourned in
Egypt, was 430 years.” If this were correct, it would
completely nullify Bro. Russell’s explanation of that
verse which we find in the second Vol. of Millennial
Dawn; but it is not correct. It is an example of the mis­
takes into which men, however wise and good they may
be, will be sure to fail whenever they think they are
wiser than the Word of God. The Old Testament gives
its own refutation of that statement, as we shall see in
the chart which represents the period from Jacob’s
entrance into the land of Egypt until the exo-
dus. According to the Revised Version and many other
authorities, this was a period of 430 years, but accord­
ing to the Old Testament it was only half of that
period, viz., 215 years.

This chart (No. 10) shows the genealogy of Moses. His
mother, Jochebed, was the daughter of Levi. As Joseph
had entered upon his fortieth year when Jacob came
into Egypt, and Levi was older than Joseph, it fol­
lowing that if the period of residence of the Israelites in
Egypt were 430 years, Jochebed must have been at
the very least 253 years old when Moses was born.
Again, Moses’ father, Amram, was the son of Kohath,
and Kohath was one of the 70 who entered Egypt.

Now Kohath lived 133 years, and Amram lived 137
years. Therefore, if we were to imagine that Kohath
was just a new born babe when he entered the land
of Egypt, and Amram was not born until the year
after his father’s death, there would still remain, if
the whole period were 430 years, a gap of 80 years
between the death of Amram and the birth of Moses.
In other words, it would mean that Moses was born
80 years after his father’s death.

The next chart I wish to draw your attention to is
No. 9: This large arch represents God’s Sabbath
day, the Rest Day, or the 7,000 years. Before that
there were six similar days of 7,000 years, so that
altogether the seven days of God have lasted seven
times seven or 49,000 years. This represents the forty-
fifth thousand year, and the next one the fiftieth
thousand year. We know that each day had an even-
ing and a morning, and here we find the evening and
the morning represented in this way, the junction being
just here at the last typical Jubilee year. This day
of seven thousand years is also compared in the scrip-
tures to a week, each day of which represents one
thousand years. The first day of one thousand years
is the First Adam’s day, and the seventh or last day
of one thousand years is the Last Adam’s day, the
Sabbath Day for man. It is during this Sabbath Day
that the Times of Restitution of all things will take
place.

Now, God arranging all of this beforehand and
desiring to show us his purpose, arranged that the
Israelites, his typical people, would mark time in
weeks of years, and that after a cycle of seven of
these weeks—forty-nine years in all—the next
year, the fiftieth year, would be a Jubilee year, a year
of great rejoicing and a time of restitution. It was a
great time of rejoicing for the poor and oppressed
This means that at the end of each cycle there were
two rest years together; the forty-ninth year was a
Sabbath year, and the next, the fiftieth, or Jubilee
year, was also a rest year, and a period of much more rejoicing. In this way God showed beforehand this great rest year, the forty-ninth from the beginning of creation, a time of rest for the world, followed by the fiftieth or grand jubilee of jubilees. In addition God so arranged his plan that there would be nineteen jubilees observed, then the last jubilee would just give time for the great antitypical cycle, 50x50, which would terminate in the antitypical jubilee, or time of restitution, which began in 1874 A.D.

We will not take up much time with this chart because the majority have studied the second and third volumes of Millennial Dawn, but I want to direct your attention particularly to this: That God so arranged his plan that the last typical jubilee year, with its preceding Sabbath year, the forty-ninth year, would fall just exactly in the center of the seven thousand year period, as shown on the chart. He so restrained evil in this typical kingdom that that was the result. In the same way we have two rest years at the beginning; these are the two rest years from the creation of Adam till the fall. Thus are these two rest years in the beginning and two rest years in the middle, both point forward to the two great rest years at the end. In the first of the two rest years at the beginning Adam was created and began to learn the use of his faculties; he began also to learn his environment, the animals and plants, etc., and to take possession of all things.

This matter of learning the use of our faculties is a thing we do not appreciate very well, because we learned to use our faculties in childhood and cannot remember, but I will give you an example which will enable you to appreciate it. In Glasgow last year there was a man who was blind from birth, owing to a cataract in each eye. He was a young man of between twenty and thirty years of age. Last year an operation was performed on his eyes and he saw for the first time. He was unable to use his eyes at first; he could only distinguish light and darkness and some objects vaguely before him. He had to learn to appreciate the size and shape of objects and the measurement of distance. It was very curious to see him when he was walking toward an obstacle how he would notice it and stop when it was still some distance from him, because he had yet to learn the measurement of distance. Now we can understand that it would be just the same with Adam at the beginning; that he would require to learn the use of the faculties God had given him, and to learn the appearance and use of all the different things around him, and to take possession of all things. We can understand that as he was a perfect man he would learn quickly. Soon he began to appreciate what many of us have learned to appreciate—the need of companionship; the need of some one with whom to share his joys, some one with whom to enter into his various schemes, some one who would be a help-mate unto him, and God in his love gave him this help-mate. He sent him into a deep sleep and after a short period of trouble Eve was presented to him, and so we can understand that the second year was a much more joyous year than the first one, although we cannot appreciate the degree of joy that the perfect man and woman would have in their companionship with each other.

It is evident that God must have so restrained matters that the fall did not take place until two years had elapsed, in order that these two years might prefigure the two great last years at the end.

Exactly in the center of the seven thousand year period there are again two rest years, the years 627 and 626 B.C., the former a Sabbath year and therefore a time for rest and refreshment, and the second a jubilee year, or times of restitution, a great time of rejoicing for the poor and oppressed, and especially for the humble and the pure hearted, but eventually for every one. At the beginning of the jubilee year there must have been a considerable amount of trouble. In the same way, at the end we have two great rest years. The former, the time of Christ's reign upon the earth, is the time of which Christ spoke when he said he was the Lord of the Sabbath, a time of rest for the world.

In it man will begin to learn the use of his new-found faculties. The faculties we possess are insignificant compared to the faculties a perfect man will possess, and the perfect man will require to learn the use of these faculties just as Adam did at the beginning. He will also require to learn his environment, the perfect earth, and he will require to take possession of all things in that great millennial day. Then will follow the second great rest year, at the beginning of which there will be a short time of trouble, when Satan is let loose to test the perfect man, and then the dominion will be handed over to all the obedient under the sovereignty of God. That will be the grand jubilee of jubilees, the time of unalloyed rejoicing, because of the knowledge that there will never be an end to the happiness of that time,—no more death, sorrow or sighing.

Just as God has shown that he has devoted a period of seven thousand years for man to learn first the lesson of evil, then the lesson of righteousness, and then the lesson about the restoration of the earth and of human perfection lost by Adam, so he has also shown forth the fact that the dominion would be handed over to man after a certain time.

Chart No. 9 is the Rest and Restitution Chart, but this other chart (No. 3) is the Dominion or Kingdom chart. It may be regarded as probable that God has set apart a period of 7040 years from the fall to the time when man will get complete dominion over the earth under the sovereignty of God. This period of 7040 years God marked exactly in the center in the
year 606 B.C. by causing the typical dominion of the typical people of God to cease in that year, just as he marked the center of the 700 years period by the last typical jubilee or year of restitution.

At the beginning Adam had dominion over the earth under the sovereignty of God, but at the end of two years, owing to his disobedience, he lost the dominion. The period of 1,000 years which followed is the first Adam's day towards the end of which he died. Next follows a period of 2,520 years called "Seven Times," in the latter part of which Israel held her typical dominion under God, and "Seven times more," the "Times of the Gentile," and lastly the last Adam's day which, like the first is to be a period of 1,000 years.

In passing I would like you to notice the fact that the number 2520 is a very peculiar number. It is the least common multiple of the figures from one to ten. That is to say, it is the smallest number which can be evenly divided by each and all of the numbers from one to ten.

After the Kingdom of Israel was overthrown in 606 B.C. the land "enjoyed her sabbaths" for 70 years. We are to understand that when God promised the Holy Land to Abraham and his seed for an everlasting possession, he meant not only the literal land of Canaan, but over and above that the whole world of which the promised land was a type (Rom. 4:13).

The First Babylon A Type of Christendom

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<th>Chart No. 3.</th>
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<tr>
<td>Zeckiah Dethroned 606 BC</td>
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<td>Seven Times 2520</td>
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Just as the typical land of Canaan was the kingdom of the typical children of God, so will the whole earth be the kingdom of Abraham and his seed in the Millennial Age, and thereafter the kingdom of all men when they have been delivered from the bondage of corruption into the glorious liberty of God. The 70 years' rest which the land enjoyed after the transfer of the dominion from Israel to Nebuchadnezzar, the head of gold, I understand to be typical of both these periods of rest. It is made up of two numbers, seven and ten. Seven represents perfection, particularly the perfection of time, as shown in the week, and ten represents numerical completeness. When we measure by numbers, after we reach ten then we must begin at the beginning and use the multiples of ten. Moreover, the number ten seems to be usually associated with the idea of government, as the 10 toes of the image, the 10 horns, etc. So with the end of the 70 years next follows a complete period of government, during which, in the type we are considering, the land, the world, will enjoy her rest.

With the overthrow of the dominion of Israel in the year 606 B.C. the Seven Times of the Gentiles began. These seven times last 2520 years, from the year 606 B.C. to 1914. In passing I would like you to notice the fact that the number 2520 is a very peculiar number. It is the least common multiple of the figures from one to ten.

In the latter part of which Israel held her typical dominion under God, and "Seven times more," the "Times of the Gentile," and lastly the last Adam's day which, like the first is to be a period of 1,000 years.

The result was confusion, misery and death. Just in the same way the apostate church, tired of waiting for the coming of the great King, had the insane idea that she could rule the world, and God knowing that she could not do it nevertheless allowed her to attempt it. The result in her case also has been confusion, misery and death. God has allowed all of the phases of the gentile powers to attempt to rule the world in order that man may learn a valuable and lasting lesson, namely, his dependence on God. Just as Nebuchadnezzar, after seven years of insanity, was able to appreciate the almighty power and loving benevolence of God, so man after the Seven Times of the Gentiles have passed, will learn under the rule of Christ their own weakness and dependence upon God and will have their reason restored to them.

Babylon Also Represents the Whole Times of the Gentiles

There are several proofs for the statement: (1) that Babylon was the head of gold, and the head represents the whole in the same way that Jesus, the Head, represents the whole Christ; (2) the duration of her universal empire was 70 years. It seems strange at first why this great power should have such a short period of dominion over Israel, so much shorter than the others;
but the reason is plain when we understand the sym-
bo|ic significance of the number 70. The 70 years' go-

er|nment of Babylon typified the whole period of Ge-
tile government. (3) In Dan. 4:16, 25 we read that by God's command seven times of insanity passed over Nebuchadnezzar before his reason returned to him. (4) During the whole Babylonian reign the Israelites were in captivity in Babylon, and the holy land of promise was left desolate; so prefiguring that during the whole times of the gentiles the Israelites, the people of God, will be in captivity under the Gen-
tile powers and during all that time the world, Christ's life, will be in its early stages. But with the estab-
ishment of the millennium things will be different and Christ will reign and set the captives free. (5) The events at the end of the Babylonian empire foreshadow closely the events at the end of the Times of the Gen-
tiles, and so prove that Babylon represents the whole "Seven Times" and also typifies the closing phase of the Gentile Kingdoms Babylon.

In the 44th and 45th chapters of Isaiah we find it re-
corded that Babylon would be overthrown and the captive Israelites would be set free by a certain one Cyrus who was called by his name before he was born. I suppose everyone here understands that while this period of the captivity of the Israelites 1536 B. C. to 536 B. C. overthrew the first Babylon, it referred through him to a greater Cyrus, our Lord Jesus Christ, who in due time, in the year 1915 A. D., will overthrow Bab-
ylon the Great. The parallelism is remarkable. The name Cyrus means sun. Cyrus, King of Persia, was a "sun" to the captives in Babylon, shedding light and warmth on them, allowing them to go free from cap-

tivity and return to their land, but the greater Cyrus is the great Sun of Righteousness, who will arise with healing in his wings, shedding light (truth) and the warmth of love on the whole race, giving life to all, and sustaining life in all.

Cyrus freed the Israelites from Babylon, but did not compel them to come out, so when the time comes the greater Cyrus will liberate his people, Israel, from their captivity in Babylon, but it will not be compulsory—it will be voluntary.

When the Israelites left Babylon and returned to the land, they built the temple and the walls of Jerusalem. She was the wife of Christ, as was the Babylonian bride, the Great Babylon, the New Jerusalem. The two, Israel and Persia, both represent, just as the kingdom of the first Cyrus was a dual king-

dom, formed of two parts, which were not divided but united, so the Kingdom of Christ will be a dual kingdom composed of two phases, the heavenly and the earthly. As shown by the fact that in the vision of the bear, representing the Medo-Persian kingdom, the bear was raised on the one side, and in the vision of the lion, representing the Medo-
Persian empire, the one horn was higher than the other, the other power, the Persian power, to which Cyrus belonged, was a far greater power than the one of Israel. When the Medes overthrew the Babylonian empire they were not divided but united, and the Medo-Persian Kingdom, it will be certainly true of that time when "out of Zion shall go forth the law and the word of the Lord from Jerusalem" (Isa. 2:3.)

Thus, dear friends, we see that the short period of the Babylonian Empire represents the whole period of the times of the gentiles; that the heathen king Cyrus represents the true King; and that the Medo-Persian Empire represents the Kingdom of Christ. When this is appreciated we are able to understand the signific-
ance of the three ribs in mouth of the bear which repre-
sents the Medo-Persian Kingdom (Dan. 7:5). The mouth refers speech. This bear was speaking forth concerning the Medo-Persian Kingdom; and by its expres-
sion cast off from being the bride of Christ. And per-
haps this will be more clear to you when we under-
stand that the Medo-Persian Kingdom, under Cyrus the Great, was speaking forth concerning three women. Who were they? Our dear Bro. McPhail was telling us last night how in Eastern countries marriages were arranged by the parents who selected the bride for their son, and so we understand that God has been selecting a bride for his Son, Jesus Christ. The first one he selected was the first Jerusalem, the old Jerusalem. We know how these people were selected to be the bride of Christ, how they fell into idolatry and were chastised by God, and how in this year 536 B. C. they were released from Babylon and returned with rejoicing to their land; a great part of them became the Church. God was long suffering with these people. We know how during the seventy weeks of special favor, they fell away gradually, with the result that when the king, the bridegroom, came unto his own, his own re-
ceived him not (John 1:11). They saw no beauty they could desire in him; he was not their ideal, so they despised and rejected him. They were in conse-
quence cast off from being the bride of Christ. And shortly after, in the year 70 A. D., this city or govern-
ment, the old Jerusalem, was destroyed. After Israel was cast off God "did visit the gentiles to take out them a people for his name," i. e., to be the bride of Christ. And the apostate church took to herself a new head, a new husband, the pope; but still God was long suffering with her and in due time the refor-
mation came, but, like Israel, she fell away greatly, and with the result that when the King, the Bridegroom, came in 1874, she despised and rejected him and in conse-
quency was cast off. The third rib is the true church, the despised and rejected remnant of both the Houses of Israel. She has been chaste and faithful to the Lord all down the age and will become "the holy city, the new Jerusalem," "the bride, the Lamb's wife" (Rev. 21:2, 9). As the last Eve, she will become the mother of all living. The reason why God selected the two houses of Israel to be espoused to the Lord and then cast them off was to demonstrate the fact that God's ways and thoughts are as much higher than man's as the heavens are higher than the earth.

Now, dear friends, we have shown how Babylon, in its limited aspect, is the head of and so represents the whole period of the Times of the Gentiles. In the same way "Babylon the Great" in its limited aspect from the beginning of its power in 539 A. D. to its partial overthrow in 1309 A. D. is the head of and rep-
resents the whole period of Christendom.

The Various Phases of Gentile Powers Typical of the Various Phases of Christendom

Just as the Gentile Powers went through various phases during the Jewish Age from 606 B. C. till the end in the year A. D. 70, so Christendom, Babylon the Great, has also gone through various phases, and these phases are chronologically parallel.

This is spoken of in the 13th chapter of Revelation. The Gentile periods have been referred to above and it was like a leopard with four heads; it had the feet of a bear, and spoke with the voice of a lion. Now we know that in Daniel, Babylon is represented as a lion. The lion is the king of animals, as the eagle is the king of birds. This Babylon had the voice of a lion which represents the spirit of kingly power, and which was really the spirit of Satan, the Old Dragon—the spirit of pride and arrogance. Now that
is the spirit which dominated the first Babylon, and that is the same spirit which dominates Babylon the Great. Then Christendom. The first period I have already mentioned where Babylon represented Babylon the Great. The second is the Medo-Persian period.

I have already mentioned that the downfall of Babylon and the setting up of the Medo-Persian Empire typified the downfall of Babylon the Great and the setting up of the Kingdom of Christ. That will be the end of Christendom. The first period I have already mentioned where Babylon represented Babylon the Great. The second is the Medo-Persian period.

How do we find out the corresponding dates? How do we find the date in the Gospel age which will correspond with a certain date in the Jewish age? The way to do it is to remember that each period, the Jewish and the Gospel, lasted exactly 1845 years; therefore if we take any date in the Jewish period and add on 1845 years to that date, we shall get the corresponding date of the Gospel period. For instance, if we take the first year of this Jewish age and add on 1845 years, we get the first year of the Gospel age. And if we start ten years after the beginning of the Jewish age, and add 1845 years, we get ten years after the beginning of the Gospel age. 1845 years after 536 B. C. give you the year 1309 A. D., because 536 and 1309 added together equal 1845.

This is one way to find corresponding dates. It is a very simple matter, and you can find any number of them. To have the dates correspond as well as the dates.

The year 1309 is just in the middle of the papal millennium; five centuries of papal supremacy had passed by this time; and so we understand that the popes were at the height of their power. In that time there was a certain pope, Boniface the Eighth, who was extremely arrogant, although a very clever man. He claimed to be king of kings and lord of lords; to be over not only the spiritual affairs of this world, but also over the temporal affairs of the world, over kings as well as people. This man published a famous bull called "Umann Sancti," in which he claimed it was not possible for anyone in this world to gain eternal salvation except by his permission. This was the end of the Dark Ages when men were beginning to get enlightened. The king of France, Philip the Fair, repudiated the bull and was excommunicated. Philip then did something which had never been done before: During the period of papal supremacy he made the pope a prisoner, just as Napoleon did five hundred years later. Yes, that very same aged man, died from the indignities and injuries received. Then a new pope was appointed who died within a year, and finally another pope who had sold himself to the king of France was appointed. This man, Clement V, was afraid to set up his seat of empire in Rome, because the people would have risen up against him on account of the fact that he was under the king of France, so he had to retreat to Avignon, which was under the dominion of France; and there the Pope was a real king, with power over all Christendom, as the Pope still had temporal power, but he was not now king of kings and lord of lords as he had been before, because the people of Britain, Germany and other countries would no longer refer to the pope as their umpire or arbitrator. Before that whenever they had any quarrels among themselves they brought them before the pope, and he settled them; and now they knew that if they did that, they would be knocking to the king of France, because the pope was under the king of France. This meant that affairs were just the opposite from what they had been before. Till then the spiritual head, the pope, had been over all, but now the civil power was in the ascendency. It means therefore if you look at the papal millennium, completely, there was an opportunity given to the spiritual Israelites indeed to escape from Babylon and build the temple of the reformation, and it means that from that time onward until the time of Martin Luther, Christendom was a dual empire—double but not divided; there was a spiritual and a civil power there, just as there will be that in the spiritual and civil age. As the pope had conquered Babylonia and the setting up of the Medo-Persian Empire, and partially fulfilled in the two ages, the Medo-Persian, or bear period, in the two ages, the Jewish and Gospel, there was a period of Reformation in both the houses of Israel beginning with the freedom from Babylon and the laying the foundation of the temple in the corresponding years 536 B. C. and 1309; then the building of the temple in the corresponding years 521-517 B. C. and 1324-28 A. D.; next the bringing of the golden vessels back to the temple from Babylon in 467 B. C. and 1378 A. D., and finally the commission to build the walls of Jerusalem in 454 B. C. and 1391 A. D. The dual kingdom, the Medo-Persian Empire, which had permitted the Reformation of the fleshly House of Israel, was brought to an end by Alexander the Great, who originated the Grecian Empire, the leopard with the four heads. The corresponding dates in the Gospel Age bring us to the time of Martin Luther, who overthrew the preceding dual kingdom corresponding to the Medo-Persian empire, which had permitted the Reformation of the Spiritual House of Israel, and was brought to an end by Martin Luther, who originated the third phase of Christendom corresponding to the Grecian period, the leopard with the four heads. Alexander the Great was crowned in the year 336 B. C. He was only 22 years of age at the time. Immediately he began his series of conquests and in 12 years he had the world at his feet. In the year 1394 A. D. when at Babylon he received embassies from all parts of the world. Then early in the next year, 323, while projecting an expedition into Arabia, he sickened of a fever and died. His four generals at once began to strive against each other, and the result was that in a year or two the great Medo-Persian Empire of Alexander the great was divided into four major smaller parts, as predicted in the book of Daniel.

Here was the leopard with four heads as we read in Daniel. Now that prefigures exactly what occurs in the Gospel age. The years 336 to 324, the 12 years of conquest of Alexander the Great, have their corresponding period in the Gospel Age from 1509 to 1521 A. D., as you can easily reckon for yourselves. It was in 1509 A. D. that Martin Luther received his comin-
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sion as a reformer. It was in 1517 that he brought his
thesis to an end. Shortly before the year 1509 Luther
be the time a professor of philosophy in the University of
WS, was required to teach philosophy day after
day, he had no time to study his bible, in much dis-
trust wrote to a friend that he was longing for some
appointment by which he would be able to study the
Word of God for himself. It was in 1509 that he
received the appointment of D. 0. of Wittenberg, pro-
professor of biblical theology, with the stipulation that
he was to teach the bible. Like many of us, he began
with one of the difficult books of the bible—the Psalms,
but very soon found he could not make much head-
way with them—they were too strong meat for him.
Accordingly, in the same year, 1510, he began the
Epistle day by day. All of the rest of his time he
studied in his cell. In this year in the very first chap-
ter and the 17th verse, he was struck with the phrase,
"the just shall live by faith." These words burned into
his mind, and became the keynote of the Reformation.
He there received his commission as reformer. From
that period his conquests went on, and it was in Octo-
ber, 1517, that he nailed his 95 theses to the church
door at Wittenberg; but the conquests were not yet
at an end. In the year 1520 he was excommunicated
by the pope, but that was only the first bull. A sec-
ond was required, and was promised to be sent in two
months; but Martin Luther, in a burst of mad impatience as
still another and still another, and the second bull did
not come. Why? Because it was not God's due time.
In December, 1529, Martin Luther took the matter into
his hands and built a great fire in the public square
and cast into it the bull of excommunication and the
book of canon law. This was an act of defiance, an
attempt to get stronger; eventually the Protes-
tants wrote to a friend that he was longing for some
encouragement to the Word of God which asserts
that the church should be under the powers that be,
and that the time when Christ shall reign is at the
end of the times of the Gentiles, the end of the "seven
times."

You remember that Alexander the Great, when visit-
ing Jerusalem, was received by the High Priest and
others, and you remember the vision he had and how
it was fulfilled. It was just the same with Luther.
When he appeared before the Spiritual Israelites as a
Reformer he was received by them. The four parts of
Christendom claimed to be Reformed Churches, the
spiritual Jerusalem, although God recognized them still
as Babylon the Great.

Now during the time of Babylon we know that
Rome, the fourth empire, was in existence, but was a
very feeble power. In the time of Medo-Persia it was
growing in strength; in the time of Greece it was still
stronger, and then the due time came when Greece
was overthrown by Rome in 197 B. C.; at first peace
among the people was brought about, and then Rome
was absorbed by Rome, and the conquests went on little by little. In the time of Julius Caesar great
conquests were made, and the world was practically
at the feet of Rome. Then, in the time of Caesar Augustus, the zenith of her power was reached. After
that she began to diminish. It was during the time of
the Roman Empire that our Lord Jesus Christ came,
suffered and died and then was resurrected. It was at
that time that Israel was cast off, and it was in the
year 70 A. D. that Israel was destroyed because the
Israelites had fallen away from the faith.

I understand, dear friends, that Rome, this ferocious
animal with ten horns and iron teeth, represents the
power of the people. In the time of Babylon the Great
the people had very little power. During the time of
this period from Avignon up to the time of Martin
Luther their power was stronger; then after the time
of Martin Luther their power increased more and more
because of the work Martin Luther had done. And in
the Reformation time when the Papacy was getting
stronger and more and more—the power of Rome, this ferocious animal.

In the original Rome the power of the people was
very much greater than in any of the other preceding
kingdoms. "Vox populi" (the voice of the people)
was the watchword of ancient Rome, but after the
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of Independence, by which they threw off the fetters of Europe. Following their example, the people of France rose up in the year 1789 and thereby overthrew the one-state system of France. There was the power of the people asserting itself. The period of the French Revolution, the end of the power of the papacy, corresponds to the time of Julius Caesar. Julius Caesar made many conquests and added greatly to the power of Rome, just as the people at the end of the eighteenth century made many conquests and added to their power.

In Revelation 9 a period of five months (150 years) is referred to during which men would be tormented but God would not suffer them to be killed. It is suggestive that the period from 1648 to 1798, during which Babylon was tormented by the increasing power of the people, due to their growing intelligence, was exactly 150 years. In the following year, 1799 A.D., the lease of power of the Papacy came to an end. This may or may not be the true explanation. No doubt we shall find out later on.

We shall now consider the end of the Jewish Age and compare it with the end of the Gospel Age. Naturally, as the period of the French Revolution begins, the power of the socialists became very great and asserted their own rights; that in Austria-Hungary the monarchy was overthrown and transferred to the hands of a democracy, that in Russia the people rose up in revolt against the Government; that in Norway the people demanded; that in Germany the people began to protest against corruption and graft. This year is a period of comparative peace, but we may expect in the year 1908.

Now in Christendom we have a counterfeit of this. Just as Rome was the master, and the City of Jerusalem was the servant of Rome, so now the people are the real masters, and the governments are the servants of the people. The Jews, in their boldness and arrogance, constantly asserted “we have no lord nor master but God,” and would not acknowledge the power of Rome over them; just so we find the governments of this day saying that they will have nothing to do with them that they have no lord nor master but God. It was in consequence of this rebellious spirit of the Jews that Cestius Gallus besieged Jerusalem in December, 66.

So it is possible that, for the same reason, in December, 1911, the corresponding date now the people may rise up against the governments, under their leaders, and when the governments (represented by the city of Jerusalem) are within their grasps, they may retreat, perhaps because they are still partially under the power of the old superstitions of the divine right of governments.

The governments, not believing their eyes at first, will say, "you cannot do this;" but, as we have already said, that is shown not by this parallel but also wonderfully by this other parallel which I have not time to enter into. Just as the papal millennium began in 799 A.D., so the true millennium began in 1874; and just as at the end of the 40 year period, in 849 A.D., the pope became king of kings and lord of lords, with the complete dismemberment of the great Western empire of Charles the Great, so in the corresponding year, 1915, there will be a dismemberment of Christendom when Christ shall become the king of kings and lord of lords.

We are told that this day of the Lord will come as if it were within the people. The period of 150 years that happened in it, corresponds to the year 1915 with the events which shall happen in it. It is shown not only by this parallel but also wonderfully by this other parallel which I have not time to enter into. Just as the period from 1648 to 1798, during which Babylon was tormented by the increasing power of the people, due to their growing intelligence, was exactly 150 years.

As we see Babylon in the period of 1648 to 1798, we also see Babylon in the period of 1915. We are told that this day of the Lord will come as if it were within the people. The period of 150 years that happened in it, corresponds to the year 1915 with the events which shall happen in it. We shall now consider the end of the Jewish Age and compare it with the end of the Gospel Age. Naturally, as the period of the French Revolution begins, the power of the socialists became very great and asserted their own rights; that in Austria-Hungary the monarchy was overthrown and transferred to the hands of a democracy, that in Russia the people rose up in revolt against the Government; that in Norway the people demanded; that in Germany the people began to protest against corruption and graft. This year is a period of comparative peace, but we may expect in the year 1908.

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the kings and parliaments or senators who enact the laws, and the lower city represents the lower parts of the governments, from the judges down to the common policemen and soldiers—those who carry out the law passed by the kings and parliaments and presidents and congresses. These three parts are even now striving against each other, although united against the people. We saw in France last year the church and Martin Luther. But in the year of 1912 we may expect that these three parts of the government will be at great enmity with each other, destroying one another, and so there will be less work for the people to do in 1915. In that year we know that the people under their leaders will rise up in their might and demolish all governments. This will be a time of anarchy and trouble such as never was since there was a nation.

In the 9th chapter of Revelation we read that “four angels were loosed which were prepared for an hour and a day and a month and a year, for to slay the third part of men.” A prophetic year represents 360 days or years and a prophetic month 30 days or years. Accordingly a day, a month and a year equal 391 years. With this in mind we remember that period from the time of Martin Luther to this time. If so, let us see what it means. In October, 1517, Martin Luther nailed up his 95 theses. Three hundred and ninety-one years after that brings us to October, 1908. That corresponds with what we have seen, that in the year 1908, the people will protest against the government. Martin Luther presented the voice of the people in his time. He was one of the people, protesting against the government of the time, the Medo-Persian empire; I would understand, then, that in the year 1908, possibly October of that year, the people will enter a protest against the government very forcibly. From then to Oct., 1915, is exactly seven years, and the middle of that period, that is three and a half years after Oct., 1908, the date when Martin Luther appeared at the Diet of Worms. Here we have Martin Luther from Oct., 1517, to April, 1521, three and a half years. What happened during those three and a half years? Possibly what happened there during those three and a half years may correspond with what will happen during the three and a half years from Oct., 1908, to April, 1912. The protest was nailed up in Oct., 1517, corresponding to Oct., 1908; then followed a short period during which a growing work was going on, but no open manifestation. The next act was in June, 1520, when the first bull of excommunication was sent to Martin Luther. This correspondence from Oct., 1517, to June, 1520, or three and a half years, and the ecclesiastical systems will warn the leaders of the people to despise. In Dec., 1520, Martin Luther publicly burned the bull of excommunication, the book of Canon Laws, and the Forged Decretals. This was an open act of defiance against the government. The corresponding date to this is Dec., 1911, which, as I have said, brought his army against Rome. In the middle of the 30 years, there remain only eight years at the most before us. Thirty-two years of this harvest are already gone and possibly there will be only five or six years of reaping work. So it means that there remains very little time for us to make our calling and election sure, and very little time for us to gather the Lord’s saints together unto him, those who have made a covenant with him by sacrifice. We are not to be over anxious, however, but in quietness and confidence, relying not on ourselves, but on the Lord, who is our strength. The time till the marriage is now very short. Whatever comes during the interval of waiting, we can lift up our hearts and rejoice, knowing that the time of our deliverance is very nigh. I would like in closing to quote the 46th Psalm:

PSALM XLVI.

God is our refuge and strength, a very present help in trouble.

1. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea;--

2. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

Selah.

3. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most-High.

4. God is in the midst of her; she shall not be moved: God will help her and that right early.

5. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

6. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7. The Lord of hosts is with us; the God of Jacob is our refuge, Selah.

8. Come, behold the works of the Lord, what desolations he hath made in the earth:--

9. He maketh wars to cease unto the end of the world; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire;--

10. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.

11. The Lord of hosts is with us; the God of Jacob is our refuge, Selah.

On Monday afternoon there was no regular meeting, about 300 friends gathered in the Auditorium and had a song service led by Bro. McPhail. Quite a number of the friends enjoyed the surf, also.

Monday Evening Session, 7:30 P. M.

Meeting opened by singing hymn No. 16 (slip).

Discourse by Pilgrim Bro. Streeter, of Providence, R. I.

THE subject of Brother Streeter's discourse was, "The Hope and Its Present Effects." He took for his text, and as suggestive of his theme, Heb. 6:11 to 20, Inclusive, and 1st John 3:1-3.

The subject was treated from both a doctrinal and a practical standpoint. The speaker said it was impossible to separate doctrinal teaching from practical living; that a faith structure which commends itself to
God, and which will stand the tests that will be applied to it, must of necessity be founded upon the doctrine of God. Therefore, it becomes important that the Christian understand the relation sustained between practical teaching and doctrine. It is absolutely essential that we believe right, that we get hold of the truth, but at the same time we must let that truth take hold of us, and affect us in all the relations of life. The Apostle does not say, “Every one that hath this hope in him ought to purify himself,” but he says, “Every man that hath this hope in him purifieth himself.”

The speaker then pointed out the erroneous view generally held concerning the Christian’s hope, and contrasted it with the correct view according to present truth, and outlined the different marks of spiritual development. The various marks noticed were:

**First.** That peace of reconciliation is more fully assured. By peace of reconciliation is meant that, being justified by faith, we have peace with God through our Lord Jesus Christ.

**Second.** A greater exercise of the Christ-like benevolence of spirit. Some are of a naturally benevolent turn of mind, while others have the opposite characteristic; but as we progress along the narrow way conscience will become more and more tender. It is necessary for us to preserve a tender conscience and to give heed to it. We should never seek to get a believer to go against his conscience, even though that conscience is leading him wrong. The thing to do is to enlighten the conscience.

**Fourth.** A greater exercise of the Christ-like benevolent spirit. Some are of a naturally benevolent turn of mind, while others have the opposite characteristic. As we progress along the narrow way, if we are naturally penurious, we will realize the mind of the Apostle, even though that conscience was developed in us, self being kept in the place of death and the spirit being. But there is a mark to be reached, and we must of necessity be founded upon the doctrine of God’s wonderful plan.

While it is impossible for us to reach a state of perfection in the flesh, the Lord is not judging us according to the flesh, but according to the newly begotten spirit being. But there is a mark to be reached, and we are to press forward toward that mark, in order that we might obtain the prize of the high calling of God in Christ Jesus. What is that mark? It is the mark of perfect love.

**Tuesday July 24, Morning Session, 9:30 A.M.**


Regular service opened by singing hymn No. 12.

**SOME FEATURES OF THE TABERNACLE**—illustrated by a Chart of the Tabernacle—was the subject of Bro. Draper’s discourse at Asbury Park convention. Following is a synopsis of the discourse:

The Scriptures seem to intimate that, practically, all the features of the Mosaic Law, and many of the Lord’s dealings with the Jews, while under said law, were also typical; foreshadowing much better things for the Church of Christ, in the present age, and for the world of mankind in the coming age. In Heb. 10:1 it is plainly stated that the law illustrated "Good things to come." In 1 Cor. 10:11 the fact is plainly set forth that some of Jehovah’s special dealings with the Jewish nation were for the benefit of the Church of the present time. We learn from Heb. 3:5, 6 that the Jewish people constituted a house of servants, of which Moses was the head; and that Christians constitute the house of Sons, of which Jesus is the head.

Thus we see that Jehovah made object lessons in his dealings with the house of servants, for the special benefit of the house of Sons.

Paul shows in Heb. 9:6-14 that the Tabernacle, and its services, furnished beautiful lessons along this line; explaining that it (the Tabernacle) was only a "figure" (type) of something far more grand and glorious. We will briefly describe the "Court" and the "Tabernacle," giving their dimensions. However, we do not consider this feature of the subject of nearly as much importance as some other features appear to be.

The Court was enclosed by a fence of fine white linen about 7½ feet high, and was about 150 feet long, and about 76 feet wide. The Tabernacle was about 45 feet long, and about 15 feet wide, divided into two apartments; the "Holy," and the "Most Holy." The first apartment was about 30 feet long, 15 feet wide, and 15 feet high; and the second apartment was 15 feet every way—a perfect
First. They must believe in and accept Jesus as their Saviour, and thus find “peace with God,” and become members of the “household of faith.” Second. They must present “their bodies a living sacrifice to God,” and be immersed into Christ’s death; fully surrendering their human wills into the Lord’s will. We understand this to be the entrance into the first apartment of the Tabernacle—the “Holy,” represented by the white linen curtain (called the door), which hung over the entrance to the “Holy.”

Those in this condition are regarded by the Lord as “New Creatures.” 2 Cor. 5:17. Not that they are such in the complete sense, however, but because they are “in Christ Jesus,” and have His Spirit or mind. Rom. 8:9. 1 Cor. 2:16. They hope to be made fully like Him in their resurrection change (1 John 3:2); when they will have gone beyond the veil; having been made exactly like Jesus—their glorious Lord and head. Then they will be in the sublime condition represented by the “Most Holy.” They will be Divine, and will sit with Jesus on His Throne. The Divine Nature they will then possess (2 Pet. 1:4), and the Divine conditions they will be in, may have been prefigured by the fact that the “Most Holy” was a perfect cube. Now, the “New Creation” is spiritualized in the first of the two Heavenly conditions represented by the two apartments of the Tabernacle. He is now in the Spirit begotten condition, and, therefore, is Spiritually-minded; and is “laying up treasure in Heaven.” With the “eye of faith” he looks through the veil, into the “Most Holy,” and anticipates, with great joy, the rapture awaiting him there. His “hope is cast as an anchor within the veil.” Mark! he hasn’t passed the veil yet; but has full confidence that he will do so, if faithful until death. Heb. 10:19. We understand, then, that the Priests going through the door, into the “Holy,” represented the entrance of those who become members of Christ’s Body, into the Spiritual begotten condition, by the full surrender of their human wills to the Divine will; and that their going under the veil, into the “Most Holy” represented the birth of the members of the “New Creation” to the Divine Nature when their human bodies will have gone into death forever; thus finishing the sacrifice which began when their wills were immersed in the Lord’s will.

In two particular texts we find propositions which seem to correspond to the “Court,” the “Holy,” and the “Most Holy,” and to persons who enter the conditions represented by those apartments. We will consider these briefly. The first is Rom. 5:1, 2. “Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.” All who, in the Scriptural sense, believe in Jesus as their Saviour, enter through the “Gate,” into the Court, and are at peace with God. He is no longer angry with them. But to enter this desirable condition a person must hate sin, and love righteousness, as well as believe that Jesus died for him, and consecrate himself to righteous living, and begin to pursue a righteous course.

The second proposition of the text is “By whom, also we have access, by faith, into this grace wherein we stand.” Other texts show that this Second Grace (favor) is that of Sanctification: a setting apart for the priestly service to the Lord—the work of the priestly office. All the truly Justified are consecrated to holy living, etc.; but those who present their bodies in Sacrifice to the Lord are consecrated to death—immersed into Jesus’ death.

The holy angels are consecrated to God, and to holy living; but not to death. Jesus was consecrated to His Father’s service before becoming a man, and while he was a perfect man, before his immersion at Jordan. But when he was immersed a new thing took place: He was immersed into death. His sacrificial death beginning there, and ending at Calvary.

Thus we see that it is one thing to be consecrated to righteousness, and quite another thing to be consecrated to death. And we see, additionally, that before anyone can be consecrated to death, he must accept Jesus as his Saviour, and consecrate himself to holy living; because the types, and plain statements of the Scriptures, also, show that the Lord would not accept him by his consecrating himself, but has full confidence that he will do so, if faithful until death. Then he hasn’t passed the veil yet; but has full confidence that he will do so, if faithful until death. He is now set apart for a very special service—the work of the Priestly office. While performing this work, by keeping his will fully surrendered to the Divine will, thus keeping his body on the altar of sacrifice, he can rejoice in the glorious hope of obtaining full redemption (deliverance), in the Resurrection change; of which Paul wrote in Rom. 8:25. But he never forgets that all the favors are his through Jesus’ merit.

The principal feature of the subject, thus far considered, we designate “the Steps to Glory.” Now we will briefly consider what we term the Sacrificial feature of the subject. The typical atonement day was, probably, only twelve hours long, while its antitype, we understand, is sitting with Jesus in the first of the Millennial Age; when they will be prepared to present Jesus as His High Priest, in the next Age; when they will be prepared to offer any blemished thing as a sacrifice. The third is consecrated are “Holy Priests,” representing the entrance to the “Most Holy.” Other texts show that this is the Sacrificial feature of His Plan, so that the imperfect sacrifices are counted worthy to be associated with their High Priest. By virtue of the great sacrifice Jesus offered, He is the Church’s “High Priest,” while its members are being developed; and by virtue of the sacrifices these members are now offering, they will be counted worthy to be associate Priests with their Lord, in the next Age; when they will be prepared to sympathize with the poor, sin-stricken, human race. Now, while in the sacrificial state, the consecrated are a “holy priesthood,” offering up themselves—their hu-
manity—in glory, they will be a "royal priesthood" (Jesus and they, together, constituting the great King, and Priests, on the Throne). See First Peter 2:5, 9.

The bullock, sacrificed by Aaron, represented His Priesthood; the typical atonement day, represented our Lord's great sacrifice—his human nature; and the Lord's goat, sacrificed by the same Priest, the share those immersed into Christ's death, have in His Sacrifice. The blood of the Bullock and the blood of the Goat was sprinkled on the mercy seat, in the Most Holy, and the Priest entered into the court, and sent the "scape goat" into the wilderness, and robed himself in his garments of glory and beauty before he, and Moses, pronounced blessings upon the Jewish people.

With respect to the antitype, we understand that what the sprinkling of the blood of the Bullock on the Mercy Seat typified, was fulfilled when Jesus ascended up on high. Then the Holy Spirit baptized the Church. We understand further, that when the last member of the Church will have finished his earthly course, the antitype of the sacrifice of the Lord's goat will be completed. Then the glorious work of the great atypical atonement day will have been consummated; the blood of the Bullock, and of the Goat, sprinkled on the Propitiatory. Then the great "High Priest," Jesus the Head, and the Church, His Body, will reign over, teach, and bless, the people, by virtue of their great sacrificial work, accomplished during the atypical atonement day.

By reading Lev. 16:6-15 we see that the Bullock was offered for Aaron, and his household, and the goat for the people. If Aaron represented Jesus, and his footstep followers, who together constitute the great antitypical High Priest, why was it necessary that he should offer a sacrifice for himself? Because the Body of this High Priest, while in the flesh, is imperfect. We understand that this is taught in Heb. 5:2, 3 and 7:27.

Surely Jesus didn't possess "infirmities." But he did offer the Bullock [Himself] for the members of His Body—members of the Christ [anointed] class, as Jesus, and these, together, constitute the Christ, or, as they, together, constitute the great High Priest of the Millennial Age.

Another Bible proposition may enable us to more easily comprehend this feature of God's Plan; viz., that our subject, "without my face being 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." However, in harmony with the context, and also with the Revised version, we would express it in this way, as more directly giving the thought of the original: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as by the spirit of the Lord."

The thought for our theme to-night is contained in the word, "transformed." We observe that the Apostle in the illustration, or picture, which he is giving us as the setting of this thought, uses the method of instruction we observe our Lord so commonly used; it is the method of taking some ordinary thing, something with which we are familiar, as the basis of the thought, and proceeding to give that which corresponds thereto, and yet conveys to us a further thought. This was the blessed Master's method of teaching; and it is very probable that when on the mountain he called attention to the lilies of the field, they were right before him. Very properly do we consider these things, and learn from them the lessons that the Lord designed. There is quite a suggestion to us in the text just quoted: "Consider the lilies of the field,"—as though the Master would say to us, that right in the small things of our life—in what we call the ordinary circumstances of our life—are the lessons he would have us consider. The experiences that come to us are not accidents. It did not merely occur that he placed us in the various environments of our life. If it is true that God hath set the members in the body, in every one of them as it pleased him, it is also true that the various experiences that come into our lives are also set by him; for, "the steps of a good man are ordered of the Lord."

We observe that not only in this one instance, but in the various instances in which we have the record of the Master's instruction, he spoke to them in parables; and we are further told that, as far as the people were concerned, "without a parable spake he not unto them." We see that the Apostle uses the same method, as, for instance, when he would tell us concerning the difference of natures he took that with which we were familiar; he called attention to the fact that the fish would live in one realm, and the bird in another; that we would never see the one develop from the lower realm into the higher; and thus he illustrated that there is indeed a natural body, and there is a spiritual body; there are bodies terrestrial, and there are bodies celestial. This is the method the Apostle uses to bring to us an important truth in the text we have quoted to-night. In the 3rd chapter of 2nd Corinthians, which we have

Tuesday Evening Session

MEETING opened by use of hymn No. 4 on slip. Discourse by Bro. M. L. Herr, who spoke on the subject "Transformed," in substance as follows: Our text to-night, dear friends, is found in the 18th verse of the third chapter of Second Corinthians: "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." However, in harmony with the context, and also with the Revised version, we would express it in this way, as

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read tonight, we observe where the Apostle took his thought from; it was the picture of Moses as he came down from the mountain. Moses had spent considerable time in conference with the Most High, and he was carrying in his hand the tables of stone with the words that were written by Almighty God. However, Paul does not call this the ministration of glory; it was the ministration of death, he says, because mankind did not receive from that law the life which they had anticipated would come therefrom. But Moses, as he appeared in the presence of the children of Israel, found that his face was dazzling with light; that they could not endure his presence; and Paul, in beautiful figurative language, calls our attention to the fact that if the ministration of death was glorious, much more the ministration of life; and from this he suggests to us that we who have now the ministration of life through the precious Word of Truth, have that which we may look unto, and in the words that next he says, "we are all with unveiled face beholding as in a mirror the glory of the Lord." Who, then, is this class here spoken of as "we all"? We recognize that the words of this epistle were addressed to those who were justified by faith, to the holy brethren, to those who were holy by the imputed righteousness of Christ. We remember that in his discourse about the children of Israel, Paul says that they were righteous and just naturally, not one and therefore it was necessary that those who were unrighteous, who were unjust, be justified; and, "being justified by faith, we have peace with God, through our Lord Jesus Christ." Therefore, the holy ones are those who are holy and justified by the imputed righteousness of Christ. They are the New Creatures, the saints, who have reached this standing of harmony with the Lord, justified by faith in Him, therefore it was necessary that those who were unrighteous be justified. Atoning death was necessary, but justified have yet the human mind, unrighteousness. The mind of man which is in the Lord we have the mirror of that glory. The veil is what we perceive through the Word of God. But in order that we may be prepared for this presence they need to be transformed; they are pure in purpose, pure in intent, but not yet transformed into the image of God's dear son; not yet conformed unto his likeness; and thus we realize a work must be accomplished before this is possible; and so we will observe what the Scriptures tell us concerning the method, and the glorious results that are to be accomplished by this a transforming work.

We read in Rom. 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. And be not conformed to this world; but be ye transformed by the renewing of your minds."—a very important change to take place; reckoned holy because of the blood of Jesus Christ, not yet being constituted holy, transformed. How, then, is this accomplished? What is to be expected at the beginning of this transforming work? How shall it progress, and to what end will it progress?

We observe that those who are holy have a standing, because of their justification, where father Adam stood. Father Adam was holy in the image and likeness of God, and partake of the divine mind. We have this represented by the curtain behind the veil. We have this represented by the curtain behind the veil, because the veil represents that which stands in the way. Our Lord very beautifully showed us this morning that the veil was the human mind. It stands between those who are fully in harmony with God, and spiritual things. The words of God very forcibly expresses it in these words: "What man knoweth the mind of man, save the spirit of man which is in him." Therefore, those who are simply justified have yet the human mind; but how then may they see spiritual things? Only as they are willing to lay aside the human mind and let the mind of Christ be revealed in them. We are of those who, with unveiled face, behold. The veil is represented as torn, asunder, so we may see that which is beyond the veil. We behold as in a mirror. Let us get the picture before us. We will suppose that before us stands a large mirror; in that mirror is the image of that which is spoken of in the Word. We all within the court, the veil represented that which stands in the way. Do we look toward the Tabernacle as it appeared to those who were simply justified, there appeared an interposing veil. We have this represented by the curtain behind. We see the veil removed, broken, separated—we see in the mirror the glory of the Lord. Have we any difficulty in understanding what the Apostle referred to as the "mirror"? We know that the Word of God tells us of his glorious character. The glory of the Lord is undoubtedly the glory of his likeness. What character? His divine character. His character, not as it appears in the perfection of father Adam but as represented in the perfection of the divine nature. So the glory we behold in this mirror is not the glory of a perfect man; not the glory of father Adam; but as represented in the perfection of the divine nature. The veil is removed, broken, separated; but it is the glory of the divine character. That is what we perceive through the Word of God. But in another sense that mirror is the blessed Lord Jesus Christ. He is spoken of as the Word. And how is he the Word? He was the expression of the Father's purpose, perfectly expressing the mind of the Father, and after awhile, through the power of the Redeemer, is to be revealed unto us to be the character of the Lord. When Philip said to him, "Show us the Father," our Lord's reply was: "Have I been so long a time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father," So in our blessed Lord we have the mirror by which we, with open, or unveiled, face, behold the glory of the Lord.

What did we learn this glory was? The glory of the divine character, mirrored in the life of our blessed Lord; mirrored and reflected to us from the sacred record, which makes every word precious to us, and which makes everything we may learn concerning that beautiful example as something that we earnestly desire to pattern and copy. As we look into that beautiful character, what is the thought that comes into our minds? The more we observe, the more we know, the more we see of that matchless character, the more we are ready to conclude, "I am not as ye." We begin to see the imperfections of the character we now possess, and we long to be like him. He revealed unto us the character of the Lord. And then, can a mirror cause one who gazes before it to partake of the same character? The figure undoubtedly is one that is not intended in each detail to represent the thought; it goes beyond the details of our knowledge of optics; but, however, it is still in harmony with the figure that is used. As we have seen,
the reason we cannot see beyond this veil or curtain, is because the rays of light cannot penetrate it. If this was a large mirror, the rays of light as they come down upon that surface would be reflected, and turned back; and so in a mirror the rays of light are turned, reflect-ed, and sent to the one who stands before the mirror. In our imperfect bodies there cannot be a sensitive degree to such reflections, but we are sensitive to light and heat; and we know that as we stand in the sunlight the heat of the sun is absorbed and taken up by us; and we also know that if we take certain metals and put them into a furnace, they absorb the heat. For instance, if you take a piece of wrought iron and put it into the furnace, it is not long before it begins to be sensitive to a degree of heat; it partakes of the heat that is in the furnace; and in some sense those who come in contact with the living rays partake of the same light. We are not material objects merely, but living beings. The figure that is here used is the figure of light, and very frequently in the scriptures light is used as a symbol of life. In him was life; and the life was the light of men." We know that the sun is the source of life; we know this from the fact that when the sun’s rays are withdrawn, life becomes extinct. We know in the same way the sun is associated with our existence; therefore we can say that the sun is the source of life. And this is the source of life which was expressed in the words, "The death, destruction, of the human will is absolutely necessary before the rays can penetrate into it; therefore if we stand with veiled face and attempt to look into the mirror, there will not be anything accomplished in our hearts. What is the veil? The human mind. Therefore when we approach unto the Word of God, desiring to learn the divine character with the human mind, we will just as utterly fail as we would if we attempted the taking of a photograph when the shutter of the camera is closed. As long as the veil is there, not taken away, as the Apostle says, so long will nothing be accomplished towards the transforming of that character in our hearts. But with unveiled face, with the subjection of our will, or with the Word of God, with the power of the Word of God, represented in the figure of rending the veil, we will proceed. The death, destruction, of the human will is absolutely necessary before the rays can penetrate into our hearts.

What then is the power by which we are transformed? Do we transform ourselves? Does the sensitive material upon which the photograph is made, or the image that is photographed, accomplish the transformation? We have no difficulty in determining. And yet sometimes the Lord’s people speak as though they thought they were accomplishing the transformation. It is the power of the spirit of the Lord. We simply present ourselves to the Lord and he transforms us. By what? By the Word of God. Therefore, when we realize that the power which accomplishes this result is of God and not of us. Then when the marvellous accomplishment shall be attained, when those who were once human and shared in the degradation of mankind, are lifted to the glorious divine likeness, are
brought to the perfection which is in the divine purpose, it will be found that it was not of them, but of God.

There is a lesson to us in this. We desire to be transformed by the renewing of our minds. How shall this desirable thing be accomplished? By submitting ourselves to the process which God has ordained to accomplish it. And this influence is His Word, is His truth, is His spirit; and as we come in contact with the influence of His spirit, we come in contact with the power which is to accomplish this result. We realize there are various things that transmit the light. The diamond and various other stones transmit the light, but they are not; it is reflected light. Even the mirror is a reflected light, and even the Son of God is a reflected light. The Son said that all he possessed was received from the Father, and when he was about to go away he said, “For I have given unto them the words which thou gavest me.” Therefore the light, the character, the glory possessed by the Son of God was first received from the Father; but of Him have all we received, and grace for grace. Therefore realizing that all we will ever have of character must come from Him, we submit ourselves to Him. But how do we submit ourselves to Him? Through the channels He has appointed in His Word. What is the printed Word? And has He not in all ages established channels through which His Word has come to us? He chose twelve apostles and spent the time of the sojourning mainly in instructing those twelve apostles, and after His death and resurrection they became the nucleus and the representatives of the Church, and thus it would seem to us, the channel by which we are to receive the light which represents the divine character. We realize in our illustration of the photograph that it takes time for the sensitive substance to receive the impression. Time is an important element. You go to the photographer and he will tell you that he can get ready for an important picture in a very few minutes. He may have a certain process that is ready, but any picture requires time, and it requires a process. It begins in us, however, with the divine image. There is nothing in our text to show that we are transformed from evil conditions to better conditions. We very carefully guarded that point in our opening remarks, that only such are transformed into this image who are prepared; and the whole image was placed there in the beginning, but it had not been wholly received; the whole image was there but there were different degrees of glory. If we took the photograph away from the diamond, we would see that it has not yet been developed, and that is the thought. There are degrees of development. Every one of the Lord’s people whom He has accepted into His family as His child has to have this glorious image, but it is not wholly developed; it must be transformed by a process from glory to glory. Therefore, if we find in our hearts some degree of this divine likeness, we can rejoice that the transforming work has begun. Now then, what is the suggestion by which we may continue until perfection is reached? Not by that which we can do, but by that which can keep us from evil conditions to better conditions. We very carefully guarded that point in our opening remarks, that the transforming work has not begun, but that some interposing hindrances might stop it at this important point of progress. What is it that may be interposed? The same veil that we considered in the beginning, the veil of human mindedness. If after we have been begotten of the spirit, we walk after the flesh we shall die. Therefore how important that we, with unveiled face, continue to behold as in a mirror this glory of the Lord. We observe that it requires time for the full accomplishment of all the glory, the fullness of glory, and if the good work in us is hindered from its accomplishment, it never will be completed. What is the veil that veils us? Is it the veil of human mindedness which is preventing us from reflecting the glory of the Lord to our fellows. The Lord undoubtedly designs that His people should fellowship with each other, that they might thus reflect the Master’s image one to the other, and be representatives of Him in the world. The Apostle says, “Be transformed, create in you the mind of Christ.” And what is this mind? The mind, or truth, or thought, is a reflected light, and even the mirror which is in the divine purport; it will be found that this mind be in you which was also in Christ Jesus.” Do we catch the force of those words? Do we have the mind of the world most of the time, and the mind which is in Christ Jesus occasionally? And can we see the thought we found in the other text? He did not say, “make this mind be in you, create in you the mind of Christ.” But “let this mind be in you.” Do not interpose anything that would prevent it from coming in, but “let this mind be in you, which was also in Christ Jesus.” And what is this? It is the glad submission to the divine character, as we realize that if we are to be of those through whom this glorious work of blessing is to come to all the families of the earth, we realize the importance of our being transformed into the image of God’s dear Son. What is this image, this
mental likeness? Why, it is the likeness of the character of love, unselfishness, the desire to bless. And what was the mind in Christ Jesus? We remember the beautiful thought expressed by the Apostle, and perhaps it gives us just as clear an expression as we can find. He properly expressed to them that they ought to lay down their lives for the brethren. And then he said to them, "Remember the words of the Lord Jesus, how He said it is more blessed to give than to receive." The spirit which we see in the world today is the very opposite of this. Therefore this is just as good an expression of the Lord's mind as we can find anywhere, "the words of the Lord Jesus, how He said, it is more blessed to give than to receive."

When we were in the world we were looking for what we might receive, we were continually trying to better ourselves, and when the glorious gospel came to us, it was not strange if we thought, "Why will open up to receive a high honor, but it was for the joy set before me? The Lord's people think it comes from resisting. Well, that is true and Scriptural, but I interpose something that shuts out the light. I do not strive against the light; I do not turn my eyes to strong light and say, "I resist you," but I interpose the shade, I interpose the veil. Sometimes the Lord's people think the important thing is the resisting, and so the important thing is the resisting, but I mistake; the resisting is accorded according to divinely ordained methods, and what are they? Why, if we receive the light by unveiling, so we shut out the darkness by veiling, and therefore we shut ourselves from those earthly influences.

We are told that we are transformed by the renewing of our mind. Then undoubtedly we are deorganized in one way or another. We know that the transforming work hindered. But some one says, "I cannot hinder wrong thoughts from coming into my mind. Do not the Scriptures say, 'Be not conformed to this world?' Are not wrong thoughts conforming to this world?" Certainly. "Well, why is it I cannot hinder wrong thoughts? I have them continually, and I do not know what to do with them." They are thinking they find one plane, but I interpose the shade, I interpose the veil. Sometimes the Lord's people think the important thing is the resisting, and so the important thing is the resisting, but I interpose the shade.

Thoughts are very much like living beings. So much so that some of our students of this subject are thinking they find one marvelous proof of the immortality of the soul in human thoughts, simply because they do not distinguish between similarities and differences. We will take a familiar illustration: Suppose there is a man, and you put your hand to the back door and opens it; you do not like the looks of the man and you do not care to have him come in. Suppose you take the method you are very unlikely to take and say to him, "Sir, I do not wish you in my house; I will resist you." You take that method the probability is that you will not have the man come in. He says, "I am stronger than you," and he will prove it. Now what is the proper method? Why the one you would be likely to follow is you would close the door. By this method, the closing down of the veil, we may shut from our hearts any number of evil thoughts or wrong thoughts or earthly thoughts, but I interpose the shade, I interpose the veil against. When we have determined that we are closed against such influences, we have taken a very large step towards their removal; but as long as we give way, or tamper, or in any degree parley, with the human mind, we are increasing the power of wrong thoughts over us. There is far more importance than we can possibly see at first examination in this thought: "I am dead to the world; I am crucified with Christ; henceforth for me to live is Christ." And the more positively we take that stand, the more thoroughly do we shut out the world,—dead to the world, dead to earthly influences, dead to the human mind, forever past the veil, which is closed to earthly things, and open to the spirit of the Lord. So then it is not only important that the veil between us and the Lord be taken away, but it is important that the veil between us and the world be closed; and therefore while we have an unveiled face towards the Lord, we are to be veiled toward earthly things.

We are told that we are in such an important time in the world's history, with but a few years remaining until every member of the body of Christ must be perfected in the divine likeness, if there is anything important to us, it is that we understand how we may be transformed into the divine likeness. I realize as I stand before the Lord's people, whether it be a little company, as it is sometimes my privilege, or a larger com-
pany, that I am standing before those who have the largest and most important experiences of any persons on the face of the earth. Seemingly the Master has a way of finding something that is not being accomplished in the world. We may look like the worldly, we may have the same features and the same form, but inside, in the heart, those deep struggles that take place in every one of the Lord's people are things of which the world knows nothing. There is wrought out the struggle against the world, against those things that can be transformed; there is wrought out the conditions by which that transforming work progresses; and oh how much the Master will rejoice as He looks into every human life and sees His image developing. Therefore, we feel that the subject is a very important one, a vital one to every one of us. And so it is important to us to know the Lord's rules and methods. May He lead us more and more to appreciate that glorious likeness, more and more may we contemplate that likeness, more and more may we behold in a glass the image of the Lord, that that which is there mirrored may be developed in us. Let us bring up the text we quoted as a conclusion. And so it is important to us to know the Lord's rules and methods. Did our Master tell us to consider the lilies of the field? Why, the lily is a representation to us of purity? And sometimes we think, why did He choose the lily as an illustration of purity? Because He is pure, because He tells us, "I am the lily." When we contemplate the glorious purity we have in the lily, we see in it the symbol of divine perfection. Sometimes if we had the Master with us, and could see an actual, tangible expression of the character of our Lord amongst us, in the conditions and environments in which we are placed, it would be such a blessing and help to us. And we realize that while we have the Master present with us, in the various members of the body of Christ, yet the Lord is not represented in His perfection in any one of them; but in symbol He calls our attention to that which is tangibly present with us,—the pure lily of the field. Therefore, let us contemplate that perfect copy, and consider the lilies of the field which represent the absolute purity of Christ, and let that picture indelibly impress itself on our minds. When we were in school and attempted to write, as long as the ideal copy was before our minds we came pretty close to it, but the moment we lost sight of that copy, and got before our minds some imperfect one, then we began to write in different lines. Just so if we keep our eyes on the standard of perfection that standard reflected in us becomes a transforming influence; but the moment we begin to take some imperfect standard, as we might take each other, then we begin to make imperfect copies. And how prone we are to take each other as standards! We are to take the perfect Son as the standard; His is the image into which we are to be changed. Then, receiving some of that light of the Son, we are to give it out to the other. In relation to each other we are givers; in relation to the Lord Jesus, we are receivers. How much there is in this thought! If we would not receive from each other in the sense of receiving all the hurts, all the slights, all the differences, all the misunderstandings, how much would we suffer ourselves! That is the lesson the Master would teach us. Oh, brother does that toward us which hurts us; what business is that of ours? Our business toward him is to bless him. We are to receive from the mirror the light, and we are to give him the light. And the more we found him of the disposition that might be influenced against us, that would show his imperfection, the more he needs of our service. Could we but put this into practice in every act of life, what transformation it would mean! Let us get right down to our dealings with each other. It may come up something like this: "Now, that brother did a thing I never thought a brother of Christ would do." Did it ever come that way to our minds? That is the time the veil was there. That is the time we were not properly considering. We are to look upon each other as those we should serve. If we find a brother does that which shows weakness, then he needs more of the reflection of character in us; we have a service toward him, but never, never any such thought as that. Notice it is the thought. Notice that we are transformed by the renewing of our minds; therefore we are injured by the wrong view. The moment we come to the decision where we say to ourselves "That brother hurt me," that moment we have failed to take the right attitude toward him. We have only one proper attitude towards our brother's weakness, and that is to help him. We are not to receive in any sense of the word the slightest misunderstanding from a brother, but we are to be givers to him; from that which is above we receive, from that which is below our standard we give; and thus we become in the likeness of the divine character; and thus we reveal that we have been transformed. But as long as the other spirit is in any sense present, it shows that we have not yet been transformed into a very great degree of glory, although we may have been transformed to some degree of glory, and there is a great deal of transforming yet to be done, and a good deal of conforming to His example to be accomplished before we are in His glorious likeness. Let us, then, who are long as the other spirit is in any sense present, see that nothing hinders the full accomplishment of His will in us.

In closing I feel like repeating that beautiful hymn, because in connection with the text it suggests to us so many thoughts on this subject:

"If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free.

I know this stained tablet must first be washed white,
And there thy bright features be drawn;
I know I must suffer the darkness of night,
To welcome the coming of dawn.

And O! the blest morning already is here,
The shadows of earth soon shall fade;
And soon in thy likeness I'll with thee appear,
In glory and beauty arrayed.

When on thine own image in me thou hast smiled,
Within thy blest mansion, and when
The arms of my Father encircle his child,
O! I shall be satisfied then."

At the close of Bro. Herr's discourse Brother William son said that Brother McPhail had a song which fitted in with the discourse very nicely, and asked him to sing it. Brother McPhail then sang:

"Oh, What A Change"

Soon will our Savior from Heaven appear,
Sweet is the hope and its power to cheer;
All will be changed by a glimpse of His face—
This is the goal at the end of the race.

Chor.
Oh, what a change! Oh, what a change!
When I shall see His wonderful face.
Oh, what a change, Oh, what a change,
When I shall see His face.

Loneliness changes to re-union complete,
All exchange for a place at His feet,
Sleeping ones raised in a moment of time,
Living ones changed to His image sublime.
Wednesday, July 25, 1906, Sunrise Meeting

THE program for Wednesday was somewhat different, and this was one of the most, if not the most, interesting day of the Asbury Convention.

Brother Williamson in announcing the Sunrise rally, praise and testimony meeting for Wednesday morning, said that the meeting would be begun promptly at 5 o'clock, if only he and Brother McPhail were present. At about two minutes before 5, when Brother Williamson arrived, there were at least 500 of the friends present, and were already singing; but Brother Williamson said that he was on time, and would now open the meeting with hymn No. 18.

Brother Williamson referred to the fact that the Sun of Righteousness was now shining into our hearts and enlightening our minds, and quoted 1 Thes. 5-9, and said further: We are experiencing in a physical sense this morning what we experienced in a symbolical sense when the glorious truths pertaining to this Millennial day came to our attention. We were all asleep,—either in the world without a knowledge of God altogether, or in some of the symbolical beds.

They were complaining, as the prophet speaks of that were shorter than a man could stretch himself in, and the cover was too narrow to stay there and sleep as long as they are permitted to do it. God is not going to let them sleep forever; he is going to burn up the house, so they will not have any more opportunity to sleep; they will have to get out then. So, thank God, we were willing to get up when His servant knocked at the door and aroused us to our privileges of the day. Some, after realizing the privileges belonging to this day, have gone back to bed. Just think of any one being willing to go to sleep again when the day is at hand, and the great privilege is his of enjoying the blessings of the day. Now, you know how the Lord speaks about those that turn back. He says concerning that class: "He having put his hand to the plow and looketh back is not fit for the Kingdom of God." How solemn are those words when we consider the immense responsibilities, as well as the glorious blessings, that belong to us at the beginning of the day—the glorious millennial day. If we have by the Lord's favor been aroused out of our sleep and come out of bed, and out of the whole building, and dissociated ourselves with those things which we recognize as sectarian, let us see to it that we remain and stand fast in the liberty wherewith Christ has made us free, that we may not again be entangled with the yoke of bondage, and interfere with our fulfilling our covenant of consecration.

Two mornings ago we had a discourse from Brother Williamson on the times and seasons, and he emphasized the fact that God does everything on time; he is not in haste, nor is he sluggish; He accomplishes His work exactly when He says He will; so we can have faith and confidence in Him. We are told by the almanac that the sun will appear on the horizon this morning at a particular time. There are those who are foolish enough to have arisen this morning and to have locked out on the broad expanse of the ocean and say, "I do not see any sun, your almanac is a foolish thing." But the sun is there, just the same. Although the clouds obscure it, and the mists on the ocean hinder us from actually recognizing the sun's disc, yet we know perfectly well from our previous experience that the sun must be there, or this earth would not be fulfilling its arranged course, and our human interests would materially suffer. Just so surely as we know in our minds the fact that the literal sun is behind that bank of clouds, because the light is present, just so surely we can realize the fact that the Son of Righteousness, and the glorious manifestation of His presence, are black, thick cloths of darkness which will envelop the world at the present time; and realizing that fact we can have such faith in the Lord as to be assured that the sun has arisen; that even though we can ascertain only a few streaks of the dawn at this time, yet that is evidence that the sun has arisen, and that the true blessings here in this world are greater than the sun can ascend out of sleep. It is a special privilege to be awakened out of sleep and enjoy the advantage of the first stream of dawn.

The world in general will receive general favors which shall come from the Son of Righteousness when all the clouds have been dissipated, but the fresh invigoration of being up at the dawn is the portion of those willing to be awakened out of sleep.

Now, dear friends, if we have in this symbolical sense been thoroughly awakened, if the sun is shining into our hearts, giving us grace and strength, and true refreshment, let us see that the sun illuminates our hearts, and that the light is reflected upon our associating conditions, and spread the word and confidence in Him. We are told by the almanac that the sun will appear on the horizon this morning and to have looked out on the broad expanse of the ocean and say, "I do not see any sun, your almanac is a foolish thing." But the sun is there, just the same. Although the clouds obscure it, and the mists on the ocean hinder us from actually recognizing the sun's disc, yet we know perfectly well from our previous experience that the sun must be there, or this earth would not be fulfilling its arranged course, and our human interests would materially suffer. Just so surely as we know in our minds the fact that the literal sun is behind that bank of clouds, because the light is present, just so surely we can realize the fact that the Son of Righteousness, and the glorious manifestation of His presence, are black, thick cloths of darkness which will envelop the world at the present time; and realizing that fact we can have such faith in the Lord as to be assured that the sun has arisen; that even though we can ascertain only a few streaks of the dawn at this time, yet that is evidence that the sun has arisen, and that the true blessings here in this world are greater than the sun can ascend out of sleep. It is a special privilege to be awakened out of sleep and enjoy the advantage of the first stream of dawn.

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Bro. Edwin Bundy

Bro. Bundy took for his text Eph. 2:20, "And are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone."

We regret that we are unable to reproduce Bro. Bundy's excellent discourse, but it was thoroughly enjoyed by all present.

Following Brother Bundy's discourse there was a short song service, until Brother Russell's arrival. Brother Williamson had previously announced that Brother Russell would arrive about noon. A few minutes before 12 o'clock Brother Russell entered the hall, and the audience arose and sang "Blest be the tie," etc., waving their handkerchiefs. As Brother Russell stepped on the platform he waved his handkerchief in response, and said that it was a great pleasure for him to meet all the friends; that he saw by their faces they were all happy. That that was one of the peculiar features of our gatherings—there seemed to be the spirit of joy, which reminded him that this was exactly what the Lord says—the spirit of joy instead of the spirit of heaviness. And so as the Apostle expresses it, that while we sometimes groan, yet it is "within ourselves," and not outwardly as is the case with the groaning creation.

Brother Russell said he had been thinking about the cost of the convention, as he had an economical streak in him by nature, and had to count the cost, whether it be in spiritual things or in temporal things, and that it would be in round figures not less than $25,000; but while we could hardly count the money value of spiritual blessings, yet he hoped that the convention would be worth $25,000 to each one present, so that the cost would be comparatively cheap. He figured it would cost some of the Lord's people a brother or two to attend. That as it was going to cost some of the Lord's people he hoped each would get his or her share of the blessings of the convention, as well as to carry the blessing to others as they separated and went to their homes.

After Brother Russell had finished his remarks, the entire congregation filed by and shook hands with him.

Wednesday Evening, 7:30 P.M.

Brother Williamson having returned to Allegheny on an afternoon train, Brother Van Amburg became permanent chairman of the evening. Meeting was opened by singing Hymn No. 54. Brother Russell then introduced Brother Van Amburg as permanent chairman, and also Secretary of the Watch Tower, Bible & Tract Society.

Bro. Van Amburg gave a discourse on "The Honor of the Cross."

The following is a brief synopsis of the discourse:

Our text is found recorded in Luke 9:23, as the words of our Lord. "And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me."

If we were to ask our denominational friends to interpret this text for us, many of them would doubtless summarize it as follows, "Whoever will not take up his cross and deny himself, and all the pleasures of this life and endure the hardships and difficulties of the narrow way shall not be counted worthy to enter heaven and as a result must be condemned to suffer throughout eternity with the lost, which would mean eternal torture." But let us note particularly to whom the Lord is speaking. He was speaking to Jews and to some of the most zealous of those Jews. His hearers had been instructed in the word of the Prophets and were looking for the fulfillment of those glorious promises respecting the establishment of God's Kingdom here upon this earth. They had been associated with our Lord for sometime and had become convinced by what they saw and heard that He was the promised Messiah, in whom those promises centered, and it was their desire to be associated with him in the glories of the Kingdom, which they expected would be soon established. They knew nothing of the doctrine which claimed that man was more alive after death than before, nor of the God dishonoring theory of eternal torture. Noting particularly the expression of our Lord—"If any man,", they recognized that it would be dependent upon them to make the choice whether they desired to follow Him or not.

What is the meaning of the word "cross"? In a word it expressed the form of punishment meted out to the most notorious criminals, and only those who were considered too low to receive a burial and upon whom all the odium possible should be cast were sentenced to this humiliating form of death. Did our Lord mean that each follower must take up the literal cross of wood and bear it to the place of execution? From other Scriptures we can readily see that this would not be his thought. Few of the very disciples to whom he was speaking were crucified on a literal cross of wood, nevertheless we have the assurance of the Scriptures that they were counted worthy and shall share with Him the honors of the Kingdom. Are there other ways of being crucified than being nailed or tied to a cross of literal wood? The Scriptures answer, yes. That each one accepted as a member in "the Body" must crucify his own will, become dead to himself and be grafted into the will of another, the Vine, our Lord Jesus. Rom. 12:1, Jno. 15:5.

Evidently the Disciples did not understand the full meaning of our Lord's statement at that time, but rather associated it in their minds with the thought that there would evidently be some difficulties in their way of obtaining a position of honor and authority and power with Him in a temporal Kingdom here upon
Bro. Edwin Bundy
earth, which they expected He would soon establish. Later, however, when they had received the Holy Spirit, they understood it as we are privileged to understand it today.

For a moment let us follow our Lord and see whither he went. The Scriptures inform us that because of his perfect loyalty to his Father's will, the Father highly exalted him, declaring through the Apostle, "Wherefore God has 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." Eph. 2:9.

The Apostle in Hebrews, first chapter, contrasting the glory of our Lord with all others makes a statement in the 6th verse which corroborates the above statement. Properly rendered this verse should read: "And when he bringeth again his first begotten into the habitable (at his resurrection from the dead) he saith, and let all the angels of God worship him." See marginal rendering. From this we see the added dignity given to our Lord at his resurrection. Note also Rev. 5:9-13. It is beyond our present comprehension to realize in full the glory and honor and power and riches and wisdom which has been given to the Lamb. Col. 1:19-2, 3. Eph. 1, 29, 21. How did our Lord reach this height? By means of the cross. He humbled himself under the mighty hand of God and truly God has highly exalted him, declaring through the Apostle, "Wherefore God has 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." Eph. 2:9.

By means of the cross our Lord considered it an honor, to bear His reproach, with Him? As the condemned criminal, with the cross on his back would be an object of ridicule, as he was on his way to the place of execution, and the rabble would be throwing sticks, stones or missles at him, to show their contempt, so those who bear the cross of Christ may expect that the missiles of vituperation, all manner of evil abuse, may be hurled at them. But seeing as they see, and as none others can see, except by the light reflected by the cross which they bear, they consider it the greatest honor that could be granted to them, the privilege of bearing a cross with their Lord: Is there honor before the world, nay, verily. But in the sight of God, as in the picture of the sacrifices of the Tabernacle, the blood which was carried into the holy of holies, was an "odour of sweet savory unto the Lord."

The honor of this world, fleeting, with the cross crying today, crowd Him, tomorrow, crying—crucify Him, but with God an honor which shall remain throughout eternity. Is there then an honor in bearing the Cross? Could a greater honor be offered to any? If our Lord considered it an honor, to bear His ignominious cross, how much more should we? Again our Lord's words: "And whosoever doeth not bear His cross, and come after me, cannot be my disciple," indicate that none but those who bear the cross shall ever wear a crown. May the Lord grant to each of us a higher appreciation of the glorious privilege granted to us of an opportunity to bear a cross that we may also wear a crown and may we sing with the poet:

"In The Cross I Glory"

In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Gather in my heart to shine;
Never shall the cross forsake me;
Lo! It glows with peace and joy.

When the sun of life is beaming
Bright and clear upon my way,
From the cross the radiance streaming
Adds new lustre to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joy that through all time abide.
Thursday Morning, July 26

Song service from 9:30 to 10:30, led by Brother Graham of Boston.

The regular service opened with hymn No. 20, followed by a discourse on Baptism by Brother Russell. (Brother Russell said that he did not hope to give anything new, on this subject, or anything that had not heretofore been given or published in Dawns and Towers. Therefore we refer you to the 6th Vol. of Millennial Dawn, Chapter X. At the conclusion of his discourse those who desired to be immersed were directed to the right hand of fellowship.

As the immersion services were to be held in the afternoon at 3 p.m. in the First Congregational church, which had only a seating capacity of about 400, it was suggested that only the ones to be immersed, and others specially interested, should attend. At this service there were 57 immersed. On the day 6 more were immersed, making a total of 63.

Thursday Evening, 7:30 P. M.

The meeting opened by Brother Van Amburg by use of hymn No. 15 on the slip, followed by a discourse by Brother Smith Walker on "MAKING OUR CALLING AND ELECTION SURE."

Bro. Smith Walker

Brother-Walker took for his text 2 Pet. 1:10, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." He said that the central thought of his discourse was contained in the one word "Diligence" but also spoke of the importance of "Knowledge" and "Character."

Earnest application, or diligence, said Bro. Walker, is one of the necessary elements of success in any calling and most assuredly in this great one of joint-heirship to the Lord Jesus Christ, and an inheritance in the coming Kingdom. "Procrastination is the thief of time," and if satan cannot get us to dismiss these things altogether, it will answer his purpose almost as well if he can get us to postpone our efforts continuously until tomorrow. "And we desire that everyone of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6:11, 12.

We regret that we cannot give a full synopsis of Bro. Walker's interesting discourse.

Friday, July 27

Praise service at 9 o'clock, led by Brother Van Amburg, opened by singing hymn No. 18.

Regular service at 10:30. Discourse by Brother Dr. Edgar on "The Great Pyramid." As this discourse was also delivered at St. Paul, it will be found in another part of the report.

On Friday afternoon quite a number of the friends went on an excursion trip to New York City, conducted by Brother Whyte, of the Jersey Central, leaving Asbury Park at 12:30 p.m. and returning at 6:30, in time for the evening session.

Friday Evening, 7:30 P. M.

Question meeting, conducted by Brother Russell. A large number of questions were written out and placed in Brother Russell's hands, but he did not get to answer all of them on account of lack of time. Strange to say, most of the questions have been fully covered in the Dawns and Towers, and therefore we cannot give them space here.

Saturday Morning, July 28, Library Hall

Praise meeting led by Brother C. A. Wise, of Indianapolis. Concluded by singing No. 25.

This was an interesting testimony meeting, in which it was frequently brought out how we are "dead" to the world. One sister said that she had the experience of attending her own funerals, and would be glad when she sees the sod placed on the last one.

A brother suggested that if we were attending our own funerals every day we should not forget to bring the flowers (referring to the fruits of the spirit, etc.)

Colporteur Meeting

At the close of the Praise and Testimony meeting, Brother Russell addressed the friends on the subject of the Colporteur work, and said that so far as he could understand the leadings of the Lord's providence, the Colporteur work was one of the principal means the Lord is using in this harvest time for the accomplishment of the work of the harvest.

Inasmuch as Brother Russell's address to colporteurs at the St. Paul's convention appears elsewhere in this report, it is not thought necessary to give his address at Asbury Park, as they are similar. However, at the close of Brother Russell's address an opportunity was given for questions to be asked, touching various features of the harvest work, and especially concerning the colporteur work, and such of these as seem to be specially interesting are here given.

Q. Please indicate the best method for giving out tracts?
A. We think there are two tracts, and only two that the colporteurs should give out. That is not saying anything against the other tracts. One is No. 54, "The Dark Cloud and the Silver Lining," and "Do You Know," is also a good one. We advise that the colporteurs do not take the other tracts but let the volunteers give out the others.

Q. Do you advise that we give out these tracts when we colporteur?
A. I think I would only give them out where I miss taking an order. If I take the order, I would leave no tract.

Q. Do you think colporteurs should do volunteer work?
A. I don't know any reason why they should not, but my thought is this: that the colporteur would do better to avoid volunteer work and use his time in a little different way. For instance, those colporteurings the week, and supposedly using up about all the energy they have to spare, when Sunday comes, had better look over their book of names and see who are marked as interested, and use their time in visiting those.
Bro. Smith Walker
books are people who have never studied them. I take it that you are an intelligent man (or woman, as the case may be)—and that can be said of nearly everybody that would order a book); you seem to have a great deal of intelligence, and I suppose you do some thinking for yourself. Now I will say this to you, that if you will take the books and keep them for a week or a month, I will tell you where I will be, and if you then tell me, after reading them, that they are not helpful to you, and not worth much more than a dollar, I will take them back and refund your money, and that will be all that will be said about it." So I would make a very dignified argument, and if after I had said everything I could reasonably say, they concluded they would not take them, I would just say, "Well, all right; we will leave it that way; I will take them back."

Q. I heard a brother say he asked some to pay him for his time. Would you consider that proper where they refused to take the books?

A. I do not think I would ask the person to pay me for my time, unless it was a case like this: If it was a party who had bought the books and paid for them, and was asking me to give the money back again, saying he did not want to read them, then I think it would be proper to say to him: "Well, now, my friend, if you really insist on my taking them back, you certainly would be willing that I should have a quarter for bringing them to you is little enough. For the time I spent with you in coming to canvass and a quarter for bringing them to you is little enough. But I do not want the books back; I want you to get the benefit of them; that is the reason I am in this work." By the time he has reasoned out all of that, he will be likely to allow you to persuade him to take the books.

Q. I have sold quite a number of the five-cent volumes where I could not sell the others. In one case a gentleman says, "You are selling these for ten cents, and they are marked five cents on the front." Is it better to sell them for five cents and not get the money, or should that be changed so nobody will be inclined to be prejudiced?

A. I would just say the five cents on there is all right. You can send and get as many of those you want at five cents a copy. They are published just at cost price. The five cents is what I am getting for my time and paid work. If you stop for a moment and think about it you will see that I could not afford to sell them at five cents.

Q. In delivering a set of books ordered by a lady, I handed her husband the books, and while his wife went in after the money, he says, "Are these books anything like Millennial Dawn?" I said, "This work treats on lines of chronology, etc." I turned him off the track and got the money and went away. After going away I felt a little bad, wondering if I had taken it in the form you did.

Q. Which do you advise now, sets of three or five or six?

A. I think a great deal depends on the colporteur himself whether he could sell five or six or three better. As far as our experience goes, it would seem to indicate that the majority can sell three copies just about as easily as they can sell one copy. The selling of three for 98 cents seems to strike people as being remarkably cheap, whether they are interested in the books or not. You could say "There are two sets of these studies; the first set is 98 cents; the books of the other set are thicker, and if you want them either now or in the future you can get them also." So you
so 38 they are gone they discover they have got exactly the same thing, and must realize that we knew it was the same.

A. I should say I do not think a case, such as you mention would occur once in a thousand times, that the person who knew what was in Millennial Dawn would be opposed. It is when they have a misconception of it when they are opposed. Therefore when you have such a question, you are merely having a question with a wrong face to it in their minds. Another brother did this way: He said, “In some respects this book is very much like Millennial Dawn, and by-the-way Millennial Dawn has a great many things in it.” The party bought it, but he would not buy Millennial Dawn. I would not advise, however, that any person should violate his or her conscience in the matter.

Q. There has been some objection offered to distributing tracts early on Sunday morning. What would you advise?

A. I should say that was not a well founded objection.

Q. I have had people object to delivering tracts on Sundays, and I answer their objections “that this is Sunday reading.”

A. Very good, brother.

Q. Suppose we are asked whether we are ministers or not?

A. I would say, “Yes, I am a minister doing this work as being the very best way in which I can get the gospel into the hands of the people.”

“Do what denomination do you belong to?”

“Am I working under the auspices of the Watch Tower Bible & Tract Society, which is strictly undenominational.”

Q. Where books are ordered, and you come to deliver them, and the husband objects to having them in the house, and the wife is willing to pay you for your trouble, but finally takes them reluctantly, is it all right?

A. I would always prefer that they take the books.

Q. I would say “If you can explain to your husband that they are religious books, and you would like to have him examine them, and if he finds anything wrong with them that is another matter; but I am sure when he reads them he will be pleased to have them in the house.”

Q. Is it proper for a person in canvassing ever to go out of his territory, even if it is only across the river?

A. Do not go outside of the territory to which you have been assigned; you are not privileged to do that.

A continuation of the colporteur meeting was held in the afternoon, at which assignments of territory were made, and companions found for those seeking such—not matrimonial companions, as Brother Russell said he was not running a matrimonial bureau. Bro. Cole gave his method of selling the three volumes at 98 cents, and gave practical demonstrations in canvassing.

Saturday Evening, 7:30 P. M.

 Discourse by Bro. M. L. McPhail on the Subject, “Contentment and Patience.”

Our talk tonight, my friends, will be along the line of comfort. Our dear heavenly Father knew from the beginning that we would need comforting, and so he has strengthened abundant consolation in order that we may be strengthened and cheered on our way. As contentment and patience are closely related, I have decided to speak a little on both of these graces tonight.

Contentment has to do with our outward circumstances or conditions, our clothing, our money and our property, whereas Patience fills the same office, or has the same effect, upon the mind, in connection with our troubles, our trials, our bereavements, our afflictions, and our suffering.

In Phil. 4:11 we have these words: “I have learned in whatsoever state I am, therewith to be content.” I think you will admit, my friends, that this is a very happy state of mind to get into; to get into such an undoubting, unwavering condition of trust and confidence, such as is meant, and sweet to our souls as the sun is to the eye, so that, no event, it matters not how adverse it may be, can ruffle us, or take away our peace of mind; that notwithstanding all our troubles and trials, difficulties, discouragements and adverse conditions, we still have the peace of God ruling in our hearts. And this is the way that God wants us all to live.

Contentment is an even, uniform state of mind amidst all the vicissitudes of time, change and circumstance to which we are subject. It stands in direct opposition to that restlessness and dissatisfaction which so often sets men at variance with their circumstances and conditions; it makes them look with content on the simple life and sphere of action which Providence has allotted them, and prevents any discouragement to prey on their minds and make them pine or long for a change of fortune or lot. By contentment is meant a cheerful acquiescence in the will of Providence concerning our outward circumstances; that is, our food, our clothing, our money, our property. It is that being well pleased with that condition or conditions, whatever it is, in which God has placed us, not murmuring or repining at our supposed ill luck, but cheerfully welcoming whatever God sends. It is not doing without things because we must; the people of the world can do that; they can submit to what is called the inevitable; but it is repose. It is satisfaction, it is the heart's saying, “Whatever God has allotted me, I am contented.”

Without trying to show the difference between true contentment and that which is counterfeit like all the other Christian graces, has its counterfeit—“I am going to begin at once with the subject. We are contented because God desires us to be contented, and because discontent in his children is very displeasing to him. We read that, “Without faith it is impossible to please God.” Now if we have faith, we will have the fruits of faith. What are the fruits of faith? Joy and peace; Joy unspeakable and full glory, and the peace of God that passeth all understanding. “Now the God of heaven fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy spirit.” If we have not all the joy and peace that we ought to have, we are discontent, and if we believed God as we should, we would have all the peace and joy we ought to have.

Is it necessary that he who is contented in his state, should prefer that state to any other? Suppose it is a disagreeable state, an unpleasant state, a state in which he cannot find the peace and comfort he desires, is it necessary that he should prefer it? Is it necessary for the Christian who is contented in that state to prefer that state to any other? I would say yes, and give this for the reason: If we are consecrated children of God, the Bible clearly teaches us that not only our time, but all our circumstances are in God's hands; that he allots our state or condition, and that state or condition is the very condition he has decided to put us in for us, all things considered, and much better than we could devise for ourselves; that we are not left to the sport of blind fate or chance; that nothing happens
to the child of God by accident, but that God is superintending, controlling and overruling everything for our good, so he can make us the promise that all things work together for good to them that love the Lord.

We prefer the state we are in today because God has ordered it, and we will prefer the state we get into tomorrow because God will order that. Of course the state that would be best for us to-day may not be best for others; but whenever there is a change of state, it is the wisdom of God, by his providence, will order a change, and then we will prefer that state, whatever it may be, to the one we are now in, even if it be a change of what is called from better to worse. We believe God is unnervingly wise and infinitely loving, and he could not possibly get us into anything but the very best state, all things considered; it may not always be the most pleasant state, but it will always be the best state for us. That "thorn in the flesh" state of the Apostle Paul was not a very pleasant one; it was a very unpleasant one; so unpleasant was it that he besought the Lord three times to take it away; but the Lord did not do it; the Lord loved Paul too much to take that event, God, by his providence, but he was likely to become proud. He was not elated on account of the abundance of the revelations, but he was about to be. He says, Lest I should be elated and put it on top of what you already have. God will not give us all the evil we ought to have to-morrow; he wants us to live as if this were the only day we had to live. We are dead to yesterday and we are not alive until to-morrow, and we may not be alive at all to-morrow. He wants us to live in such undoubting and unwavering faith and confidence in Him, and His providential care in connection with us, that we will never worry and fret about what is going to happen in the future.

You remember that our Lord says, "Sufficient unto the day is the evil thereof." You have got all the evil to-day that the Lord wants you to have to-day; if He wanted you to have more evil He would see that you got it; and He does not want you to be hungering and thirsting after more. He wants you to be perfectly satisfied with the evil you have, and He will give us the strength to bear it; He will give us all the evil we ought to have to-morrow and give us the strength to bear that; and He will never give us any more trouble or trial than we can bear. The Bible tells us plainly that He will not suffer us to be tried above our ability, but with the trial He will direct the issue, so that we will be able to bear it.

Some people are always running after the very thing they do not want. They will tell you they have all the troubles and trials they want, and yet they are always running into the future for more, and if they get real troubles they will get imaginary troubles, which hurt a great deal more than the real troubles. Now one of the most wonderful blessings is to learn the lesson that they do not want. You remember how our Lord told us to pray, "Give us this day—what? Enough for 20 years? Enough for 30 years? Lord, you know we would not have to bother you so much if you would give us enough for 20 years; we would not then need to trust you, and you would not have to give us a little more money. Is that it? No. "Give us this day our daily bread." You remember how He taught the Israelites in the...
wonderland. Did He give them enough for the forty days, or did He feed them by the day? Which was it? Why, He fed them by the day. They were to go out by the day, to gather their manna, and then they could keep it until the next day. Moses told them they should gather all they needed, not to be stingy with themselves, but to gather all they needed; they were not, however, to take any more than they did need, and not to keep any over until the next day. Some of God's people then, like a great many of God's people to-day, mistrusted God and gathered more manna than they really needed. Why? We know this: That a bird in the hand is worth two in the bush. God has promised us to send that manna tomorrow, but we are not sure about it; it might not come. Now we have got this manna, and in order to be the safe side we will just hold on to it, so if the manna does not come to-morrow we will have no manna at all. Now what happened to that manna? Why, it became spoiled, bred worms and stunk so they could not use it anyhow. The idea is this: that whatever we get through distrust of God will breed worms and stink—will not amount to anything, and we will never get any good out of it.

Our Lord has told us to take no thought for to-morrow, does He mean that we are not to have anything to do with the affairs of this life? No, my friends, that would be very unnatural and very unscriptural. The Bible tells us that we are to work with our own hands, that we are to provide things honestly in the sight of all men, and that he that provideth not for himself is worse than an infidel. There is a care and concern about temporal things that is not only necessary but a matter of duty according to our station in the world, and our family. We should mind diligently and with prudent contrivance our proper business; we should provide for ourselves and our families as far as honest industry will go; we should not be extravagant in the things that we provide for ourselves, and the means that God has given us, so as to live within the bounds of it, so we may not needlessly be embarrassed with debt. But there is great danger lest these cares be extended beyond proper bounds. No Christian should be solicitous or worry about funds, or be anxious how he should be provided for in the future. The future belongs to God, and when any of the Lord's people have anxious care for to-morrow they distrust and dishonor him and become their own tormentors, and are often tempted to sinful methods to provide for themselves and families. What we are to do, my friends, is, to perform our own duty faithfully, without solicitude, without anxiety, and then rely upon God for the things that we need. Our Lord has told us, "Seek ye first the kingdom." That is the all important thing. That is the thing that is not usually their own part that people worry over: it is usually God's part, the food and clothing. Let us not do that. Let God attend to His part, and let us attend to ours. Ours is the kingdom, and His righteousness, and God will see that we get our food and clothes. He said, "Take no thought." That is, "Seek ye first the kingdom." That is the most important thing. That is the thing that makes all other things dwindle into insignificance. Seek it before all things, and above all things, and let it be uppermost in your thoughts and affections. Give it the first of your time and attention, and order all other things in subservience to it. And if you do this, our dear, heavenly Father will see that you get all the food and clothing you need; all these things will be added unto you. It is not usually their own part that people worry over; it is usually God's part, the food and clothing. Let us not do that. Let God attend to His part, and let us attend to ours. Ours is the kingdom, and His righteousness, and God will see that we get our food and clothing. Our Lord seeks to root out all undue care and anxiety for to-morrow. He brings out the great beauty of our trusting in the providence of God for the things that we need.

Does contentment give any countenance to idleness? and if I am contented can I show my contentment better by lounging around and doing nothing than I can by working? You know some people do not believe in working at all. Let them believe in other people doing the work. I remember some who attended the St. Louis Convention that did not believe in work—I do not mean amongst our people, because I do not care how lazy a man was before he got the truth, or before the truth got him, it will make him a hustler afterwards. But there were some persons who cannot see the necessity of living by work. I have forgotten their names, but they have long hair. And I remember once in Milwaukee, Wis., when giving a little talk along this line, one of them sat in the back of the church, and he came to me afterwards and said, "Brother McPhail, you have been trampling on my toes all morning." I said, "Well, I didn't see your toes." "I didn't mean my literal toes," he said. "Oh, you mean your symbolic toes. I did need as Rockefeller with his thousand millions; and when I am just as sure of getting what I need as Rockefeller is of getting what he needs, and I have a thousand millions. God has promised to supply all our needs, and if he has promised it, will he do it? Surely. There is one thing God cannot do; he cannot fail. If God makes a promise he is going to fulfill it. Has he not told us that he would supply all our needs, that he would provide our food and clothing? So then, let us not try to keep any over, and let us not try to pay for these things by working. The idea is this: that whatever we get through trusting in him, will not amount to anything, and we will never get any good out of it.

Our Lord has told us to have our money and property rather than God? I know persons who are happier with a thousand dollars in the bank than if they didn't have long hair. And I know persons who are happier with a thousand dollars in the bank than if they didn't have two cents in the bank for ten years, and I guess I am the happiest man in the country. Then I said to him, "There are two things I have made up my mind shall not bother me, and that is the money I have, and the money I have not."
not see them either." "Well," he said, "I tell you, we do not believe in work." I said, "Do you believe in eating?" "Oh yes," he said. "Well, the Apostle Paul says—" One who was listening to us pointed out that the Is this the Bible reason,—"an evil heart of unbelief." If contentment is essentially connected with the good things of this life, how is it that many poor are cheerful and contented, my friends, gives no countenance to idleness. We are to put our trust and confidence in God only, who is able to preserve us from all dangerous conditions when we ourselves can discern no visible way of escape, and who can provide all things necessary for us, even when we are destitute of all human succor or support, and yet we are sorrowful and sighing under the care and concern on him, we are not to suppose that our heavenly Father will provide for us in a supernatural way. Our blessed Savior's words, "Take no thought," will admit of no such construction. When our Lord tells us, "Behold the fowls of the air; for they sow not neither do they reap, nor gather into barns; yet your heavenly Father feedeth them," we are not to suppose our blessed Savior is counselling us in imitation of the birds neither to sow nor reap, nor neglect the ordinary means of providing what is necessary for us. While the birds of the air and the beasts of the field are all fed and sustained by God without any labor on their part, we, on the other hand, are so formed and constituted, and God has so decreed, that we are to earn our bread by the sweat of our brows, and we are to provide our own food and raiment, and we are to make preparation for these things beforehand. Well then, what did our Lord mean, or what lessons did He intend we should learn, from the birds of the air? Surely not to live careless and easy lives, nor let our cares and concerns of any kind hinder us from having our mind on other things. And if the birds of the air and the beasts of the field are all fed and sustained by God without any care of their own; much more His children. Has God a breakfast ready for every little bird that comes chuckling out of its nest, and for every beast of the field that comes loving out of its den, and shall be not much more provide for His children? Did you ever know a human father, who was worthy of the name of father, that would feed his fowls, and pigs, and cattle, and neglect his children? And surely our heavenly Father is not going to do that.

Is contentment natural to us? Is it natural when the wolf is at the door, and everything is going against us, that we should be as happy and contented as if we had been living in a manor and palace? "I have learned," said the Apostle, "in whatsoever state I am, therewith to be content." How did he learn the lesson? He learned it from a contemplation of the life of Jesus and in the school of Christian experience.

Contentment is at the top of the ladder. Paul had to learn many lessons before that one. To trust in God, to be sure of God's providence, is no exception to the advanced Christian. Paul had learned to see God's hands in his trials; he had learned to co-operate with God. He had experienced that all trials worked together for his good. Is that easy? It is not easy. Many people imagine to-day that joy is to be derived from good health and prosperity, but they find it difficult to see that we are not to derive it from them. The Apostle Paul shows that it can be, provided the adversity is received in the right spirit. He knew that troubles and trials worked for his benefit, worked out a grand and glorious lesson possible in no other way. He said he rejoiced in his suffering for other Col. 1:24.

Paul was no exception; the other apostles had similar experiences. They derived joy from everything. In Acts 5:41, we read how, after they had been beaten, "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name." If the world smiled on them, they not joy out of that. They rejoiced that they were counted worthy to suffer shame for His name. No matter what happened, they rejoiced. Does God want us to get joy out of our troubles and trials? If we are not getting it, it is because we are not looking at our troubles and trials in the right way. James said (1:2), "My brethren, count it all joy when ye fall into divers temptations." Trials are to the mind what physical exercises are to the body.

Should we seek as much trouble as possible if we can get so much good out of it? No, my friends, trouble is not to be of our seeking or making. We must not foolishly make trouble for ourselves. There is no such difference between falling into temptation and jumping into them. There are divers trials, manifold troubles. These are our spiritual gymnastics. We cannot get strength without them. God sends different kinds of troubles and trials to develop us. That is why He asks us to count it all joy, not simply when they come singly and go speedily, but also when they come together or quickly after one another. Why do we to count it all joy? Not because they are agreeable, but because of their effects,—what they do. They are blessings, disagreeable blessings, but blessings nevertheless; therefore, we are to receive them with joy. They work out for us the far more exceeding and eternal weight of glory (II. Cor. 4:18). They yield the peaceable fruits of righteousness to them who are exercised thereby (Hebrews 12:11): they develop our patience.
and let it have its perfect work (James 1:3-4). Would you not consider anything a blessing which would do that which cannot be bought with the finest gold? Jesus Christ is suffering (Hebrews 2:10). How can He be perfect through sufferings? Was He not always perfect? Yes, If He had not been, He could not have been our ransom. But as the future High Priest, He had to acquire fulness of faith and mercy (Hebrews 2:17-18).

"It behooved Him to be made like unto His brethren, that through sufferings He might become a merciful and faithful High Priest." What is the proof of this? He was in all points tempted like as we are. That is the proof. Now He is far above all principality and power (Eph. 1:21); but there is a connection between now and then. It was by His sufferings that He gained this high position. What kind of priests does God want us to be? Does He want us to be hard, harsh and cruel? Every under-priest must be merciful and faithful like Jesus, our High-Priest. How are we to get like this? In no other way than by our trials and sufferings. That is one reason why we get sufferings. The Bible gives us to understand that they are needed to work out for us a far more exceeding and eternal weight of glory. What tribulation is to do? It is to work out patience.

Did you ever pray for trouble? Could we get into the kingdom without impatience? If we do not desire tribulation, then ask God in faith, unwaveringly. God will give us everything that will help our spiritual nature to grow. If we cannot take our troubles now, then pray to God to put us in the best way to get them. Some people, when they pray for trouble, say, "Lord, keep me out of trouble." No, we must have the patience before it can have its perfect work. That is why we need tribulation.

Did you ever pray for patience? Yes, that is why you are where you are. Some people, when they pray for patience, think God is going to pour patience into them in some supernatural way. When God permits trouble to come upon you, He puts you in the best way to get what you need. If you believe that in your heart, you will never get excited about trials. What you should tell the Lord is,—I know you are so wise that this trial which has come upon me must be what I require: I know you are so good that you would not allow it unless I was able to bear it; this trouble may be disagreeable, but I am so anxious to get the good out of it that I want it to stay as long as you think it will do me good. When we reach that attitude, we are letting patience have her perfect work; and if we keep on, we shall be perfect and entire, lacking in nothing. If any of you lack wisdom concerning your troubles and trials, if you fail to see God's hands in your troubles and trials, then ask God in faith, unwaveringly. God will give you the wisdom you need to understand this condition. That does not mean that God originates it, but we are to accept it as chastening for our good. It does not matter to us what instrument God uses. Our Lord tells us it was the devil who put it into the heart of Judas to betray Him (John 13:2). But our Lord paid no attention to that. Did He say? The cup which the Father has given me, shall I not drink of it? That is why we need tribulation.

Let patience have her perfect work. The reason is that as troubles and trials are disagreeable, we are very apt to get irritated, provoked, lose our temper, get excited. Patience says, Keep cool, calm and collected. One thing that helps us is the knowledge that no trouble is a thing more than the power of God. One thing that helps us is the knowledge that no trouble is a thing more than the power of God. One thing that helps us is the knowledge that no trouble is a thing more than the power of God. One thing that helps us is the knowledge that no trouble is a thing more than the power of God. One thing that helps us is the knowledge that no trouble is a thing more than the power of God. One thing that helps us is the knowledge that no trouble is a thing more than the power of God. One thing that helps us is the knowledge that no trouble is a thing more than the power of God. One thing that helps us is the knowledge that no trouble is a thing more than the power of God. One thing that helps us is the knowledge that no trouble is a thing more than the power of God. One thing that helps us is the knowledge that no trouble is a thing more than the power of God. One thing that helps us is the knowledge that no trouble is a thing more than the power of God.

Paul had to learn many lessons before he could learn this lesson,—to endure whatever God sent. When your hearts are torn with grief, let your thoughts dwell on this: "If I had what I need, I should be happy; but I do not have what I need, and I am happy." That is why we need tribulation. One man said to me once, "You don't say anything about the devil. Has the devil not something to do with our troubles and trials?" I will tell you what I said to him: "If you and I are consecrated, we are the devil's worst enemy. That is why God permits trouble. That is why we need tribulation. Does it not work impatience? The natural tendency of mankind is to complain against God, to resist His will, to reflect his own will against His. That is why we need tribulation. We might just as well ask, Did the Lord give you the crown of life? Does it not take patience? Patience is the most important. "Let patience have her perfect work." That is why we need tribulation.
considered, is the very best for us and better than we could devise, that God is so wise that He never makes any mistake, and so good that He never sends trials unless they are needed, and permits them to remain only so long as they are needed. If we keep these things in mind, will we be discontented? A bad thing cannot happen to us; an unpleasant thing may, but a bad thing cannot. Things were unpleasant, but it was not a bad thing. Whatever our circumstances may be, it is an arrangement of the providence of God. If we could see the things just as God sees them, we should order them just as God ordered them. We would have no desire to exchange places with the greatest man or angel.

No calamity, no evil, without His sanction! If we had always a lively sense of this truth, we would continually cast all our care on Him. In the midst of trials and the vicissitudes of human affairs, in the midst of confusion and trouble, we should be even and serene, enjoying the good things of this life, singing with the Psalmist, "God is our refuge and strength, a very pleasant help in trouble" (Psalms 46:1). Should He permit us to be brought to the pit, it is for the purpose of purifying our faith. When tried by the malice of our enemies, or the treachery of our friends, we should say with Job (13:15), "Though He slay me, yet will I trust in Him." Let us say—Though great times of trouble come, we are going to trust in the Lord. Is there anything too hard for God? Could anything keep Him from fulfilling His purposes? God cannot fail. Job was left with no crop, no herd in the stall. That was enough to make anyone worry, you would say. Would the Lord be angry if one were to worry in such circumstances? I should think He would. Rather than fail to fulfill His promise, He would send ravens to feed us. "Although the fig-tree shall not blossom, neither shall fruit be in the vines; * * * the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17-18.) When we are living in that way, will not the Lord say?—That is the son or daughter that pleases Me. That is the one that will get his bread and water sure. We shall possess our spirits in peace in whatever state we are. Does not God want us to live above our circumstances, to master our circumstances lest our circumstances master us? The true Christian is a credit to everybody. He is a credit to the Lord. Are we depending on our circumstances or on the God who is governing our circumstances? There isn't any room for long faces when we are trusting in the Lord. The Psalmist sang, "Oh that I had wings like a dove, for then I would fly away and be at rest" (Psalms 55:6). Some try to get rest out of money, theatres or public- houses. We don't need to worry; we can fly away on stronger wings than doves' wings, the wings of trust and resignation.

"Thou wilt keep him in perfect peace." If the Lord makes up His mind to keep us in perfect peace, there is no room for doubt or worry. Is there any condition attached? Yes,—"Because He trusteth in thee" (Isaiah 26:3). If we are not kept in perfect peace it is because we are not trusting in God."We which have believed do enter into rest." We that wait upon the Lord shall renew our strength: we shall use our wings of trust and resignation and mount up as eagles; the troubles are down here and we are smiling above them. Leaving our cares on Him who careth for us, we shall run for the prize of the high calling, and not be weary; we shall walk in the footsteps of Jesus and not faint, not be discouraged, but just go ahead (Isaiah 40:31).

"My Father Planned It All"

What though the way be lonely, And dark the shadows fall; I know where'er it leadeth, My Father planned it all.

I'll sing through shade and sunshine, And trust, what'er befal; His way is best, it leads to rest; My Father planned it all.

The sun may shine tomorrow, The shadows break and flee; 'Twill be the way He chooses, The Father's plan for me.

He guides my halting footsteps Along the narrow way, For well He knows the pathway Will lead to endless day.

A day of light and gladness, On which no shade will fall, 'Tis this at last awaits me, My Father planned it all.

Sunday, July 29, 1906

Discourse by Bro. Russell, "If Ye Be Risen With Christ Seek Those Things Which Are Above."

Our text is found in the 3rd chapter of Paul's epistle to the Colossians, beginning with the first verse: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God."

The epistle is not addressed to the world; the world has not risen with Christ in any sense of the word. The Apostle is not addressing nominal Christendom, for nominal Christendom is not dead to the world and risen with Christ. He is not even addressing justified believers in Christ. He is addressing the class that is buried with Christ by baptism in death—figuratively, reckonedly, their hearts given up, their wills given up. Those who have thus given up their wills and by giving up their wills have given themselves and their all to the Lord, are reckoned as though they were in another land; as though they were not living in the world; as though their earthly life had ceased, and the beginning
of the new nature had already commenced; they are
reckoned as having risen to newness of life in Christ.
I think then, dear friends, the very first thought that
should come to our minds in connection with this word
from the Scripture is, What did the Apostle mean by
this text of scripture? Am I one of those whose life
has been buried into Christ? Am I one of those who
by the grace of God have heard of the new life, and by
the grace of God have entered into that new life, so
that I may be said, figuratively, to have already risen
from the dead?

The Apostle uses a very striking and a very forcible
illustration, you see. No one can question, when Paul
makes that statement, just what he means. He is a
very explicit writer. What a strong figure this is. If
you have died to yourself, died to the world, died to
the flesh, died to sin, died to everything of the earthly
kind, and have been begotten of God's spirit, then as
the Apostle declares, you are a new creature, old things
have passed away, all things have become new.

We are not to understand the Apostle means that
this transformation is a sudden transformation, so that
in one moment everything has been changed, and that
you have forgotten all about earthly interests, earthly
ambitions, earthly motives, and earthly sentiments of
every kind. That is not the thought. Various scriptu-
res explain to us that the beginning of the new crea-
ture is a very small matter; that the matter of increase
is a gradual one; that there is a certain moment in
which the death of the old will takes place; there was
a moment at which you surrendered your will, your
heart to the Lord. You entered into that attitude, and
you can point to the very finger exactly upon that moment and can say, "at that very moment I gave my all to the Lord." Others perhaps more carefully reared, and more in the habit of
living in a Christian atmosphere, may not be as able
to place their finger on the exact moment, and to say,"that was the very moment when I turned back to
the Lord." I class myself amongst those. Reared as a
Christian child I never knew what it was to be in opposi-
tion to God; and yet when I reached the years of
thought and accountability, I realized there was
something now that I should do for myself; that I
should be more than merely passively on God's side;
that to be passively opposed to evil was not enough,
that the time had come when I must take my stand
for the Lord, for righteousness, for truth, and that
this meant the surrender of my will and everything to
the Lord. Yet in my own case that matter came so
gradually that I could not say just what day it oc-
curred. I have a kind of gradually coming to a realiza-
tion of my responsibility to God, and to the Lord, and
that I had always wished to be in that attitude, but that
now I was in that attitude, and had gradually come to
that position. So I think it with some others—and I
am making this statement for the benefit of others.

A gentleman seeing me on a railway train sometime
ago, came and sat down by me and said, "Mr. Russell,
this is the best opportunity I ever had of having to
ask you a question: I am a Methodist, and our friends,
as you know, claim there must be a sudden conver-
sion—so sudden a conversion, and so absolute a change,
that it will be remarkable to ourselves and everybody else;
and I cannot say honestly with myself that I can tell
of the moment when I first had that desire to be for-
warded into my life. Therefore I am always in doubt;
my mind is always unsettled, because I have been taught
to believe I ought to have that experience, and be able
to point to the very minute in which I gave all to the
Lord. And now I want you to tell me whether I have
really been converted or not?" I said, "Now brother,
we are not to understand the Apostle means that we
ought to have a great demonstration connected with it.
Apostle tells us there are some who are begotten of
Christian parents, and they are born in a justified con-
dition. You remember the text, "For the unbelieving
husband is sanctified by the wife, and the unbelieving
wife is sanctified by the husband: else were your chil-
dren unclean, but now are they holy. Thus by reason
of God's arrangement, the child is counted as belong-
ing to the believing parent, and is holy, justified. Now,
if you were born of Christian parents, and therefore in
a justified condition, you would not have the same ex-
erience some have of a violent turning around in
coming to the Lord. Then I told him of my ex-
erience, and that the word convert means to turn
around. But, dear friends, if any of those born in
the justified condition should turn around, what would
it be? It would mean they would turn their backs on
the Lord. They do not want to turn around; they
want to keep their faces right straight as they have
been born. If you did not have a violent turning around, you
have reason to thank God on that behalf. But if any-
one has been in an unconditioned, or if he were
born in a justified condition, and then realized that
he had allowed his justification to lapse, and that, in
stead of recognizing his responsibility to God as he
grew up, he has gone into sin, then he has indeed to
turn around, and it might be a very violent turning
around. In the case of some who are turning from
wickedness to a life of righteousness, it is a very pro-
nounced matter. In giving up grievous sins, either
secret or public, it ought to be a very notable matter
to them; they could not mistake the time. But in the
case of some—perhaps some of this audience think
the Lord does not wish them to stay dead, you see.
I do not feel fretful if you have not had a violent turning
or conversion.

Now we may go on to this brother, who told me that he
was a Methodist, and that he had been more or less per-
turbed in his mind for years, what he should expect,
and asked him whether he had given his heart to the
Lord. He said yes, he undoubtedly had, so I inquired
for further evidence as to his being of true heart and
conscience to the Lord; and assured him that he had
taught me to expect nothing in particular. He will
not tell me what the particular moment I had in
thought and conscience to the Lord; and assured him that he had
taken the necessary steps in the way in which he
was classed amongst the dead, whom the Lord does not wish them to stay dead.

Now, dear friends, if any of those born in
the justified condition have reason to thank God on
that behalf. But if any-one has been in an
unconditioned, or if he were born in a justified condi-
tion, and then realized that he had allowed his
justification to lapse, and that, instead of realizing
his responsibility to God as he grew up, he has gone into sin, then he has indeed to
turn around, and it might be a very violent
turning around, as probably from childhood they
have been desiring to know and to do the will of
the Lord. Be thankful if that is your experience, and
do not feel fretful if you have not had a violent turning
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perhaps longer for some and shorter for others, when you began to be active; you were quickened, you were energized; you began to say, "What can I do to render my service to the Lord?" You said, "It is not enough to be a Christian; I want to use this mortal body, its time, opportunity, and all that I have in the service of him who bought me with his precious blood." That is the quickening time. The energy that you there manifest on behalf of righteousness and truth, on behalf of the service of the Lord, and the service of the brethren, is part of the quickening. It is not that any mold of God begotten of him that will not at some time have a quickening moment. If you have not come to the quickening stage yet, dear brother or sister, you want to get to it; you don't want to let the time go by. It is not just the same as with the natural birth, for you have something to do with this matter. If you are never quickened, if you never energized, if you never come to the moment where you have such a desire to serve the Lord as will lead you to do with your might what you have opportunity to do,—if you do not reach that point, you will be "stillborn;" it will be an abortion; you won't come to life, you won't come to the birth. If you don't come to the three stages of being begotten, quickening, birth. And so it is with us spiritually. We are begotten by the spirit, quickened by the spirit, and born of the spirit in the resurrection. We must have all three of these. We cannot have the third one now; that will be your change; you will only get that after you have been faithful. But what you must have now is the first one, the surrender of yourself, or the begetting; and secondly you must have the evidence of quickening. And when that quickening comes in, you will not only see it, but your neighbors will see it and your friends will see it; it will manifest itself. But all Christian people will not be the same, because we are not all alike. No two will be exactly alike, just the same as no two faces are exactly alike, and so no two experiences will be exactly alike; yet in every case, you, and those who are in contact with you, will be able to discern a change, a manifestation of energy on behalf of the Lord and his righteousness.

Do not say, "Well, if it is the result of this, that you will have such a change and such a quickening as will be fully satisfactory to yourself. If you have the right spirit, if you have the right disposition, you will be continually dissatisfied with yourself. I have found some Christian people saying, "Well I feel so dissatisfied with myself and I don't know why, but I think I cannot be one of the Lord's faithful ones." But all Christian people will not be the same, because we are not all alike. No two will be exactly alike, just the same as no two faces are exactly alike, and so no two experiences will be exactly alike; yet in every case, you, and those who are in contact with you, will be able to discern a change, a manifestation of energy on behalf of the Lord and his righteousness.

If you do not say, "Well, that will be all right; it will be just the way it is."

You have a new birth. Do you see the picture? The picture is: begetting, quickening, birth. And so it is with us spiritually. We are begotten by the spirit, quickened by the spirit, and born of the spirit in the resurrection. We must have all three of these. We cannot have the third one now; that will be your change; you will only get that after you have been faithful. But what you must have now is the first one, the surrender of yourself, or the begetting; and secondly you must have the evidence of quickening. And when that quickening comes in, you will not only see it, but your neighbors will see it and your friends will see it; it will manifest itself. But all Christian people will not be the same, because we are not all alike. No two will be exactly alike, just the same as no two faces are exactly alike, and so no two experiences will be exactly alike; yet in every case, you, and those who are in contact with you, will be able to discern a change, a manifestation of energy on behalf of the Lord and his righteousness.

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our Lord to our hearts, doing unto others as we would they should do unto us. The golden rule is the rule that is to regulate all these new creatures in Christ: --and more than even the golden rule, is the rule that we have come under, the rule of Christ, that we are not counting our lives nor our comfort, nor any interest of life, dear unto ourselves, but we are willing to take opportunity to serve God or the brethren, or even the world of mankind. We are to be emergency people, ready for any emergency to lay down our lives in the service of God, truth and righteousness wherever it may be, and note every opportunity to show forth the praises of him who has called us out of darkness into light.

I hope then that many of you as you consider this text, "If ye then be risen with Christ," will consider the "If" as you say to yourself, "Where does the if come in in my case?" I hope you will be able to say "Yes, I am one of those whom the Apostle describes here." I am one of those who are risen with Christ; I am one of those who are seeking the things above. Why, how do we seek the things above? Are we to go out on the seashore and seek something that has fallen from above in the strands? Are we to look up into the sky and seek for the stars, or something above? How do we seek the things that are above? What are the things that are above? What things are above may be understood in two ways. First of all, it signifies the higher things; seek the higher things, the things that are not of sin, the things that do not pertain to the fall. We have every one of us in our flesh the imperfections of the fall that naturally tend to draw us earthward, and towards the things that might slip from under the control of the new mind. Therefore, as new creatures, the new nature is to control this mortal body. You remember that in the 8th chapter of Romans the Apostle Paul brings this matter forcibly to our attention, telling us it is not sufficient that we should be dead to the world, but that we should have the spirit of Christ. He tells us that the spirit of Christ will quicken our mortal flesh. How and when will it quicken our mortal bodies? We answer that the mortal bodies we first reckoned dead, and so now in the mortal bodies you have your tastes, your cravings, your appetites and your ambitions, and these are reckoned dead now, and the Apostle represents them as the old man, the old man down; and he says of himself "I keep it not, "I keep it not," he says, not only buried the old nature, but he put him down and put his foot on him. What put his foot on him? Why, the new Paul, the new "I." So the Apostle says, it is I, and yet not I; it is the one that was I, but now I am the new creature Paul; I am keeping the old Paul, with the old nature, in subjection, and under the rule and control of this new will, the will of Christ which is dwelling in me; this will, or spirit, by which I have been begotten through the word of his grace.

Now the Apostle says, in Romans 8th chapter, that it is not sufficient we should get the old nature down, and keep it at bay, and get it consecrated to death, but he says that it is necessary that we receive in us the new nature triumphs to such an extent that it is able to bring the mortal body into subjection, and that the mortal body may be quickened. So then to give an illustration there was the mortal body, said the Apostle, which once was serving sin, and that mortal body died to sin, gave up sin; that is to say, the will was transformed, but the body might be weak and might slip from under the control of the new mind. The Apostle states there are those who stumble, and he makes a difference between stumbling and falling. To fall would signify, from the Apostle's standpoint, to be utterly cast down; but he says there is such a thing as the new creature falling. If the new creature fails at times to have and keep the mastery over the old nature, we are not to be discouraged by this, but to remember that the Lord's grace is sufficient for us, and that we may go to him and not only ask for forgiveness for the sin, for the slip, for the unintentional weakness, but we may also ask of him an increase of grace and strength, that on future occasions we may profit by that very stumbling experience, and be stronger in the Lord and the power of his might. And thus we will be prepared for the next trial.

So we see that the experience the Lord wishes to put us through is this: That as we have a conflict here, and there, and elsewhere, with our own weaknesses, the new creature shall by battling against those weaknesses become stronger and stronger, character will be formed, and it will not me the "mushy" kind of character or disposition, but a firm, fixed character, fixed on righteousness, fixed on truth, ready to fight against sin in all of its forms, and by the power of God's Spirit, and to help others, and ready to lay down our lives in battling against that which is wrong. While this new nature of which we have been begotten is to triumph in us more and more, yet we cannot do all of that in a day or a week or a year; it may be several years of Christian experience that you will need as you seek to thus overcome the world and gain the victory over the imperfections and frailties of the flesh. If you are rightly exercised by them, these experiences will only tend to make you stronger. You will say, "there is the place I slipped; the old nature got the advantage unintentionally and my new nature was not strong enough to hold on to it." Then you will say, "I will fortify that position and never slip there again," and the next temptation will not come there, but it will come somewhere else. And so you make a battle there, and get your strength of character on that point, and then another temptation will come at another point; and you did not know you were weak there, and this will happen again, and you will say, "What will I do?" and then you barricade that, and increase the strength of character. So you thus fortify yourself against all the weaknesses of the flesh. It is a battle all the way around. The new creature must put up a fortress, and make the heart more impregnable to sin. It is thus that the Lord has promised that when our experiences, when our trials, and when our temptations have taught the loyalty of our hearts and minds, "They shall be mine saith the Lord in that day when I make up my jewels." That is the jewel character. You know that a jewel differs from an ordinary piece of glass. The glass may be very beautiful in color, but it is not hard; it has not the real character there; but when you get a real jewel, a real precious stone, it is one that is hard, it holds its character. So the Lord pictures his people, not as merely the best representation of that which is beautiful, but as being the real firm character established. All the experiences of this present time are lessons to make us stronger and to build us up not only in faith, but also in loyalty to principle. But may we have risen, we are of those, we trust, who have taken this step, begotten again, quickened, reckonedly risen to walk in newness of life, going through the world with new aims and ambitions. What is your new aim? One says, I used to have the aim of getting rich. But now, what is your aim? You can hardly find a man that has not found that he was mistaken. You say, you are trying to do. Now it takes a little time, but you must settle the matter. You must not expect to know all about this, and have it all clear in a minute, but you ought to be going on in that direction; you ought to be asking yourself, What is to be my aim in life? What am I living for? We must know what we are after. To those who are new creatures in Christ, God sets before our ambitions. He says, I used to have the aim of getting rich. If you have that ambition, you are mistaken. He says, "You may become a king in glory, a joint-heir with my Son in the great kingdom." Another says "I have an ambition to be a very wise woman, a very wealthy woman, and the wife of some great, influential man." The Lord sets before us a grander ambition than that:
we can become the Bride, the Lamb's wife, joint-heirs with him in the glorious kingdom. Is there not abundant room for ambition? I tell you, dear friends, we have the opportunity of being the most ambitious people in the world. Ambition is very good and very necessary. The man or woman who in the present life has no ambition will never make anything but failure, but it is necessary that we get the right ambition, the right purpose, and purpose it is to love and to know the great ambition that God sets before us gets into our hearts and fills us, the more we will control our words and conduct.

Now then the Apostle says, Be ye not conformed, or bent down to this world; but be ye transformed, turned upward, by the renewing of your minds. Have a new mind. Our-mindedness is the prejudice of the heart. We are not to think of things before it, the mind that has learned that there are more than the few years of this present life, the mind that has come to understand that there is a God, and that he has a great and wonderful plan, and in that great and wonderful plan we may have a place, if we are faithful in this present time. You do not get suddenly from the conformed condition to earthly things to the transformed condition of mind; it is a gradual process; and you will find that even when you have had your eyes fixed on the heavenly glory, when you have seen the things by the eye of faith, which the natural eye hath not seen, nor ear heard, nor hath entered into the heart of man—when you have faith you have come to understand something about those things as they are revealed in the Word of God, even then you find something comes upon you from the earth and draws your attention down to the things that are beneath. But the Apostle says we should set our affections on things above, and if something draws us down and draws us away from that which is true, that those are not our things but are the things that belong to this earth; that we are new creatures, and our things are the riches of grace, the riches of glory. We are heirs of the kingdom, and whatever may happen to us in respect to this present life amounts to nothing at all in comparison with the interests involved beyond. And so, then, when we come to realize our relationship to the great Eternal King of Glory, and to our Lord and Master, what could there be of all earthly trials that would really affect us very deeply? They might indeed cause the shedding of a tear, they might cause a pang to the heart—that is not unnatural, that is proper enough. Even Jesus, when humanity, wept.

It is our attention on earthly things, we are to remember that those are not our things but are the things consecrated to the Lord. The new creature says, "I have possession of you now; you are my property, old creature; your human powers, the power of public utterance, or the power of money, whatever talents you may have according to the flesh, it is mine; I will use it; I will sell it; I will make as much out of it as I can." And the Lord is pleased to see us thus acting as stewards of all the new creature says, "I have possession of you now; you are my property, old creature; your human powers, the power of public utterance, or the power of money, whatever talents you may have according to the flesh, it is mine; I will use it; I will sell it; I will make as much out of it as I can." And the Lord is pleased to see us thus acting as stewards of all the treasures that we have, to sell those things as they are revealed in the Word of God, to serve the Lord, to serve the service of our King. What do you possess? Do you know what you have? You know, and the Lord knows. But whatever you have belongs to him, if you have taken the step here represented, if you are dead. A dead man does not own anything; therefore, if we are to be stewards, or that which confuses our minds; how we are using those things, how we are selling those things that we have, how we are using our hearts and minds. It is the creature, then, that is in power. All that the old creature possesses of time, influence, money, property, the new creature owns; or rather it is God that owns it, because it was to God that you gave your old human nature as a sacrifice, and God has given these things in its stead. What do you say? If you say, "I have possession of you now; you are my property, old creature, the steward. So as new creatures It is for you and me to see how we are using these things, how we are selling those things that we have, how much we are getting out of our time, whether we are wasting any upon light reading, such as novel reading, or that which confuses our minds; how we are using our time, as stewards of the Lord. The Lord represented how we are to seek his kingdom and his glory, to seek the pearl of such great value, he is not merely to throw it around carelessly. Go and sell, that you may buy. So you and I from the time we made a consecration are not to think that it makes no difference how we do, or what we do, or where we use the talents or powers we possess, but that it is all connected with the kingdom of glory, and to our Lord and Master, what could there be of all earthly trials that would really affect us very deeply? They might indeed cause the shedding of a tear, they might cause a pang to the heart—that is not unnatural, that is proper enough. Even Jesus, when humanity, wept.

So the Lord represents that kingdom promise which he has given us is a pearl of great price, and he has told us how we may be possessed of that pearl, that jewel, joint-heirs with him in the kingdom. When we come to know that there is a pearl of such great value, and that it is possible for us to become the owners of it, or sharers in that pearl, what are we willing to give for it? The Lord says that he who really appreciates that pearl is willing to sell all that he has and purchase it. Mark you, he is to sell all that he has; he is not merely to squander all that he has; he is not merely to throw it around carelessly. Go and sell, that you may buy. So you and I from the time we made a consecration are not to think that it makes no difference how we do, or what we do, or where we use the talents or powers we possess, but that it is all connected with the kingdom of glory, and to our Lord and Master, what could there be of all earthly trials that would really affect us very deeply? They might indeed cause the shedding of a tear, they might cause a pang to the heart—that is not unnatural, that is proper enough. Even Jesus, when humanity, wept.

Oh well, for a thousand times as much money as I have. You cannot have that either. You have just got to do the best you can. If you have to work, you have, and the time you have, and the things you have—that is all you have to use. But if you do not use the little things well, the Lord will not entrust to you great things. You remember how he says in giving the reward, He that is faithful in that which is little will be faithful also in that which is great; he that would not be faithful in his stewardship of a little time, and a little influence, and a little money, would not be faithful if he had great influence, a great amount of time, and a great amount of wealth, to put at the
Lord's disposal. The Lord is not expecting us to do great things, but He is expecting us to show with these little things what we would like to do if we had the power, what you would be glad to do if all this could be multiplied a thousand times; and He is going to count it to you just as though you had the thousand times as many. He says, "As ye sow, so shall you reap." Oh how much encouragement that gives to us, when we feel how little we have, and how great is the Lord's work, and how much we would desire to be, and to do, and to serve! How much it encourages us to find that the Lord looks upon the heart! I trust as he looks into your heart he sees it so burning with a desire to do something, as God suggests, that perhaps sometimes sing, that it is really consuming the earthly vessels, and thus bringing everything as a sacrifice of sweet odor to the Lord—not sweet of itself, but sweet because of the merit of Christ imputed to it.

Some one may say, "Brother Russell, I have set my affections on things above, and some how or other they slip off again." Very well, my dear brother, that is just the same as it is with other people. They set their affections on things above and then they slip off and get down to the earthly things which are so near, and especially so if they have beautiful earthly things. If you have a paradise on earth, it is that much more difficult. If you have wealth and beautiful things, and what not. All of those, as an earthly kind, they draw the heart more in that direction, and it is all the more difficult to leave them and set your affections on things above. So the person who has little in some respects has the advantage. But if the person who has the disadvantage prove the victor over it, we may suppose that God directed Him to the victory he gained all the more. So keep setting your affections, and if they slip off a thousand times a day, set them back a thousand times, and by and by they will begin to stick to the heavenly things better.

I need not in this connection mention to you that, aside from the effort of the will, comes in the various assistances to which God directs us. As we pray for one thing—"watch and pray." If you are watching and praying and setting your affections on things above, and saying "Thy kingdom come, thy will be done," you will not be thinking so much, if you pray from the heart, of your own will. He has given me the white robe of Christ's righteousness; he has given me the precious blood to remove it at once. With that you find you are thinking more about the Lord, and your affections are set on heavenly things. "Thou shalt love the Lord thy God with all thy heart, and with all thy might, and with all thy strength." What does that signify? Does it mean that we should not love our brother? No, no. It means that while we are to love our brother, we are to set our affections on things above. In helping them you will be helping yourself, because whoever helps another on in the narrow way is helping himself along.

Another thing, you should have your fellowship with those of like precious faith. If you get in with the world and talk about stocks and bonds, etc., all of that is drawing to the earth earthly; every thought is in that direction; the whole world is tending earthward. So you need to have something to offset that, and if it is necessary to earn your living, either by cutting cloth, or sewing, or washing, you must keep them off. Do not allow them to remain.

Lord's disposal. The Lord is not expecting us to do great things, but He is expecting us to show with these little things what we would like to do if we had the power, what you would be glad to do if all this could be multiplied a thousand times; and He is going to count it to you just as though you had the thousand times as many. He says, "As ye sow, so shall you reap.

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to, the will of God, that the will of God would so pro-
ponderate that nothing else would have any influence at
all; I must be faithful to that. If others show that
perhaps they loved the brother more than the Lord. He
does not mean that as between having the affections of
the wife, and having the favor of God, that you would
say, “Well, I cannot give up the wife, because I must
stick to the wife even if I must forego the Lord’s favor.”
No, no, that is not loving the Lord God with all
your heart; as you see, in this matter of consecration,
and in the way of new life is hidden in Christ.

The Apostle here continues in the same strain, “For
ye are dead, and your life is hid with Christ in God.”
What life is hid? Why this new life that you have.
It is not a natural thing. You do not have that new
life except as you have the faith. All that you have in
the way of new life is hidden in Christ. “Well,” says
some one, “if Christ should fail, then what?!” You
cannot have faith in Christ, you cannot be in him at all.
To have your life hid with Christ in God implies that
you will have that faith which believes that Christ
provided the redeemer in Christ, and that all of the
gracious promises of God’s Word will be fulfilled in
Him. All of that is included. So, when we say your
life is hid with Christ in God, it means that the die is
cast, that for you to live henceforth must be to live
from this standpoint of faith in Him, and in all of these
promises of His, knowing that if He has promised He
is faithful to do all that He has promised. So in propor-
tion as your faith lays hold of the gracious promises of
the Lord’s Word, in proportion as your faith lays hold
on the dear Redeemer, in that proportion you may
have this victory, because the Scripture says, “This is
the victory that overcometh the world, even your
faith.”

So then, dear brethren and sisters, cultivate faith.
Patience, of course, is to be cultivated, and patience
will help in the cultivation of faith. We have need of
patience in order that we may have faith. We have
need of all these things, but the sum of all is faith,
hope and love. Without the faith, without the hope,
without the love, we would not be acceptable. So now
we know what it is to have our lives hidden with
Christ in God, so that we are dead to ourselves, dead
to the world and all of its ambitions. To us all things
have become new.

I trust dear brethren and sisters, as we apply these
things to our own lives, we will let them sink down into
our heart; “As for me I will serve the Lord; as for me I am
a new creature In Jesus Christ; as for me earthy things
and the old things—not only the sinful things, but even
the things that are right and proper, everything that
would be in the nature of a thing I could sacrifice for
the Lord and his service to be a co-worker with him—
all of this I have given I must give up.” They do not get the money you have belongs to the Lord, if you have
thoroughly given yourself to Him; you are not sacrific-
ing anew, you are merely rendering unto the Lord that
which is His. It is because you gave it to Him, because
you pledged it to Him, and the very condition of your
pledge was the condition on which you received the
blessing.

I think of one dear brother who came to me in Alle-
gheny some years ago, who had just gotten interested
in the truth. He said, “I have been a Methodist so
long,” and he said, “I have given for years a tenth of
all my income.” And he evidently rather expected I
would say, “My dear brother that is a very remarkable
thing, you are very religious.” He did not say anything of the kind, because the Bible does not. I said, “Sure, that is the best you know.” And he thought I had misunderstood him, and so he brought it around again, “I have for years given a tenth of all
my income.” I said, “Why, that was the best you knew.
You did not see that you had given all to the Lord, to
you.” He said, “No, no, I would have given more,
and then his face flushed, he put his hands up to his
face and said, “Brother Russell I never saw it that way
before. I was boasting I was giving a tenth of all my
income to the Lord, and I thought I was doing great
things, and I see that when I made my consecration I
gave Him all of it; that I belong to Him, and everything
I have, and I see that when I made my consecration I
the sooner every one of God’s people get the right idea,
the sooner they will get a better chance for victory.

I am not begging for any money, dear friends; we
never take up collections; you will not accuse me of
that. I am talking for the benefit of all of God’s peo-
ple, that they should see the principles involved, and
they not only apply to money but to everything else.
Your time belongs to the Lord. I have heard people
say, “I gave so much time to the Lord, and I thought
when I had given him so much, that was sufficient.”
Why, all your time belongs to the Lord. The question
is, how much are you using on yourself? It takes eight
hours out of the twenty-four to sleep, and three to eat,
and seven, or five minutes here, and five minutes there,
and five minutes there, and think you are doing some-
thing. If you get the right idea, you will see that it all
belongs to the Lord. Then you will say, “How much
more should I be doing in the Lord’s service, and shall
I spend in anything foolish, or about my dress, or
family, or about my home, merely looking out for the
beauties of this present earth, and merely fastening
myself by so many cords and ties to the earth, earthy,
and hindering myself from setting my affections fully
and freely on the things above?”

One more influence. One says, “Well, I want to give some influence, but I don’t want to give it
to the truth.” How much influence have you?
Have you a great deal of influence? How much
are you devoting to the Lord? I do not believe you
have a great deal; I am pretty sure you have not; I
know I have not, and I am very glad to give what little
I have, and you are glad to give what little you have.
It is not worth anything to us, and we have pledged it
to the Lord. It belongs to Him anyway, and if we would not give it when the opportunity arrives, then we are holding back, and we will not be of the more than conquest class. That is the way the Church is to be a Great Company if we held back on those things. We want to do with our might what our hands find to do, and do it heartily as unto the Lord, remembering that we have consecrated every thought, every day and every hour, every influence, and every dollar—everything we have; it belongs to Him whose we are. He has invited us to come before Him, and we have made this covenant of sacrifice with Him.

Now what shall we say to these things? As the Apostle says, "What manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God"—when we shall receive those glorious things which God has in reservation for them that love Him. What kind of people ought we to be? Ought we to measure ourselves by the world, and the flesh, and the devil? I tell you No. We have the one pattern, to be like our Father which is in heaven. There is only one standard God accepts. He could not set up a lesser standard. There is only one perfect standard, and that is what we are to copy after—God's character; not only as we realize it in the principles of His character, but as we see it delineated in our Lord Jesus, who was the express representative of the Father. And the Apostle says that he was an imitator of Christ. "Be ye followers of me, even as I am also a follower of Christ." And so we have in the Father, the Son, the Holy Ghost, God's standard set before us of how we are to walk in the Lord, setting our affections on things above. Even the Apostles are consecrated illustrations of how graciously God fixes this whole matter. When we look to the Father we are unable to comprehend such a life of grace that is given in His character, and we say, "Oh Lord, give us an humbler pattern, you are too great and too great; we cannot form such a character as His." What does He expect? He expects, as we seek to copy Him, as we follow after, but He knows from the very beginning that we could not make a perfect copy. "Oh Lord, give us an humbler pattern, you are too great and wonderful for us to copy." And God says, "I will set you the copy of my Son; He was made flesh that He might illustrate the Father, and the glorious character of the Father in the flesh." And then we look at Jesus and see Him in His perfection, and we say, "Oh Lord, He is too great and too great; we are not perfect that we could copy Him fully." And the Lord says, "Well, here are twelve Apostles, and you will see how they have sought to walk in His steps; these three will all be your illustrations, but the very grand character of God himself is the copy. 'Be ye perfect, as your Father in heaven is perfect.'"

So to my friends, how much it is like when we were children in school. They had copy books and at the top of every page was a line of copper-plate writing, absolutely perfect, and we were told that was the copy we were to follow. As we looked at the copy we knew from the very start that we could not make a perfect copy like that. Why did they not give us an inferior copy? Because it would not be right to set before us anything as a copy that was imperfect. So God set before us Himself as the grand copy that we are to follow after, but He knows from the very beginning that we cannot form such a character as His. What does He expect? He expects, as we seek to copy Him, as we seek to copy the Father, the Son, and as we seek to copy the Apostles, that we will try to make our hearts true, and make our hearts as our Father's heart is. You will remember that as you looked over the page, after you had written down to the bottom, you were surprised, and probably chagrined, to find that the last line you wrote was worse than the first. Now what was the trouble? Why you got to copying your own writing, and looking at your own writing: you were watching the line just above, and each line got worse and worse as you went on down; all the imperfections of each line were intensified.

So then, to come back to the illustration, we want to have the Father and the Son continually before our minds, for we are not to copy ourselves, nor to copy each other. It is not sufficient to be more and more proficient, you will have to go in debt and embarass yourself in order to attend a convention; but there are many who want a blessing not only for their own hearts, but who also want to give the blessing to others. I am glad that spirit prevails. Instead of seeing how much each one can get, each one is anxious to see how much he can do for others for their spiritual advantage as well as for himself.

You have all heard that there is to be another convention in St. Paul, Minn., next month. I could hardly expect that many of you will be there, but there is another convention you have heard about—the general convention of the Church of the First Born—and I would get time here to acknowledge you. There will be no round trip excursion rates to that convention—it is only one way; and if you get to that convention you will not want to come away; it will never break up; it will be an eternity of blessing and association with the Lord and the Apostles and with all the faithful. The adversary will be bound, everything unholy and unclean will be driven out, and everything that is favorable will be let loose; and what a glorious time we will have! How it makes our hearts rejoice just to think every time as being what God designs that you should be like. Will we ever become copies of God's dear Son? Will anybody ever become a copy of Christ? We answer, not in the least, because He is too great; we cannot form such a character as His. What does He expect? He expects, as we seek to copy Him, as we follow after, but He knows from the very beginning that we could not make a perfect copy. There may be somebody who has still more imperfect flesh than you, and there may be somebody who has flesh not quite so imperfect as yours; so we are in various conditions. But God has made this general way in which He will deal with us all; He is going to look at our hearts, at our intentions, at our effort, and if He has had a covenant with me by sacrifice, and is seeking to walk in the footsteps of Jesus." And so the Lord knows us not according to the flesh, but according to the spirit; and that is a great comfort to our hearts, that the Lord looks not at the outward appearance as men do, but He looks at the heart.

Let us then resolve that our hearts shall be faithful, shall be loyal, and that we will appreciate rightly the things of the earth, and that we will appreciate supremely the heavenly things that God has set before us in His Word.

(Service closed by singing hymn No. 25 "My hope is built on nothing less.")

Sunday Afternoon, 3 P. M.

Bro. Russell gave his celebrated discourse, "The Bible vindicated—To Hell and Back: Who are There. Hope for the Return of Many of them."

Sunday Evening, 7 P. M.

Love feast and farewell meeting, opened by singing hymn No. 5, "Rest for the Weary," etc. Thereupon Bro. Russell gave a few parting words, leaving early to make his train. Bro. Russell said, in part:

Dear Friends, I stated in my opening remarks to you that the expense of this convention would probably be $25,000. It is very difficult to measure spiritual blessings in dollars and cents. I have heard from many that they enjoyed the convention, and from one brother that he had gotten more than $25,000 worth, himself. Now, if each one of you got $25,000 worth, it would be in the favor as that brother got, I am sure we have made a good investment. But I think the more we learn to measure natural matters by spiritual success and attainment, the better. I do not mean that the natural matters should not be considered at all, or that one should go in debt and embarass himself in order to attend a convention; but there are many who want a blessing not only for their own hearts, but who also want to give the blessing to others. I am glad that spirit prevails. Instead of seeing how much each one can get, each one is anxious to see how much he can do for others for their spiritual advantage as well as for himself.

You have all heard that there is to be another convention in St. Paul, Minn., next month. I could hardly expect that many of you will be there, but there is another convention you have heard about—the general convention of the Church of the First Born—and I would get time here to acknowledge you. There will be no round trip excursion rates to that convention—it is only one way; and if you get to that convention you will not want to come away; it will never break up; it will be an eternity of blessing and association with the Lord and the Apostles and with all the faithful. The adversary will be bound, everything unholy and unclean will be driven out, and everything that is favorable will be let loose; and what a glorious time we will have! How it makes our hearts rejoice just to think every time as being what God designs that you should be like. Will we ever become copies of God's dear Son? Will anybody ever become a copy of Christ? We answer, not in the least, because He is too great; we cannot form such a character as His. What does He expect? He expects, as we seek to copy Him, as we follow after, but He knows from the very beginning that we could not make a perfect copy. There may be somebody who has still more imperfect flesh than you, and there may be somebody who has flesh not quite so imperfect as yours; so we are in various conditions. But God has made this general way in which He will deal with us all; He is going to look at our hearts, at our intentions, at our effort, and if He has had a covenant with me by sacrifice, and is seeking to walk in the footsteps of Jesus." And so the Lord knows us not according to the flesh, but according to the spirit; and that is a great comfort to our hearts, that the Lord looks not at the outward appearance as men do, but He looks at the heart.

Let us then resolve that our hearts shall be faithful, shall be loyal, and that we will appreciate rightly the things of the earth, and that we will appreciate supremely the heavenly things that God has set before us in His Word.
about that time! We look forward with much anticipation to these conventions, where we have fellowship together, where heart goes out to heart, where we can help one another, comfort one another, build one another up in the most holy faith; and these things draw our hearts nearer and nearer to that grand climax of all our hopes.

I do not think it is very good policy to tell our worldly neighbors that we would really like to go to the other country right away, because they would think we were not telling the truth, and it is just as well not to scatter your pearls before those who do not appreciate them, but I believe all of us are more and more having our affections set on things above, and having less and less attachment to things of this earth, and that we will be very glad when the Lord's time shall have come for us to pass beyond the vail to be forever with the Lord.

In the meantime there is a preparation to be made for that journey and that convention. You know you had some preparations to make to come to this one; you had various things you did not forget—your white dresses and many of you white waists, and so forth. Now, do not forget the great white robe that the Lord has already given us; that will be the great convention robe; no one will be permitted at that convention who does not have on that robe—the robe of Christ's righteousness, covering all our blemishes and imperfections; when we enter fully into that convention we won't have the robes, because the robes only last up to that time, but reckonedly beyond that time we have a different kind of a robe, as we see in the 45th Psalm: "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of fine needle work." In glorious raiment is the picture. We do not know exactly what that means, except it is a beautiful symbol of how grandly beautiful the church will be, when that which is imperfect now shall be made perfect, made like Him, see Him as He is, and share His glory; when that which is in part shall be done away, and that which is complete shall have come; when that which is sown in corruption shall have been raised in incorruption; when that which is sown in weakness shall have been raised in power—not needing to be covered continually with the Lord's imputed righteousness, but being perfect, in the image and likeness of God.

The picture also shows the virgins, her companions, that follow her, who must also be covered with this robe of righteousness. Then, you remember, there is some fine needle work to be done, and I hope that you and I and all of the Lord's people are giving great diligence to get ready those convention robes for the General Assembly by getting the fine needle work in. You know the Lord gave us the pattern. It is a good deal as it is with what is sold to be embroidered, where they stamp the pattern on the cloth, then you take it home and work out the pattern. So the Lord has given us our pattern of purity, meekness, gentleness, patience, love, and these are the flowers that are patterned upon our robes, and we are to hourly, daily, weekly, em-broider them. It is not a work to be done in a moment, or a week; it takes time, and perseverance. You need patience in working out the pattern on this robe. The Lord wants people that not only start well, but keep it up; He wants to test us, and prove us; He wants those who have love and zeal. Then he will not be ashamed when we appear in His presence, but will hear His blessed words, "Well done, good and faithful servant, enter into the joys of the Lord."

As I look over your faces and think of the dear ones I have met here, I wonder how many of us will ever meet again. It is not at all probable we will ever meet again as a company, but I wonder how many of us are going to meet in the Kingdom. "Oh," some one will say, "you and I have no control of that; we cannot do anything about that." But the Lord says it is largely in our hands, dear friends—in your hands with respect to yourselves, and in mine with respect to myself—not that you and I are sufficient of ourselves for these things, as our sufficiency is of Christ, but the matter of willing is with us.

I hope that the closing thought of this convention shall be that we are soldiers of Christ, and that we are going to be faithful to Him who called us out of darkness into His marvelous light; that by God's grace we may attain unto those glorious things which He has promised us; that we shall have faith in His promises, and therefore can trust in His loving care, and sing in the wilderness journey. Take that thought with you for the closing one, and also the text in Hebrews respecting the General Assembly of the First Born. Keep those thoughts to some extent before your minds, and whenever you think of the Asbury Park convention say "that is the time when I made another fresh resolve that, by the grace of God, I will be faithful to Him who was so faithful to me, and I will have more and more trust and confidence in Him and in His promises, rest myself in them, and not worry about them, but have the peace of God ruling in my heart more and more."

And may the peace of God indeed rule in our hearts, sanctify us, and make us meet for the inheritance of the saints in light.

Brother Russell then offered a short prayer, after which he said that it would not be possible for him to say good-bye to each one present individually, but that he could wave his hand, and the friends could wave theirs. Brother Russell waved his hand, and the friends waved back, and began to sing "God be with you till we meet again." As Brother Russell left the platform his parting words were: "May God be with you, and cause His face to shine upon you, and give you peace."

The love feast and farewell service was then continued by Brother Van Amburg. The pilgrims and all the elders present were called for and stood in a line in front of the platform, and the friends all passed by shaking hands with each one and saying good-bye, with a few parting words, and breaking bread with the pilgrims.

(The End.)
Bible Students’ Convention


After waiting several months, the time came when the friends in Chicago and vicinity were due to start for the long looked for convention to be held in St. Paul.

At 6 o’clock, Sunday evening, August 12, about 110 friends met in the Union depot at Chicago, and entering the special cars reserved for us, we were soon speeding northward. The experience of riding in a chair-car at night with a lot of truth friends cannot be described—It must be felt to be appreciated. However, “in due time” we pulled into St. Paul, Monday morning, and were there met by Brothers Brenneisen, Huntsinger, Macmillan, Hoskins and others. After securing our accommodations, we were ready for the Convention proper, and if you will go with us in imagination, we will endeavor to bring the Convention as vividly to your minds as possible, a Convention which is now a matter of history.

First, however, a few words about the place where this Convention of spiritual truths and grand fellowship were enjoyed.

Saint Paul, the capital city of Minnesota, is justly famed for its beautiful scenic surroundings. Located on the high limestone cliffs of the Mississippi river at this, the head of navigation, St. Paul sits like a monarch enthroned upon his terraced hills. The question that naturally arises in the visitor’s mind is: “How am I going to be able to see all the beauty spots of St. Paul in the limited time at my disposal?”

There are several ways to see St. Paul; as in all cities, carriages may be hired from the cab stand in the Union Station and automobiles may be engaged at various garages located in the down-town district. Some of the beauty spots may be reached on foot in a few minutes, namely the public baths and down-town parks, but in order to see St. Paul in a manner at once satisfactory and at the minimum of expense, the electric railway system is the medium, par excellence. St. Paul has one of the cleanest, most modern and most convenient street car systems in the world. By the use of transfers, any part of St. Paul and some of the outlying districts may be reached.

Comparatively little time, however, was used by the friends in sight-seeing. They preferred to stand on Pisgah’s Mount and view the scenes beyond the tide. Probably the principal thing of interest the friends went to see were the Falls of Minnehaha, half way between St. Paul and Minneapolis. They were very pretty and it was a restful sight and enjoyed by all that saw them.

The Business League of St. Paul was organized in March, 1906. This is an association composed of 100 representative business men interested in the progress of St. Paul whose purpose is to create and direct public spirit and to emphasize the many advantages of St. Paul; an association capable of quick and effective concentration; and whose special object shall be the development and fostering of industrial enterprise.

To this League the Convention is indebted for the use of the People’s Church, where Brother Russell gave his famous discourse on the subject of “To Hell and Back”; also for the use of the Armory, where the rest of the meetings were held. The hospitality of this association was much appreciated by the convention, and special recognition was officially made and mention of same will be found in another part of the report.

Extract from one of the St. Paul papers concerning the Convention:

“The students’ convention is a unique institution like
unto no other under the sun. Its sole object is to gather the faithful for a feast of preaching and instruction, of common study of the great Book. The morning and evening sessions are given to preaching by prominent speakers, the afternoon to conference and discussion. It has no fiscal business, no tinkering with creed and

dogma, no heresy trials and no chronic calls from foreign missions for donations. The sect is without creed or hierarchy. The only office is that of the elder, chosen for its biblical significance, and the only duty of the elder is to act as moderator and leader of discussion. When money is needed the members make a voluntary subscription; but this money is never spent in salaries.

The times and places of meeting of the congregations, if such they may be called, is a matter of local option. The sect has, in fact, reverted to the simplicity of the early Christian church.

A new member pledges himself to no creed, assumes no obligation. He accepts the teachings of Christ according to his own interpretation. He is required simply to live up to them as best he can. Therefore they meet in simple, informal gatherings and call each other "brother" and "sister."

The attending members of the sect are not delegates. They represent only themselves. Some have come long distances and look travel-worn. Three of them are from Scotland, many from Canada, but the larger part from the United States. They are plain people and their evident sincerity had a palpable charm. One of the Scottish members is a man of erudition. He is Dr. John Edgar, of Glasgow, Scotland. Last night he expounded the "Time Prophecies of the Bible," by which the millennium is set for 1915. The millennium, let it be said, means to this sect the time when evil shall cease to be a potent factor in the world's affairs.

Dr. Charles T. Russell, president of the publishing house, is head and front of the movement. He is an eloquent preacher, whose address, "The Bible Vindicated; To Hell and Back; Who are There; Hope for the Return of Many," may be heard at the People's Church at 3 p.m. next Sunday. A. E. Williamson, of Allegheny, secretary of the society, is leader of the convention. He is a young man, ardent and earnest.

The convention will continue the rest of the week and Sunday. Its sessions are all well attended."
Bro. E. W. Brenneisen
each other, and especially when we realize the nearness of the time when we will, if faithful unto death, be accorded the privilege of convening with our Head, even the Lord Jesus himself, amid the scenes of glory above, and forever basking in the sunshine of the heavenly Father's love.

I feel very highly honored in extending this welcome, when I consider the class of people to whom I am speaking. Gathered here in this hall are the candidates for John-baptism with our Lord and Savior Jesus Christ, to be kings and priests in the ensuing age, when all shall know the Lord from the least unto the greatest, and when we shall have the privilege of extending blessing and favor to all the families of the earth. Were we to address an audience of candidates for an earthly position, such as President of the United States, we would not have the privilege of going through a lot of empty formalities; we do not have the opportunity of telling you something about the conveniences which the Lord has given to all of us. It seems especially appropriate that the opening service of the convention should be that of encouraging one another, not by a single address spoken from the platform, but by the words of as many of the friends as possible.

Now, dear friends, the intention in connection with the program is that this service shall be particularly an opportunity for our testifying together of the blessings which the Lord has given to all of us. It is our privilege three weeks ago to stand before the convention at Asbury Park, N. J., and in connection with the opening service a dear brother reminded us that he had been in three conventions, and each convention seemed to him so grand, so refreshing, so overflowing in all the blessings that he had received, that he did not know how he was going to contain all of the blessings of this one. Because it appeared to him to be a prospect so great, he did not think he had the capacity for it. We reminded him that if he had been using the blessings received at the preceding conventions, then the Lord would see to it that he would have the capacity sufficient for the blessings of this convention. So it is with every one of us; if we are using the blessings received at the preceding conventions, then the Lord will see to it that he will be a prospect so great that he did not think he had the capacity for it.

Now, dear friends, the intention in connection with the program is that this service shall be particularly an opportunity for our testifying together of the blessings which the Lord has given to all of us. It seems especially appropriate that the opening service of the convention should be that of encouraging one another, not by a single address spoken from the platform, but by the words of as many of the friends as possible.

(After the singing of hymn No. 15 the meeting was thrown open for testimonies, the first of which was a written testimony from a brother in the penitentiary, which Brother Williamson read.)

Dear Convention People:

Salutation: "Peace be unto you"

I am happy to greet you on this occasion, though in prison and many miles away. While circumstances over which I have no control, prevent me from being with you personally and sharing the great blessings which the Lord is sure to grant you, it will be my privilege to be with you in mind and heart, and if some dear brother will read my letter, it will be the next best thing to being there myself.

I join you in giving and showing forth the praises of Him who hath called us out of darkness into this marvelous light wherein we stand. I praise Him for the "good news" which has proven to be the power of God unto my salvation; I praise Him for the gracious invitation to become a Son of His; I praise Him for the shining eye and hearing ear, for the blessed promises whereby we have been made partners of divine nature.

As a proof of our appreciation of these blessed privileges we are willing to count the sufferings of this present time but light afflictions, as compared with the glory that shall follow, and to rejoice in the opportunity to "walk in love" so that the world may know we are his brethren.

While it has not been our privilege to meet very many of the Lord's dear "Truth people," we rejoice that, now soon, we shall join them all in that "General Assembly" where nothing can prevent our eternal fellowshiping.

Let us all, with one accord, come a little closer together and press down upon the "mark" with a little more zeal and faith, laying aside every weight and the sin that doth so easily beset us, and run with patience the race set before us.
We desire your prayers that we may continue faithful in the trust we have been favored with, and that we may be one of the "more than overcomers" and hear the final "well done" from our heavenly Father's gracious lips.

Yours in the blessed hope of our "High Calling."

At the close of this service Brother Williamson suggested that his arrival, Brother Russell should be met by a committee and greeted upon his arrival at the hall with a Chautauqua salute, and if it was agreeable to the convention, a motion could be made to that effect. Thereupon Brother Rutherford made a motion in harmony with the suggestion, which was duly seconded by Brother MacMillan, put to a vote, and carried unanimously. Brother Williamson then appointed Brother Brennisen and Brother Rutherford as such committee.

(Evening session at 7 p. m. Praise service, followed by discourse, "The saints shall judge the world," by Brother Williamson.) This is the same discourse given at Asbury Park and appears in another part of the report.

**Tuesday Morning, August 14, 1906**

General Rally, Praise and Testimony Meeting 9 to 10 a. m.

At 10 a. m. Brother Russell arrived at the hall and was greeted by the congregation rising and singing "Blest be the tie" and waving of handkerchiefs.

Brother Russell then addressed the Convention in the following words:

**Dear Friends:** I am very glad indeed to be with you and to greet so many of you this morning. I do not know what sentiments have been uppermost in all our minds in coming here, but feel sure that I could make a guess with some accuracy. I will tell you the thought that is uppermost in my mind: It is, that it is good for us to meet together in the name of our Lord. "Forget not the assembling of yourselves together, as the manner of some is."

As I was in the depot at Chicago last evening there was a wonderful crowd there, and I said to myself, "There are fresh evidences every day of the running to and fro, fresh evidences of the general increase of knowledge, and fresh evidences that the wise shall understand in this time. Thank God that we have been in that attitude of heart which has permitted Him to make known to us some of the things shortly to come to pass, and some of the things that are already coming to pass."

I trust that our convention is going to be one that will cheer and stimulate all our hearts. Why do you come here? You come for a blessing from the Lord. How do you get it? I trust you came praying that the Lord would grant this blessing, and prepare our hearts to receive it, and prepare us also to confer blessings upon each other. Now, how are we to do that? We are to take the Lord at His own word that where even two or three are met in His name He is in their midst; and if He is in the midst of two or three who gather together in His name, we may be very sure that He is in our midst now. His presence and power are with us. The gathering of His people, and He is pleased to pour us out a blessing. He poured out His blessing of course at Pentecost, but those streams of refreshing are to come down to us more and more as we are in condition to receive them; just the same as in the desert countries of the West they have streams of water, and small sluices running into every little garden spot, and when the time comes, they open the gate and the water runs in and refreshes the garden. So now the Lord has plenty of water in the stream, but you have more or less to do with the gateway that leads to your heart and you have something to say as to how much of the blessings shall come in. So open wide the gates of your hearts that the Lord's blessing may come in, that you may have indeed a season of refreshing.

Now, dear brethren and sisters, I do not wish to detain you in this part of the service, but I am giving you my greetings and my love, and assurances that my prayers are with you, not only now but always, and with all of the Lord's dear ones in every place. You know I am in contact with all of you through the means provided in our time by the use of the mails, and also with the Lord's people all over the world, and it is a very great privilege and blessing. And as I know of your affairs, and the things that you are identified with, my heart and prayers go out frequently, and so do the prayers of all the dear friends of the Bible House, and I am sure you will be glad to know that. I know from your letters that I am remembered in your prayers, and that the Lord thus sustains me frequently as I think of how many of the Lord's dear people are interested in the truth, and I am sure are offering their petitions to the throne of grace for the Lord's blessing to be with me in connection with the work, and with all the dear co-laborers in the work. Let us continue to pray for one another. It not only brings a blessing and refreshment to our own hearts, but the Lord is pleased to see us unselfish in spiritual things, as well as in temporal things.

At the conclusion of Brother Russell's remarks, a hymn was sung, following which an opportunity was given to all present to shake hands with Brother Russell. Brother Russell stood at the front of the hall, and the entire congregation filed by him and shook hands. By actual count, Brother Russell shook hands with 653.

The morning service was then continued, and Brother Russell gave his address to Colporteurs and others engaged in the "harvest" work, which is given, in substance, as follows:

**Dear Friends:** Although you are not all Colporteurs, we know that you are all in earnest sympathy with that work, and while we may say something respecting other departments of the service, the Colporteur work is the main topic this morning.

Some of you are familiar, and others are unfamiliar, with the teachings of the Lord's providence in connection with the general harvest work. It would seem as though all the way through the Lord's providence has guided in one feature of the work, and then in another feature, so we might say there has never been just such a kind of work done in the world before as that in which we are all engaged. That is, it is different in its kind. There are points of similarity with others, but it is really a different work from any other work that is going on in the world, or so far as we know ever did go on in the world, except it is in some particulars like the work that went on in the harvest of the Jewish age. You remember that back in the harvest in the Jewish age, the Lord sent forth his disciples two and two into every city—whither he himself would come, and he
sent them forth with the message, "As you go preach the gospel, saying, the kingdom of God is come nigh unto you," "The kingdom of God is at hand." And he sent them out without any salaries. So in this harvest time. When we were at the beginning of the harvest work, seeking to find what would be the mind of the Lord, and the most desirable thing to read would some true truth before the people, we tried various methods. We tried getting up meetings, but found that meetings, if there was nothing else to fasten the attention and to deepen it, the interest apparently was lost, was vitiated, and died out directly. People might be aroused for a little while, but having nothing to read they would soon go down, and the work off, and forget about what they had heard. Then the next thing to be started was something in the nature of a publication. I was first of all connected with a paper called "The Herald of the Morning," and some who were associated in that, as explained to you in the July 15th Tower, went back on me and worse than that, went back on the Lord and on his redeeming blood, and so we had to cut loose from it. Whenever any one cannot walk with the Lord, we cannot walk with him; whoever cannot endure the precious blood we cannot fellowship with him. We have fellowship with all of the Lord’s people who have trust and faith in the precious blood of Christ and are saved by the precious blood. But if any one may differ from us, we can have a spirit of fellowship with them. But when it comes to a vital point, when it comes to an obligation to the Lord and His Word, we can have no fellowship with them. The Apostle John tells us that to receive such into our houses even is wrong, because the light of His Word, if they may differ from us, we can have a spirit of fellowship with them. But when it comes to a vital point, when it comes to an obligation to the Lord and His Word, we can have no fellowship with them.

Then we tried to get Fleming H. Revell & Co., of Chicago, the largest book dealers in religious books in the world, to distribute the books. We thought they would do a paper bound book, and the paper bound book soon gets muzzled and dirty, and torn, and then it is likely to be used for any kind of waste paper and torn to pieces. I presume of those paper editions, very few are in existence to-day. Now we are getting it out in more attractive form, and the people are getting more interest in it. We found it to be the very best thing for the interests of the truth, to have a binding which the people would be able to hold and made a start, and made more or less of a success. We did things in a rather crude way, the best we knew how, and it was not a very great success for a little while. You remember we had paper bound books at that time, and we could send the books by that at a very cheap rate, and it all seemed very favorable,—quite a good start all along. To our surprise the Post office ruled out the paper bound volumes and we could not send them through the mails. We thought that was going to be a great hardship to the work, but again we found we were mistaken, that it was the best thing that could happen to us. We set to work to find out how to do things. I presume the Lord could have given us wisdom how to do things better long ago had He seen it. I tried to get the books published in cloth binding long before the Post Office shut us off. I said it would be so nice if we could get cloth bound books at a low price, but I was not able to get them; could not get anything done of that sort. Now we are getting it out as soon as the Post Office authorities shut down on the paper edition, the Lord let us have the wisdom necessary to find that the cloth editions could be published so cheaply.

Now you see the Lord has been leading in all this work of colportering, and guiding step by step. You see how it is. One is, that in this way the books are carried right into the homes of people who would never think of going into a book store and looking on the shelf. The books are carried right to them and explained to them. They buy them, and have them there; they see them and their friends see them. It is astonishing how many people have gotten the books and got no profit from them themselves, but many other people who have been visiting in the house on some occasion or other and saw the books there, did appreciate them and got a blessing in that way. Perhaps nearly as many profited by them in this way as by buying the books themselves, strange as it might seem. And then the books, the truth, the colporteur work seems to be a special method to reach the people. I wonder how many persons who were reached directly or indirectly through the colporteur work are present this morning. All those who received the truth directly or indirectly through a colporteur or a book sold by a colporteur, please raise your hands. (Quite a large number of the audience responded by raising their hands.) Quite a good many. As many as received the truth first through a volunteer tract, please raise the hand. (Quite a number raised their hands, but not as many as previously.)

Then quite a good many of those present profited by them. Those who gave them the tract or the book directly from a colporteur would be of course a number to the whole number that would get the truth indirectly through their efforts. These colporteurs generally go two and to every
city all over this country. When you look at the matter you will see that the Lord has been preparing this country for the harvest work. He has been bringing your ancestors and mine from all parts of Europe, and placing them under favorable conditions to break up the tracts and make a way for the Dawns. There were Roman Catholics, Methodists, Presbyterians, and I began to think as a result of finding so many, and I said to myself, 'Why, these are intelligent people, I believe they are more intelligent than our Greeks are, and I wonder what it is that makes them more intelligent?' and I thought it must be because they have a better religion than we have.'

You see, dear friends, that is the natural process of reasoning. He said, 'I never paid much attention to religion, but when I came here, and was cut off from my old associates, I began to think of many things, and as there were so many religions here I began to look to see which was the best. There were so many, I wanted to do a little pickling. When there was one gallon of pickled cabbage, I was engaged. And when I saw a whole lot of them I began to investigate, and picked around a good deal. I rather liked the Methodist best, and the Methodist minister seemed to treat me nicely and said to come in with them. I told him I was thinking about it, and if he had the right of it I would go in with them. He not only contributed some two hundred dollars to the first translation of the Dawn into Greek, but we were unable to get, for I met one of the brethren who handed me a tract, then loaned me a Dawn. I was very glad I did not join the Methodists. It was still true what I had told the minister, that if I found that was the best thing I could get, I would take it, but I found a better thing, and that is the reason I did not take it.'

Now you see what it is. He who is the buyer or beholder not only contributes something towards the translation of the Dawn into Greek, but when we were unable to get the book translated we handed him back the money and he went to Greece, and there he is having it translated into the Greek language by one whom he claims is quite competent to do so, and we have it in the Greek. And meantime he has gone into the colporteur work. He has the English, Swedish and German editions of the Dawn, and goes aboard the ships at the port in Greece where a good many of the passenger steamers stop, and having the different translations he sells the people whatever they want in their own tongue. He finds people of all nationalities on those vessels, and so he is doing colporteur work in Greece amongst the tourists, visitors, and travelers. It shows you the spirit of the truth. Whoever gets the truth finds, as the Scriptures express it, it is like fire in the bones, and he must be doing something to let it out, or there would be an explosion — perhaps something. The 'something' would be, if not an explosion, at least a great thing to some other; he would die out. Whoever receives the truth and has the spirit of it, will want to tell the good tidings to others. Whoever receives the truth and does not yield to that spirit of the truth to make it known unto others will find that it will smoulder; and, deprived of the oxygen, will gradually die out, and he will forget what he had. That seems to be God's arrangement in the matter.

It was in connection with all of this matter, after the colporteurs had gone here and there, and had scattered the Dawns to some extent and little classes were springing up, and Towers were being sent as sample copies, and the tracts being circulated in various quarters, that the Pilgrim particular branches—the tracts, the Tower, and the Colporteurs. The volunteer matter carried the tracts in every direction—and we are now more or less interrupted on that, dear friends. We cannot send out by the usual postal methods the tracts as freely as we formerly could by mail; whatever tracts now are sent must be sent postpaid at the ordinary rate of postage. I do not know whether the Lord will effect a change in the decision of the Post Office Department or not; if He does all right, and if He does not, we are learning from the other experiences that there is a time and a place why He is so doing, and we know it will turn out for good. Perhaps eventually nearly all of the tract distribution will be done through friends of the truth. Perhaps there will be no opportunity for sending out sample copies at all, I do not know; but mark you, if there is no opportunity of sending sample copies through the mail at a cheap rate, it gives all the more opportunity for those who have the truth to circulate it in the volunteer way, getting the tracts by freight. So what works one way here, will work another way under other circumstances. As sure as we are in the Lord's harvest, and the harvest work goes on, some way will be found; you will find a way, and I will find a way; and the Lord will bless and give us opportunity that we might find ourselves wherever we can render some service to him.

Just as we said awhile ago, when we could not sell the Dawns and get them to the people through the book stores, that opened the way for the colporteurs, and so the blessing came to them, you see. What a blessing for all of you who do the colporteur work. I do not know if it means blessing for all of you who have done anything in that line! Not only a blessing to those who got the truth through the volunteers, and through, the colporteurs, but a blessing to the heart of everyone who engages in the work. There are hundreds that are just now saying, 'I would love to be engaged in the colporteur work.' We do not encourage everybody to go into it. We do not think any one should go into it and say, 'Here I will leave wife, and children, and everything, and go out, and the Lord will take care of them.' We never encourage anything of that kind. Some of the friends in their zeal might be inclined to do that. But I think such a statement that I could be in the colporteur work. They would be making a mistake. If they have families, or some one dependent on them, duty lies there first. A wife or children are mortgages on a man's hand. It is true that this does not mean perhaps that he should increase the size of the mortgage, and perhaps does not mean he should pay the highest rate of interest on the mortgage, but it is true that he should note his responsibilities and not shirk them, because God expects him to be faithful, and he that provideth not for his own household is worse than an unbeliever, as the Apostle says. Therefore we want to put that down plainly.

Someone may ask how many colporteurs there are. There are about three hundred. Well, that is not very many out of the whole number. No doubt there are many times three hundred that in their hearts wish they were colporteurs. What good does that do? Why in the Lord's sight I believe that is doing a great deal of good. He that is desiring in his heart to be a colporteur, and wishing he could make the ends meet, to go out and engage in this work, the Lord will count it, if I was engaged in it; just as though, under more favorable situation, he would be engaged in it. So the blessing does not stop with those who actually go in the work, but extends to all who are of that desire of heart, and God counts it unto them for a service they would be willing to do. As I said a while ago, "I would love to be engaged in the colporteur work, but in the Lord's providence I am not so situated that I can do so, they look about them to see if there is not something else they can do."

I shook hands a little while ago with a brother, who is engaged in the colporteur work, and said to me, "We do not encourage everybody to do this work. If you see a brother who is not doing himself credit, and who is not doing what he should be doing, why not do that?" And as they say to themselves, "I would love to be engaged in the colporteur work, but in the Lord's providence I am not so situated that I can do so, they look about them to see if there is not something else they can do."
but he must have a host of friends, if he is sending them all to friends. I presume some of the parties he is not acquainted with, but are addresses he gets.

Some say that they would like to work as a colporteur, but circumstances will not permit. Another one says, "To distribute the message was a good deal of money, and I cannot afford it." Very well. Look around and see what you can do. Probably you can do something in the volunteer work; the tracts are furnished free, and you can get as many as you can distribute. You probably can engage in that some little time every day, or at least part of every Sunday. This is the spirit that is amongst our Lord's people everywhere. They say, "The Lord has done so much for us, and we must be about our Father's business." And that is a great business. Others are minding the business of the earth, and spending their time and energy and talent from morning till night, but we must be about our Father's business. I think that is a very logical thing to do. Some will say, "If the Father so highly favored me and gave me the light of knowledge respecting his plan, I must use that light and knowledge." That is what has come to your heart and to my heart; that is in the hearts of all those who get the spirit of the truth. We say that we cannot do enough for the Lord. We have consequences, and we are called for such a time as this. And we must be about our Father's business, laying down our energy and our time, whether it is a half an hour or an hour a day or seven days in the week, we must see how much time we can get to give to the Lord. But we are not to neglect the responsibilities of the home, of the children, of the wife, nor the responsibilities of the business, the butcher and the baker and the landlord, not to neglect any of those obligations and duties, but the question is, "What time can I give and how can I minimize this expense and drain on my time and energy, so that I may have some little thing to offer in the Lord's service, some little time to put into his great harvest work?" And I say you must think of that even for yourself. You must think of how much you own the resources of the world, and we must be about our Father's business, laying down our energy and our time, whether it is a half an hour or an hour a day or seven days in the week, we must see how much time we can get to give to the Lord. But we are not to neglect the responsibilities of the home, of the children, of the wife, nor the responsibilities of the business, the butcher and the baker and the landlord, not to neglect any of those obligations and duties, but the question is, "What time can I give and how can I minimize this expense and drain on my time and energy, so that I may have some little thing to offer in the Lord's service, some little time to put into his great harvest work?" And I say you must think of that even for yourself. You must think of how much you own the resources of the world, and we must be about our Father's business, laying down our energy and our time, whether it is a half an hour or an hour a day or seven days in the week, we must see how much time we can get to give to the Lord. But we are not to neglect the responsibilities of the home, of the children, of the wife, nor the responsibilities of the business, the butcher and the baker and the landlord, not to neglect any of those obligations and duties, but the question is, "What time can I give and how can I minimize this expense and drain on my time and energy, so that I may have some little thing to offer in the Lord's service, some little time to put into his great harvest work?" And I say you must think of that even for yourself. You must think of how much you own the resources of the world...

Now what are the advantages of the colporteur work we referred to a moment ago when we said it brought the literature right into the homes? That statement hardly gave a sufficient thought of the matter; you did not get the full thought with that statement of it. The distribution of tracts does something of the same principle; they go right to the homes and into the family, and the truth is brought right to their attention. But you get the impression that was enough, let you go right along and preach there for five or ten years, what would you have as a result of that preaching? Now take the most favorable condition. Why, the result would be that you might find two or three or four, or maybe ten or twenty, real grains of wheat; in the five or ten years you were there, you might have accomplished that. God would have gotten a few grains of wheat out, and getting them strengthened and developed. Well now, what will a colporteur do in the meantime? During the time the colporteur could not only visit all the members of that congregation and give them a discourse which they could read at their leisure, and also find a great many of the congregation that were not in the city. It is not necessary to take the colporteur to all the city, a great many cannot get to church at all, some go and some do not,—but he would find them all at their homes, for all have homes, and he would go to all the congregations, Lutherans, Methodists, Presbyterians, and all, and in that ten years while you were pastor of that largest church, and during that work of gathering a great harvest, you might have...
time and energy to the service than he would in giving his money to the service.

The colporteur as he goes to the home, finds some disposed to say, "I have no particular interest in religion. In relents, I have time when I did have." And he may find indirectly the key to the situation. Of course under some circumstances he might consider it was not worth while to spend much time, that it would be desirable to bid "good day" and go on, looking for a more favorable case. But many times we find that by hearing what the person has to say in a few words, by sizing the situation up, the colporteur can say something that would just be the key to the situation and awaken that person's mind.

A brother who is a druggist was telling me last Sunday afternoon the following incident: A colporteur came into my store and said, "I would like to interest you in a religious book." I didn't want it." "Well, this is not the ordinary kind of book; I wish you would give me a moment." "I don't want it." And he said "I have a way of saying "I don't want it" that it is very hard for people to get around, but this man stuck on pretty well, and came at me the third time in a very nice way, so as not to arouse me. But I told him finally the third time that I did not want any religious book, that it was useless, but he left me a tract, called "The Dark Cloud and Its Silver Lining." I let that tract lay around there some little time and paid no attention to it. Ultimately I did notice the tract, my eye was attracted to it, I read it, and I said, 'That is real good sense any way. Now I will send and get that book, sorry I did not buy it when the man was here.' Now the brother is one of the leaders of the church at his place. He is a very bright, intelligent man, and deeply interested. His wife and family are also interested, and a good work is going on there.

In this harvest time we are all engaged in the harvest work, the finding of the wheat. It is a good deal like it is in the natural harvest: There is one person who has the reaping machine, another person does another part of the gathering up, or gleaning in the corners; another one does something else, and so on. There are different opportunities. We can all take some share in this harvest work. The Lord is the great reaper himself, and we are all his co-laborers, his servants, and we may try to help him for the privileges of being associated with him in this harvest work; and what a blessing it is! Now imagine you were acquainted with the truth, you hadn't a book you could give or loan. Suppose you didn't have a tract or anything of the sort you could give out. Suppose there were no Pilgrim visits coming around. You would say, "Oh my, this is a terrible thing. I would like to tell it to some one else, and there is no way." You see the Lord is not only giving you the desire to make it known to others, but He has provided all these different ways of co-operating together. Some cannot do one work, but can other work; some can help to entertain Pilgrims when they come, and help to arrange meetings, and thus carry on the work in that way. Some can help with the tract distribution. There is plenty for everybody to do. Nobody need be idle in this harvest time; it is his own fault if he is. I will not judge him in the matter, but I am rather inclined to think that if he gets his eyes open wide, he will find all he can do. "Where there is a will there is a way," not only in worldly things but also in spiritual things, and I believe especially in spiritual things because God is back of the spiritual things, and loves to see us energetic in His service, and will make a way for you if you have the will. I feel assured he will send into the harvest field all those who have a desire, even at a late hour, as the parable shows.

I will not attempt to give you the method of colportering, but am going to leave that to Brother Cole, who is very successful in that work. We have put into print some hints and suggestions along lines that have proven to be very helpful. Brother Cole has been very successful in using this method, and in fact they are mostly his suggestions. But what we want is to get the right method, wherever it comes, and not merely "beat the air," as the Apostle says. What we want is to accomplish the best possible results that would glorify the Lord now and hereafter.

Brother Russell then requested all the colporteurs to rise, so as to determine the number, and fifty-nine persons arose. He then asked that all those who, in the Lord's providence, desired to enter the work if they can so arrange their affairs, and thirty-six arose.

Colporteur Meeting, Tuesday Afternoon, August 14

This service was opened by singing No. 42 in Glad Songs, "Opportunities for Service." Brother Russell had previously given a talk to the Colporteurs in the morning on the subject of the "Harvest Work," so Bro. Williamson, Chairman, opened the afternoon service by saying that the occasion of it was to give intending colporteurs some practical ideas. Also for the colporteurs to get together and get better acquainted and discuss among themselves the opportunities for service and to tell the way the Lord is blessing and assisting them. Brother James H. Cole, who has

Bro. Jas. H. Cole

been very successful in the work was then introduced and was asked to take charge of the meeting and to give some practical suggestions along the lines of the method which he has found so successful. He spoke as follows:

(Many were present who were not colporteurs, except in spirit) so Bro. Cole said—I am glad to see so many colporteurs to-day, I did not know we had so many. I do not know just what you want me to say, but I might state that it is my observation that there are two ways the Lord seems to use to get colporteurs work. You know we are all constituted different as to character and the Lord deals with us accordingly. I believe one way the Lord uses is to let those who have a firm disposition fight a little to overcome some obstacles that are in their way of entering the service, and the other way is that he seems to open every door. I think the Colporteur work is one of the grandest privileges that the Lord has opened. There are many unpleasant things about the work; it is not all joy and pleasure. We must get our polishing anyway and if we get it while engaged in the Lord's service, so much the better. I know of one person who had no thought of going into the colporteur work and because of having a pretty good position and certain family obligations the thought had never entered his mind, but one day a colporteur suggested it to him. He was surprised and said that it was impossible, but the word spoken set him thinking, and he soon got stronger and stronger and the result was that after removing many obstacles, he entered into the work.
On the other hand I wish to cite a case where every door seemed open for the party to enter the work, and it also shows the seriousness of the matter. It is the case of a sister who was working at a place and on account of not associating with the other clerks she lost her position. She looked and looked but could not find any position. She did, however, secure the promise of a place as housekeeper, but when she went there she found the lady had secured something else. Just about that time a colporteur saw her in a store and asked what she was doing there. She replied she was trying to find work. He said they had lots of work for her, so she went with him and entered the service and had good success, selling fifteen or twenty books a day even in the paper works. Some of the men whom she introduced into this work went away, and although we talked with her and showed her how she had lost her position in the world and that the Lord had evidently opened every door for her, yet she seemed to have the thought that she should go. She is now just about hanging onto the truth and is building fences and feeding pigs.

How important is the work and how should we view it? It is a privilege and it cannot be measured with dollars. We should remember that after the opportunity for this service is past, we will not have it again. The Lord can use various means. I remember of hearing the story of a lady who used to watch some birds build a nest in a tree near her and then when the birds had gone away in the fall, she would get the nest and see how it was built, but one day a heavy storm came up and after the storm she saw the nest in pieces on the ground. On examining some of the pieces, she saw a piece of paper among the sticks that composed the nest, and the following is what she read on the paper: "Watch. Birds will go away in the fall, she would get the nest, and see how it was built, but one day a heavy storm came up and after the storm she saw the nest in pieces on the ground."

There are three points that we are accomplishing:
1. Those who sell many books or see results turning the tares we are gathering the wheat.
2. Others are gathering the wheat or binding the tares, or we are getting our polishing anyway and are able to exercise faith in the Lord and trust Him and be grateful. Thank Him for what you do sell and realize that He is working a two-fold work, we are either gathering the wheat or binding the tares, or we are doing both. Those who do sell many books or see results should of course feel encouraged.

Questions

Q. About the bags?
A. A sister in Allegheny will make these bags—write the Bible House about the matter. Some of the sisters fasten the book on the back of their purse or shopping bag.

Q. Do you try to get the names of the people in advance of your visit?
A. I have never cared to do so. One thing I do however, is to find out if they are Protestant or Catholic. For three years I made no distinction, but after working in some places where Catholics were very thick, I soon got tired of it. If we do not put the book into people's hands, we do not reap the wheat, so I believe in working where the most can be accomplished in the same length of time. I find that Catholics who get into the truth, usually get out of that church first and then get the truth. Since I left them alone, I have doubled my sales, for I could spend my time where it would do more good and I feel justified in doing so. I inquired three or four doors ahead, so that if the people at the next door should not be at home, the others would be. I ask them if they are Protestants, even if I know they are.

Method

A great many have thought—well, I cannot use anyone else's method, I must use my own. But you have learned something and others will and none of us are too old to learn something more. It may be a little hard, but we would not expect you to copy one's demeanor. We must be as natural as possible, but that does not hinder us from learning a new method that has proven successful.
invite you?
A. In the summer-time, especially, I do not go in. I tell them I do not want to be in their way, etc., or sometimes step just inside the vestibule. If it were a tony neighborhood I might go inside. Perhaps with sisters it would be better for them to go in.
Q. Is it best to call on their pastor first or last?
A. In the cities I never call on them at all. The 5¢ Tower has been sent to every English speaking minister in the world, so they know about it. I keep clear of the preachers, you endanger your orders otherwise. You might call on them in the country towns if you felt so disposed.

Q. Do you canvas for the three books?
A. Yes.
Q. How do you drop down to one book?
A. After I have presented the three books and do not get their order, I say something like this: (they may remark that they cannot afford to buy the book) well, now, we often do this this first volume is a complete work and all the subjects that I have mentioned are treated in this volume. We often bring just the one volume, and many say that just one of those subjects is worth 35¢. After reading this, if you desire to get the others, you can send to the Bible Society and get them. Your neighbor, Mrs. So & So, is doing that way. Where they say they have books treating on those subjects, you know that that is pretty near not true. Usually they are not the ones you can sell to anyway.
Q. What would you do if you were presenting the Studies in Scripture and you saw they had the Millennial Dawn books?
A. I would try to sell the books anyway, because we know it is only prejudice they have.
Q. How would you answer if they were to ask you—"Is this the same as Millennial Dawn?"
A. I would try to evade the question by asking them—"What does Millennial Dawn teach?" They would doubtless say it taught this and that, etc., which we would know it does not teach. You could then say: "This work does not teach anything like that."
Q. Do you ever refer to the Chart of the Ages?
A. I very seldom do and for this reason:—When you open up the chart, there is something like this running through their minds: There are so many marks, etc., that must be for a minister or student, I could never make much out of it. It depends upon how intelligent she is whether it is safe to show the chart. If you do show the chart you can say: You have often heard how the Bible contradicts itself; and, of course, they will agree with you. Then say, here is a little chart that clearly explains the Bible and shows that it does not contradict, but this is an illustration of God's plan of salvation as found in the Scriptures. Give a little chart talk and show her how to rightly divide the word of truth.
Q. About how many volumes do you sell per day?
A. That depends upon the territory and how long I work each day. I usually work about 8 hours and I think my average would be 30 volumes.
Q. Do you ever try to sell the six books?
A. No, I very seldom do, it depends whether the person is hungering for the truth. You often spoil the sale of three books while trying to sell the six.
Q. How about delivering three months after your order was taken?
A. That would depend upon the person and why it was. I try to get the orders as near as possible. I sometimes take an order for delivery two months later, but seldom more. I usually try to deliver on the following Monday. If I cannot get them on the three volumes or the first volume, I say: I see you are interested in the books anyway and our Society has published this same work in pamphlet form which we supply for only 10¢. They often tell me to bring the good binding.
Q. Do you take trades for books?
A. Yes, if I can take it out in groceries or furnishing goods.
Q. Do you loan books? A. Yes.
Q. Do you ever sell on credit? A. No.
Q. When working an aristocratic section, if the servant comes to the door and the lady of the house will not come down, what do you do?
A. My advice is to go where the books are desired.
Q. Do you always sell the set for 98¢?
A. Yes, a dollar sounds pretty big.
Q. What explanation for selling the books so cheap?
A. The books have been so much appreciated that the Bible Society has made a specialty of them and the work is not a money making scheme. The circulation is so large and so many have become interested in the Bible through reading the books that they voluntarily contribute to the Society's expenses. We, too, have been so helped by the books that we are doing this work wholly from the deep interest we have in it as a Christian work. Talk in a low tone, as it is more reverential and more in keeping with your work. I emphasize what I am speaking about, as much as possible, and I put lots of earnestness into the work.
Q. Do you talk different to men than women?
A. When I canvas a man, I usually pass over the 9th Chapter and talk about the 15th Chapter. This is about the social conditions of our day and it treats on the conditions that exist between capital and labor. You often hear people remark: What is this world coming to, anyway? Every newspaper has something in it about trouble. In fact, if you go out to vote, you can not tell how it will be counted. Talk about building and planting and others inhabiting, etc. I do not talk about these things to the ladies, unless they are in the habit of reading the newspapers.
Q. Do you canvas business districts?
A. I always canvas business districts, usually on rainy, or cold days or early in the morning.
Q. What do you say if they ask you what church you belong to?
A. This is an undenominational work, we are connected with a Bible Society whose works are for all Christians. It does not matter much what church you belong to if your name is written in heaven.
Q. If they say, I have always been a Presbyterian and do not read anything but Presbyterian books?
A. I tell them that I find Christians in all churches. Another Sister said she asks them what Church Christ and the Apostles belonged to.
Q. What do you say if they ask you what denomination did you belong to?
A. Another Sister said she replies: I am a Christian and strictly undenominational in my belief. We will not be asked in heaven—what denomination did you belong to.
Q. How about entering saloons?
A. I do not think it advisable. It is apt to bring reproach upon the truth. We are looking for wheat and
are not likely to find any in the saloons.

Q. How do you deliver the books?
A. I use a wheel, I let it do the work. I write out a list and deliver the last order first, as it is the best. I have some boxes made which fit on the front and back of my wheel, which hold a great many books. When I am to ride my wheel to another town, I also put some canvas saddle bags full of books over the box on the front of the wheel. Below is a photograph of my wheel with the boxes, but it does not show the saddle bags, merely showing the way I use the wheel in town.

Tuesday Evening, 7:30 P. M.


Brother Edgar’s discourse on “Time Features,” was in substance as follows:

Dear Friends: It gives me great pleasure indeed to meet you all. I have come all the way from Scotland to meet you, and to bring to you the warm greetings of the friends over there. I see the same spirit displayed here that I see there;—we all have the one Lord, the one faith, the one baptism, and the one spirit.

Before making up our minds to come, my wife and sister and I sat down and counted the cost. It meant a considerable sacrifice of money and of time, and of ease; but after we did make up our minds, and especially since we came, the sacrifice has turned into pleasure, and I suppose you all recognize that it is the Lord’s way of doing. We have not come to study the customs, or see the sights of the country, but we have come for the sake of the truth; we have come to meet the “Truth” people; we have come to be filled somewhat more with enthusiasm in the Lord’s cause, and to carry that enthusiasm back and invest our brethren over the sea with that enthusiasm, and I want you all, dear friends, to help us as much as you can, because the time is now so short. We have been helped a great deal today by our dear Brother Russell’s address, and for the valuable hints Brother Cole gave us. All of these things are great helps to the Lord’s people everywhere, and we over in Britain need that help perhaps more even than you do.

Now, dear friends, as you are all aware, the first and most important study for all the Lord’s children is how to develop the graces of the spirit. The time and the more we have confidence in His wisdom, and love and power; and we get a clearer understanding of that wonderful book, the Bible, and a clearer knowledge of God’s wonderful plan of salvation. The time prophecies have been hidden in the past, but are now revealed so as to give us an understanding of the time in which we now live—the time of the harvest of the Gospel age, the time of the end. It is very important that as the Lord’s children we should direct our energies in the way in which God wants us to direct them; and unless we do understand that we are now in the harvest period, we cannot do this. But if we do understand and fully comprehend that this is the harvest period, then we shall hear the Master’s voice, “ Gather my saints together unto me; those that have made a covenant with me by sacrifice.” This is the harvest message. It is no longer the time for going out and sowing the seed only, but the special work now is a reaping work, the harvest work; and these come in the time prophecies. We now know how to direct our energies, and our hearts are lifted up as we see that the time is so near when we shall be forever with the Lord. No wonder Daniel exclaimed, “Blessed is he that waiteth, and cometh to the thousand three hundred and fifty days.” We have come to that time. We understand that time expired in October, 1874, and we are now in that blessed time, the time for the unveiling of all the mysteries, the time for the knowledge of the time prophecies, the time to understand that the Gospel age will soon be finished, and the Bride will soon have made herself ready. When we realize these facts, we want to get established in the matter of the time prophecies. You know our motto for this year is, “In due time.” It is a very important message, and none but those who understand Millennial Dawn recognize the true significance of those words “In Due Time.”
In the talks I shall give there will be nothing new, but it will all be confirmatory of what is already taught in the second and third volumes of Millennial Dawn. I was not always sure that Brother Russell’s interpretation was correct, but now I am positive that the interpretations of time prophecies in the Dawn are absolutely correct. That is the great antitype. Such things are restored yet. How does that come about?

And during that year the Israelites were to get back and shadows for our admonition. You will be able to say, dear friends, and I hope that everyone of us, but it will be necessary to make a selection.

There are a great many things to speak about, and it is impossible in the course of two talks to mention all there is in reference to all the charts before us, but it will be necessary to make a selection.

We will first take up this chart, called the Rest and Restitution chart. You know God used the people of Israel as a typical people, to carry out certain types and shadows for our admonition. One of the important things God had these people do was to observe times and seasons; he had them divide time into periods of weeks or years, from the time they entered the land of Canaan. The seventh year was to be held as a Sabbath year, a rest year, a year, in which they were not to work on the land; the land had its rest. Then after a cycle of seven of those periods, the next year, the 50th, was to be observed as a jubilee year, as a Sabbath year, and then when the Jubilee year had arrived, the larger cycle was not 6x6, but it was 7x7.

The next point that puzzled many is this: As these smaller cycles were periods of 49 years, why then do we take the anti-typical cycle as a period of 49x49? Some might say, we take them 50x50 because that brings us to the proper year as shown by other prophecies. No, that is not the reason. The reason is, because there is such a long interval from that last typical jubilee in 626 B.C. and this great anti-type beginning in 1874. Dear friends, the type ceased at that time, but the anti-type did not begin merely in 1874. Why is that? Because we must remember this: That not only was the Jubilee year a type, but the cycle leading to that jubilee year was also a type. Therefore we have here during a period of 950 years, 19 Jubilee years, the last one occurring in the year 626, and there the anti-type began at that year; first with the great anti-typical cycle, and then with the great anti-typical Jubilee.

The greater cycle was then 50x50. Now the anti-type always replaces the type; and the old type had its great antitype in 1875. Now the anti-type always replaces the type, so the anti-typical jubilee began in October, 1874. So we see, then, a beautiful thing pictured in God’s word in this way,—this series of 19 Jubilee years leading to this great anti-typical cycle and great times of restitution.
But there is another picture given us by these jubilees with their cycles, a larger picture than that, as shown by Brother Russell in his works. Brother Russell understands, and it seems very reasonable as we go along, that God's rest began at the fall, and will extend right on until the times of restitution; comprising, therefore, a period of 7,000 years. That is God's rest-day, God's Sabbath. If that be the case, then the previous six days of creation were also periods of 7,000 years. Now we regard each of these days as a week, each week containing seven days of one thousand years each. As there are seven of these altogether comprising the 7th, it is the 49th of the whole series; but it is the 49th of the whole series; it is, therefore, a Sabbath day; besides being from one point of view the time of restitution of all things, from this point of view it is a Sabbath day, and the Bible calls it that. You remember Jesus said He was the Lord of the Sabbath, and therefore the Lord of this Sabbath day; and King David being the Lord of the Sabbath. Then again He said that man was not made for the Sabbath, but the Sabbath for man. And that we can understand, because this day was set apart for the giving of salvation to man. This is the great Sabbath day, the 49th day of the series, and that each of these days was the 50th day of the previous series. The previous 627 years, the 49th year of that series, and then the next thousand year day was the 50th year of the previous series. But what is the point at that end of this thousand year Sabbath day we understand that all things will be restored back to the perfection lost by Adam, and then when it is finished, in the year 2874, Satan is to be loosed for a little season in order to test man's obedience and loyalty to God and to the law of God. You remember at the fall when he refused to lay at that time will be cut off in the second death; but all who are obedient will get the first dominion restored to them; and then there will be no more death, no more sorrow or crying, for all the former things will have passed away, and the great Jubilee of jubilees, the great times of rejoicing, will never cease, but will extend through all eternity.

Some may inquire why, if this is God's rest-day, did He work on this day. Did not God raise our Lord Jesus Christ from the grave, as the beginning of the New Creation, and set him at His own right hand? Was not that work? Yes, dear friends, it was work after a measure, but God's law did not prevent that kind of work. Why? Because as our Lord shows, if a sheep or an ox were to fall in the pit on the Sabbath, God's law would not prevent one from pulling it out, but rather encourages it. This was an act of mercy. Love dictated it. God's law could not prevent it now. How? But it could be raised on the Sabbath day, and God's law not be broken, how much more could our Heavenly Father raise His well-beloved son out of the pit, the death state, on this great Sabbath day!

If this be the Sabbath day, then, as we say, it is divided into an evening and a morning—the evening and the morning of the seventh day. You will notice on the chart how these two parts come in here just in the middle, between two rest years, namely, this one, 626 B.C., the last typical jubilee, and the previous year, the year 627 B.C., the 49th year of that series of Sabbath years,—two rest years. And just as we carry the year 2500, and when we come to October, 1875, overlapping here a year, so to get the symmetry we would do the same backwards: we would begin at the beginning of this year 627 and go back 2500 years, overlapping here a year, and there we have the first Adam's day, a thousand years, the 2500 overlapping a year; then two rest years in 2501 B.C., then 2502, and then 2503 B.C.; two rest years, the 27th, and then 27 years, the 2504 overlapping a year; then two rest years in 2505, and then 2506 overlapping a year. So here we have two rest years exactly in the center of this whole period of 7,000 years, and again we have two rest years at the beginning before the fall, and again we have two rest years on an anti-typical scale at the end.

Now, we will study these rest years and see how they apply. First of all, in regard to these two rest years: Adam was created in the first of these years. What did Adam require to do then? He required to learn to use his faculties. Could he not just use his faculties at once? No, dear friends, the time that you learned to use your faculties was when you were little children, and you do not remember about that now. But I can give you a case in point: In Glasgow, Scotland, last year a man was blind from his birth had his sight restored to him; he had cataracts and could not see objects, but could not determine the shape nor the size, nor the distance. He had already educated his touch, so that he could begin to take things. When he began to use his eyes he had to take it and feel it in order to determine its size and shape. And that is the way he educated his eyes. When he was walking across the room and saw an object in front of him he could not tell its distance away from him, and would stop, thinking it was near him; so he had to put out his hand and go cautiously up to the object until he touched it. He had to learn how to use his eyes. So it must have been with Adam at the first; but being a perfect man, of course he very soon was able to do that. He had to learn the use of his eyes and ears, and all his other senses; he had to learn also his environment; he had to learn who his family was, and all the other things around, and he had to take possession of all these things. Then he found out something; he found out his need for a companion; he found out he required some one who could enter with him into his schemes, some one with whom he could share his blessings and joys, and so God gave him Eve. God sent him into a deep sleep, and after a short time of trouble Eve was presented to him. So, while we understand the first year was a time of rejoicing, nevertheless we should understand that the second year, after Eve was presented to him, must have been a time of great rejoicing. We cannot conceive the degree of rejoicing that the perfect man and perfect woman had in their companionship with each other. And then came the fall, when all was lost, only to be restored seven thousand years afterwards.

In the middle our picture shows two rest years; the first of these years was a Sabbath year; a time, therefore, of rest, and pleasure; but the second year, being a jubilee, was a time of much more rejoicing. As we have already said, at the beginning of it there was a good deal of trouble, but eventually it was a time of rejoicing for the poor and oppressed; and more especially for the pure in heart it was a time of great rejoicing.

Now, when we come to the last two anti-typical rest years we find the same thing presented to us. In the first of these, namely, the Millennium, as we know it, we find that will be a time of rest, that it will be a great rest year, during which the world, the inheritance of our Lord Jesus Christ, will have its rest, a time when man will have his rest, the time when man will get faculties which he possessed only in a very imperfect degree before, and the time when he will learn to use those faculties. We cannot use the faculties we have now because we are too imperfect, but at that time man will get perfect faculties given to him gradually, and he will gradually learn how to use them, and he will gradually learn his environment, and all about the plants, animals and minerals, and all this wonderful world contains. What a wonderful time that will be, when all this knowledge comes to mankind! And then he will require gradually to take possession of all these things, all under Jesus Adam, for the great rest year will end when Satan is loosed, and which will be followed by the grand jubilee of jubilees, the time of unloosed rejoicing.

Chart No. 7

This is the chart which shows the Times of the Gentiles. This is what I call the "dominion" or "kingdom" chart. We would understand, then, when the 7,000 years are complete man will be restored to
perfection, but dominion will not yet be his; it will require a period after that before the dominion is his. How long that period will be is impossible to say, but there is some good reason for thinking it may be a period of 40 years, making altogether, then, from the fall a period of 7,040 years until the times when

the domination will be completely restored to man, under the sovereignty of God. Here on the chart we have this period of 7,040 years. Before that comes the two years during which Adam had the dominion under the sovereignty of God, then the fall. Then comes the 1,000 years of the first Adam’s day, the time of the fall and loss of the dominion; then comes the “seven times” period of 2,520 years, during the latter part of which the typical people and the typical kingdom, had favor with God, as the typical children of God, and at the end of which time, in the year 625 B.C., they lost that dominion; then follows the “seven times” more, the Times of the Gentiles, which will end in October, 1814, when Christ, the second Adam, will take His great power to reign, and He will reign for this thousand years, to 2914 A.D., when the dominion will be complete. With regard to the dominion He likewise divided the 7,040 years exactly in the middle, and this time, exactly in the middle, He made the typical people lose the dominion. The other features of this chart we will come to by and by.

Now, we shall take up the next chart. This chart, as you perhaps saw at a glance, refers to the parallel dispensations, the Jewish age and the Gospel age. You all know that God set apart this typical people, the nation of Israel, and He said to them, “You only have I known of all the families of the earth.” And when Christ came He would not allow His disciples to go into the Gentiles, or Samaritans; they were to go only to Israel. Now, this special favor of God began at the death of Jacob, and ended at the death of Christ.

Chart No. 7

Now, we start from the death of Jacob, when the Jewish age began; it could not begin before because the Patriarchal age did not cease until then. So we start from the death of Jacob, the founder of the Jewish age, and measure to the death of Christ, and find the period to be 1,845 years. Therefore, we have simply to add 1,845 to this year 33, and we get the year 1878 as the end of the Gospel age.

Some are apt to say, “Well, surely the Gospel age is not finished yet; 1878 is a long way past.” No, dear friends, it is not finished yet, because there is something more. You remember that in this year 33 A.D., about five days before His death, Jesus said, “Behold, your house is left unto you desolate.” There the system, the nation of Israel, was cast off, but we know further that the nation was not dead right there and then; the fall began at that time, but the fall was not complete until the year 70 A.D., when Jerusalem was destroyed and the Israelites were scattered over all the earth, and since then they have been a nation no more. There was the end of the 1,845 years, and then the fall occupying 37 years. The harvest ended in October, 69, and the next year, 70, the nation was destroyed. And so we expect then, seeing that this was a typical people, that from the death of Jesus there was a period of 1,845 years, at the end of which Christendom was cast off; and since that time, the spring of 1878, there has been a gradual fall of Christendom, the end of the harvest being October, 1914, and the next year, 1915, seeing the destruction of this “present evil world.” And all the signs of the times point to that, as you are all aware.

Three and one-half years before the end of the Jewish age Christ came, in this year, October 29. You remember Jesus at His birth was not the Christ. Jesus did not become the Christ until He was baptized, be-
cause the word Christ is the same as the word Messiah, and simply means "anointed." So it was only when Jesus was immersed in the waters of Jordan, symbolizing His consecration to the will of God unto death, and after He was raised up out of the water in symbolism of His rising in newness of life, receiving the holy spirit, that He became the Christ, and that was in October, A. D. 29, all together a period of 40 years from October, 29 to October, 69, the Jewish harvest. Similarly when we came to this time, 3 1/2 years before the spring of 1878, our Lord came the second time, and from there is a period of 40 years, ending in October, 1914, the end of the harvest of the Gospel age. Now, we have a great many prophecies pointing to October, 1874, and we have a few of them shown here, and we have also some others pointing to 1914; and so this wonderful chart simply corroborates what the other prophecies state.

What I want particularly to draw your attention to now is this period at the end of each of these "days." You will remember how Daniel was promised that his people would get 70 weeks of favor from the time the commission was given to build the walls of Jerusalem, and in the beginning of the seventeenth week Messiah was to come, and in the midst of that week he was to be cut off, and at the end of that seventeenth week the favor would be ended. This part of the chart pictures the 69 weeks up to the coming of Jesus as Christ in 29 A. D., and this part pictures the 70th week of years—a period of 70 years. He came in 29, and He was cut off in 33, and then in October, 36 the end of the 70 weeks had come, which was the end of the exclusive or special favor for Israel. What favor? The favor of the high calling. What a wonderful favor that was! Just think what that favor means! It means that those who are invited to be partakers of this high and heavenly calling are to be joint-heirs with our Lord Jesus Christ. As our Brother Brenneisen said in opening this convention, it would be a very great favor to be invited to become president of this nation; most men would in this respect understand the matter. You remember how Peter, when he was on the house-top he saw a vision, and how God told him he was immersed in the waters of Jordan, and how in the midst of the Gospel age the process of being "anointed" was to be cut off, and at the end of that seventieth week the exclusive favor was to be ended. This part pictures what happened in 29 A. D., and this part pictures what happened in 33 A. D., Christ died and was resurrected; so we understand in the spring of 1878 the members of the body of Christ who died during the course of the Gospel age were also resurrected, and from that time henceforth those who die in the Lord are changed in a moment, "in a twinkling of an eye." The favor of the high calling was only then for a period of four years, but for all eternity it was to be permanent forever with our dear Lord. That began in the spring of 1878. There is no doubt it was just about that time that the no-ransom theories began to be more prevalent, and this period of 70 years was the period when the shaking up of unbelief of the nation, it was cast off as a system in its entirety.

They have, dear friends. Having thought on that subject, they can get it out of their minds that the favors of God were to be forever only to the Jews. The object was to be the recognition and blessing of the Gentiles as well. They have, dear friends. Having thought on that subject, they can get it out of their minds that the favors of God were to be forever only to the Jews.
then get the corresponding dates at this time, and find out whether the events correspond or not;—and they do. We find a whole series of events occurring at the beginning of these 70 weeks, and also a whole series of events occurring at the corresponding dates exactly in the Gospel age; the former typifying the latter. There is something wonderful there. It shows how God is directing all these things, keeping back and allowing things to take place at certain times in order to suit His purpose, because all of these important things are happening in God's due time; and the more we understand the plan of God in regard to time features, the more that fact will be forced home to us. More and more our hearts will go out to God because of His love, and His power, and His justice, and His wisdom.

Before detailing the various points here I should like to mention how we find corresponding dates. It is a very simple matter. You notice for example that each of these periods is 1,845 years. It follows, therefore, that any date in the Jewish age will have its corresponding date in the Gospel age at a distance of exactly 1,845 years. There is the beginning of the Jewish age, 1,845 years afterwards brings us exactly to the Gospel age. Take ten years after the beginning of the Jewish age, and 1,845 years forward will give us ten years in the Gospel age. So with any date. So with this date, 536 B.C. 1,845 years afterwards brings us to this year, 1309 A.D. So it is a very easy matter to get corresponding dates. A good many friends come to me and say, "This is wonderful, here we have corresponding dates." I do not see anything wonderful in that, for it is a very easy matter to get corresponding dates; the point is, do the events which occur on those dates also correspond? If so, then we have chronological parallels.

Now, let us study the events of this time. Here at the beginning of these 70 weeks we find a period of reformation in the house of fleshly Israel; and the corresponding time here we find again a period of reformation in the house of spiritual Israel, and the various dates correspond exactly, date for date. At this date, 536 B.C. Cyrus overthrew Babylon and allowed the captive Israelites to return to build the house of God at Jerusalem. They laid the foundation, and then Dr. Edgar resumed his discussion. The hall was crowded at the time and the students were so occupied with the address and the thoughts which the speaker was endeavoring to convey, that they would not let any outside influence enter into their minds."

"In the year 454 B.C. Nehemiah received his commission to come from Babylon with his band of followers to build the walls of Jerusalem; and there was one of the last acts in a great work of reformation which went on in fleshly Israel, and formed, therefore, a proper time for the beginning of the 70 weeks of favor.

New, dear friends, let us consider these dates, one by one, with their corresponding events, and compare them with this time. First, let us consider what happened, and what was the condition of affairs before 536 B.C.; and let us compare the time corresponding to that. That was the time during which the fleshly Israelites were in Babylon. Seventy years before that Jerusalem had been destroyed, and the fleshly Israelites had been marched away to Babylon, there to remain in captivity for seventy years. Now, that was the typical time; and we are told that in the typical time that the Gentiles, the beginning of this period of "seven times" shown in this chart, the time during which Babylon had her universal empire for seventy years; and we are to understand that period of 70 years was a typical period. 70 is a symbolic number. It is made up of two numbers, 7 and 10, which respectively typify seven representing the perfection of time, and 10 representing numerical completeness. When we count up figures we go to the number 10, and then after that we must begin at the beginning, at one, again, using the multiples of ten. This figure represents numerical completeness, especially with regard to government, and the kings of the Gentiles. We know that for various reasons besides what I have given you. For instance, God said to Nebuchadnezzar, "Seven times have I delivered thee from the hand of the enemy, but now I will send thee into their land." So the prophet Daniel, looking back, says, "In the time of the Gentiles, the time of the Gentile governments, the kings of the Gentiles. We know that for various reasons besides what I have given you. For instance, God said to Nebuchadnezzar, "Seven times have I delivered thee from the hand of the enemy, but now I will send thee into their land." So the prophet Daniel, looking back, says, "In the time of the Gentiles, the time of the Gentile governments, the kings of the Gentiles. We know that for various reasons besides what I have given you. For instance, God said to Nebuchadnezzar, "Seven times have I delivered thee from the hand of the enemy, but now I will send thee into their land." So the prophet Daniel, looking back, says, "In the time of the Gentiles, the time of the Gentile governments, the kings of the Gentiles. We know that for various reasons besides what I have given you. For instance, God said to Nebuchadnezzar, "Seven times have I delivered thee from the hand of the enemy, but now I will send thee into their land." So the prophet Daniel, looking back, says, "In the time of the Gentiles, the time of the Gentile governments, the kings of the Gentiles.

At this point in the discourse, the electric lights went out; the newspapers made the following comment:

"During the service for about ten minutes the lights in the hall went out suddenly and the entire hall was left in utter darkness. Some one in the gallery had begun to sing a hymn, and then after that we must begin at the beginning, at one, again, using the multiples of ten. This figure represents numerical completeness, especially with regard to government, and the kings of the Gentiles. We know that for various reasons besides what I have given you. For instance, God said to Nebuchadnezzar, "Seven times have I delivered thee from the hand of the enemy, but now I will send thee into their land." So the prophet Daniel, looking back, says, "In the time of the Gentiles, the time of the Gentile governments, the kings of the Gentiles. We know that for various reasons besides what I have given you. For instance, God said to Nebuchadnezzar, "Seven times have I delivered thee from the hand of the enemy, but now I will send thee into their land." So the prophet Daniel, looking back, says, "In the time of the Gentiles, the time of the Gentile governments, the kings of the Gentiles. We know that for various reasons besides what I have given you. For instance, God said to Nebuchadnezzar, "Seven times have I delivered thee from the hand of the enemy, but now I will send thee into their land." So the prophet Daniel, looking back, says, "In the time of the Gentiles, the time of the Gentile governments, the kings of the Gentiles.

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New, dear friends, let us consider these dates, one by one, with their corresponding events, and compare them with this time. First, let us consider what happened, and what was the condition of affairs before 536 B.C.; and let us compare the time corresponding to that. That was the time during which the fleshly Israelites were in Babylon. Seventy years before that Jerusalem had been destroyed, and the fleshly Israelites had been marched away to Babylon, there to remain in captivity for seventy years. Now, that was the typical time; and we are told that in the typical time that the Gentiles, the beginning of this period of "seven times" shown in this chart, the time during which Babylon had her universal empire for seventy years; and we are to understand that period of 70 years was a typical period. 70 is a symbolic number. It is made up of two numbers, 7 and 10, which respectively typify seven representing the perfection of time, and 10 representing numerical completeness. When we count up figures we go to the number 10, and then after that we must begin at the beginning, at one, again, using the multiples of ten. This figure represents numerical completeness, especially with regard to government, and the kings of the Gentiles. We know that for various reasons besides what I have given you. For instance, God said to Nebuchadnezzar, "Seven times have I delivered thee from the hand of the enemy, but now I will send thee into their land." So the prophet Daniel, looking back, says, "In the time of the Gentiles, the time of the Gentile governments, the kings of the Gentiles.
"Come out of her my people." There is no force employed. It is a free invitation, and we must accept it.

When Cyrus freed the captive Israelites they went to Jerusalem and built there the Temple, and the walls of the city; and so in this same way we understand that the Israelites who were captive in Babylon all of this time will be set free to build the great house of God. This great Temple, the heavenly Jerusalem. And then we know that this Cyrus, way back here in 536 B.C., by this act of overthrowing Babylon became the emperor over that whole world, the universal empire; just as our Lord will also become the great King, the King of Kings and Lord of Lords, in October, 1833.

Then again we understand this first Cyrus had a dual kingdom. His kingdom was called the Medo-Persian Kingdom, because it was composed of two parts which were not divided, but were conjoined, as signified by the fact that the bear, which symbolized this, had the face of a dragon, the face of a bear, and the face of a leopard. In the other vision the one horn of the ram was higher than the other horn. So we understand that signified that the Persian kingdom was greater than the other kingdom, the kingdom of the Medes, the Persian kingdom being the one to which Cyrus belonged.

This beautifully prefigures the Millennial kingdom of our Lord. That kingdom will be a dual kingdom—a kingdom with two phases, the spiritual and the earthly; but the spiritual phase, to which our Lord belongs, is a much higher than the earthly phase as the heavens are higher than the earth.

And then, lastly, dear friends, there is this point: We are told that the laws of the Persians and Syrians were unchangeable. Does not this apply in a wonderful way to this greater kingdom, the Millennial kingdom, the laws of which will be unchangeable?

Now, I understand that that is the complete fulfillment of what happened in 536 B.C., by this overthrow of Babylon. Nevertheless, what we are considering tonight is a partial fulfillment. There was a partial fulfillment in the year 1309 A.D. Some might say, How can there be two fulfillments? My answer to that is this: That a double fulfillment is frequent in the scriptures. I can give you one important example. Elijah was a type of the church in the flesh in this Gospel period, and there was another type on a smaller scale, a partial fulfillment, in John the Baptist. Just so here: The great fulfillment of what happened in 536 B.C. is what will happen in October, 1914, although a partial fulfillment occurred in the year 1309 A.D. Babylon began its power in 539 A.D. That was the time when the "abomination of desolation" was set up; and there began the 1,260 years of the "days of Daniel," the time of the power of the papacy, the end of which was the beginning of the "time of the end." In passing I should like to draw your attention to the fact that there is a parallel here in the first period of the Medo-Persian kingdom with the year 539 A.D. In the year 1881 B.C. Isaac and Rebecca were married. Isaac was a type of Christ, and Rebecca was a type of the church. The marriage of Isaac and Rebecca typified the marriage of Christ and His bride. But we know that in this year, 539, there was an anti-typical counterfeit of that. That was the time when the pope became the head of the church, of the apostate church; and there began the period of 1,260 years.

These periods correspond. What happened in this year 731 corresponds with what happened here in 1789, namely, the French revolution, which was the real foundation of the modern French Empire. In 1793 two great events happened: One was the siege of Jerusalem by Senaccherib. In that year we know that the king of Syria besieged Jerusalem with a huge army, and we know what resulted. We know that in one night 185,000 Syrians lay dead in the field. There was a miraculous recovery from this time of trouble which, according to the chronicles of that time when Israel was overthrown was 125 years after-wards, 606 B.C.

Hesekiah after this Syrian defeat, which was not by himself but by the power of God directly, took some of the glory to himself, and as a consequence he was laid on a bed of sickness, but that sickness was not unto death; he repented, and thereupon miraculously recovered. Now, both of these events indirectly correspond with what happened here in the year 1789, namely, the French revolution. There was a partial recovery of the French nation immediately thereafter, and then 125 years afterwards we expect the downfall of Christendom.

I should like to draw your attention to this: That the events of this year, 731, are detailed in four chapters of the book of Isaiah: the 36th to the 39th, inclusive, and these four chapters are enclosed between the 35th and 39th, inclusive, in the great Millennial chapter. It is a great Millennial chapter, as you all know—the chapter which tells us the desert shall blossom as a rose, and that the ransomed of the Lord shall return, etc. The 40th chapter is the chapter which begins thus: "Comfort ye, comfort ye my people, saith your God. Speak comfortably to Jerusalem, a:nd cry unto her, that her warfare is accomplished, that her iniquity is pardoned." So the year 731 corresponds with what happened here in 1789, namely, the French revolution, which was the real foundation of the modern French Empire. This beautifully prefigures the Millennial kingdom, the kingdom of the Medes, the Persian kingdom was greater than the other kingdom, the Persian kingdom being the one to which Cyrus belonged.

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and began to break the power of the papacy. The pope, being an old man, died as a consequence of the indignities and injuries received. Then another man was appointed pope, and he died in the course of a year. Then a man who had sold himself to the king of France was appointed pope. Now, this man could hardly have been the king's tool, for he would have risen up in anger against him, and so he had to seek his seat of empire somewhere else. He finally, in this year 1309, chose Avignon as his seat, and there began what is called the Babylonian captivity of the popes, which lasted about 70 years. During all of this time the popes were seated in Avignon, and they were under the power of the king of France. During that time Britain, Germany, Switzerland, and other kingdoms, refused any longer to have the pope as their umpire and arbiter as before, because they recognized that if they appointed the pope as arbiter his decisions would simply be decisions of the king of France. So there we see the power of the papacy broken, and Babylon, to a certain extent, overthrown.

A partial fulfillment of what occurred in the year 536 B.C. There was the opportunity for the captive Israelites in Babylon to become free, and to lay the foundation of the temple of the Lord—meaning by that the reformed church, the church that was also laid; the enemies came and stopped the work, and it was not until this time, 521 to 517, that the material Temple was built in the Jewish age; and so we find the corresponding years, 1324 to 1328, when the spiritual temple was built by Marciglio.

Now, there comes a little explanation. We must understand that the year 536 is the end of the chronology as given in the Bible; the chronology is given us year by year right up until 536, and there stops; after that we are referred to the books of secular history. Now that is a wonderful arrangement on God's part, because secular history is not reliable before 536 B.C. It was only the foundation of the House of the Lord that was laid; the enemies came and stopped the work, and it was not until this time, 521 to 517, that the material Temple was built in the Jewish age; and so we find the corresponding years, 1324 to 1328, when the spiritual temple was built by Marciglio.

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The work of the reformation grew. Just as 13 years afterwards Nehemiah received his commission to build the walls of Jerusalem, to buttress that great system of Jerusalem, fleshly Israel, so 133 years after the death of Wycliffe his great counsellor, John Wycliffe, received his commission to remove all these abominations was the doctrine of the papacy, were full of abominations, and the worst of all these abominations was the doctrine of transubstantiation. This abominable doctrine took away the sacrifice of our Lord Jesus Christ. When Wycliffe saw that in 1378 he began to teach the world what the sacrifice of Christ meant, he brought the golden vessel back from Babylon to this temple of the reformed church, containing the pure Bible truth with regard to the ransom sacrifice of our Lord Jesus Christ, that our Lord Jesus Christ had died once and for all; and not for the sins of men, but for the sins of the whole world; and not for the sins of one age, but for the sins of all ages.

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when He says, "Lift up your heads and rejoice, knowing that your deliverance draweth nigh."

Dear friends, although we see the kingdoms shaking, although we know that soon these kingdoms will be cast into the midst of the "sea," nevertheless there is a river, the great river of the water of life that is to flow through the Millennial age, that great river of the knowledge of the glory of the Lord. "There is a river, the streams whereof shall make glad the city of God." These streams of truth that are coming now make up that great river, the streams whereof make glad the city of God. Yes, dear friends, we who form this city of God are glad because of the truth that is coming to us now,—this truth that the kingdom of our Lord and His Christ is soon to be established, and that if we be overcomers, if we be faithful unto death, we shall share with Him in that kingdom.

Wednesday, August 15, 1906
5 to 6:30 a.m.—Sunrise Rally, Praise and Testimony Service.
10:15 to 10:45 a.m.—Praise Service.
10:45 to 12 a.m.—Discourse by Brother A. E. Burgess.

The subject of Brother Burgess' discourse was "Faith." Brother Burgess said in part:

I trust, dear friends, that the Lord's rich blessing will be on our assembly here this morning, and that our hearts may be refreshed, strengthened and encouraged as we consider the things which pertain to our heavenly inheritance, and so let us in words of the poet say:

"Far from my thoughts, vain world, be gone!
Let my religious hours alone;
Fain would mine eyes my Savior see;
I wait to visit, Lord, with thee."

I call your attention to our text found in Heb. 11:6, "But without faith, it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Our text, together with many other Scriptures, present very forcibly to our minds the important place in God's plan which faith occupies in connection with our relationship to Him. Faith is represented as indispensable at the very beginning of our Christian experience, and without this operation of the mind in connection with those things presented to it, we could not approach unto God acceptably, could not be recognized by Him as in any degree being entitled to those blessings and privileges and favors which He has assured us in His Word. He has reserved for all those who love Him. It is, therefore, important that we consider this word "faith," the manner of its attainment, and the result which comes to ourselves in its exercise. It has been claimed by many that in some mysterious way our heavenly Father, electing certain ones to be saved, pours or: infuses into them some spiritual essence called faith, by which they are enabled to lay hold on the promises and believe on our Lord Jesus Christ, and thus become heirs of salvation. The Apostle presents this matter to our minds in a very different light from that. He declares that faith comes by hearing and hearing by the Word of God; implying that God has arranged some particular way, or method, whereby any one can approach unto Him. And in his discourse he confirms these words, and explains the matter, when He says, "I am the way, the truth and the life: no man cometh unto the Father but by me."

We can see, then, how necessary it is this operation of the mind in connection with those things which our heavenly Father has presented to us to inspire our belief and faith in these things. He has left us the record of His plan in the gift of His Son, His love, and mercy, and He requires us to exercise our belief in this direction. Now the Apostle shows the result of this exercise of faith on our part by saying, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Those who make the claim that faith is in some manner infused into us by our heavenly Father, whereby we are enabled to lay hold on these things, take these two texts, for instance, as the basis for that claim: "By grace are ye saved through faith, and that not of yourselves: it is the gift of God." And, "According as God hath dealt to every man the measure of faith." But as we have seen, faith comes to us in a very different manner. The Apostle again expresses the manner in which it comes to us, the way in which we are called into this great salvation, when he says to the Thessalonian church, "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and believing of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

Now those who have come up to this point in the exercise of faith,—the first element of faith, you might say, because faith is composed of two elements, first, belief, which is the foundation principle, or we might say faith in the abstract, belief being a mental assent to, or acceptance of, anything as fact or truth, simply upon the ground of testimony or authority, are required to accept the testimony or authority of the Word of God and exercise belief; and this brings us to that point where the Apostle says: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." This is the natural result of the exercise of faith, or belief, on our part. We are then prepared for a further exercise of faith, namely, the second principle of which faith is composed, which would be trust. Trust, we would define, as confident reliance or perfect resting of the mind on the sincerity of the friendship, or any other sound principle of, another,—upon His promises as involving Him. And so those who come up to this position and relationship with our heavenly Father, whereby they are accepted of Him through our Lord Jesus Christ, are then informed that there is another step they must take; that they must witness to their faith in some way; and so we call your attention to the word of the Apostle, when he says, "Be ye doers of the Word and not hearers only."

After we have come into the condition of having attained full assurance of faith and reliance on our heavenly Father's promises, then the prayer of our hearts should be, "Lord, increase our faith." Now how does our heavenly Father answer this prayer? How does He increase this faith of ours? Does He pour this faith into us as we would pour water into a vessel? We would answer, no. How, then, does He increase our faith? We might say, in three ways. First, by instructing us concerning His will in its relation to ourselves. Second, by the operation of His providences manifested in the various experiences we have in our Christian lives day by day, which, co-operating with the promises of the Word, bring us to an experimental knowledge of what is that good and acceptable will of God. Third, by means of trial and test our faith is increased. "Beloved, think it not strange concerning the fiery trial,
which is to try you, as though some strange thing happened unto you.” These fiery trials come to us in three ways, or from three directions. First, tribulation; second, persecution, and third, temptation.

Faith is not only indispensable as an introduction into the privileges according to the child of God, but is also indispensable all the way along to the end of our Christian race course. As the Apostle says, we walk by faith and not by sight; we go from faith to faith; after having entered into the race-course we go to the full assurance of faith, to the growth of faith, to the unity of faith, and last of all to the end of our faith, even the salvation of our souls. And as the Apostle goes on to say, “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.”

So, then, dear friends, in view of these things, let our hearts be filled with love; let us more and more exercise the faith which we are assured overcometh the world; let us realize also that in proportion as we prepare our hearts to exercise faith, and to receive the blessing of God, if we have little faith we will have just a little of joy, peace and happiness; if we have great faith we will have a correspondingly great amount of peace, joy and happiness, in believing. Then let the language of our hearts be as the poet has expressed it:

“A faith that keeps the narrow way,
Till life’s last hour is fled,
And with a pure and steady ray
Illumes a dying bed.

Lord, lead me to a faith like this,
Through trial though it be;
For, O! the rest of faith is bliss,
The bliss of rest in thee.”

Wednesday Evening, August 15
Discourse by Brother Hayden Samson

THE subject of Brother Samson’s discourse was “Thy Kingdom Come.” He took for his text part of the 10th verse of the 6th chapter of Matthew, “Thy kingdom come, thy will be done in earth as it is in heaven.”

Unfortunately we were prevented from transcribing notes on this discourse and much to our regret nothing can be reported on it, although it was a discourse listened to with great interest.

Thursday, August 16

9:30 to 10 a. m.—Praise Service.
10 to 11:30 a. m.—Discourse by Brother C. T. Russell. Subject, “Baptism and Its Import.”
3 p. m.—Immersion service.
7 p. m.—Praise Service.

WHEN the local representatives went to secure the use of the First Baptist Church for the Immersion service, the Pastor asked them how many they expected to immerse, and when the reply came that we expected 50, he said that we could not have it, as 25 was the largest number that could be immersed in the time allotted. He was assured that if we did not have time for more than 25 that those were all we would immerse. It turned out, however, that in the time he thought we could immerse only 25, we immersed 118. As this discourse was practically the same as appears in Vol VI, Chapter X, it is thought best not to repeat it here.

7:30 p. m.—Discourse by Brother J. D. Wright.
But what is that good and acceptable and perfect will of God with respect to the church at the present time? First of all, the will of God in Christ Jesus concerning us, the church, is, that we might escape the corruption that is in the world through lust. It is the will of God that we should be justified freely from all things that are bad, through the forbearance of God. And, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also, we have access, by faith, into this grace wherein we stand and rejoice in the hope of the glory of God. The Apostle says that it is the will of God in Christ Jesus concerning you that you be sanctified, "This is the will of God, even your sanctification." That is your consecration, even that ye might present your bodies living sacrifices, holy, acceptable to God, which is your reasonable service.

Friday, August 17
9 to 10:30 a.m.—General Rally, Praise and Testimony.
10:45 to 12 a.m.—Discourse by Brother John Edgar, Subject, "The Great Pyramid."

DEAR Friends: I have great pleasure in coming before you and speaking a little more concerning God's purposes with regard to the time features of His plan. I want to remind you of our motto for this year, "In Due Time," and to show you how God has been working everything on time. It is six years since I first read the chapter on the Pyramid in the third volume of Millennial Dawn. At that time I was somewhat prejudiced against it; partly because the Pyramid is not the Bible, and partly because it seemed to me too fanciful to be working. These figures are in British inches. The Pyramid was built fully four thousand years ago, and at that time there was no British nation and no British inch; therefore, we should seek for the standard measurement of that time. Prof. Fawzi Smith, when investigating this subject, found beyond a doubt that 1,900 British inches are exactly equal to 999 Pyramid inches. Accordingly, if we want to find the number of Pyramid inches we shall require to subtract one from each thousand of these figures, and of course the same proportion for lower or higher numbers. It was my brother, Morton Edgar, who drew this and all the other charts. I am glad to say that he shares with me the joy of being in the present truth. He was associated with me in the study of the Pyramid and many of the time features of which I shall speak were discovered by him.

Now, dear friends, for a proper understanding of this matter we shall require to know the symbolism of the different passages. It was a young Scot, Robt. Menzie, who first pointed out that the key to the knowledge of the symbolism of the internal passages is the "Well" which represents the grave, Hades, that state of death from which there will be an awakening. He pointed out the fact that if you take the top of the first ascending Passage as representing the mouth of the well, and at the top of the well, there is an appearance of an explosion, seeming to say that God, after Christ died and was buried, burst the bonds of death and raised His beloved Son from the hades condition, the death state.

In the Epistle of Timothy we read that Jesus by his death and resurrection abolished death and brought life and immortality to light through the gospel. Life on the plane of human perfection, as it will be at the end of the millennial age, is indicated in this Pyramid by the "Queen's Chamber." Immortality is indicated on a higher level by the "King's Chamber," into which we can get entrance only by means of the Grand Gallery and Ante-Chamber. The Grand Gallery represents the high of heavenly calling, and the Ante-Chamber represents the school of Christ, the school of consecration unto death. The Ante-Chamber thus represents the "Holy" of the tabernacle, and the King's Chamber the "Holy of Holies." When we once understand this, dear friends, then the whole symbolism is clear.

We can now see that the Descending Passage represents the course of this "present evil world" down to destruction, which is represented by the "Pit," or subterranean chamber. This "Pit," or subterranean chamber represents "Gehenna." Just as the "well" represents "hades," we are not to understand, however, that it is the people who are going down into gehenna,
These institutions, thank God, will never be awakened again.

The Descending Passage, then, represents the plane of "condemnation and death," and you can see that from this plane to the upper planes of life and immortality, there are two ways shown in the Pyramid of life and immortality, there are two ways shown in the Pyramid, viz.: the First Ascending Passage, and the "Well." Now, if you will look at this chart, you will see that of the two ways the First Ascending Passage, which represents the Law Covenant, appears to be much easier than the other. That is just how the Israelites looked at it. When the Law was presented to them they shouted joyfully "All these things will we do." They thought the Law Covenant was an easy way to life. They did not recognize their own weaknesses. They did not recognize that it was impossible for them to keep the perfect law of God. But we know that the perfect law of God effectually blocked the way. Thus that which was ordained to life was found to be unto death, because it was impossible for fallen flesh to obey that law. What blocked the way? It was the divine law. Now look at this First Ascending Passage and you will see a granite plug blocking the way and making it absolutely impassable. This granite plug, therefore, represents the divine law, the law of God.
This way being blocked, we find that there is only one open passage to the upper passages of life and immortality, namely, the "well," and this also was blocked until it was opened by the death and resurrection of Christ. Besides, it is a very narrow way; it is only 28 inches in diameter at its widest part, and it is 231 inches long. At the first a little over 12 feet, then as we proceed laboriously down this passage, and very soon our backs are aching. Does not this aptly represent our present condition? Darkness covers the earth and gross darkness the people; they know not at what they stumble. When we realize this, dear friends, our hearts are aching. Does not this aptly represent the course of this present evil world, groaning under the yoke of sin anddeath, and going down towards destruction? Darkness covers the earth and gross darkness the people; they know not at what they stumble. When we realize this, dear friends, our hearts are aching. Does not this aptly represent the course of this present evil world, groaning under the yoke of sin and death, and going down towards destruction? Darkness covers the earth and gross darkness the people; they know not at what they stumble. When we realize this, dear friends, our hearts are aching.

The Descending Passage

Just imagine that this is an excursion party and that we are all now in Egypt at the foot of the great pyramid, and that I am leading you up through these passages. If your imagination can carry you in this way, then you will be able to better realize the points to be made. We climb up to the entrance, and we go in single file down this passage; it is a very small passage, it is scarcely four feet from the floor to the roof, but the length of it is 124 yards. At the first a little light streams in at the entrance just as it was at the passing of the ancient worthies, and this would proceed the gloom deepens until it becomes pitch dark. We are obliged to stoop very low as we proceed laboriously down this passage, and very soon our heads and backs are aching. Does not this aptly represent the course of this present evil world, groaning under the yoke of sin and death, and going down towards destruction? Darkness covers the earth and gross darkness the people; they know not at what they stumble. When we realize this, dear friends, our hearts go out in sympathy to the groaning creation. We look at the hopelessness of their efforts to rule themselves and to bring about eternal blessings and life, and so we ask ourselves the question, when will be the end of these things?

I want to emphasize very strongly that we must not go to the pyramid for first hand instruction in matters in regard to the plan of salvation. We must go to the Bible for that first hand instruction, and then having found out what the Bible teaches, we look to the prophecy to see whether or not it will confirm the Bible. Now when we study the time prophecies and chronological parallels we know that this "present evil world" will be destroyed by the fall of 1915; that October, 1914, will be the end of the lease of power to the Gentiles and that the following year, 1915, will see the destruction of all the present evil Institutions. The question, then, we are to ask ourselves is, Does the lower end of the Descending Passage at the edge of this Pit represent the fall of the year 1915? It does,
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dear friends. How do we find this out? We find it out very simply in this way: All we require to do is to find out the date of any point along the length of this passage; the point for instance, where the floor of the Descending Passage is intersected by the floor of the First Ascending Passage projected downwards. Once we get the date that some one of the distances is intended, we do is to find the measurement of the passage from the same point down to the edge of the pit, and thus we shall find the date represented by the edge of the pit. To find out the date in the upper portion of the Descending Passage we shall require to keep in mind that the edge of the pit does indicate October of the year 1915. Thus we see the importance of keeping in mind the edge of the pit does indicate October of the year 1915. Thus we see the importance of keeping in mind the edge of the pit. Subtracting this date is April, 1545; that is to say, 1,544 years before the date represented by this point on the floor of the Descending Passage above this point as 987 British inches. He could not measure the part below because that is not in the roof of the Descending Passage but in the side. If we measure back from the edge of the pit, which we have seen represents the date October, 1915, we shall find that the upper edge of this lower portion of the passage is March, 1535, and the junction of the upper surface for this portion of the passage we shall find in 1535. Between these dates, 1526 and 1592 is comprised the period of the Reformation. We know that since shortly after the middle of the 16th century there has never been a country previously Roman Catholic that has become Protestant, or previously Protestant that has become Roman Catholic. Then again we know that although the head of the "beast" was fattened and covered by the work of Martin Luther, nevertheless it recovered from this wound; in other words we know that the popery, because of this place among the Protestants had become stronger in the meantime. The result, then, was that so far as Christendom in general was concerned, had stopped. By that time we find that the Protestants had divided into three great parties, or church state systems, the Lutherans, the Anglicans and Presbyterians. We know that since shortly before the end of the 16th century there has never been a country previously Roman Catholic that has become Protestant, or previously Protestant that has become Roman Catholic. Then again we know that although the head of the "beast" was fattened and covered by the work of Martin Luther, nevertheless it recovered from this wound; in other words we know that the popery, because of this place among the Protestants had become stronger in the meantime. 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of the Well and see what that represents. We have already pointed out that the well represents hades, the death state, and also the fact that the resurrection of Christ is represented by the appearance of an explosion at the top. In other words the Well represents the ransom sacrifice of our Lord Jesus Christ.

The First Ascending Passage

If we measure straight across its width of 28 inches you will find that the lower edge represents the year 1324; but if you measure down along the incline the date represented at the lower edge will be found to be 1328. In other words, the lower edge of this Well, as the bottom represents the years of the work of Marciglio, 1324 to 1328. A.D. Marciglio was the first of the reformers, the one who built the spiritual temple of the Reformation. Some people call Marciglio the Morning Star of the Reformation, but that title is generally applied to Wycliffe, because although Marciglio's work was a great work, nevertheless it was Wycliffe who first showed that transubstantiation was wrong, and pointed men to the true ransom-sacrifice of our Lord Jesus Christ. Marciglio prepared the way for Wycliffe the true morning star of the Reformation. Marciglio's date is represented here at the lower end of the well, and Wycliffe's date, 1378, A.D., is represented at the North edge of the upper end of the well. It was in 1378 that Wycliffe came out as a reformer and pointed men to the true ransom-sacrifice and so prepared the world for Martin Luther with his great doctrine of justification by faith.

The ultimate result of the ransom is to bring about the blessing of all the families of the earth, to bring about the restitution of all things, the condition symbolized in the Pyramid by the Queen's Chamber. This condition of human perfection will come to pass by the year 2874, A.D. If you measure in Pyramid inches from the North edge of the upper end of the Well along the dotted line, you will find that the year 2874, A.D., we shall find that the entrance of the Queen's Chamber represents the date 2874 A.D., when men will be ushered into the post-millennial condition. Thus we find Marciglio indicated at the bottom of the well organizing the work of the Reformation, and preparing the way for Wycliffe, who showed men the true ransom-sacrifice of our Lord, Jesus Christ, and so prepared the world for the times of restitution.
and then measure from the bottom of it thus extended, you will find that if the lower edge be taken as representing the exodus from Egypt, April, 1615, B. C., the upper edge represents the date of the death of Christ, April, A. D. 33.

Those of you who remember what is stated in the appendix of the third volume of Dawn will see that I have differed a little from Bro. Russell in this respect; but I do not feel so much at ease as he does in this matter of the special favor. The special favor of the high calling, the special favor did not end until 363 years after the exodus, and we shall discuss that later if we have time.

I am now going to give you a measurement of the Pyramid which we have already given you. This measurement does not require the pull­ing of the plug in the descending passage, and so we have not discovered this point in his investigations, because if he had I doubt whether he would have thought of this beautiful plan of extending the plug, and so we would have missed this other beautiful measurement that we have already given you. This measurement I am now going to give you does not require the pull­ing down of the plug, but measure from the neck of the descending passage at the point where it is intersected by the floor of the first ascending passage project­ing out, and this is represented by the shaded portion in the chart so that the top is at your right.) Now as you go up the first ascending passage into the Grand Gallery, you see the mouth of the well on your right side. Then the lower right hand drawing of the chart also represents it, showing the Grand Gallery as you go upwards, and the second side walls of the Grand Gallery; so you are looking up at the chart. Whatever you get into the Grand Gallery you see the opening on your right side. But if you go to that opening and jump down you do not fall straight down the “Well,” but simply jump down 27 inches. In order to get to the mouth of the Well, you are required to get down on your hands and knees down the 27 inches and then jump down 27 inches. In order to get to the mouth of the Well, you are required to get down on your hands and knees down the 27 inches and then jump down 27 inches. In order to get to the mouth of the Well, you are required to get down on your hands and knees down the 27 inches and then jump down 27 inches. In order to get to the mouth of the Well, you are required to get down on your hands and knees down the 27 inches and then jump down 27 inches. In order to get to the mouth of the Well, you are required to get down on your hands and knees down the 27 inches and then jump down 27 inches. In order to get to the mouth of the Well, you are required to get down on your hands and knees down the 27 inches and then jump down 27 inches. In order to get to the mouth of the Well, you are required to get down on your hands and knees down the 27 inches and then jump down 27 inches.
70 by death.

Now, dear friends, these two time-measurements, namely, from the Exodus to the death of Christ, when the house of Israel was cast off, and from the Exodus to the year A. D. 70, when the house of Israel was destroyed, represent unfaithful Fleshly Israel. It was unfaithful Israel that was cast off, and it was unfaithful Israel that died. The faithful Israelites were received by Christ as his joint heirs, the remnant, the elect. At the beginning it was the same class, unfaithful Israel, that was called out of Egypt. How do we know? Because that class of people who were called out of Egypt were so disobedient that they were made to wander in the wilderness for 40 years, and not allowed to enter the land. Of all those above 20 years of age who left Egypt, only two were allowed to enter to the land of promise, Joshua and Caleb. They were unfaithful Israel at the beginning and here, in the year A. D. 70, they were unfaithful still.

Length of First Ascending Passage............. 1545
From its upper end to a point opposite middle of Well ........................................... 37 1/4
Thence to opening in floor of Grand Gallery... 21
Depth of this opening ................................ 27
Width of opening .................................... 20
Length of horizontal passage to edge of mouth of Well ............................................. 36

British inches ................................. 1686 1/4
Deduct ............................................ 1 1/2
Pyramid inches ................................. 1684 1/2

Exodus in April 1615 B. C. ...................... 1614 1/2
Destruction of Jerusalem in October 70 A. D. 69 1/2

Now let us look with regard to this first ascending passage. Brother Russell, in a footnote, wonders why this point on the floor of the descending passage opposite the entrance of the first ascending passage represents the Exodus. Why does it not represent the death of Jacob at the beginning of the Jewish age? It does represent that, dear friends, as I hope to show you later on. I might ask another question: Does it not also represent the date of the Abrahamic Covenant, which was the root of all, and the time when the great promise was given? It certainly does represent that also. This promise was, "In thee and in thy seed shall all the families of the earth be blessed." And that seed was Christ. Christ came and died, was buried and resurrected, and then highly exalted for the purpose of carrying out this blessing, and the beginning of the blessing was at Pentecost when the disciples received the holy spirit. That was the year 33 A. D.

If we take into consideration the inclination of this passage, to measure from the Abrahamic Covenant to top would not give you such a long period as from the Abrahamic Covenant to the death of Christ, but the Pyramid shows it in this way: By taking the length and inclination of the passage into consideration, we shall find if we drop a vertical line from the top of the First Ascending Passage downward, and then measure from the point where the floor of the Ascending Passage intersects the floor of the Descending Passage horizontally to this vertical line, then up to the top of the well, we shall get the first six thousand years of time which is represented by the first six thousand years of time, or 2078, from the Abrahamic Covenant to the death of Christ in the year 33—the time when the seed was exalted in order to carry out the blessing of all the families of the earth.

The Horizontal Passage to the Queen's Chamber

You know how Brother Russell points out that this horizontal passage leads to the Queen's Chamber—the post-millennial condition of perfect life, and how it is divided into two parts, a long portion, six-sevenths of the whole and a short portion only one-seventh, and how he says that the first six-sevenths represents the first six thousand years and the last seventh the last thousand years. Now, taking that into consideration, let us study this passage a little, not with regard to the time features but the symbolism. The first then is
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The Grand Gallery

We see that the entrance to this Grand Gallery is by the well for the world in general, and by the first ascending passage for the Israelites. Those of the Israelites who accepted Christ's invitation passed from Moses into Christ; but in any case all would be required to recognize the well, the death of our Lord Jesus Christ, before they can go up the balance of this passage.

Now, on going up this passage, we find that, while it is very lofty, as we have said, it is also extremely narrow. In the entrance, the height is 12 ft., 8 in., and the room is only three and one-half feet—only room enough for two to walk abreast. "My Lord and I."  

Now, this way, dear friends, is very dark, but we have a lamp to our feet and as we go up this way we find that the lamp shines brighter and brighter in proportion to our faith, and we have our Lord to hold to, and we have the ramps to hold on to. So although it is steep, and slippery, if we do stumble we have our Lord, and we have the exceeding great and precious inheritance which shall not melt like snow in the heat of summer, which we can see the ramps and we can see our Lord and we can see the goal to which we are aiming. Now that is all in proportion to our faith, dear friends. Although the way is narrow, there is plenty of room at the top, if we have only enough faith; if we only accept the high calling as is illustrated by the length of the high calling, up till October 1881. It is only those who understood the Divine Plan of the Ages who are able to comprehend that in 1881 the general call ceased, and that since that time there has still been an opportunity to get the crowns of those who died in Christ; but this was an opportunity, but is no longer so. We see this passage here is a low passage that the Apostleship which had been lost by Judas Iscariot.  

Brother Russell shows also that the upper wall of the Grand Gallery inclines forward 7 inches at the top, so indicating the date Oct. 1874, and that there is an opening at this as is illustrated by the construction chambers over the King's chamber, as if to say that at this point a Spirit Being, Our Lord Jesus, entered. Half way down on this upper wall is the date 1878, when the dead in Christ rose to meet the Lord in the air and thenceforth to be with Him forever.

Now, dear friends, let us study this passage a little more particularly with regard to the invitation now. So far, we have considered the Grand Gallery as representing us as Christians, partakers of the high calling; consecrated to the Lord, walking along the narrow way to life; but now let us consider it with regard to the whole heavenly dispensation. Brother Russell points out that the length of this Grand Gallery represents the length of the high calling, consecrated to the Lord, walking along the narrow way to life; but now let us consider it with regard to the whole heavenly dispensation. The standpoint with regard to this horizontal passage is the way to life; but now let us consider it with regard to the whole heavenly dispensation. The standpoint here with regard to the descending passage is looking to the ultimate end of this present evil world, destruction. The standpoint with regard to the horizontal passage is looking to the ultimate end of this, namely, to the restitution blessings. And it is looking at the thing that mankind was slain from the foundation of the world, the well here representing the ransom being at the beginning of this passage. In other words, we find represented in this passage the fact that mankind was subjected to vanity or frailty by God, in hope. Here is mankind laboring under the yoke of sin and death, not knowing where they stumble; they are walking in darkness, and are not aware that a point six-sevenths of the length of the entire distance there is a drop of 21 inches. If any of you have ever gone through a dark place the way of the Lord was a step of 21 inches at the end, and you came to that step and fell over it, you can realize in some measure the condition of mankind when they will find all their earthly hopes and aspirations wrecked by the great time of trouble that is coming on this world. This is simply the measuring of the condition of mankind when they will find the burden has fallen from the earth and all its groaning is only three and one-half feet high, and it is pitch dark, and it is steep, and slippery, if we do stumble we have our Lord to hold to, and we have the exceeding great and precious inheritance which shall not melt like snow in the heat of summer, which we can see the ramps and we can see our Lord and we can see the goal to which we are aiming. Now that is all in proportion to our faith, dear friends. Although the way is narrow, there is plenty of room at the top, if we have only enough faith; if we only accept the high calling as is illustrated by the length of the high calling, up till October 1881. It is only those who understood the Divine Plan of the Ages who are able to comprehend that in 1881 the general call ceased, and that since that time there has still been an opportunity to get the crowns of those who died in Christ; but this was an opportunity, but is no longer so. We see this passage here is a low passage that the Apostleship which had been lost by Judas Iscariot.  

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We cannot be accepted unless we do that. But it is one thing to give up our own wills, and it is another thing to accept the will of God. You know, for instance, dear friends, that many persons give up their own wills and accept the will of the pope; then whatever the pope says, that they will do; the pope is their will, he is their will power, their mind; they accept everything that he says and do, and think he is infallible. But that is not the true consecration; that is not the purpose for which we are called. We are called to give up our own wills in order that we might bow down and accept the will of God. It is only then that we are new creatures in Christ Jesus. This is beautifully represented in the plan of the pyramid. When building up our own wills, we enter into this Ante Chamber condition; but here we are only in a small part of the Ante Chamber. Above our heads, as represented here, we shall find that there is a granite roof. Granite, in the pyramid, as we have already seen, represents things divine. It indicates that when God has taken away our own wills, we are under divine protection, but nevertheless we are still standing on limestone; we are still only justified human beings. In order to be accepted of God as new creatures in Christ Jesus, it is necessary to bow down once more under this granite lid which represents the divine will, the will of God, and then for the first time we come to the granite floor; for the first time we are accepted as new creatures, partakers of the divine nature, and we are now in the Ante Chamber proper.

Now, this first granite stone is ¼ of an inch higher than the limestone. We have stepped from the plane of justification to the plane of spirit begetting. It is 21 inches beyond the end or south wall of the Queen's Chamber, indicating that none of the world, in the “Age to Come” can hope to reach the spiritual condition. Moreover, it is vertically above the edge of the Pit, indicating possibly that by the end of the Jewish age, and we find that represents the springtime of the year 1813, when Jacob died, and go up these two passages until we come to the bottom of the step; then omitting the riser or front surface, begin at the north edge of the great step and measure along this passage until we come to the entrance of the King’s Chamber, we will find that point represents October, 1874, when Shiloh came.

First Ascending Passage ........................................ 1545
North edge of step to north wall of King’s Chamber.................. 330
British inches .................................................. 3690 ¼
Deduct .............................................................. 3 ¼
Pyramid inches .................................................... 3665 ½
Death of Jacob in Spring of 1813 B. C. .......................... 1812 ¾
Second advent in Oct. 1874 A. D. .............................. 1873 ½

Jewish Double
You know that the Jewish age began with the death of Jacob and ended with the death of Christ, and then began the double, the time of the call of favor; and in the spring of 1875 was the time when that favor began to return to natural Israel, and also to spiritual Israel. It was at this time that all those who died are changed in the twinkling of an eye, to be forever with the Lord. Then, where would this date, 1875, be represented in the pyramid? It represents the end of the suffering time. The same thing occurs here; we do as Brother Russell suggests, bring down the plug to its own length and measure from the bottom of the plug thus extended, as the death of Jacob and the beginning of the Jewish age, and go up at the rate of a pyramid inch to a year, omitting the riser or front surface of the step again and go along to the farther end of the Ante Chamber, and we find that represents the springtime of the year 1875.

First Ascending Passage from bottom of Plug ........................ 1470
Length of Plug added ........................................... 178 ¾
Grand Gallery to foot of Step .................................. 1815 ½
North edge of Step to south wall of Ante Chamber .................. 229 ½
British inches .................................................. 3693 ½
Deduct .............................................................. 3 ¼
Pyramid inches .................................................... 3660
Death of Jacob, Spring of 1813 B. C. .......................... 1812 ¾
End of Double in Spring of 1875 A. D. .......................... 1877 ½

King’s Chamber
Now, dear friends, when we consider that, we are prepared to study some of the time-measurements with regard to the King's Chamber and the Ante Chamber, you will see that the King's Chamber represents the sanctuary, heaven itself, into which Jesus entered. We said a little while ago that the floor of the Descending Passage might be taken as representing the death of Jacob, the beginning of the Jewish age. Brother Russell wondered whether it might not be taken as that. We will study it from that point of view now. We know that at the death of Jacob, he called together his twelve sons and gave them each promises, and of these promises the most important was the one to Judah, namely, “the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.” Shiloh is the great seed that had been promised to Abraham—the Christ. Now, we know that Shiloh came at his first advent for the purpose of sacrifice. In the fall of 1874 he came for the purpose of cleansing the world, and when he came to this earth, then the by the end of the Jewish age, and go up at the rate of a pyramid inch to a year, omitting the riser or front surface of the step again and go along to the farther end of the Ante Chamber, and we find that represents the springtime of the year 1875.
No. 5 in the King's Chamber

Now, there is one other point in regard to the Ante Chamber and the King's Chamber. First, in regard to the King's Chamber, "Piazzi Smyth pointed out that there are some peculiar markings in the wall which Brother Russell compares to the markings in a school room; he calls it the school of Christ. Now, there is something in connection with these markings which points to time measurements in a way. We find that if we look at the two side walls of the Ante Chamber there are three vertical grooves on each side wall, and Prof. Smyth points out that it is not the grooves that are the important things but rather the spaces between the grooves. In other words he points out that each side wall is divided into four spaces, and the first of these is half way blocked by the granite leaf. The south or end wall has four vertical grooves reaching from the ceiling down to the top of the doorway, dividing, therefore, this wall into five spaces. Now, the question is what does this five mean? Concerning this Prof. Smyth says, on page 114 of "Our Inheritance In the Great Pyramid, 5th Edition," "As the doorway is only 42 inches high, and the dividing lines of the wall above it are apparently drawn down to the doorway's top, a man of ordinary height standing in the Ante-room and looking Southward (the direction he desires to go, in order to reach the King's Chamber) cannot fail to see this space divided into 5. And when he bows his head very low, as he must do to pass under the said Southern doorway, only 42 inches high, he begins to see a series of spaces under the grooves that of division into 5; and should remember that 5 is the first and most characteristic of the Pyramid numbers." When I read that passage from Piazzi Smyth's book, the thought came to my mind, "Can that 5 represent the fifth day?" You remember that in the creation at the beginning, as it is described in the first chapter of Genesis, life came into the world first on the fifth day. Then again you remember how the Passover Lamb was chosen out on the 10th day of Nisan, and then on the 14th day—that is to say, the fifth day after it was chosen—it was slain, and the first born was offered up. And Prof. Smyth points forward to the fact that the beginning of the new creation would be on the fifth day—the fifth millennial day (2 Pet. 3:8). We know that our Lord Jesus came into the world early on that fifth thousand year day. The date of the creation of Adam was October, 4129. Perhaps you may wonder at my saying that 4129 is not the first year of the new creation. There is a reason why the first year of the new creation was 4130. If you remember, we find that the date October 3644 B.C., when Nehemiah received his commission to build the walls of Jerusalem, and then, when we reach the point which is opposite the middle of the Well, turn sharp to the right till we get to the edge of the orifice, and finally down to and along the floor of the short horizontal passage leading to the mouth of the Well, we shall find that the point on the floor which is vertically beneath the West wall of the Grand Gallery indicates the date October 36 A.D.

Now, adding 126 4/5 and 32 2/5 you get 158 1/2 years. That is to say that 158 1/2 years after the beginning of this fifth millennial day the new creation began.

Now, dear friends, are there any points in the Ante Chamber to indicate the beginning of this fifth day. If we look into the Ante Chamber the first thing that strikes us is the fact that the first 158 1/2 inches is raised 3/4 inch above the level of the floor. It was evidently meant to mark some point; the floor in the King's Chamber is 3/4 of an inch above the level of the floor of the Ante Chamber. These two added together make 1. Then the space between these two points is 158 1/2 inches. In other words, it would appear that the last inch of that first granite stone on the floor of the Ante Chamber marks the first year of the fifth millennium; and the entrance of King's Chamber represents the springtime of the year, 33 when Christ died and was resurrected, as the beginning of the new creation on this fifth day.

Now, we have a beautiful picture shown us, and we may exercise our imagination somewhat. There are some beautiful qualifications in imagination and you should try and cultivate them, if you have not already done so. Imagination is all right if you do not carry it too far. Sometimes people allow their imagination to lead them astray for days, but God does not ask that; we are good. Now, imagination carries us away back to say two or three thousand years ago, before our Lord came into this world, and suppose we are among the heavenly beings, and that we are aware that our heavenly Father has provided that the Lamb shall die for the sin of the world and will be highly exalted. Now, here we are in this Ante Chamber walling anxiously for that time. On each side of us we see the walls divided into four spaces representing the four first thousand year days, the first of which was blocked by the granite leaf, the divine will. We knew that the first day was the first Adam's day; it was the day when condemnation came into the world; and that year passed away. Then we see getting nearer and nearer to the south wall of the Ante Chamber, and we see in front of us—if our lamps are good—the wall divided into five spaces, and the thought comes before our minds that we are approaching this great fifth day. What a feeling of suspense must have been in heaven at that time! How the holy angels must have been so anxious, knowing that our Lord Jesus was to humble himself to become a man and to be obedient unto death! And then comes the first year of that great fifth day when Christ humbled himself and became a servant, and then humbled himself still farther, even the death of the cross, all in obedience to Father's will. There's no point which is more typical of the holden of death he was raised from the dead and highly exalted. With that explanation we can then see why this number 5 is a sacred number in the Pyramid.

The Seventy Weeks of Israel's Favor

Waynman Dickson, in exploring this first ascending passage, found a very peculiar thing. He found that while for the most part the roof, walls and floor were formed of separate stones, at certain points there were large stones set here and there in the floor. Prof. Smyth found these stones by the front of the doorway, which bore of the passage cut out of the center, so that at these parts the roof, walls and floor were formed of one stone. These must have been designed by the Master Architect for a special purpose; it could not have been merely for the sake of stability. When we did find that the King's Chamber had certain time features in the Law Dispensation. Take the top one; as the date of the beginning of the 70 weeks, the year 454 B.C., when Nehemiah received his commission to build the walls of Jerusalem, and then, when we reach the point which is opposite the middle of the Well, turn sharp to the right till we get to the edge of the orifice, and finally down to and along the floor of the short horizontal passage leading to the mouth of the Well, we shall find that the point on the floor which is vertically beneath the West wall of the Grand Gallery indicates the date October 36 A.D.
This is just what we should expect. The building of the walls of Jerusalem was the last act of a great reform in Israel. Nehemiah's commission formed therefore, a very appropriate date for the beginning of the 69 weeks of waiting and preparation for the coming of the promised Messiah. In due time, namely at the beginning of the 70th 25 A. D., the Messiah came, and the High calling went forth to the Nation of Israel, first as a whole through its representatives, and then, after the rejection of the Messiah, in April 33, to the individuals of the Nation. In October, 36 A. D., this exclusive favor of Israel ceased. Now, as we have before seen, that the Grand Gallery symbolizes the High-calling, therefore, when the Nation reached the point on the floor of the passage leading out of the Grand Gallery toward the mouth of the Well, they had reached the limit of their exclusive favor, to be invited to the High-calling. The moment they passed beyond this they were outside the Grand Gallery and were obliged to take their lot as individuals along with the Gentiles.

First Ascending Passage from upper edge of highest plate to the upper end........ 385
Thence to edge of orifice of passage, 37½ inches plus 21 inches
Thence to floor of passage.................. 58 ½ inches
Thence to point vertically beneath west wall of Grand Gallery.................... 27

British inches .............................. 490 ½
Deduct .......................... ½
Pyramid inches ........................... 489 ½
Nehemiah's commission ................. B. C. 454
End of 70 weeks, October, 36 A. D.... 35 ½

489 ½

The 2300 Days of Daniel

As a further proof that the upper edge of the highest transverse plate of stone in the First Ascending Passage, represents the year 454 B. C., we find that the period of the 2300 Days of Daniel which also had their beginning in this year, is shown by the Pyramid as starting from the same point. The 2300 Days terminate in the cleansing of the Sanctuary in the year 1846 A. D. (Dawn III). We have seen that the King's Chamber represents the Sanctuary. We should expect, therefore, that a line drawn from the point which indicates the year 454 B. C., and measuring 2300 Pyramid inches, should in some way indicate the Sanctuary at its further extremity. If we measure along the passage, the distance to the King's Chamber is too great, but if we draw a horizontal line from the upper edge of the highest transverse plate to a point vertically beneath the North wall of the King's Chamber, we shall find that this line measures exactly 2300 inches, and that, therefore, its extremity indicates the date 1846 A. D., when the Sanctuary was cleansed.

From highest plate in First Ascending Passage to line of North wall of King's Chamber, British inches ....... 2302 1-3
Deduct ...................... 2 1-3
Pyramid inches ................. 2300

Nehemiah ..................... 454
Sanctuary cleansed in ......... 1846

2300

The Jubilee

The lower edge of the second transverse plate in the First Ascending Passage is stated by Wayman Dickson to be 625 inches. As however, all figures given by him with regard to these plates are whole numbers, it is probable that they are not meant to be exact. If we suppose that 625 1/4 inches represent the exact distance from the upper end of the passage, which shows the true date of Jesus' birth, it follows that the lower edge of this second plate indicates the year 626 B. C., the last Typical Jubilee.

From lower edge of second plate to top of passage, British inches .......... 625 1/4
Deduct .......................... ½
Pyramid inches ................. 624 ½

Last Jubilee year .................. 626 B. C.
From birth of Jesus, October, 2 B. C. 1¼

624 ½ B. C.

Again, if we add to the measurement 625 1/4 inches, the length of the Grand Gallery, up to the bottom of the great step, and also the length of the upper surface of the step, we shall find that the total distance from the lower edge of the 2nd plate to the South wall of the Grand Gallery equals 2499 Pyramid inches. This is the exact number of years which cover 51 cycles without jubilees, as shown by the prophecy of the 70 years, during which the land enjoyed her Sabbaths, and in which 19 jubilees were observed. This period began in October, 626 B. L., and ended in October, 1874, the beginning of the great antitypical times of restitution.

From lower edge of second plate to top of passage........ 625 1/4
Grand Gallery to bottom of step.......... 1515 ½
From North edge of step to South wall of Grand Gallery.......... 61

British inches .................... 2501 ½
Deduct .......................... 2 ½
Pyramid inches ..................... 2499
51 cycles, without jubilees, equal 51 x 49 = 2499
Last Jubilee ended in October, 626 B. C.
equals .................. 625 ½ B. C.

Beginning of Antitypical Jubilee .......... 1873 ½ A.D.

The Complete Period of Duration of the Typical Kingdom of Israel

Wayman Dickson states that the lower edge of the 3rd transverse plate of stone in the First Ascending Passage is 831 inches from the top of the passage. In the following measurements, my Brother and I found that we got harmony only by changing the number to 620 inches. This makes the deduction on this point correspondingly weak, but the harmony is so complete, that I feel inclined to think that the latter measurement is the correct one. However, if you do not care to trust to it, there is enough in the Pyramid without the following time measurements, to show that God is the great designer of this building, and that His chief purpose has been to show in it His wonderful Plan of Salvation.

The Typical Kingdom of Israel is sometimes taken as beginning with the accession of Saul to the throne, but properly it began as soon as the Nation of Israel entered the land of promise. God was their King. You remember that when the people wanted a man to reign over them, God said to Samuel, "They have not rejected thee, but they have rejected Me, that I should not reign over them." (1st Samuel, 8: 7.) After that they had men reigning over them, but the Scriptures are careful to state that these men sat on the throne of the Lord. In 690 B. C., the kingdom was overthrown. This was because of the sentence passed upon Zedekiah, "remove the diadem and take off the crown, I shall overturn, overturn, overturn it and it shall be no more until He come whose right it is and I will give it Him." (Ezekiel 21:26, 27.) The kingdom was taken from Israel, given to the Gentiles for a period of "Seven Times," 2320 years.

The duration of the kingdom of Israel was accordingly from April, 1575, B. C., when the Nation of Israel entered Canaan, till 606 B. C., when the kingdom was overthrown and the people taken into captivity. After 79 years they returned to their land and became once more a Nation, but in accordance with the decree of...
God, they have never had a king since, nor will they have till the 'Time of the Gentiles' are complete. Then Christ will become their King and their kingdom will be restored. We have already seen that the Nation of Israel was overthrown in 70 A. D., and that this is indicated in the Pyramid by the edge of the mouth of the Well.

When we measure upwards from the lower edge of the 3rd transverse plate, taking this as marking the date of the entrance into Canaan, April 1875 B. C., and pass along the same line and to the same point as already detailed in the time measurement of the duration of the Nation of Israel, when we reach the edge of the mouth of the Well, we shall find that this point indicates the year 606 B. C., when the Kingdom of Israel was destroyed. This point, therefore, appropriately represents both the year 606 B. C., when the Kingdom of Israel passed into hades and the year 70 A. D., when the Nation of Israel passed into hades, and here they have both been ever since.

From lower edge of third plate to top of passage 829
Thence to edge of opening into horizontal passage 58¼
Thence down to the floor of horizontal passage 27
Thence along the floor to the edge of the mouth of the Well 56

British inches 970¼
Deduct 1
Pyramid inches 969¼
Entrance into Canaan is 1575
Zedekiah dethroned 696

Restoration of the Nation and Kingdom of Israel

When will they emerge from hades? According to the prophecies of the Scriptures the Nation of the Kingdom of Israel will emerge on the same date, October, 1914, the end of "The times of the Gentiles." We might expect, therefore, that this date will be shown by the mouth of the Well. Should we expect it to be the upper or lower end of the Well? The fact that the Israelites will still be on the plane of human imperfection and that they are to be brought under the curse, from under the divine sentence. They will no longer be under the divine sentence of death, but they will still be under some of the effects of the curse. They will be under the effects of the condemnation, but not under the condemnation itself. The legal condemnation itself will be away when the great Millennial age has finished the work of atonement and sprinkled the blood in the Most Holy. The traces of the condemnation, as found in the blemishes of the race, will still continue and require the work of restitution during the millennium age to bring mankind up out of that condition of imperfection to the full perfection of all that was lost.

Q. Are we actually new creatures at the moment of our consecration, or reckoned so?

A. I presume the brother means in the moment of the acceptance of our consecration. It is one thing for us to consecrate, and another thing for the Lord to make us new. I understand the point of this question to be on the word "actual." Are we actually new creatures, or are we merely reckoned new creatures, is the thought. I think persons might, with equal sincerity state the matter both ways, and have different thoughts. Actually I am a man, physically I have a human body, a human brain, etc., but the Lord tells me to reckon myself dead. Now I reckon myself dead. He tells me to reckon that I have passed from death unto life, and that I am now alive. But my human being, and human life, and human rights have been sacrificed, and I am now a new creature; I am to reckon that so. That is to say, he is going to deal with me from the standpoint as though I were a new creature, with whom old things have passed away, and all things have become new. So you see it depends on how we are thinking of the matter, when stating these things. Words are only vehicles for conveying thoughts. It is the right thought we want to get, and what the most reasonable words we know how to express it. So I can see how some words say we are not actually new creatures, but only reckoned new creatures, and that we will be actually new creatures when we enter into the full perfection of the new nature in the resurrection. We have, yet we can, in one sense, also, and say that actually we have something new, that we are new as compared with what we were before, in the sense that we have the new mind, and that God is dealing with the new mind, rather than with the body, and since he is dealing with the new mind, it is an actual new mind, a new will, a new purpose, a new intention. So you see the answer to this question just depends on which way you are viewing it.

Q. Do consecrated believers have an eternal life now, Truth

The Word of Truth is like a stained-glass window rare,
We stand outside and gaze, but see no beauty there.
No fair design, naught but confusion we behold;
'Tis only from within, the glory will unfold.

Arise, who would in the inspiration of the view
Must climb the winding stair, the portal enter through.
The sacred door of Truth's cathedral is most low,
And all who fain would enter there the knee must bow
In deep humility. But once inside, the light
Of day streams through and makes each color heavenly bright.
The Master's great design we see, our hands we raise
In reverent ecstasy of wonder, love and praise.

G. W. S., Jan. 30, 1906.

Friday Evening, 7:30 P. M.

Question Meeting Conducted by Brother Russell

Q. Will the human race be under condemnation in the resurrection?

A. They will not be under condemnation in the sense of being under the curse, because our Lord has paid the penalty for them, and it is on that account that they are to be brought under the curse, from under the divine sentence. They will no longer be under the divine sentence of death, but they will still be under some of the effects of the curse. They will be under the effects of the condemnation, but not under the condemnation itself. The legal condemnation itself will be away when the great Millennial age has finished the work of atonement and sprinkled the blood in the Most Holy. The traces of the condemnation, as found in the blemishes of the race, will still continue and require the work of restitution during the millennial age to bring mankind up out of that condition of imperfection to the full perfection of all that was lost.

Q. Do consecrated believers have an eternal life now,
or only a reckoned one? If a reckoned one, explain Jno. 8: 12, which says, 'He that heareth my word, and believeth on him that sent me, hath everlasting life.'

A. This is a very similar question, as you will perceive, to the previous one, and would be answerable in the same way. It is more to get the right thought than to dispute to which would be the best way of stating the truth. Both ways of stating the matter are really right. You may say that we have eternal life now, and proceed to prove it in this way: That the Lord has promised eternal life to them that love him, and God's word is sure, and since he has promised it, speaking by faith from that standpoint of God's promises, you see we have eternal life in the same sense that we have the check in our pocket. It is worth all it calls for, yet it is not the life itself. As far as the life itself is concerned, that is the salvation to be brought unto us in the resurrection of the dead. As far as the life itself is concerned, that is the salvation to be brought unto us in the resurrection of the dead, and upon the whole system, especially as it comes down from generation to generation. As the sins of the fathers come down they have made their marks more or less, and those not of our own doing we need not be especially ashamed of, as we are not to blame. The Lord is not blaming us for them especially. If we were all perfect we would all be good looking.

Q. What Scripture have we to prove that Jesus had not the divine nature before He came in the flesh?

A. I answer that the proof would be on the other side. What Scriptures have we to prove that Jesus had not the divine nature before He came in the flesh? We have here and to Scriptures to prove that He had the divine nature before He came in the flesh, but we have logic to prove that He did not have the divine nature. The logic of the matter is this: That the divine nature is the very highest of all natures, is immortal, cannot suffer and cannot die; that it needs no change, no improvement. And the angel that had seen Jesus had what we understand to be the divine nature, immortality, then He could not have died, and what would have been the use of coming into the world to die if He could not die? So you see the logic of the matter says that He was not possessed of the divine nature, and there is nothing in the Scriptures to show that He was possessed of the divine nature. Therefore it is proper for us to understand that this was the great blessing and reward the Father gave Him, as the Scriptures particularly say. He humbled Himself, took upon Himself a bondsman's form, was made in fashion a man, humbled Himself unto the death of the cross, and in that very death highly exalted Him. Now, if our Lord had the divine nature before, which is the very highest of all natures, how could the Father have highly exalted Him after His obedience even unto death? It would be merely bringing Him back to what He had before. It would have been inferior to what He had been. Therefore we should say that it was because He was obedient that God highly exalted Him and gave Him a name that is above every other name.

Q. Please explain Matt. 8: 12? How shall the children of the kingdom be cast out into outer darkness where there shall be weeping and gnashing of teeth, when the children of this world are come in and taken possession of their kingdom? And when they would be rejected. He was explaining to them spiritual things, and did not try to explain the difference between the heavenly and the earthly parts of the new kingdom; it was not proper that He should do so; they were not yet begotten of the holy spirit and could not have appreciated spiritual things, if he had taught them spiritual things. Therefore our Lord, in all His teachings of the people during His three and one-half years of ministry, did not attempt to teach them spiritual things; he merely taught them natural things. Anything beyond the natural was stated in parables and dark sayings, and He told the disciples, who were able to receive those messages, that the time would come when they came to be with the Father, that the holy spirit would come, and bring these things to their knowledge—not to the knowledge of the others. Therefore those who are addressed, and who were rejecting Him, were not intended to understand in its fulness and clearness the earthly and heavenly phase that was to come. But the best way He could talk to them was on their level; that Abraham, Isaac and Jacob would be in the kingdom, not saying whether the earthly or heavenly phase. We know from other scriptures that they will be in the earthly phase of the kingdom, but the Lord did not undertake to explain matters or dilate on that feature of the kingdom, but merely that they would be in the kingdom, and that these others when they come forth will find that, instead of being companions to Abraham, Isaac and Jacob in the kingdom as they hoped to be, being the chosen nation of God, will find themselves in the outcast condition. When do they get the weeping and gnashing of teeth at the end of their age. Those who rejected the Lord found a great time of
trouble coming on their nation. That fits that part of the statement very well. By and by when they come forth, in awaking, they will find what a great mistake they made, and the prophet speaking of them and respecting them says that they shall look upon Him whom they pierced, and shall mourn because of Him. Q. In Isa. 54 we read of the barren one, which Paul identifies as Jerusalem, and shows that she is typified in the New covenant. Does this chapter refer to the Church? In what sense is Jehovah her husband. “For thy Maker is thine husband; the Lord of hosts is his name.”

A. I understand the picture here given is that of the covenant. The Apostle is describing the two great covenants that God made. You remember He made one covenant with Abraham in the Old Testament, and that was the Abrahamic covenant, and He promises later on to make a new covenant. The Law covenant was added to the Abrahamic covenant, the Apostle says, 430 years after. The New covenant is still future. Now, these three covenants were typified, or prefigured, in the three wives of Abraham. Abraham represents Jesus; and Rebecca, the wife of Isaac, represents the Church. Now, Abraham, as the Father, makes these three covenants; the first covenant was the Abrahamic covenant, which is represented by Sarah. It was a result of that first covenant that Isaac was born. And Isaac’s bride was given to him under that first covenant. Then later on, when the Apostle goes on to say that the second covenant, the Law covenant was represented by Hagar, who was the second wife of Abraham. Hagar’s son was born first, and you remember the Apostle says that represents how the Jewish people were the first to come into the inheritance, under God’s favor, according to that arrangement, and yet that was the son of the bondwoman—“Cast out therefore the son of the bondwoman (the child of Abraham according to the flesh) for he shall not be heir with the son of the free woman.” “Who was the free woman? The free woman was the Abrahamic covenant. Who was the bondwoman? The Law covenant. Who are the children of the Law-Covenant? The Jews, according to the flesh. Who are the children of the free woman? Christ and the Church. “We, brethren, as Isaac was, are the children of promise”—the children of the Abrahamic covenant. Now, Sarah was Abraham’s married wife, and since Abraham represented or typified God, so the wife, Sarah, represented God’s covenant. This is the covenant that is going to be fruitful, that is going to bear the seed of promise, the seed that is to bless all the families of the earth. The Hagar, or Law covenant, never did bear the seed and was never going to bear the seed of promise, the seed that is to bless the families of the earth, because you remember afterwards that although Abraham had many children, yet all of them received their blessing through Isaac, and so must all who ever become sons of God receiving their blessings through the anti-typical Isaac, Christ and the Church.

A. This is a picture, we believe, in the future. Prophecies that are not yet fulfillerd are not expected to be clearly and forcibly seen in all their details. In what way Israel is going to be one with these others is not very clear yet; but the Lord not only speaks of the three here but He also speaks of Egypt, Sodom and Israel in the book of Ezekiel, pointing out that a blessing shall be given to all three of these. Our Lord seems to have given prophecy more to be understood after it is fulfilled; and so you will find the prophecies relating to Christ were not understood until after they were fulfilled, and nearly all the prophecies relating to the second coming of Christ were not seen until they were fulfilled, and so it will be in the New covenant.

Q. Please explain Rev. 14:9-11? A. We prefer, dear friends, not to answer questions on Revelation yet, because it is a book of symbols so interwoven one with the other that we would have to here begin and prove what was the “beast” and what was its “image,” and what was the “mark” and what was the “mark” of the beast, and so on. We would have to give a full explanation of that verse. So our thought is until in the Lord’s providence the book of Revelation shall be treated as a whole, and connectedly, it will serve your interests and the Lord’s interests best for me not to answer questions on it.

Q. Would it be right to say that the Gentiles would come under the New covenant when they never have, been under any other covenant with God? A. Yes, it would be right, because the New covenant does not mean another covenant. It will be another covenant for those who were under a previous one, but “new” and “another” have not the same signification. The Law covenant was a covenant of grace, made with the house of Israel and the house of Judah, etc. In stating this matter respecting the new covenant, if we were to follow the connection it might seem at first as though it referred only to the Jews, but we are to remember that the Jewish people were a typical people. And just so if we recall about the day of Pentecost, in the Law, you will find that the sin offering was made for the tribe of Levi, and then the second part of the sin offering for all the remainder of Israel. Now, where would you apply it? The Apostle applies it to every creature. In other words, all Israel meant every creature in the outcome. The type it was simply done with Israel. Israel as a nation being representatives of the whole world in that atonement sacrifice. That is to say, all of God’s provisions are for those who will ultimately become Israelites indeed. There will not be any provision for any who are aliens and strangers and foreigners. But now there is reason why people are aliens from God—the great sinners, the guilty. For the type we have seen that there will come into harmony with God’s plan, through Christ, the great son of Abraham, will become thereby the children of Abraham, and thus will be a part of the “all Israel,” who will have this new covenant confirmed with them and have the blessings and privileges included in it.

Q. Is it necessary for women to wear hats or some other covering during meeting? A. Well, ask the Apostle Paul; he is authority on the subject and I am not.

Q. In the Scripture referring to the Saviour, that he led captivity captive and gave gifts to men, what is specially meant by the word captivity? A. The captivity that is on the world is the captivity of slavery to sin and death. That is the great captivity. You remember how the prophets and our Lord speaks of the world in their limited, mental, moral and physical, as being captives. Now, our Lord when He died, did so as the great Ransomer, as the Redeemer of the whole race. He bought the prison house and all the prisoners, and all of the world were in a dying condition, and now He has the great captives, and in His own due time He is going to open the prison doors, and say, “Come forth, show yourselves.”

Q. Are there any special words of instruction and comfort in God’s Word to the children of consecrated parents, who must most likely go through the time of
trouble, and who will not have reached the years of accountability?

A. I would say that while we do not know of any words that are directly addressed to such children, we do know this: That from the Lord's standpoint all of His people are precious, and all of their interests are precious—not only themselves, but their little ones also. They will be under His special protection and care up to the time of their personal accountability, when they have responsibility for themselves; and we may certainly conclude that they also will be under the special supervision of the angels of the Lord.

Q. What sin, or sins, spot the robe?

A. I suppose the reference here is to the statement of the scripture that we are to keep our garments unspotted from the world. We answer that the garment itself we must first see to be the robe of Christ's righteousness, our justification, granted to us or imputed to us as a covering for the blemishes of our flesh. What would be implied, then, in keeping the robe unspotted? What kind of spots might get on it? Well, it is a figure of speech, you see. Suppose a lady had on a white dress, and she was very careful of that dress. She would know that an ink spot, or a grease spot, or anything of that kind, would spoil it, and make it unsuitable for general wear. So she would be very careful. And that is the way the Lord would have us to do. He says, "There is your robe, clean linen, pure and white, representing the righteousness of the saints, the imputed righteousness of the covering over your blemishes." Now, in what way could we blemish it? By saying or doing something that would be wrong. A sin would be a spot, or a sin would be a wrinkle in the thought. And the person that would be without spot, without blemish, and without wrinkle in his robe, would be one who was in full accord with the Lord and pleasing to him. Nobody can go into the wedding with a spotted robe, but the Lord has made a gracious provision that if a spot gets on your robe, you may apply the precious blood of Christ, by asking the Lord to remove the spot, that the robe may be in His sight spotless.

Q. What is meant by that passage which says, "Keep back thy servant from presumptuous sin"?

A. We would suppose there are many forms and variousations of presumptuous sin. It signifies the sin of presuming. Some presume to make themselves very great, and do not appreciate the necessity for the precious blood of Christ. It is presumptuous to think that we could appear in the presence of God in the filthy rags of our own unrighteousness. Then we might see a beginning of this presumptuous condition. It begins with some, perhaps, in a small way; then they presume a little more, and presume over the brethren and lord it over them; it is a growing thing, and they finally get so presumptuous that they are in a condition where the Lord cannot deal with them or use them in any sense. In the modern hat is certainly nothing but a convenience in an audience, and some of the sisters wish to know if any one can suggest some method by which women can have the head covered during service without wearing the objectionable hat, and yet be something that would not call undue attention to the fact? We do not appreciate the necessity for the modern hat is certainly nothing but a convenience in an audience, and some of the sisters wish to know if any one can suggest some method by which women can have the head covered during service without wearing the objectionable hat, and yet be something that would not call undue attention to the fact? We do not appreciate the necessity for the modern hat.

Q. Where in God's Word does it say that during the first dispensation the uplifting of mankind was left to the angels?

A. We answer that it does not say so anywhere. It is merely an inference we draw from two facts. First, we find that there were angels in connection with humanity at that time, and we reason from that fact that God must have placed them there, or given them some responsibility with the race else they would not have been there. Second, we have the statement of the Apostle in the New Testament in which he refers to our Lord Jesus and the coming kingdom, saying, that God will not put that kingdom in subjection to the angels. So when he says that God will not put that kingdom in subjection to the angels it gives us the inference that there was a time when the world was in subjection to the angels. And looking back we see the time when it was in subjection to the angels, and when those angels kept not their first estate, but were more or less subdued by the wickedness of mankind.

Q. What will constitute the marriage supper or nuptial feast of the Lamb, to which the virgins, the Bride's companions will be invited, and when will it take place?

A. We answer, this is a picture. There is the invitation, the bridegroom coming and going into the marriage, the door shut, and the marriage taking place. The union between Christ and the Church is thus represented. When will it take place? When the last member of the body shall have finished his course and has been changed into the glory of the Lord, then the marriage will be consummated; that is, the union will be consummated. Will they have a supper, and sit down with knives and forks and chairs and have something to eat? No, not that kind of a supper. We are having a feast here at this convention, dear friends, without knives or forks. We are having a feast on God's Word and truth. Our Lord represents it as a great feast, a great time of blessing; we don't know what it is. He gives us some pictures drawn from earthly things to give us a suggestion merely that there is something grand beyond power to describe. Who will be there? We answer the bride of Christ will be there, the bridegroom will be there, and the virgins, the bride's companions, that follow her, will be there. They are represented as a great company. They also, says the Prophet, shall be brought near to the presence of the King.

Thank God the great company is going to be invited to share in the marriage supper of the Lamb, to share in the glorious blessings and favors of God, which will make their hearts rejoice, and compensate them for all their trials and difficulties in the present time.

Saturday Morning, August 18, 1906

9 to 10:30 A.M. General rally praise and testimony meeting, led by Brother E. J. Coward, of San Antonio, Texas. Regular service 10:45 A.M. Discourse by Bro. O. L. Sullivan

Brother Sullivan's discourse was in substance as follows:

THE Importance of our study this morning, dear friends, cannot be overestimated, for it goes to the very core and center of the Christ religion. The subject "Fellowship with God and with his Son Jesus Christ" strikes us with amazement at the very beginning. The text is found in 1 John 1:3, "Truly our fellowship is with the Father, and with his Son Jesus Christ: and these things we write unto you that your joy may be full." A discourse along these lines generally stirs up the mud, and it will be pretty sure to do so this morning, if there is any mud, and if it does not stir up the mud, you may rest assured that it is at least a good indication that you are on the rock foundation.

We are astonished when we hear of the Father speaking of Abraham as His "friend." Is it possible that the
great Jehovah, the Father who made all things, thus condescends to consider poor mortal man? My friend, Abraham. Again we hear him speaking of Daniel, and sending an angel from heaven, "O Daniel, a man greatly beloved." Think of that, dear friends,—Daniel a man greatly beloved, and Abraham a friend of God. But there is a secret in that, which I would like you to get right there. What is it? "O Daniel, a man greatly beloved. . . . from the first day that thou didst see thine heart to understand, and to chasten thyself before thy God, thy words were heard." What does that mean, dear brethren and sisters? It means that God the Father had respect for an earnest soul. That is one element. What are the others? I will mention them right here. Is it your money? Is it your wealth? Is it your physical appearance? No, dear friends. What is it you have that recommends you to God, more than others? He tells us what it is: 'A meek and quiet spirit is in the sight of God of inestimable value. Ah, there it is. Now, get these three elements fixed in your mind. An earnest soul—"O Daniel, a man greatly beloved. . . . from the first day thou didst set thine heart to understand, and to chasten thyself before thy God." Brother, have you ever fasted a day in your life, or do you eat before you are hungry, and drink before you get thirsty? Do you know what it is to hunger and thirst? You know what it is to hunger and thirst for the truth. I tell you it means something. Daniel had something on his mind of more importance to him than eating or drinking. The soul that hungers and thirsts for righteousness, God says shall be filled. And thirst for the truth. I tell you it means something. Exercise patience, dear brother, but you do it on the run. I want you to get that idea in your mind—sin not stand with patience, or lay down and go to sleep with patience—not to be so patient as that. But you run with patience and press toward the mark of your high calling of God in Christ Jesus. What are you to do? Lay aside these sins that do so easily beset us, and exercise patience—run with patience, it says. Exercise patience, dear brother, what do you do? Lay aside those sins and those weights. What are those weights? I will tell you what I mean by weight here. You go off with one set idea of your own, and these are the heaviest weights we have to get rid of. The Lord will help us to get rid of these weights, and help us to lay aside these sins that do so easily beset us, but you cannot do it yourself. I will ask you what you can do? The greatest thing, and about the only thing you can do, dear brother or sister, is to say, God help you to so do. The greatest thing, and about the only thing you can do, is to say, God help you to so do. . . . "Truly our fellowship is with God and with His son Jesus Christ." What does he mean by that? The intimation is that all do not enjoy these privileges. Oh, how true that is; we know that very few do, for we are taught that "few there be that find it." "For," he says, "truly our fellowship is with the Father and with His Son Jesus Christ." Now, this is a wonderful idea. I tell you we stand appalled when we consider it. I ask you this morning where you got such wonderful aspirations—aspirations as high as heaven itself; that you, a mere man, should be elevated, and seated with God and with His Son Jesus Christ." What, God is the author of this call. In I Cor. 1:9 we read, "God is faithful, by whom ye were called unto the fellowship of his son Jesus Christ our Lord." God is sending you the invitation, brother, and God is faithful. Again, in 1 Pet. 5:10 we read, "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, making you perfect, establish you, strengthen you, settle you." Who is it? The God of all grace who has called us into His eternal glory, make you perfect. Then, dear brother, you will not make yourself perfect. I want you to fix it in your mind that you cannot do that. Then you say, "What am I to do?" I am to work out my own salvation with fear and trembling." Yes, that is true, brother, but the proviso is that His which worketh in you both to will and to do of his good pleasure." What are you to do? "To lay aside every weight, and the sin which doth so easily beset us," and exercise patience—run with patience, it says. Exercise patience, dear brother, what do you do? Lay aside these sins that do so easily beset us, but you cannot do it yourself. I will ask you what you can do? The greatest thing, and about the only thing you can do, dear brother or sister, is to say, God help you to so do. The greatest thing, and about the only thing you can do, is to say, God help you to so do. . . . "Truly our fellowship is with God and with His son Jesus Christ." What does he mean by that? The intimation is that all do not enjoy these privileges. Oh, how true that is; we know that very few do, for we are taught that "few there be that find it." "For," he says, "truly our fellowship is with the Father and with His Son Jesus Christ." Now, this is a wonderful idea. I tell you we stand appalled when we consider it. I ask you this morning where you got such wonderful aspirations—aspirations as high as heaven itself; that you, a mere man, should
Bro. O. L. Sullivan
things. It is those who have enjoyed such things who can best testify to them. But truly our fellowship is with the Father and with His Son Jesus Christ.

Now some of us may be craving very much for the fellowship of men, for the fellowship of the world. I tell you if God be for us, he is more than all that can be against us. I tell you there is something radically wrong with your longings when you are not satisfied with your companionship of God and His Son. If you have this companionship then you need not care what men can do, or for association with the world. But you need to look after your longings if you find you are growing dissatisfied and restless, and the truth is having that effect on you. It should have the opposite effect. Every truth should make you more resigned, more peaceful, more subdued, more in harmony with God in every respect.

Now, who is it then that has this fellowship with God and with His Son Jesus Christ? There are two questions I wish to discuss today, and one is, who may tell you if God be for us, he is more than all that can be against us. But truly our fellowship is with the Father and with His Son. If President Roosevelt should invite you to come to his table whenever you got ready and make yourself at home, you would feel you were greatly honored, wouldn't you? And if King Edward would say, "Come without any invitation, just come and be at home." You would feel greatly pleased, wouldn't you? And if God in every respect. What is that this the God of heaven, the King of Kings says? He says Come boldly, as oft as you will, come into My presence, pray without ceasing. And I tell you that those who are advanced in truth find their hearts more and more centered around the throne of God, centering above all will of the Father, thinking about what would please Him, thinking about the blessed time coming, when His gracious heavenly character will be clear, and His glory will appear to all men. We are thinking about those things. Now we must be able to appreciate our privileges. The prophet David says, "In thy presence is fullness of joy, and at thy right hand are pleasures forever more." I tell you they will not be found elsewhere for the Christian. You may think, "Well, I feel right comfortable and safe, I have a bank account, a nice home, and I am well fixed." Brother, brother, I tell you you have got to give up something in this matter. You must remember when you were born into this world, you came without any self furnished wealth, everything, and every mental and physical ability, and all your time and influence, belongs to God, and you are living on consecrated time and means. Now what a glorious opportunity you have as a steward of God, thus having His goods in your possession, to show Him truly that you do love Him! Oh brother, do not sacrifice future prospects for present enjoyment. These things pass away, and by and by when you get past this point and look back at the time when you suffered a few moments for Jesus' sake, how small it will be. Now think for a moment, here are the ancient worthies, who lived in tents and caves of the earth. We read in Hebrews 11 that all their things, were sown asunder and lived a life of sacrifice and suffering. The people of that time thought they were very foolish, and you know they went to Noah and said, "What are you living this way for?" "Well, we are seeking a better resurrection." "Well, what fools you are living in the world?" But Paul says, "We are the only people that up to this time have really accomplished anything in life. So it will be with you. The balance of the world are going right around and around in the same course, and have been for sixty centuries, and if they could gain enough money and enough fame, they think they would be happy; but I tell you brethren, none of these people are happy; the only ones that are happy are those who have had their relationship with God restored. "As many as walk according to this rule, peace on them, and mercy," says the Apostle. Now I ask you again the question, Who is it that may enjoy this fellowship with God and his Son Jesus Christ? Let the Marquise of Queensberry, Lord William Cavendish, and Lord Byron come to his table whenever you got ready and make yourself at home, you would feel you were greatly honored, wouldn't you? And if King Edward would say, "Come without any invitation, just come and be at home." You would feel greatly pleased, wouldn't you? And if God in every respect.
sand little things—that stomach trouble, that rheuma-
tism of yours, and the home troubles, and ten thousand
other little things. When you endure all these things
faithfully for Jesus' sake, you are enduring very severe
trials. But I want you in all things to look up into
Jesus' face and bear all these things patiently, know-
ing that nothing in the world happens to us by accl-
edence, but is a result of our own sins. You have brought
them about. Do you think you might stand up here and
be nibbled to death by a thousand mosquitoes, or be
struck down by one blow? Which would you rather do?
This dying by inches, little by little, and seeing the things
that the heart most yearns and longs for taken away, is the hardest trial to en-
dure. Now you have got to stand there and feel like you
wanted to consign yourself to the pit of hell. You are
saying, "But Zion said, the Lord hath forsaken me, and my
Lord hath forgotten me.' There is not one of you here
but what has felt that sometime; it has probably been the
experience of every one of the Lord's people. But
listen to what he says, dear friends: "Can a woman for-
get her suckling child, that she should not have com-
passion on the son of her womb? yea they may for-
get, yet will I not forget thee." I have known a mother
who went crazy and did that, but he says, "I will not for-
get thee. Behold, I have graven thee upon the palms of
my hands." I tell you God has not forsaken you.
You must have these trials. You must go through them
and not look back on God. You are going to die in your
Father; you must sing and make melody in your hearts
because you know you have separated yourselves unto
God; you know what these things come for and what
they are for.

There is another class of people in the world, and
they look at this world and say, "Oh, this is a pretty
good thing," and then look around and say, "This is a
pretty good thing, too," and hardly know which they
would rather have. They look first that way and then
this way, and they begin to reach out—they want the
world. You cannot serve God and mammon, dear
brother. You must not look at this pretty good thing,
and at that pretty good thing, and cannot tell which
you had rather have, but if you have none of this in
your heart, you want to get down on your knees and
ask God to help you to see how vain and unsatisfac-
tory are the things of this world. They are poor
things, dear brethren. Now just take the world for
sixty centuries going down into the grave, in blood and
agony and tears—look at them and point out one that
has ever gained anything. How about Jay Gould, or
Daniel Webster, or other great men who have lived
this way, and they begin to reach out—they want the
world will soon see it. They saw these things from
afar off. But then, dear brother, I am asking you this
question: what kind of people ought we to be? God
help you to answer that question.

As I traveled in the state of Indiana in company with
some brethren who are in this audience, we passed
through a very fine county, and on a hill we saw a
great red barn with big white letters, two feet in diam-
eter, right across the end of it, "Great Endowment.
If you see this world was just as good as he wanted, if he
just had more of it. Now do you feel that way about
this world? Do you feel that it is good enough, if you
just had more of it?" The Apostle says when we are
at home in the body we are absent from the Lord.
When we look in the world and see all of this, and
then see all of the groaning, and dying, and misery,
and pain, everywhere, then, dear brother, your heart
turns from it all, and in the language of David you
say, "As the hart panteth for the water brooks, so
panteth my soul for thee, O God." That is the senti-
ment the sinner has. You want righteousness.
It is not simply joy you want; it is righteousness and
peace, and this you will find nowhere but in the pres-
ence of God. "In thy presence is fulness of joy, and at
thy right hand are pleasures forever more."

Now I want to call your attention a moment to na-
tural Israel. You know they were examples to us. In
I. Cor. 10:11 it says, "Now all these things happened
to them by way of example; and they were written
for our admonition, upon whom the ends of the ages
are come." All of these things happened unto them.
Have you gotten the lessons out of it? All these things
happened to them for our instruction. What are the
facts? God separated them from Egypt. God sep-
ara,t them from Egypt, that they might be united to
Him. Did He bring them in the wilderness? If so, could He
have loved them? Do you suppose He could have loved
you? He separated you and set you down in the wilderness.
Were they not right there in the presence of God? You
say, "If I had been there I never would have done that.
I would have done such and such." But did you have
one hundred times more evidence than those poor
people had. But God took these people and left them
right there in the wilderness, old men and old women,
helpless infants and all, and what had they to fear?
God was going to lead them all the way. But He tells
you that with many of them He was not well pleased,
and slew them in the wilderness. What was God try-
ing to do? Listen, I want you to understand this: He
was trying to do with them the same thing He is try-
ing to do with you. They did not understand it. I
will ask you if you do. He provided for them, gave
them water out of this rock, gave them bread from heaven, fed them with meat in the wilderness. What
were they doing? He was giving them such an exhibition of His power, of His love, of His wisdom and of His mercy, that they would never doubt Him. That is just what it
was for, that they might get to know Him. "This is
life eternal, to know God and His Son Jesus Christ
whom He hath sent,"—to know Him intimately, like a
little child knows its mother. A child feels happy when
in its mother's arms, though the house may be
on fire. He was trying to show these people that He
loved them and was right with them, a present help,
and that he was able to care for them and would care
for them. And now when they came to the final test,
did they fail? They did not understand. In the 78th
Psalm it reads, "for they spake against God; they
said, can God furnish a table in the wilderness?" They
did not understand what He was trying to do. They
did not understand that God was trying to give them
a proper appreciation of His character, so that they
would have full confidence in Him, and so they con-
ducted themselves accordingly. The result was that when they came right up to the promised land and sent the spies over, the spies brought back an unfavorable report and said
that there were giants in the country, and we are as
but grasshoppers in their sight, and the people were
so discouraged that God turned them right back into
the wilderness. Now mark you here what they should
have said: "We have seen God's power in dividing
the waters; we have seen water gush out of the rock; he
has fed us and led us all the way. We are not looking
to ourselves, but we are looking to God. The world
people may be strong; but God is more than all, and
we may trust Him." If they had learned the lessons
drawn from what they had learned in the wilderness,
they would have gone right into the land and enjoyed it;
instead they were turned back into the wilderness.
Now are you trusting God, and can you see His hand
through all the vicissitudes of life? Can you see that
your prayers are being answered, and can you see that
these experiences are bringing you nearer and nearer
to God? Do you feel that your joy might be full? God
gives it you, brother and sister, to have fulness of joy.
Have you got it? Well, thank the Lord. We read again,
"If henceforth ye have asked nothing in my name: Ask,
and ye shall receive, that your joy may be full." God
does not want us to go through the world and not
It was the joy that was set before our Master that enabled Him to endure the cross and despise the shame. Brethren, you cannot endure these things without joy. The fulness of joy, which the world cannot give, is what you want. It is one positive principle that we must separate you from the world, and that we must have this fruit in our lives. Now this fruit cannot be produced except by sacrifice. We must hold nothing back. It cannot be produced otherwise. In Jno. 15:12-14, He tells us, "This is my commandment that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." Again in I John 4:18, "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." Now I can see one thing, that our blessed Lord Jesus Christ gave up all. He was rich but for our sakes became poor, so poor that He did not have where to lay His head. And the Apostle Paul gave up all. No doubt he was disinheritied by his father. He said he suffered the loss of all things, and counted all things but loss and dross. And we can see that the Apostle Peter left all. He says, "We have forsaken all and followed thee." But there is one thing I cannot understand. I cannot understand why any one should be willing to forsake more for the sake of the world than I for the sake of the world. Therefore you need this companionship, you need these various experiences. And the cotton plant, you will see this spirit of love of which you were begotten of God's spirit of love then, is, that this fruit is being produced in our lives. Look at I Jno. 4:7, "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God." This love teaches you finally to love your enemies. You must not expect the full development of the fruit of love at the very beginning, but this is to be the result at the end. You will have enemies, but you can rejoice in tribulation, and rejoice in your sufferings. God is love, and every one that loveth is begotten of God, and knoweth God. Eighty verse, "He that loveth not, knoweth not God, for God is love." This does not mean that we are only to love our friends. Any one loves his friends; it is not that; it is an entirely different thing from that. Verse 13, "Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit." What spirit? His spirit of love. And we see this spirit working in us and producing this fruit. Not that you pull yourself up to the point of speaking well, and being generous and kind to somebody; it is not that. It means that you will see this spirit working out this result in your life. Now in Jno. 15:9, "If ye love me, keep my commandments." This is, the spirit of love, not love in word, neither in tongue; but in deed and in truth. There is such a thing as "wordy" love, where we love in word; but it must be in deed and in truth; it must be the result of this begetting of the spirit of God's love. Now look at the 11th and 14th verses, "For this is the message that ye heard from the beginning, that we should love one another." We should expect to see this as the result of God's spirit of love, that we should love one another. We should expect that as a result. "We know we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Verse 24, "And hereby we know that he abideth in us, by the spirit which he hath given us." He has given us this fruit of love, and we see it developing and producing fruit in our lives. Now, then, it is far beyond any earthly love, or human love; it is the peace of God. He says it is my peace. And in Psa. 119:165 we read, "Great peace have they which love thy law; and nothing shall offend them." You see nothing shall offend them. But our Lord said, "If ye love me, keep my commandments." He was standing there, and asking God that it be no worse for them. You see that is not a natural or human thing. Now, take Stephen when being stoned to death what did he do? He says, "Father, lay this not to their charge." What does that mean? "Let them not suffer on my account; let it be no worse for them on account of the way they are treating me; I have no revenge In my heart for them, and I don't want you to have any revenge either. No, not any human being. But he was standing there and asking God that it be no worse for them. You see that is not a natural or human thing. Now, brother, you must expect such results, where you can thus pray for your enemies. Now, take Peter in Luke 22:32: "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren"—you cannot do it now. But Peter said to the Lord, "I am ready to go with thee both into prison and to death." What does that mean? It means, "I am ready right now to die for you or for the right." But our Lord said, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat." You don't know what you are talking about. When you are converted you may strengthen the brethren; you cannot do it now. I understand that you are a strong character physically and would die for your friends, or what you thought to be right, but you cannot suffer wrongfully for righteousness sake." And he said, "You will deny me three times; you cannot even let that flourish. Therefore you must expect some shadows. Now, I pass to the next question, and this is the
most important of all, and I am sure it will go to the very core of what you believe. What are the terms of such fellowship? He says, "We write these things unto you that ye may know them." That is, it is not intend for all, but you may know of it. It is only for those who have an ear to hear, for the brokenhearted, for that need; it is not an arbitrary selection, however, God has ordained that He will have this church, and those who are transformed into the likeness and image of His Son shall be members of this church, and no others. Now it is those who are thus joined by faith and consecration. But you must mark well one thing: This book of John was written about A.D. 90, or 57 years after the death of our Lord Jesus Christ. You must abide in the doctrine of Christ, that which you have heard from the beginning. It is His truth then, and now; you must not believe in any doctrines only those heard from the beginning. Here is a very important point, and I want you to be sure to get it. It is that which you have heard from the beginning (2 John 6). This whole book of John and the epistles of John also were written for the purpose of guarding the church against the subversion of the doctrine of Christ. Jesus was crucified for our sins, not for His own. And the next is, He arose from the dead. In Eph. 4:13 we are told that we must all come unto the unity of the faith and of the knowledge of the Son of God. And there is one more point there, His perfect manhood. Again in 1 John 4:15 we read, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Now the next thing, that Jesus was in the beginning, the first of God's creation. We read in Prov. 8:22, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was." Again in Rev. 3:14, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Col. 1:15, "Who is the image of the invisible God, the first born of every creature. For by him were all things created." Then, dear brother, Jesus did sacrifice, he did become poor, he did give up all things.

The next point is, He was made flesh. He was a perfect man. Jno. 1:14, "And the word was made flesh." Jno. 1:1 "The word was God." "For the life was made manifest, and the life abideth in the Son, and the Son is true of God, with the Father being in the Son and the Son in the Father." In 1 John 4:12, "No man hateth a brother; but he that hateth his brother is in the law of him that hateth him." The question is not whether you are rejoicing so much, but whether you are believing the right things or not. These are the doctrines we must believe. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son. If there come any one unto you and bring not this doctrine, receive him not into your house, neither bid him God's speed." Heb. 2:16-17. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore, the things of God's invisible God, in whom the seed of Abraham is begotten for Him." What is the nature of angels? It is the spirit nature. But He became flesh; He took not on Him the nature of angels, but the seed of Abraham. Now we know that angels do not have the human nature, because they do not need it, and neither do they need the church. Now what is the next thing we must believe? That Jesus was anointed. In Acts 10:38 we are told, "Then Peter answered, "If God pleased, he gave them the same Spirit even as he did also to us through the Beloved Jesus Christ," then he went on and said, "Forasmuch then as the promises of the gospel of the Son of God (which he had promised afore by his prophets in the holy scriptures), concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh."

David according to the flesh." He said it was according to the flesh, not something else. He was made flesh, and was declared to be the Son of God, with power, according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord who came to judge the living and the dead. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." In 1 Thes. 4:14, we read, "For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him when he cometh, for this ye know, that if the dead rise not, then is not Christ raised. But if Christ be not raised, your faith is vain; ye are yet in your sins. Then they that have fallen asleep in Jesus have not perished." In Rom. 4:25 we read, "Who was delivered for our offenses, and was raised for our justification."

Now I will ask you, brother, do you know this? That
you need the Lord's help all the way, and only as you recognize and confess your sins can God forgive you for those sins? If we confess our sins He is faithful and just to forgive them. Now there is a difference between the Lord's people and other people. The world does not know us as the few creatures. In 1 John 1:9 we are told to confess our faults to one another. This is different from the world, you see. We do not come together to talk about how good we are, but we confess our faults one to another, and pray for one another. We are not trying to conceal these faults, but we are asking God to forgive them.

Now in closing let me say that we still need the Lord's help to direct us; we are still helpless and must confess our sins, and look to Him, and He will give us just such experiences as will bring us off more than conquerors. These things rightly believed will bring the peace that the world cannot give, and cannot take away. Riches cannot give it to you, and men cannot give it to you, and none can take it away from you. It is a foretaste of the fulness of joy and communion and fellowship with the Father and with His Son Jesus Christ. Being baptized into His death, you partake of His anointing. "The anointing which ye have received of him abideth in you." In closing I will read Rom. 14:17-18: "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the holy spirit. For he that in these things serveth Christ is acceptable to God and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

Saturday Evening, August 18, 1906. 7 P. M._Praise Service

7:30 P. M.—SYMPOSIUM—Various Speakers. Subject, "The Fruits of the Spirit"


The topic for this evening was "The Fruits of the Spirit," and was presented by Brothers Lowe, Page, LeFerry, Horace Hollister, Geo. Draper, Bohnet, Hersee, each of whom was in turn introduced by Brother A. E. Williamson and allotted ten minutes time each in which to present the subject.

A short outline of the remarks of each speaker appears below:

Brother Lowe: When we speak of the fruits of the spirit, we are reminded of the words of the Apostle in Gal. 5:22-23, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When we speak of fruit, we think of something that is delicious to the appetite, pleasing to eat, as well as nourishing the life; and we know that it is the joy of the gardener to show the delicious ripe fruits of his garden—the fruit of the soil as well as of his labor. But we are to speak of the fruits of the spirit, and there is something just as delightful and pleasing to the spiritual appetite as any of the luxurious fruit which we may partake of from the natural garden. So when we speak of the fruits of the spirit we realize that there is an enjoyment in the spiritual life and a pleasure, and that we are rejoicing in the rich feast at this convention—feasting upon the fat things we call it—and it is upon the fruits which the Lord has provided for us. As we see these fruits in each other's lives, or in our own lives, it is a pleasure and joy to us; we rejoice to see them growing in our little gardens. As we rejoice in the fruits of the gardens of the earth, so much more do we rejoice in these fruits of spiritual growth in our character.

Brother Page: Our dear brother has presented to us the thought that this subject would naturally bring to our minds the statement of the Apostle in Gal. 5:22-23. We also have brought to our minds in this connection that this thing God is developing in us is a fruit, and not a work; and therefore that we are saved by grace, that is the favor of God, not of works lest any man should boast. And we remember that our dear Lord in presenting to us the source of life as we develop under the influence of His spirit, and bring forth these gracious and luscious fruits, says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit."

Brother LeFerry: As we consider the subject for this evening, we would call your attention to the mottoes upon the wall, "Keep yourselves in the love of God," "Love Suffereth Long," "Love is Kind." These are some of the fruits of the spirit, or Christian graces, that we are to develop. We are reminded that God is the great author of love, and that He is an inexhaustible fountain from which all mercies and love and blessings come. Thank God that tonight we have before our eyes in large red letters, "God is Love." The love of God is flowing down from heaven into our hearts, and our hearts are open on both sides—open on God's side, and then open next to the world, and the love flows right on through our hearts and out on the other side, and it keeps our hearts clean, and ready to do the Master's will.

Brother Hollister: I would define the fruits of the spirit as the outward manifestation in our lives of the progress of that process by which the heavenly Father is seeking to transform our characters into copies of His own. I anticipated that the other dear brethren would take the positive side of this question and show the beauty and desirability of these fruits, so I have chosen to take what may be called the negative side of the question. It has occurred to me that in these things which are so valuable there are counterfeits; and we find in the scriptures we are warned against counterfeiting of these fruits; we are warned they will be counterfeited; we are warned by our Lord and His Apostles of the existence of one whose special effort is to counterfeit the things of the spirit of God. It is to these warnings I call your attention to-night. Satan is a counterfeiter. In the law of our land destruction is the fate of all counterfeiters. So we read that Satan, and all who follow him, shall ultimately be destroyed. So then, dear friends, do not take or pass counterfeiters. Here arises an important question: How may we detect them? In a bank we have what we call a counterfeit detector, which describes the real and also
Brother George Draper: How may we cultivate the fruits of the spirit? We recognize the Apostle Paul's statement in the 5th chapter of Romans where he says, "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." But that is not the class that can cultivate the fruits of the spirit because they are still natural men, and natural men receive not the things of God. So after being justified there is another step to be taken. We find three classes of people justified by faith. One class that says, "I am glad I have been saved and wish everybody was;" another class says, "I am glad I am saved and thank the Lord for his goodness"—but go no further; another class has been bought with the precious blood, and they say, "I recognize now that I am not my own, and now, Lord, what would You have me to do?" This class hears the words of the Apostle admonishing them to present their bodies living sacrifices.

Brother Bohnet: Around the Bible House table when the questions are put and several of the brethren have expressed themselves on the point, the person next in order for comment is apt to pass the question with the remark, "I agree to what has been said," or, "My thoughts have already been expressed."

The dear brethren who preceded me have presented the thoughts that I had in mind, and now, what shall I say unless I repeat? I am expected to speak for ten minutes upon a subject foreign to my general presentation, and one that has already been well covered, and, "How am I straightened until it be accomplished?"

However, the development of the "fruits of the spirit" is not spontaneous, not an instantaneous procedure. It takes time to produce fruit of any sort, and this spiritual fruit production is by no means an exception. Let us take heed lest we likewise be rejected as worthless branches. Let us cultivate the Christian graces and produce all the fruit we can to the Master.

Brother Hersee: While at lunch this evening my mind was directed in connection with the Heavenly Manna to this scripture: "The meek will He guide in judgment; the meek will He teach His way," and I said to myself, This is one of the fruits of the spirit. So, dear friends, I am glad that the majority here this evening know what "heavenly manna" is. The very first thing that is necessary to be taught by the Lord is meekness.

As the fruits of the spirit are developed more and more in our hearts we realize that we have not been secure in earthen vessels that are very leaky, and therefore we should be very gentle and patient with others, and with the brethren, and endeavor by the Lord's grace to press along the narrow way. And as we progress in the cultivation of these graces, we will have more sympathy with the brethren, more meekness and more kindness, and more patience.

Brother George Draper: How may we cultivate the fruits of the spirit? We recognize the Apostle Paul's statement in the 5th chapter of Romans where he says, "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." But that is not the class that can cultivate the fruits of the spirit because they are still natural men, and natural men receive not the things of God. So after being justified there is another step to be taken. We find three classes of people justified by faith. One class that says, "I am glad I have been saved and wish everybody was;" another class says, "I am glad I am saved and thank the Lord for his goodness"—but go no further; another class has been bought with the precious blood, and they say, "I recognize now that I am not my own, and now, Lord, what would You have me to do?" This class hears the words of the Apostle admonishing them to present their bodies living sacrifices.
Bro. C. T. T. Russell
mon, fearing to displease Mammon, seeking to have the approval of Mammon and the emoluments paid by Mammon.” (Matt. 6:31.) And since then only a few are properly fearing and serving the Lord and looking to Him for the honor and emolument which He has promised to His faithful ones—not in the present life, but in the life to come. Mammon controls in business, leads in every social function, and manages all the finest churches and religious functions. "Mammon is Confucian where Confucianism is in the ascendency; it is Mohammedan where the followers of Mohammed are most numerous in Europe; as Greek Catholic, Roman Catholic, Episcopal, Presbyterian, Methodist, etc., according to the locality and the influence. Mammon is too crafty, too wise, to be irreligious. It is well known that there is a religious element in human nature which must be satisfied with something; else the present order of things would collapse forthwith.

Thus seen, Mammon’s empire is the world—mankind in general—and from this standpoint we can readily see the force of the statement that the fear of man bringeth a snare, for the fear of man is the fear of Mammon. To go contrary to Mammon’s laws in any part of the world is like rowing against a strong tide. It is almost impossible to do so. The power of Mammon is so small that it was not for the encouragements which lie beyond the present life none could endure the strain.

Our text tells us of the “secret” of the Lord being with those faithful ones who hearken to His Word, and have respect thereto, with reverence, fearing to such an extent to displease Him, that they dare to stand a little about this secret, gradually lose all fear of man, and become more courageous, strong in the Lord, and in the power of His might, so that they are able to say in the footsteps of the Lord Jesus, the great Disciple of Mammon, of sectarianism—the fear of man that bringeth a snare. These ensnaring fears will be continually suggesting to them that the way of the Lord is not agreeable to the flesh; that it is not popular with the world; that it would constitute them a peculiar people; that it would hinder them from sins and follies in which they are fond of indulging; that it would break their influence with many of their friends in Churchliness; that it would make them practical nonentities in the world; because, according to the worldly proverb, they “might as well be out of the world as out of fashion.” Hearts thus ensnared cannot hope to see, understand and appreciate the secret of the Lord in present life; for the fear or reverence of the Lord stands out boldly beyond all fear or reverence for man or human institutions, in that same proportion it is the privilege of each of us to appreciate and enjoy the “Secret of the Lord.”

He Has Covenanted to Show Them

The latter part of our text is not the best translation of the original. The whole text should read, “The secret of the Lord is with them that fear Him, and He has covenanted to show it unto them.” However, the translation makes no real difference in the matter, because the Lord’s “Oath-bound Covenant,” which we discussed this afternoon, is really the kernel or pith of this “Secret of the Lord.”

To some it may seem peculiar that the Scriptures should intimate that God has secrets—that some are privileged to understand the divine plan, while others are not so privileged. Such will perhaps say, Where is the revelation of God’s secrets? Surely it is not in the Bible, for if it were in the Bible it would not be a secret, since the Bible is open, accessible to all the civilized men in the world. It is made accessible to all civilized men, but it is not open to all. To the majority even of professed Christians it is a sealed book, and to none more so than to the ministry. The Scriptures themselves so portray the matter, saying, “And the vision of all is become unto you that is learned, saying, Read this, I pray thee: and he saith, I cannot learn for it is not I that learned it, but the Book is delivered to one that is not learned saying, Read this I pray thee: and he saith, I am not learned. Wherefore saith the Lord, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. Therefore, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” Isa. 29:1-14.

Our Lord spoke of His own life as a needed illustration, and withal of great interest to the humble ones whom He chose for His apostles, “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent (scribes. Pharisees. Doctors of the Law), and hast revealed them unto babes: even so, Father, for thus it seemed good in thy sight.” (Matt. 11:25-26.) At the first advent the Pharisees were too self-satisfied, pleased with their own theories, too proud of their attainments, and boastful of their progress and of the divine favors enjoyed; the scribes were too well learned to be associated with such as constituted the Lord’s companions, and, besides, they were becoming more and more filled with the “higher criticism” views of the Greek philosophers; the Doctors of the Law were filled with their own theories, all of which were hindered from becoming the Lord’s disciples and learning from Him the “Secret of the Lord,” because they were all under the influence of Mammon—the great institution of their time which would condemn and ostracize all who would not support it. In an earthly way they had everything to lose and nothing to gain by becoming followers of the lowly one. On the contrary, those who did come to Jesus and became His disciples had very generally less to lose of an earthly kind, and hence were the more attracted by the Lord and the Book was delivered to one that was not learning, one that was not learned. Wherefore saith the Lord, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. Therefore, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”

“The Secret of the Lord”

We cannot hope to explain the “secret of the Lord” to any others than the class for whom it is intended; but since there is a measure of fear of the Lord in mankind, those who have a spiritual heart, a new heart, and the opinion of the world, we may hope to be able to make clear the Lord’s “secret” just in the same proportion that each of our hearers possesses the “fear of the Lord.” Those who have a little fear of the Lord, a little of the proper reverence for Him, may understand and appreciate His secret, but they will be hindered from understanding it, because of their fear of Mammon, of sectarianism—the fear of man that bringeth a snare. These ensnaring fears will be continually suggesting to them that the way of the Lord is not agreeable to the flesh; that it is not popular with the world; that it would constitute them a peculiar people; that it would hinder them from sins and follies in which they are fond of indulging; that it would break their influence with many of their friends in Churchliness; that it would make them practical nonentities in the world; because, according to the worldly “The Secret of the Lord”

That which is spoken of in our text as “the secret of the Lord” is in the New Testament called the “mystery... from ages...”
tory of God." The thought is the same, namely, that God—while revealing His plan through the law and the prophets in the Old Testament, and through the words of our Lord and the apostles in the New Testament—has so expressed the matter that it can be understood only by those who come properly into accord with the Lord—that fear Him. The worldly man in reading the Scriptures fails to understand His secret, and only those that fear and reverence Him to the extent of making a full consecration of their all to Him can comprehend it. The apostle clearly, sets this forth in his letter to the Corinthians, saying, "Your faith should not stand in the wisdom of men, but in the power of God.* * * but we speak of the wisdom of God in a mystery, even the hidden vision which God ordained before the world unto our honor, which none of the rulers of this world knowneth."

As it is written, eye hath not seen, nor ear heard, neither hath en­tered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His spirit.―I. Cor. 2:5-15.

St. Paul, speaking of this mystery or secret of the Lord, intended for His people, but not for the world nor for the merely nominal Christian, declares, "I am not yours, if I speak the secrets of God; even the mystery which hath been hidden from ages and generations, but now is made manifest to His saints."—Col. 1:25-29. Speaking of the church in the same strain, he continues, "That their hearts might be comforted, being knit together in love and in all riches and fullness of understanding, that they may know the mystery of God, even Christ, in whom all the treasures of wisdom and knowledge hidden."—Col. 2:2-3. Continuing along the same lines, he ex­horts, "Witheal praying also for us that God would open unto us a door of utterance to speak the mystery of Christ."—Col. 4:3. In his epistle to the Ephesians he speaks of this mystery, saying, that God's grace in Christ "hath been revealed unto us in all wisdom and prudence; having made known good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ."

Again in the same epistle he writes of God's favor to Himself, "Who hath made known unto me the mystery which in other ages was not made known unto the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit* * * to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God.—Eph. 1:9-10; 3:5-9.

So John, the Beloved, speaking at the mouthpiece of the great Shepherd, tells us of this mystery (Rev. 1:10), saying, "In the days of the sounding of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets." Thus we see that the mystery has been in operation from the beginning of the world, and is still a mystery so far as the world is concerned, and will continue to be a mystery until the end of the present dispensation and the opening of the millennial age, the only exception being the revelation of the mystery granted to the saints—to those who are fully consecrated to the Lord, the class mentioned in our text, "The secret of the Lord is with them that fear Him; he has covenanted to show it unto them."

He That Hath an Ear Let Him Hear

It was for this reason that our Lord spake in parables and in dark sayings that are not yet understood by the world, neither appreciated by any except the few, His "little flock," that was consecrated. Thus it is written, "All these things spake Jesus unto the multitudes in par­ables, and without a parable spake He not unto them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13:34-35.) The apost­

icles came unto Jesus privately, saying, Lord, declare unto us this parable; and Jesus said unto them, "To you it is given to know the mystery of the kingdom of God; but to others in parables: that seeing they might see and not perceive, and hearing they might hear and not understand." (Mark 4:11-12.)

Now, dear friends, we will do our best to make plain this secret, this mystery, hidden from ages and dispensations, remembering, however, that only in proportion as our hearers have ears to hear can we succeed, only in proportion as the fear of God predominates over the fear of man: only in proportion as perfect love casts out the fear of man and makes us truly freemen in Christ Jesus—only in that proportion can we hope that our message on this subject will be understood and ap­preciated. From our Lord's words and from the Apost­le Paul's words already quoted, the mystery is un­covered to those who have the eyes of their understanding opened and the ears of their hearts unstopped. It is the message of the coming kingdom—the message of the "Oath-bound Covenant" discussed this afternoon.

This message explains all the difficulties and perplexi­ties of life, from the beginning of sin to the end. Sin entered into the world through Adam's disobedience, how death has been the penalty of that sin, resting upon the whole race of Adam, degrading us mentally, morally and physically to the tomb. It tells us of God's love for us while we were yet sinners, which led to His sending His Son to be our redemption price, "that we might be justified freely by His grace through the redemption that is in Christ Jesus."—Rom. 3:24. It shows us that Christ Jesus by the grace of God tasted death not merely for a few, but for every man; and that not merely a few, but every man shall have a resultant blessing from that great sacrifice for sins, and a full and fair oppor­tunity for returning in heart to the Lord and for re­turning in heart. From our Lord's words and from the Apostle Paul's words already quoted, the mystery is un­covered to those who have the eyes of their understanding opened and the ears of their hearts unstopped. It tells us that God's grace, even Christ, in whom are hid all the treasures of wisdom and knowledge hidden. It shows us that this one purpose of God to eradicate sin from the world, and to utterly destroy all who will not come into accord with His righteous arrangements, has never been changed; and although the time for the accomplishment of these things will be long, it tells us that from the standpoint of Him with whom a "thousand years are as one day." It tells us that in the dawning of the seventh day of the Lord, the millennial day—at the close of man's 6,000 years—these blessings are to be realized by the world through the establishing of a glorious kingdom of God under the whole heavens, which will enforce righteousness and shower blessings upon every creature.

"Church's Identity With Mystery"

The unfolding of the mystery shows further that during the Jewish age God dealt with the house of Israel as their special servants, but not the (blessings) promised to that Nation to be His special servants in the earth during the millennial age. These are particularly de­scribed by the Apostle in Hebrews 11, all of whom having obtained a good report through faith received not the (blessings) promised." (Verse 39.) It reveals to us further the Lord's object in respect to the promul­gation of the Gospel during the period since our Lord's death, namely, that the preaching of this mystery to the Lord's consecrated people who fear Him has been with a view to selecting a little flock from among all kindreds, peoples and tongues, to be Christ's bride and the "bridesmaid" of the Lamb, even Christ Jesus. He who is thus snared by the fear of men, all these things are done in parables; that seeing they might see and not perceive, and hearing they might hear and not understand. (Mark 4:11-12.)

Not only is the message itself called a mystery, but
the church class, the "little flock," now being selected from the world, is Scripturally designated "the Mystery of God," and the false systems "the Mystery of Iniquity." "The Mystery of God" is the class associated in the divine plan, and, therefore, a part of that which is mysterious or mysterious to the world. As the Apostle declares, "The world knoweth us not, even as it knew Him not." The secret of the Lord is with this class. It is their joy, their strength; it is the power of God working in them to will and do His pleasure. The more they comprehend this mystery the more of this power of God do they possess, and progress is the mystery implies progress in obedience and reverence and service. These in turn mean progress in the graces of God, as the Apostle, explaining and speaking of our advance in them, says, "I pray for you that the eyes of your understanding being opened (gradually as we lose the fear of man and increase in our reverence for God) you may be able to comprehend with all saints the lengths and breadths and heights and depths (of the mystery), and to know the love of God which passeth all understanding.—Eph. 3:18-19.

The Church as a Secret Society

From the foregoing it will be discerned that the Lord's saints constitute the most exclusive and most secret society on earth. No one can be fully conducted into this society and its mysteries except as the reverence of the Lord abounds in his heart, and as he becomes free from human bondage, sectarian bondage—free in the liberty wherewith Christ makes free indeed those who are truly His. This secret society needs not to hide its books neither to withhold its secrets, neither to speak quietly, for while telling the good tidings of great joy to all people, the limitations are upon those who hear—for none can hear the secret of the Lord; none can understand this mystery, except in proportion as he has reverenced the Lord and His Word and made a consecration of himself thereto.

I wonder how many of my audience this morning are members of this society? How many are able to comprehend with all saints the length and breadths and depths of the Divine plan? I am sure that all such have love for the brethren in their participation in the fellowship of this mystery. I am sure that all such have the hopes set before us in this mystery as an anchor, self-secured and steadfast, entering into that which is within the veil. I am sure that all such have fellowship in this mystery, and the blessings and favors thus conferred upon us no man can take from us, and that they shall continue to be ours so long as we shall continue to have fellowship in this mystery, which is: "Christ in you, the hope of glory." —Col. 1:27.

Furth how many of you are still blinded in greater or lesser degree by the god of this world and the creeds of the dark ages which he assisted in formulating, and has since fostered, so that you are unable to appreciate what we have just been saying respecting the mystery of God. I wonder how many such are desiring to have the eye-salve of truth, which our Lord especially commended to this Laodicean stage of the Church, saying, "Counsel thee to buy of Me eye-salve to anoint thine eyes that thou makest them." (Rev. 3:17-18.) The eye-salve must be bought by the individual who desires to use it; it cannot be bought by one for another; even as we cannot have experiences one for another. The cost of eye-salve is the spirit of self-sacrifice—the willingness to make a full consecration of ourselves to the Lord. Our Lord expresses the matter thus, saying, "He that doeth the will of My Father which is in Heaven, he shall know of My doctrine." Whosoever will resolve that he will no longer fear man, neither be in subjection to the creeds of the dark ages, but that he will accept the Lord as his Shepherd and make a true sheep, and listen only for the voice of His Word, and walk only in accordance to the directions of that Word, fearing God and not fearing man—he shall accept the Lord as his Shepherd and be a true sheep, and listen only for the voice of His Word, and walk only in accordance to the directions of that Word, fearing God and not fearing man—he shall be blessed. "The secret of the Lord is with them that fear Him; He hath covenanted to show it unto them."

I trust, dear friends, that some who have heretofore felt indifferent respecting the Divine plan—the mystery of God kept secret from the world, intended only for them that fear Him—may become so deeply interested, so desirous of co-operating with the Lord in their hearts in their thoughts, in their words, in their actions, that they will make full consecration of themselves to Him. Just now is the moment for this resolve, accepting the grace of God and the forgiveness of sins through faith in the blood of Jesus, and at once starting on the way to a clearer comprehension of the mystery, and ultimately to a participation in some part of the glorious work which the Lord is preparing for us.

From this standpoint we realize that the great work of God is future; that our special work in the present time is to be the Lord's witnesses before men, to endure hardness as good soldiers, to crystallize character, to learn obedience by the things which we experience, and to be squared and fitted and polished, and thus made meet for participation in the glories of the Kingdom, and for usefulness as members of it in the blessing of all the earth in the millennial age, and for the enjoyment of our Heavenly Father's favor to all eternity.

This was a most impressive service, at the close of which the following beautiful hymn was sung, No. 208 Dawn Hymnal:

**The Grace Impart**

1 O Lord, thy promised grace impart,
And fill my consecrated heart.
Henceforth my chief concern shall be
To live and speak and toil for thee.

2 While joyfully in thine employ,
The thought shall fill my soul with joy,
That my imperfect work shall be
Acceptable through Christ to thee.

3 Renouncing every worldly thing
And safe beneath thy sheltering wing,
My sweetest thought henceforth shall be,
That all I want I find in thee.

**A Surprise**

Sunday Morning, August 19

ONE of the side-features of the convention was something of a surprise. It was in the form of a delegation from the First Christian Church of St. Paul, making request that one of the ministers attending the convention should preach at their morning service on the Sunday which concluded the convention sessions. The regular pastor, it seems, was absent on a vacation, and the deacons learning of a Bible convention held in the city, thought surely some ministers would be present and that one of them could take their service. Bro. Williamson, as the chairman of the convention, having heard the request, promptly assured the delegation that their wishes would be complied with, and that the speaker would not ask for any share in the collection taken at the service. The matter was given to Bro. Russell to decide upon, and he requested Bro. Williamson to fulfill the invitation. The matter was not announced at the convention, as it was not desired to detract from the attendance at the convention sessions, and but few friends of the Truth were present at the First Christian Church, together with about seventy-five of the regular congregation. One of the deacons asked Bro. Williamson how much time he desired in speaking, and when Bro. Williamson replied, "About forty minutes, brother," the deacon seemed somewhat startled. He had prepared a lengthy program (apparently the usual church service), which of itself would require nearly an hour, and leave very little time to anyone to speak. He made the remark that the weather being extremely hot perhaps the speaker would not like to say so much that morning, and that if he preferred to close his remarks sooner than thirty minutes
Brother Russell then continued his remarks and referred approvingly to the mottoes on the subject of love which were upon the walls, and then said in conclusion:

What shall be the especial thought we shall take away from the convention, in addition to the one that we all want to be in the Great Convention, in the General Assembly of the Church of the Firstborn? I would suggest the text for the year, which is placed at the further end of the room—"In Due Time." All the gracious things God has promised in due time, so let us be patient. Let your patience, and moderation, and love, to manifest to all. Carry from this convention a blessing. I said to some friends, "How have you enjoyed the convention?" One brother said, "Brother Russell, my cup runneth over, that is all I can say." Well that is what our Lord said, that our cups of joy would all run over. But we are not to expect it to be all joy, as there are trials and difficulties on every hand, and we need to remember that the joy of the Lord is ours merely because we are to put our hands into His, and because we are able to trust Him fully and completely in all the affairs of life, knowing that all things shall work together for good to those that love Him. Then what is our position? Our position is that we must be amongst those who love Him supremely, who love Him more than houses, lands, parents, children, wife or any other thing—yea more than we love our own lives.

So then, dear friends, our concluding thought is that we are in preparation for the great General Assembly, when the Lord Himself shall be amongst the sheep, when the Lord Himself shall have gathered all the jewels we trust are to be with Him. We know that we must be polished before we can be there, and as we look forward we see the time is not far off. That will be a hallelujah time, when we shall be around the great white throne, so let us sing that song now.

After singing two verses of No. 54, "Before the Great White Throne," Brother Russell requested that all of the Phenomenon, who love Him more than houses, lands, parents, children, wife or any other thing—yea more than we love our own lives.

The balance of the congregation was then invited to stand in a line at the front part of the hall. The number in this line was 22.

Thereupon Brother Russell requested that all of the colporteurs pass before the line, shake hands and partake of the bread which had been provided. Fifty-nine passed before the line.

Then those who are not colporteurs, but who are the chosen elders in any congregation were requested to come forward in like manner. Forty-one passed before the line.

The intending colporteurs were next invited and 29 passed before the line.

The Bible House friends present were next invited, and Brother Russell said they made such a poor showing in numbers, that he would also invite any who were present of the Allegheny congregation; twelve passed before the line.

The balance of the congregation was then invited and 305 passed before the line.

"In Due Time"

In Thy due time, our Heavenly Father, shall be known Thy gracious plan, which now is hid
Except unto Thy saints alone.
O, glorious day, when Thine All-wisdom, justice, power and love
The whole creation shall approve.

In His due time, O blessed Jesus, thou shalt see
The travail of Thy soul, and shall
Be satisfied eternally;
Thine agony on Calvary,—the price, that Thou didst give,
Shall cause the dead again to live.

Sunday Evening, August 19, 7:30 P. M., Love Feast

Brother Russell addressed the convention in part as follows:

Dear Brethren and Sisters:—As the hour comes to go from the convention, we have in mind the fact that we are debtors to some; we are debtors to the church of the Lord in this place, in St. Paul and Minneapolis; they have rendered us various kindnesses; they made a great deal of provision for us in advance of our coming; they were glad to give their service to you as brethren in the Lord, and we know that they did not do it with the thought of having any kind words of appreciation, but they did it as unto the Lord. And while you and I accept it as done unto the Lord, we all want to express our heartfelt appreciation of the loving kindness and the spirit of the Lord manifested. I would ask them that so many as desire to join with me in the presentation of our thanks to St. Paul and Minneapolis for the great kindness and love and appreciation for their many kindnesses, will please rise to their feet.

(The entire audience arose in response to Bro. Russell's suggestion.)

The Commercial Club of St. Paul has been very kind to us in a convention; they have provided this hall and asked many friends for the church, and food for the after noon, and have in various ways shown themselves very courteous indeed, and I am sure you are all appreciative of this; and I ask that so many as desire to join with me and with the society in expressing to the Commercial Club of St. Paul our thanks and appreciation will please signify it by rising to their feet. (The entire audience arose.)
In God's due time, O pilgrim in the "narrow way,"]  
Thy painful journey ended, darkest  
Night shall turn to brightest day;  
Thine every trial, then, Thine every tear, shall prove a gem  
To beautify Thy diadem.

In His due time, O weary, groaning sin-cursed Earth,  
The Lord will wipe away your tears,  
And bring the promised "second birth";  
And there shall be no pain, nor any death, in that blest day  
When sin and sorrow flee away.

In His due time angelic choirs shall sing again  
The grander strain that heavenly message,  
"Peace on earth, good will toward men."  
And every knee shall bow, and every loving heart confess,  
The Christ who comes to reign and bless.

The Days of Daniel
By Dr. John Edgar, of Glasgow, Scotland, Delivered in Chicago, August 21, 1906

While this address was not delivered at either of the conventions, it properly belongs with them, being one of the series of discourses given by Brother Edgar on the time features of the Bible. He said in part as follows:

Dear Friends:—I am very happy to meet you all. I have been looking forward to coming to the home of Bro. McPhail; you know Bro. McPhall was with us over in Scotland. The friends in Glasgow wished especially to be remembered to you all; they have a very warm sympathy with all the friends here. The discourse tonight is on "The Days of Daniel."

The remarkable thing is that this Kingdom of Anti-christ endured for exactly the same length of time as will that of the true Kingdom of Christ, namely, one thousand years. As there will be a true millennium, there also has been a counterfeit of this, namely the papal millennium. Another remarkable thing is this: Just as there were 1260, 1290 and 1335 Days of Waiting and also 70 weeks of favor to Spiritual Israel, before the establishment of the true millennium, so there were 1260, 1290 and 1335 Days of Waiting, and also 70 Weeks of Favor for the Apostate Church, before the establishment of the counterfeit millennium. That is what I want to bring to your attention tonight. We should thank the Lord, that, in addition to furnishing the various types in the Jewish dispensation, He has caused even the enemy to thus foreshadow the events leading up to the establishment of the Kingdom of Christ.

Referring to the chart. All these arcs above the horizontal line refer to the true Kingdom, and all the arcs below that line refer to the counterfeit. When you understand this chart, you get a bird's-eye view of the history of the Church during the Gospel Age.

The diagram shows that the Kingdom of Christ who comes to reign and bless will include the establishment of this Kingdom of Christ, namely, on one hand the temple of God, shewing himself that he is God. You see the counterfeit. "Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his own time."

There was something that was preventing the establishment of this kingdom. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that led them on to perdition; but had pleasure in unrighteousness."

If you like, you can see this at the end of The Days of Daniel, described in the 3rd Vol. of Dawn and the 70 weeks of Daniel, described in the 2nd Vol. of Dawn.

You will notice at the end of this chart, the true Millennium—the Kingdom of our Lord Jesus Christ, and you will also notice how, leading up to that Millennium, there are various "days of waiting." In the Book of Daniel 12th chapter, there are called the 1260, 1290 and 1335 Days of Waiting, and I suppose you all know that each of these days was a day for a year. You also understand that during the course of the Gospel Age, there has been the counterfeit of Christ's Kingdom, namely, "Antichrist," which means not only "against Christ," but more particularly "instead of" on a
truth, that they might be saved."

There are two points to notice, namely, 1st point—this counterfeit system could not be established until something which was blocking the way was taken out of the way. The second point is that he calls this counterfeit system the work of Satan.

With regard to the first point, I will read from Millennial Dawn II., page 288:

"The Apostle Paul foretold that this iniquitous principle of the Devil was to continue for a time, while some opposing thing stood in the way, until, the hindrance being removed, it could have a free course, and progress rapidly to the development of the Antichrist. He says, 'Only he that now hindereth will hinder, until he be taken out of the way.' 2 Thess. 2:7. What does history have to show in fulfilment of this prediction? It shows that the thing which hindered a rapid development of Antichrist was the fact that the place aspired to was already filled by another. The Roman Empire had not only conquered the world and given it politics and laws, but, recognizing religious superstitions to be the strongest chains by which to hold and control a people, it had adopted a scheme which had its origin in the heathen deities and was spreading throughout the world. That plan was, that the emperor should be esteemed the director and ruler in religious as well as civil affairs. In support of this, it was claimed that the emperor was a demigod, in some sense descended from their heathen deities. Such he was worshipped and his statutes adored; and as such he was styled Pontifex Maximus—i. e., Chief Priest or Greatest Religious Ruler. And this is the very title claimed by and given to the pontiffs or popes of the Roman Hierarchy since this Antichrist obtained 'the power and seat and great authority' of the former ruler of Rome."—Rom. 13:22.

It shows that which hindered and blocked this counterfeit system from gaining the power was the Roman Empire, the Emperor of Rome.

In regard to the second point, that this great counterfeit system is the workmanship of Satan, nevertheless, the chronological features of this system are observable. First, we must understand that God in permitting Satan to accomplish his work, so overrules affairs that events connected with its rise and fall occurred at such times as suited God's purposes. His desire was to show to the world hereafter that He had been working all things after the counsel of his own will and has been causing even the wrath of man to praise him, and as such he was an enemy of the church at the beginning of the papal millennium. His wisdom and power is strengthened. Could Satan have had his way, he would have begun the great papal system much sooner.

How do we know this? We know the date of the establishment of this system; it was in A. D. 539. We are told definitely in the book of Daniel that it was in the 3rd century that a man began to set himself up in power, because it suited God's purpose at that time.

Again, it was not Satan's wish that events connected with the fall of Antichrist occurred at the time they did, or occurred at all for that matter. On the contrary, he did all he could to prevent the overthrow of Antichrist and the fall of that system much sooner.

To get the corresponding dates on this chart, we should notice that the time from the beginning of the Antichrist system to the true millennium is exactly 1075 years. It follows then that any date in the Antichrist system will have its corresponding date in the true system, exactly 1075 years later. Suppose we take of the Development of the Antichrist system, to the beginning of the true Days of Waiting, we shall find the interval is exactly 1075 years. And so it is with any other corresponding dates on the chart.

Seventy Weeks

Now, we shall consider the 70 weeks. You all know, I suppose, that prior to the coming of Christ Daniel received a message of comfort from God. It was told that the people of Israel would get 70 weeks of favor; that at the beginning of the 70th week, Messiah, the Prince of Peace, would be cut off from their midst; that he whom the High Priest was to offer as a sin offering would be the Light of the World. This is the 70th week, the middle of the week, and that at the end of the 70th week, the favor would cease. What favor? The favor of the High Calling, the favor of being joint-heirs with Jesus Christ. During the 70th week, no one was allowed to be a partaker of the High Calling unless he were a Jew. In October A. D. 56, Cornelius the Centurion, a Roman, was converted, because he saw that the end of the 70th week, the middle of the 69th week, was the date Huss received his commission to carry on the work of the reformation, and corresponds with the date in the Jewish age when Nehemiah received his commission to build the walls of Jerusalem. It was Huss who made the reformation a national force, and so built the walls of the Spiritual Jerusalem. His work was preceded by that of Marsiglio in the years 1324 to 1328. Marsiglio was the first of the reformers. It was he who organized the reformation, and his work corresponded with the building of the temple under Zerubbabel in the Jewish age. Marsiglio's work began in the year 1324 and ended in 1328. The middle of this period is the year 1325 when he made his compact with King Lewis of Bavaria. We shall find that there were corresponding 69 weeks before the papal millennium; the two dates that correspond with the work of Marsiglio and of Huss are 251 A. D. and 316 A. D. It was in the year 251 that the great falling away began. Even in the year 251, the church was not permitted to cease working, but the work of organizing was not permitted until 251 A. D. This was the date of the definite fall of the true church. Here is the proof. This little extract gives the history of the Church during the first three centuries of the Gospel Age, showing the rise of the Church of Rome, which is, of course, the fall of the true Church.
The Visible Unity of the Catholic Church

"Papal supremacy, however, was the natural result of the view taken by Cyprian, and subsequently generally adopted as to the unity of the Church.

"Three stages of opinion can be traced on this subject during the first three centuries:"

"The first stage of opinion made the bond of union, a changed life.

"The second view formed the basis of union in a definite belief. The Catholic Church—expression first found in the epistles of Ignatius—consisted of those who held the true, and only true tradition of Christian teaching. This seems to have been the received view until the time of Constantine.

"The third of Cyprianic view held that the unity of the Church implied unity of organization as well as unity of belief. According to Cyprian, in his treatise on the Unity of the Church, written A. D. 251, the Catholic Church was founded from the first by Christ on St. Peter alone, that, while the Apostles possessed equal power, the unity of the Church might be maintained. She has ever since remained one in unbroken episcopal succession, and out of this church, with its order of bishops and its center in Rome, there can be no true Christianity."

In 1391 Huss received his commission to build the walls of spiritual Jerusalem, which corresponds with the walls of Jerusalem, which were set up by David to keep out the pagan peoples. The question may be asked: Why when Rome was captured and the Apostate church freed from captivity did this counterfeit, lowly nation set up a counterfeit Jerusalem? Because Rome became Papal Rome because God willed it to be known that he regarded this great anti-Christ system as really one of the phases, and a very important phase of the Gentile powers. That is why he called it Babylon the Great (Rev. 17:5), and that is why it was represented in Daniel as the feet of the great image, and in Isaiah as the little horn growing from the head of the fourth beast.

The End of the Days of Waiting

First—I will point out what terminate the true days of waiting. Bro. Russell tells us in the third volume, 'The 1260 days terminated in 1799. That was the beginning of the lease of power to the anti-Christ system.' Then in 1290 not only terminated the 1260 days of waiting, but was also the last year of the papal millennium. It was the beginning of the time of the end of this great Gentile system. 'I want you to understand that this apostate church system, this counterfeit kingdom of Christ, while it claimed to be Christ's kingdom, is really a Gentile kingdom, and is so regarded by God. The time of the end will last 115 years.'

In 1870 the Papacy lost all temporal dominion, yet in that same year the Pope claimed infallibility. By October 1914 the end will come. This term of 115 years besides showing a gradual fall of the Gentile power shows also the gradual rise of the Kingdom of Christ. When we go back from this 115 years of counterfeit days we find the period from 724 to 840 showing the time of the end of the Pagan power and the time of the preparation of the anti-Christ kingdom. The 1260 days brings it to 1799. Nothing very marked happened at that date, but ten years before that 1290 was the time of the end, when the anti-Christ power, which had damaged the Greek empire, brought about the French revolution, which brought about the enlarge of the Gentile power. We are told in the 12th chapter of Daniel, that the vision would not be understood until the "Time of the End." We find it was only after the year 1799 that the people in general began to get more educated and to read the Scriptures. Daniel tells us that the 1290 days would bring us to 1829, the time when the wise
should 'understand,' and when many would be purified and made white and tried. That was exactly what happened. It was in 1829 that Miller first began to understand these days of Daniel and he and his following began to expect the near approach of the Kingdom of Christ. He did not understand the matter fully at that time, for he fixed the date for coming of Christ at 1844, which was 20 years before the true time. The same prophecy was fulfilled in 1844, for it was in this year that many were purified and made white by a great trial because the things that were looked for did not happen. There was a great disappointment because the Kingdom of Christ was not established.

Leo in 726 A.D. telling him bringing the ancients and convert, etc. and the Chritians.

Another work of the eighth century was the growing power of Papacy. It was during that time that the idea became universal that punishments for sin may be bought off by liberal gifts to the church. This led to the acquisition of great wealth. Many of the people had been Druids and transferred to the Pope the great veneration which they had for their chief priest, who had power over civil as well as religious matters.

Now let us study the history of the Franks. The people of the west were becoming more and more estranged and the Pope of Rome took advantage of this. We read in the Scriptures of the woman Jezebel, and how she secured her aims, not by her own power, but in a true sense has been going on by the influence over her husband, King Ahab. A woman's weapon is her strongest weapon. So with the church, which is represented as a woman. Her only power was with her tongue, her mouth, a mouth speaking great things. The church wanted to establish herself as a world-wide empire, as the kingdom of Christ on earth. She could only do it by overcoming that which hindered this, namely, Papal Rome, and the only way she could do this was by influencing the Franks, the most powerful tribe in the west, originally under Clovis, a powerful king. The successors of Clovis, however, had become so degenerate that the prime minister, called the mayor of the palace, had become the real king. One of the first of these mayors of the palace was Charles Martel (Charles the Hammer) the grandfather of Charles the Great. He was the first who formed an alliance with Papacy; and in this way laid the foundation of the Papal supremacy. Martel was appointed to his office in 714, corresponding with 1789.

Charles Martel Laid the Foundations of that Central Power which was to be the Pope. In Western Christendom, he was the first of the new princes beyond the Alps who was invited by the Bishop of Rome to interfere in the affairs of Italy.

Thus the Foundation of the Frank Alliance Was Laid. From that time the Franks came to be looked upon as the natural protectors of the Popes. Without the assistance of Charles Martel was the second founder of the Frank kingdom.

There the foundation was laid, the beginning of the end of Pagan Rome, 714.

When Charles Martel died, his son Pepin became mayor of the palace. He said: I am really the king, except in name. What he needed was the Pope's sanction to make him in fact what he imagined he was. He said: What will benefit me the most? At this time, the Lombards were enemies of the Pope and wanted to take away the Papal power, so he said to himself: If I advocate the rights of the king, it will gain me nothing, but if I favor Pepin, he will help me. So he made a compact with him. That was 754, which corresponds with 1829. In 754 the Pope crossed the Alps, deposed the king, put the crown on Pepin and anointed him with holy oil. This deposition of Childe III was the first instance of such interference on the part of the Popes. It was the first exercise on the part of the Popes to a claim to change the allegiance of the kingdom to the Pope. The result of this was the removal of one king and the election of another. Though Pepin avoided an open breach with the Emperor Constantine, he had, nevertheless, struck at the slender chain which united East and West. He had commenced the schism which his son should consummate. And, to him, as to Charles, the way of doing so was suggested by the Papal court. In 755 Pepin died, 1335 to 1844 and 1915.

*In return Pepin accompanied the Pope across the Alps with an army and in this year subdued the
Lombards, took certain territory from them and presented it to the Papacy. This territory is called the Papal States and was the first possession of land outside of Rome acquired by the church.

**Year of Great Disappointment**

Now we come to the year 1844, the year of great disappointment, corresponding to the year 799 as the year of great disappointment to the Papacy. From the year 754 onwards, Pepin strengthened his alliance with Pope and the Pope was daily growing in hope that his kingdom would soon be established. Then in 768 Pepin died. His two sons, Charles (afterward Charles the Great) and Carloman, had been invited to Rome by the Pope and had seen them, and the result was that they began to quarrel with each other. Naturally the Pope looked to these two sons to continue the alliance, so he was anxious when the two sons began to quarrel, and especially when, in 769, he had word that one of the brothers was trying to make an alliance with the Lombards, who were the bitter enemies of the Pope. He advised them that if in order to seal the alliance and make it sure, was going to marry the daughter of the king of the Lombards and to give his sister in marriage to the son of the king of the Lombards. The Pope realized that if this compact took place, if his great benefactor, the king of Franks, made an alliance with the Lombards, it meant that Rome would be taken from him; that all of his hopes would be blasted. What did he do? In order to overcome and break this alliance, he wrote a letter to the brothers, as follows:

"Do the brothers not know that all the children of the Lombards are lepers, that the race is outcast from the family of nations? St. Peter's anathema on the unclean, he will hear it. He will hear that this is to it. For these, there is neither part nor lot in the heavenly kingdom. May they broil with the devil and his angels in everlasting fire!"

He wrote this letter for a great purpose—in order that the alliance might be broken, but judge of his ·effort! In truth the alliance made and the marriage did take place. So, in 1829, it looked as if the Kingdom of Christ was about to take place, and in 1844 there was the great disappointment. Those who remained true to their faith were made white, but the others fell away. So in 754 the Pope degraded one king, anointed another and acquired great territory, and it then looked as if the kingdom was about to begin, but in 769 came the great disappointment. Soon afterwards, Charles, having gained all he wanted and having come across another woman better to his taste, divorced the Princess of the Lombards. The result was that the king of the Lombards was indignant, and Charles waged war on the Lombards, defeating, and established himself as their king.

Once more he made an alliance with the Pope, and the Pope's hopes began to revive, just as after 1844, the faithful class once more took heart and began to look for the Kingdom of Christ.

The **1335 Days**

This period ended in 1874, the beginning of the millennium, and from time up to 1915, the king has been present; nevertheless the times of the Gentiles not having expired, Christ will not establish his kingdom until October 1914. At that time a Great Time of Trouble will take place, the spiritual kingdom will be set up, and Christ will become King of Kings and Lord of Lords.

Look back to the Papal millennium—a wonderful resemblance. Beginning 799, from that time onward, the Pope was the spiritual head of Western Europe, but nevertheless was still subject to the emperor, first Charles the Great (Charlemagne) and afterwards his son, Louis the Meek. In 840, corresponding to 1915, Louis died and the Pope became ruler. In that year there was a great time of trouble and the great empire of Western Europe was split up into many parts.

In 1874 our Lord came to his own and his own received him not. At the corresponding time, the Pope was practically a one-man governor over Rome. A large section of the people objected to this and rebelled. The Pope had to flee for his life. His friend at this time was Charles, who desired to establish himself as emperor of the west, but God had till now prevented him from attaining his desire. It was in 799 that the Pope fled to Charles and told him that his enemies had taken hold of him, gouged out his eyes and pulled out his tongue, but that in the night the blessed St. Peter restored them. It was in that year that the Pope and Charles made the compact with each other; that Charles would come to Rome and the Pope would anoint him emperor of the West, and that the Pope in return was to be made the spiritual head of the West. This compact was made in 799 and formed the beginning of the Papal millennium. The next year Charles went to Rome and at Christmas in the great church of St. Peter he was crowned the Emperor of the West. It was given out as though it were the impulse of the moment, but really the result of the scheme laid the year before. After Charles died in 814, Louis, his son, became emperor, and retained his supremacy until his death. During the reign of Louis there was trouble because he had the Latins and the Goths against him; afterwards he had married again and had another son. His wife induced him to gradually give more and more property to her son, until her son was getting more than the others. The others objected. Finally in 830 and again in 833 they made their father promise that his son would have the kingdom. The trouble in 833 was more accentuated than that in 830. There was more or less trouble till 840, but the emperor retained his supremacy till his death in that year. Then general trouble broke out. The three sons waged war against each other and the result was dismemberment of the empire and the opportunity for the Pope to become king of kings and lord of lords.

Notice the corresponding dates, to 830, 833 and 840, namely, 1905, 1908 and 1915. Should we expect trouble in 1905 and 1908? Nineteen hundred and eight is still future, but seeing that certain things did take place in 1905, we can look for them in 1908. What happened in 1905? Ask any man on the street in Germany the question—what happened in 1905? A Great Time of Trouble. Is it only when your mind is drawn to the question, namely, the people rising up against the governments in some way. What do we find? First, the condition of Russia last year as a result of the war between Russia and Japan, the people rose up in rebellion against the government.

In France was the great power that supported Papacy, and last year, 1905, we find a separation took place between church and state.

In Norway the people asserted themselves against the government.

In Austria-Hungary the same thing very nearly occurred.

In Germany the socialists became very strong.

In Britain, previously the labor members in parliament were only two or three in number, but now there are 40 or 50 labor members, because the power of the people is growing.

In America there was the beginning of the investigation into insurance and grafts of all kinds—the people asserted themselves.

We may probably expect to see the same things in 1908 on a larger scale, and there will be more or less trouble until the climax in 1915, the great time of trouble.

I hope what I have said will help to establish your faith in God's Word. As you see God has been superintending everything in the past and that things occurred on the very dates he wanted them to occur, so we may look forward with confidence to the year 1915. It will not do for us to say that it may be then, or it may be 100 years afterwards. It matters a great deal.
dear friends; it means that if we are sure 1915 is the year for the great time of trouble, we will arrange all our affairs according to that. It means also that we are now in the harvest, and that we ought to be doing the harvest work, namely, "gathering the Lord's Saints together unto him, those that have made a covenant with him by sacrifice."

Lastly, it means that the time is now very short for us to make our calling and election sure—a very solemn thought. By the very latest, years to 1914, and very possibly it may be earlier, possibly by 1912, everyone of us who are overcomers, who are to be joint-heirs with Christ will have passed beyond the vail. Yes, we know that if we are faithful followers of Christ that in six or eight years we will be beyond the vail, and we have only that short time to make our calling and election sure. We are not to be over-anxious, dear friends; it does not depend upon us. A verse that I have had a great deal of comfort from is: "In quietness and confidence shall be your strength." Not quietness and confidence in yourself, but quietness and confidence in the Lord's strength shall be your strength. It means that you are not to rest upon yourselves but upon the Lord, and instead of being discouraged and anxiously waiting for that time and will lift up your heads and rejoice knowing that your deliverance draweth nigh.

Summary of the Above
The Seventy Weeks

<table>
<thead>
<tr>
<th>Fleshy Israel</th>
<th>Spiritual Israel</th>
<th>The Countefeit</th>
<th>The Reality</th>
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<td>69 weeks.</td>
<td>69 weeks.</td>
<td>1260 years.</td>
<td>1260 YEARS.</td>
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<td>B. C. 454. Commission given to Nehemiah to rebuild the walls of Jerusalem.</td>
<td>Conversion of Huss to the Reformed Church.</td>
<td>316, 1391.</td>
<td>CONVERSION OF HUSS TO THE REFORMED CHURCH.</td>
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The Days of Waiting

<table>
<thead>
<tr>
<th>The Countefeit</th>
<th>The Reality</th>
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<tr>
<td>Prior to this date, 536 B.C.</td>
<td>Prior to this date, Rome, the typical seat of government of the children of God, was laid waste, and the fleshy Israelites were in captivity in Babylon.</td>
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<tr>
<td>At this date Babylon was captured by Cyrus and by his edict Jerusalem was presented to fleshy Israel,</td>
<td>At this date, Rome was captured by Justinian, and by his edict Rome was presented to the counterfeit spiritual Israel.</td>
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The Countefeit now set free in order that they might set up the House of God

The Reality now set free, in order that they might set up the counterfeit House of God the "Abomination of Desolation."

"Accession of 714 A.D. 1789 A.D. The French Revolution. This led to the overthrow of Papal Rome and the establishment of the Kingdom of Christ.

The end of the 724 A.D. 1799 A.D. The end of the 1260 days and the beginning of the Time of the End of the Pagan Roman Empire.

The end of the 754 A.D. 1829 A.D. The end of the 1290 days when the wise would understand. It was in this year that the Pope deposed King Childeric III, and crowned Pepin, the son of Charles Martel. This, the first exercise of such authority by the Papacy, together with the presentation to Pepin of additional territory (the Papal States) by Pepin, caused the Apostate Church to expect the near approach of the Kingdom of Antichrist.

Alliance of Pep-769 A.D. 1844 A.D. Failure of Miller's prediction regarding the coming of Christ in this year, and consequently bitter disappointment and great trial to the true Church.
The Counterfeit
End of the 1335 789 A.D. days and the Papal Millennium.
Great time of 840 A.D. trouble resulting in the dismemberment of the great empire of the West, and the final overthrow of Pagan Rome. By this the Pope became "King of Kings and Lord of Lords."

The Reality
1874 A.D. End of the 1335 days and the beginning of the true Millennium.
1915 A.D. Great time of trouble resulting in the dismemberment of Christendom, and the final overthrow of Papal Rome. By this, Christ will become "KING OF KINGS and LORD OF LORDS."

God Be With You

God be with you till we meet again;
By his counsels, guide, uphold you,
With his sheep securely fold you,
God be with you till we meet again.

Chorus.
Till we meet, till we meet,
Till we meet at Jesus' feet;
Till we meet, till we meet,
God be with you till we meet again.

God be with you till we meet again,
'Neath his wings securely hide you,
Daily manna still divide you,
God be with you till we meet again.

God be with you till we meet again,
When life's perils thick confound you;
Put his arms unfailing around you;
God be with you till we meet again.

God be with you till we meet again,
Keep love's banner floating o'er you;
Smith death's threatening wave before you,
God be with you till we meet again.

Jude 24-25
Amen
Pilgrim Brethren at the Asbury Park Convention

Pilgrim Brethren at the St. Paul Convention
Pilgrim Brethren at the St. Paul Convention