Souvenir

Notes from

Watch Bible and Tract Tower Society's Conventions

Of Believers in the

Atoning Blood of Christ.

Ye shall know the truth; the shall you make free. A ransom for all.

Indianapolis, Ind. June 14 - 17

Niagara Falls, N.Y. Aug. 30 - Sept. 6

Norfolk, Va. Sept. 29 - Oct. 6

1907 Part II
To the King of Kings and Lord of Lords
In the interest of His consecrated saints,
Waiting for the adoption.
This work is dedicated

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

Wherein he hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of the times He might gather together in one all things, under Christ."

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

INDIANAPOLIS, IND.       NIAGARA FALLS, N. Y.
JUNE 14 - 17             AUG. 30 - SEPT. 5

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1907

PART II
**Are YOU?**

Are you planning, dear friends, to the “Falls” you will go,  
Where the friends of the “blessed Hope” meet,  
Where the Lord hath blessings in store for all, there  
A fellowship joyous and sweet?

What joy will be there at that meeting, with those  
Who are dressed in white robes like their Lord,  
When in heavenly places together they’ll sit  
And drink in the bliss through His word.

Will it not be a glad and a joyous foretaste  
Of that glorious Convention so near,  
When all the dear Saints, the Lord’s worthy Bride,  
Shall with Him in glory appear?

Yes! friends will be there with glad words of cheer  
From the North, South, West and the East,  
All gathered with one blessed object in view:  
To meet the dear Lord at the feast.

There, next the dear Lord, and in character like  
“That Servant” we all love to greet,  
Whom God in His wisdom hath set in the church  
To dispense in “due season the meat.”

We will listen once more to His comforting words,  
So tender, so faithfully given,  
As He lovingly urges us on in the race  
For the crowns that await us in Heaven.

Then next come the Pilgrims, so dear to our hearts,  
We will listen with pleasure to them,  
As they tell us once more, the sweet story of old,  
How Christ Jesus died for all men.

We also shall meet, and the Colporteurs greet,  
The ambassadors for Christ and His crown,  
Who follow the Master in self-sacrifice  
And care not for earthly renown.

Prepare, then, dear friends, and don’t miss the feast,  
Be there, let your presence be seen;  
Improve the due time, the hour draweth nigh  
To reign with Christ nineteen fifteen.

R. B. M.
Dear Friends:

It gives us great pleasure to be able to send you Part II of the report of this year's conventions, containing very full notes of nearly all the discourses and many of the testimonials of both conventions.

On account of the unusually large attendance, especially at Niagara Falls, where there were over 2,000 of "Like precious faith," it was found necessary to hold several overflow meetings, and as the discourses given at these overflow meetings were so grand and so full of such rich meat, we cannot refrain from reporting these also, although when sending out the announcements regarding the proposed reports of this year's conventions, we had no thought of there being extra meetings to report.

The force of Niagara Falls is now being used to generate electricity, which is being carried many miles and used as motive power, and illumination in other places.

All were set vibrating with the thrills of enthusiasm and interest generated at the Great Niagara Falls Convention.

The power generated by that mighty cataract of Truth and associated peoples of the Lord, doubtless will be used for illuminating and energizing purposes that will be far-reaching in effect. We know that of a surety a "great light" shown in that region for a time, with the Home of Shredded Wheat as the subsidiary power house, the main plant of which is Heaven itself.

May these Convention Reports (meat in due season from the Lord's table, dispensed by "that servant" and "the fellow servants") be, as it were, the "feed wires" to convey the current of love and blessings in every direction, to far off regions and all to the praise of our Heavenly Father, in the interest of His Truth and His dear ones.

It is with that hope, we are sending these out to the "household of faith," in the name of Him who is the giver of all good things, and who has promised to serve us at this time.

Yours in fellowship and service,

Geo. M. Huntsinger,  
Independence, Kans.

Dr. L. W. Jones,  
2024 Washington Boul.,  
Chicago, Ill.
Early in the summer, announcement was made that one of the General Conventions of this year would be held again at Niagara Falls. This was the signal for all to begin to make preparations to attend this convention, held in the same city and in the same building where so many met on a similar occasion two years ago. Accordingly friends from other places in the middle and western states joined with the Chicago Class and we were able to arrange for a special train, consisting of engine, baggage-car, four chair-cars and three sleeping-cars. Think of a special train entirely of Dawn readers! This train pulled out of Chicago August 29th with 270 on board. It is hardly necessary to say that we had a grand time en route, visiting one with another, singing hymns and distributing tracts. In due time, we reached Niagara Falls, N. Y., August 30th, and were met at the station by Brother Isaac Hoskins, one of the Committee from the Bible House. We then proceeded to find locations and get ready for the first session of the Convention, which was to open that afternoon.

While waiting for the Convention to open, it will not be amiss for us to describe the Home of Shredded Wheat and to mentally take a trip through their wonderful building and then view the great Niagara River with its rapids, falls, etc., and see what lessons we can draw therefrom.
The Natural Food Conservatory

Buffalo Avenue between Fourth and Sixth Streets, Niagara Falls, New York.

In this wonderful building were the Convention Hall, Reception Parlor and other conveniences, which were turned over to us for the use of the Convention, FREE OF ALL CHARGES, by the NATURAL FOOD COMPANY.

The Home of Shredded Wheat—the finest, largest and most hygienic building in the world devoted to food production, stands in the heart of the residence district of Niagara Falls, far away from the smoke and dust of factory and railroad, fronting the Rapids of Niagara River and within sound of the rush and roar of the great cataract.

This noble structure with the sunlight streaming in through thirty thousand lights of glass, flooding every nook and corner with cleansing rays, is dedicated to the scientific truth that a grain of wheat contains all of the elements of a complete and perfect food for man.

Here in this industrial palace of white tiling, marble and mosaics, visited every year by nearly one hundred thousand pilgrims to the Falls, are made every day over a million and a quarter Shredded Whole Wheat Biscuits.

Previous to visiting this institution, we had used some of their product, but not knowing how it was made or whether adulterated, we had formed no special liking for it. From 1500 to 2000 bushels of wheat are used every day in this work, nothing being taken from and nothing being added to the wheat. The grain is first carried to the top of the building to the cleaning room, where it passes through ingenious devices that remove from it every particle of dust, sand, chaff, rock, cockle and other foreign substances, dropping it clean into tanks of sterilized water. There are 20 of these machines, each doing its special work of cleaning.

The swelled and softened kernels are then spread on clean cloths and exposed to cool air for 14 hours, being turned from time to time with paddles until ready to feed into the hoppers for the great shredding machines, each 80 feet long, and consisting of 36 pairs of corrugated rollers. The wheat kernels are caught between these rollers and drawn out into fine porous shreds, laying layer upon layer, until the thickness of a biscuit is formed, when the long band of white filaments is brought into a cutting device which separates them into oblong cakes, and drops them into pans holding 48 biscuits each. The pan is then placed in the arms of a great drum, shaped like a Ferris wheel, which revolves in an immense oven, until the biscuits are baked brown, but they are still damp inside, so are passed through a second long oven. They move slowly and it requires about three hours for them to pass through the long oven, but when they come out they are thoroughly dry, and then they go to the packing table, where they are put into boxes by girls, and this is the only time in the whole process that the biscuits are touched by the hands of anyone. After seeing such a process and realizing what that is, many of us began at once to incorporate Shredded Whole Wheat Biscuits in our diet. Purity and Cleanliness seem to be the watchwords of the Natural Food Co.

Let us go back to the Home of Shredded Wheat: We refer to this building and the work done in it, at considerable length, because we think we see in it foreshadowings of restitution blessings, both in the product and in the manner of treating the employees; also because Shredded Wheat is a food which possibly the Lord is permitting to be brought to our attention at the present time because of its economical as well as healthful qualities. Being of the whole wheat, it is a perfect food, as the whole grain of wheat contains all the constituents necessary to the sustenance of the human organism. Three shredded wheat biscuits will make a substantial meal for a workman, and in view of the approaching experiences of trouble upon all classes such an item of economy in food seems to savor something of the providential for the Lord's people, who are none of them blessed with an abundance of this world's goods, and they may have to endure considerable physical privations before the "great time of trouble" comes as the special testing for the world.

The more you know about the plant and the process, the better you will like the Shredded Wheat products. Why does the Natural Food Co. keep "open house" for the thousands of visitors to Niagara Falls? Because nearly everyone who visits this model plant and notes
Its spotless cleanliness and the scrupulous care with which the purity and healthfulness are guarded, becomes a consumer of Shredded Whole Wheat Biscuit. He gets the "Shredded Wheat Habit." An industrial building that is visited by so many thousand people every year is worth knowing something about, and we are glad to in a measure reciprocate the kindness of the Company to the Convention in general, by incorporating some facts concerning them in this report.

Certain factory ideals have been attained in this building which make it unique among the industrial plants of the world. Mere figures give a very inadequate idea of the noble proportions of this building. They do not tell the story of the architectural symmetry, its costly equipment or its perfect adaptation to the work of making the cleanest and most healthful food product on earth. Those who like figures, however, will be interested in knowing that the Natural Food Conservatory is 463 feet in length, by 66 feet in depth, contains 3,000 tons of steel and 290 tons of marble. Its beauty is greatly enhanced by the 844 windows, with their 30,000 lights of glass, making it indeed a veritable "crystal palace."

The building is entered through a large foyer, on either side of which are writing and reading rooms for guests, furnished with beautiful rugs and sumptuous weathered-oak, leather-upholstered furniture. From the middle of the ceiling hangs a pendant, a great crystal ball, inside of which are 36 electric lights. At the base of the vast columns supporting the ceiling are upholstered settees.

It was in this splendid reception room that the friends met between services for social greetings, writing letters and postals to the dear ones at home, etc. In this room were located the desk of the Secretary of the convention and the Information Bureau. We also held
Bible Students’ Convention, Niagara Falls

some of the overflow meetings in this room. It will long be remembered by the friends who were permitted to enjoy its comforts and blessings.

In one end of the foyer dainty “demonstration lunches” are served to visitors, and here may be found guides to pilot visitors through the building. The gallery around the foyer, as well as the floor above, are taken up with administration, publicity and accounting offices.

On the fourth floor is a convention hall or auditorium, with a seating capacity of 1,080. As no public services were to be held, it was expected this auditorium would be ample. The friends, however, evidently knew where the Pure Food was to be dispensed and they flocked there from all parts of the country, so that soon we numbered over 2,900. The International Opera House was then secured for some of the sessions. That holds about 1,900, but it too was found inadequate, so that while meetings were in session there, overflow meetings were held in the auditorium of the Pure Food Co. There were from four to six hundred at these overflow meetings.

The building is electric lighted throughout, and has all modern conveniences in keeping with the other handsome appointments. There are elaborate lavatories and bath rooms finished in marble and mosaics at a cost of $100,000.00, these are provided with not only hot and cold water, but with needle and shower baths. These are for the use of all of the employees of the company and they are furnished with soap, towels, etc., free of charge. Also they are given one hour a week, with pay, for bathing purposes, and are permitted to take other baths before and after working hours and at the noon hour if they wish. The woodwork of the entire building is of white enamel and is kept immaculately clean. The windows are double glazed making them dust proof. The pure air, filtered through sieves, is forced through the structure by means of great suction fans and ventilator shafts. It would require a good sized booklet to describe the many departments of “welfare work” carried on by this company to guard the health of their employees and to secure their comfort, contentment and intellectual and moral improvement. The company not only provides a locker for each employee, costly lavatories and baths, and hygienic noon-day lunches, but maintains a circulating library, and gives them access to hundreds of other periodicals. It provides addresses by men and women of note, classes in English composition, essay contests, cooking school, sewing school, boys' vegetable gardens with cash prizes for the best work and children's playgrounds. It furnishes the girls in the manufacturing section with caps, aprons and sleeves free, and they are also provided with chairs which have foot and back rests. They are allowed fifteen minutes morning and afternoon for rest and recreation.

The company gets its power from Niagara Falls. The “harnessing” of this mighty Cataract to the wheels of industry was made possible by the electrical power transmission. It is this great engineering triumph which makes the Nature Food Conservatory a beehive of industry by day and a palace of electric beauty by night. Thus the most wonderful achievement of modern electrical science is yoked to the greatest of dietetic science. Nature’s greatest wonder is providing the world with Nature's greatest food product, and here was held the best and largest convention of Pure Food Bible Students the world has ever known.

A Trip to the Falls.

As the Convention was not to open until afternoon, Saturday, some of the friends went to see the wonderful Niagara Falls.

Walking about a block through the Natural Food Co.'s Park, we arrived at the shore of Niagara River, about a mile above the Falls. Here the water is calm, without any suspicion of the disturbance further on, except for the roar that could be heard even up there, and for a faint view of the Rapids in the distance. From this point in front of the Natural Food Co.'s Conservatory, to the Falls themselves along the American side of the river is the Government Park, kept in the nicest kind of order by the Government, and which offered a most delightful walk while viewing the Rapids and Falls. In this Park is the lagoon, an old mill race, running beside the Niagara River; it was in this lagoon that the friends were immersed. The entire view must be seen again and again to be appreciated.

The fall of the Niagara River from the head of the Rapids, three-quarters of a mile above the Cataract, to the edge of the precipice is nearly 60 feet, the velocity of the current varying from seven to twenty-seven miles an hour. No words can describe the grandeur of this sight to the visitor as he stands upon the brink of the current above the Falls and looks out across the tossing, foaming stretch of water, a very emblem of chaos itself. All the shades of green and violet are
displayed in the colorings of the water, while spread over it, like a network of filmy lace that rises and falls with the tumultuous heaving of the water's bosom, is the white foam and spray and mist. A walk of about three-quarters of a mile along the edge of these grand, sublime, yet awful Rapids, brings us to the Falls themselves.

The American and Canadian Falls are divided by Goat Island, which is reached from the American side only, and is connected with the mainland by a beautiful stone bridge, which takes the place of several crude wooden structures that served as passageways the past three-quarters of a century. Many have wondered how a bridge could be built across these awful Rapids. The piers were formed first by building a massive abutment of timber on the water's edge, from which were projected enormously long and heavy beams of timber. These were secured by great piles of stone, and their outer ends rendered steady by stilts thrust into the bottom of the river. A platform was then built, loaded with stone and then sunk, and on this a pier was built.

No view of the Falls is so terrifying as that of standing on Prospect Point, a jutting rock which is perched on the very brink of the American Fall. The majesty and overwhelming grandeur of the sight from this spot can never be forgotten by those who have witnessed it. Not five feet away is the very brink of the Fall, over which the waters pour in restless might. The whole sweep of the cataract's brink is visible from this point. The line of the precipice over which the waters sweep is jagged and irregular, and causes the spray to dash out in great spurts, as though some titanic hand were tossing the water from hidden depths. Here and there where the rocks come near the surface, their ebony outlines can be seen beneath the crystal whiteness of the flood. There has never been an accident at this point, though the entire Falls are said to claim about 50 victims each year. More than one mortal, (not immortal) tired of life or fascinated by the sight, has sought death by leaping into the flood. A stout railing encircles Prospect Point, which is part of Prospect Park, a beautiful spot containing about ten acres.

It is estimated that 275,000 cubic feet of water pass over these Falls every second. The present height of the American Falls is 161 feet, while the Canadian side is 158, a discrepancy which is caused by the slope of the land. For three-quarters of a mile above the Falls, the River drops 60 feet, the Falls themselves about 160 feet, while the River at the foot of the Falls is 180 feet deep, making a total depth from the beginning of the rapids to the bottom of the river of 300 feet.

Below the Falls, the water is again calm and quiet for about two miles, when we come to the Lower Rapids. At this point the river is not more than 100 yards wide, and through this narrow defile, the united waters of Lakes Superior, Michigan, St. Clair, Huron and Erie go thundering by at the estimated speed of twenty-seven miles an hour. The roar is deafening. The force of the water is like the rage of some imprisoned Titan, who, struggling beneath the flood, tosses the water in snowy spray and angry billows from 20 to 30 feet above the head of the spectator standing securely upon the shore. It is estimated that fifteen hundred million cubic feet of water rush through the Whirlpool Rapids every minute. The depth of the water here is problematic; it is supposed to be about 300 Feet.

The Whirlpool is about a mile below the Rapids. The popular conception of it is that of a maelstrom, a vortex of water swirling in gradual narrowing circles to a depressed center. Instead of this, the force of the water pouring into the basin raises it in the middle to a distance of three feet above the outer surface. The Whirlpool is the natural result of the mighty body of water rushing into a confined space, seeking an outlet. Bodies, driftwood and everything that finds its way into the Whirlpool circles around for days, and perhaps is never gotten out. Below this Whirlpool, the water is again calm and flows on through a beautiful country with rich farms and orchards.

**Niagara River as Illustrative of God’s Great Plan.**

This whole picture, from beginning to end, presented to the truth people a picture of the Plan of the Ages. First, the mighty Niagara River, so full of wonderful grandeur and beauty, from a natural standpoint, always inspires us with a better conception of God’s Almighty power manifested in His vast creative works. The broad, limpid reaches of the upper river, the rushing rapids, the wonderful cataract tumbling in awful splendor over the mighty precipice, the foaming, lashing, leaping, angry waters of the whirlpool rapids, the sinister swirl of the river, the final exulting dash of the raging waters as they race down the lower gorge to the freedom of the lake beyond, all inspire us with a solemn appreciation of divine power and the comparative insignificance of human capability alongside these marvelous works of nature. They im-
press us, too, with a realization that not blind chance nor things haphazard are responsible for the mighty forces of nature, but omnipotent power and authority designed the whole scheme of creation, and these giant wonders are but evidences of God's glorious handiwork.

However, it is as we come to look at Niagara River as illustrative of some of the precious features of our Heavenly Father's Plan of the Ages that we see a more remarkable reason for regarding it as God's design. From this standpoint we see how almost every feature of it presents to our view an element of God's great purpose for the ultimate blessing of mankind. If we take the river as representing the course of the human race since the creation of the first pair in the Garden of Eden, then the head waters in Lake Erie would represent God's infiniteness—without beginning, grand, sublime, incomprehensible. The river shows the course mankind has taken during six thousand years of experience—winding, twisting, deviating here and there, but always confined by its banks, which represent God's permission, allowing the world certain liberties, but not permitting it to violate His own arrangements in any respect. The world has been pursuing its own way thus limited for sixty centuries, and now the Lord intimates that it must suffer an experience of extreme discipline, that it may learn the exceeding sinfulness of sin to the full—that it may have so severe a lesson that it will never again be necessary to repeat it. So divine wisdom will permit a "time of trouble" as, "The wages of sin is death," the series of jagged boulders and rocks over which it flows; then, separated into two streams by Goat Island, the water finally plunges with terrible roar and fury into the awful chasm below. In the midst of the present stress and trouble which we see manifest among the nations, stubborn selfishness, so fitly represented by "Goat" Island, will cause the great cleavage between Capital and Labor, which stand for the great interests of the world today, and the result will be the great catastrophe, the "time of trouble," the day of the Lord's wrath upon all mankind, when present institutions will be disrupted and disorganized and the kingdoms of this world shall be dashed in pieces as a potter's vessel to give place to the Kingdom of our Lord and His Christ.

On the American side of the river, one hundred feet from the bank and parallel with the rapids above the Falls, is a series of upright rocks which form a channel, conducting the water of the river to a narrow lagoon further down. This lagoon passes between Willow Island and the mainland and is about thirty feet wide. The water is very placid, quite in contrast with the rapids on the farther side of the island. These features would appropriately represent the opportunities of the Gospel Age—the upper channel illustrating those who are justified and "called," the narrow lagoon indicating the way of self-sacrifice open to those who are willing to give up self and walk in the footsteps of the Redeemer. These are separated from the world and its turmoil and stress and trouble by divine providence and care (represented by the beautiful little island), though they can hear and appreciate the sounds of trouble which are manifest on every hand. The waters of the lagoon empty into a placid little lake below, which would fitly represent the gathering of the faithful members of the church into the privileges of the Kingdom, whence they will be able to bestow blessing upon all the world during the Millennial Age.

Below the Falls the river surface becomes smooth and gentle, suggesting the opportunities of the Millennial Age, when the inhabitants of the world will learn righteousness, and when "nothing shall hurt nor destroy nor offend in all of God's holy kingdom." This condition will last until the close of the Millennial Age, when Satan will be loosed a little season for the testing of the whole human race. This testing is represented in the awful grandeur of the whirlpool rapids. The testing will be exceedingly severe, for upon the result of it will depend the future opportunities of eternal life for the race. Those who fail—who are deceived by the Adversary—will suffer the Second Death, represented in the Whirlpool. The "smoke of their torment shall ascend forever and ever"—that is, the lesson of their disobedience and its result will be a reminder to the rest of the world of God's unchangeable attitude toward sin—"The wages of sin is death." This is pictured in the lower rapids, which ultimately give place to the broad sweep of the river as it hastens on to the haven of the lake beyond. After the Millennial Age has accomplished its work for the blessing of mankind there will be opened up new opportunities in the "ages to come," merging into the grand infiniteness of eternity, when blessing and peace and joy shall be without end.
—not as a majority of Niagara's pilgrims do, to admire the beauties and stand in awe before the power, grandeur and sublimity of one of the greatest of Nature's handiworks—the great Falls of Niagara, that draws its votaries from the uttermost parts of the earth, but to meet with Him, who, when He was upon the earth, was meek and lowly of spirit, who learned obedience, who completed that part of His work then due, was highly exalted to the divine nature, who is soon to return in great power and glory as the Lord of Lord's and King of Kings, to rule on the earth in order to dethrone the arch enemy of mankind, to liberate the captives of death and to distribute the Abrahamic blessings to all the families that ever lived upon the earth.

We know that this great Personage is present, for He said that "wherever two or three are gathered in my name, there am I in the midst of them." We have several hundreds more than the required number here assembled in His name, as all can see by the happy expression upon the faces of those before and about me; therefore we welcome you to Niagara Falls, and introduce you to one you already love, and serve—the Lord Jesus Christ, the Lord of Lords and King of Kings, our Redeemer and Elder Brother, who will rule over this convention through His appointed servants, and we invite you all to sit at the Master's feet, as Mary did, and drink in the truths of His wondrous plan and love until your hearts overflow with gratitude and love to God for all His goodness to us, and manifest that love and gratitude in a flow of brotherly kindness throughout this special gathering of God's dear children, that casual or interested visitors will be constrained to say, "Surely this people have been with Jesus and learned of Him."

Now, dear brothers and sisters, we are to report to you the results of this convention through His appointed servants, and we in turn will be constrained to report to you the results of this convention through our hearts overflow with gratitude and love to God for all His goodness to us, and manifest that love and gratitude in a flow of brotherly kindness throughout this special gathering of God's dear children, that casual or interested visitors will be constrained to say, "Surely this people have been with Jesus and learned of Him."

Dear Friends: I do not think that you are able to realize how much my heart is overflowing this afternoon. I think you have some conception, but it is only a small measure. You recognize the love of God springing up in your own hearts, and I, dear friends, reciprocate and respond to that love. So I want to tell you a few points I want to call to your attention, particularly that we may remind ourselves of the responsibilities as well as the privileges which are enjoined upon us in connection with this glorious gathering.

This afternoon as we come together again, dear friends, it is with that same message—"The Lord bless thee and keep thee." We want to make that a personal message, this afternoon and help but have the most of this whole convention, praying that the Lord's blessing—and how much that means!—may be upon every heart, upon every mind, and upon all of the thoughts that shall be expressed in words, not only upon this platform but in our conversations and associations together in the convention greetings and meetings, and also in our homes, so that those of you who are the homes where we are staying. May this be the most blessed convention that we have ever had. It should be the most blessed convention. If it is not the most blessed convention we have ever had, then it is because we have not been growing in the Lord's wisdom and grace and love as we ought to have been growing. There ought to be more of a blessing, proportionate to the numbers who are here, before. Truly we are a larger number than has ever before gathered at our conventions, but that should not be the only reason why it should be the most blessed convention, but because the Lord's love and His wisdom, and the fruits of the Holy Spirit, should be so accumulating in our hearts, and manifesting themselves in our lives that we cannot help but have the most blessed, the most Joyous, the most upbuilding, convention that we have ever had. So this may be the key-note of our convention—that we shall have the best in our hearts, and the best manifesting itself forth to others.

Now, dear friends, there are a great many things we could talk about in connection with the opening of the convention, but there are some few points I want to call to your attention, particularly that we may remind ourselves of the responsibilities as well as the privileges which are enjoined upon us in connection with this glorious gathering.

We have come together with the thought of the blessings which we shall get. We have been thinking about it, we have been planning for it, we have been praying for it, we have been looking forward earnestly to the day when this Niagara Falls Convention of 1907 should begin, and we have been thinking of all that we were going to receive and of all the blessed influences that should come to us to stimulate us and strengthen our love and our faith, and to help us to be better servants of the Lord than we have ever been before. But have we been thinking sufficiently about what we are going to give? Now that is what we want to consider. We have been thinking about what we shall get and of the glorious things that we should receive at the convention. While we are thinking of the things we should receive, let us also remember that it is more blessed to give than to receive. But let us be careful in the way we are giving, how we are giving, what we are saying, what we are manifesting, shall say to themselves, "That is a child of God." Thus they will be stimulated to come to a closer appreciation of God's love and an earnest desire to follow in His ways, and all of those who have honest hearts and are really seeking for righteousness, seeking for God if haply they may find Him, will receive the blessing that the Lord intercedes for from our testimony. So let us see to it that that shall be our attitude of heart throughout these precious days of our association here together. In the homes in which we are located let us remember this particularly, so that those with whom we are associated there shall recognize the Lord's spirit in us. Perhaps we may not find in these homes all that we might have expected; perhaps there have been some difficulties that have come to us in connection with our locations, some
things that are not altogether desirable, but let us remem-
ber that the earthly things, the temporal things, are not the chief considerations; that these things are but for a moment and they are not worthy of com-
parison with the precious things we expect to get in our
fellowship and association together. Let us lay these
things aside; let us accept some of the little annoyances, and the little inconveniences, for the sake of the de-
velopment of the character likeness of the Lord that it
may accomplish in our hearts, because these experi-
ences the Lord permits to us are just for the purpose
of developing His Spirit and that we may have more
and more of patience, more and more of self-control, and
more and more of love, that others may recog-
nize that even under adverse conditions, we are ready
to accept whatever the Lord permits for us and to
rejoice in these things as permitted of Him for our
blessings and for our upbuilding in Christ Jesus.

Now, dear friends, in opening this Convention, in
realizing all of the blessings that the Lord has given
to us in the past in connection with these precious
associations together, let us continue to consider His
precious love to us as His children. May we be enabled
to realize more particularly than we ever did before
how good and gracious and rich in grace, that
nothing we have received is because of any merit of
our own, but it is all from the abundant merit of Jesus
Christ, our Lord and Master. May He help us to real-
ize the glorious condescension of our Heavenly Father
in giving to us such precious privileges of association
together, and, rejoicing in all of this, may the oppor-
tunity stimulate and encourage age, strengthen our zeal, and help us to be more
and more filled with faith in all that the Lord has given
to us, so that in His due time, having finished our
course with joy, we shall receive an abundant entrance
into the grand convention beyond the vale.

These little conventions we now have are but the foretaste of the glorious one that is to come. We know
that the spirit which will be manifest there is the same kind of spirit that will be manifest there.
It is such a spirit of joy, of blessing, of peace that fills
all who come together in these associations that it
necessarily brings to our mind the joy, and the peace,
and the love, and the favor, that shall be gloriously
manifest when we have all come together in the pre-
cious privileges which shall be given to us age,
so let us keep this in mind; let us constantly remem-
ber that we are children of the King, and rejoicing in
all that the Lord has given to us out of His loving
favor; and let us be faithful even unto death.

Our thanks this afternoon are specially due to the
Niagara Falls class, who have welcomed us through
the words of our dear Brother Anger. We love the
class here, and, rejoice in the precious fellowship we
shall have with these dear friends. It is a small class
that is here, but we rejoice to know that they are full
of love and zeal. We rejoice in the expressions that
have been given to us by our dear Brother Anger.

I think this afternoon, we have special reasons to
thank the Lord for the special opportunities we have
in connection with this building. It is the Lord who
provided it for us, even though He is allowing some
other people to use it for some other purpose also at
this time. We thank the Lord for the privilege we have
of gathering together in this beautiful place, and for
all the conveniences which are provided for our com-
fort, and incidentally, too, and with exceeding fervency,
we thank the ones who have charge of this building
and have allowed us to use it for the purpose for which
we are gathered this afternoon and for the coming
week.

Now, dear friends, we have opened the convention; it is now ours. It is not my convention. It is not the
Watch Tower Bible and Tract Society's convention in
the sense that it belongs to the society, but it is your
convention; it is our convention. So let us enter into
the spirit of the convention in the way the Lord would
have us do. We shall use the rest of this service for the
purpose of allowing the dear ones gathered here
an opportunity of manifesting by the spoken word the
joy they have in coming together.

After the singing of Hymn No. 42, there were a num-
ber of testimonies given, part of which appear follow-
ing, but in most instances we are compelled to give
only the substance or central thought of the testimony,
and as we could not always get the names of the dear
friends accurately, it is thought best to omit the names
in most instances, and simply say, "A brother" or "A
sister," as the case may be.

Pilgrim Brother Harrison gave the first testimony,
which was as follows: "My heart is rejoiced in this
privilege, in my pilgrim way, to be permitted to stop
for a few days at this convention. I have been look-
ning forward to it with anticipation, and I shall be
greatly disappointed if my heart is not greatly refreshed
by these services. Indeed, I have been greatly encour-
gaged, and cheered, since coming in this morning, and
I know that we are all in sweet and glorious anticipa-
tion of a joyous season of refreshment, and waiting
before the Lord, and in our greetings one with another
in this earthly pilgrim way—for we are all pilgrims,
we are all strangers, we are all sojourners; our citi-
zenship is not here, it is in heaven. Let it be true to
the end of the race, until it shall be said to each of us,
"Well done, good and faithful servant, enter thou
into the joy of thy Lord."

A Brother: I do not think anyone is happier than I
at this convention, and that is the reason I am going
to jump up right away and tell you so. I came this
morning and met a lot of friends I had not seen for
a long time, and my heart was so filled with love and
joy that it was as much as I could do to contain my
self, and I dare say that everybody else felt as I did.

A Brother: Sometime ago I had almost given up
all hopes of coming to this convention because my
means ran down too low; but God in His love and
mercy and foresight gave me more than sufficient
and now I am thankful, and praise God with all my heart.

A Sister: If anyone had told me a year ago that I
would go so far away from home to attend a conven-
tion, I would have said, impossible. But what will not
Present Truth make one do! I rejoice in Present
Truth, and I am growing day by day. Why, I live on
it. I am alone in the world, but yet I am not alone;
it is Jesus and I.

Brother Williamson: Someone has said that one
who has the Lord is a majority. So, dear sister, you
are not alone when you have the Lord with you.

I find that some of the dear ones here are making
a great mistake: they think that it is Brother Wil-

Brother A. E. Williamson.  Brother Fred.
Brother A. E. Williamson. Brother Fred.
is not able to be at this convention, dear friends, much to his regret, and much to our regret, but I am glad that I have the privilege of being here. I hope none of you will make the mistake of thinking that it is Brother A. E. Williamson that is here; it is Brother Fred Williamson.

Sister Van Amburgh, of Northfield, Minn.: I want to testify to the glory and love of the Lord, the love which he has given to me, and which I have in my heart, and I want to say one thing: I have been passing along the streets of this city already, and you can always tell the Lord's children, because there is such a heavy smile on their faces, even though you do not see the badge; and such hearty handshakes, and such love beaming in their faces! I praise the Lord that He has given me the privilege of coming to this convention. I have been at quite a number of conventions, and each one is better than the last. Praise the Lord for this privilege!

Brother Williamson: Sister Van Amburgh has learned that the badge of the convention people is the convention smile.

A Brother: I am a representative from the penitentiary; they paid my expenses. I had no idea of coming to this convention two weeks ago. I have never been to a convention since the World's Fair, but I have learned that they have been getting better ever since. You can imagine how full my heart is of joy today.

(It will be interesting to the friends generally to know that the inmates of the penitentiary are paid only a very small amount for their services when they work overtime, and these dear brethren in the Ohio penitentiary contributed of their money, earned in this way, to assist another brother to attend the convention; thus giving an example of laying down our lives for the brethren.)

In this connection we might say that there were numerous instances where friends who were not able to pay their expenses to the convention were helped by others to do so. One brother had no money with which to come, and had no thought of attending the convention until the day before the time to start, when he received an envelope containing the necessary money for expenses and a note simply reading: "Go to the convention."

What a grand opportunity these conventions give for those who have of this world's goods to assist some of the dear friends who are without financial means to attend, and thus both receive a rich blessing from the Lord. We rejoice to learn that so many of the dear friends who are without financial means to attend, and thus both receive a rich blessing from the Lord. We rejoice to learn that so many of the dear friends have thus appreciated their opportunities and stewardship. Several of those who had been thus assisted, and who had not previously taken a positive stand for the Lord, were so impressed that they consecrated themselves to His service and there and then symbolized their consecration by immersion.

One dear sister said that she wanted to come to the convention but did not see how it could be, but she asked the Lord to open the way, and almost the last moment He did so, and she was rejoicing. In closing her testimony, she said: "I am so happy because I stand on something I know is sure, 'The Word of the Lord standeth sure.'"

A Sister: My heart is overflowing to be gathered here with so many of the Lord's dear people, and it seems to me that you might just as well try to turn back a great cataract with a teaspoon as to try to keep me from saying how thankful to the Lord I am this afternoon for all His blessings. I rejoice that the Lord has given me the privilege of being here. It is my seventh or eighth convention, I do not know just which, and it seems to me that those who have never attended a convention do not realize the great blessing that comes with it. I said to one dear brother who never has attended a convention, "Brother, when you get into the Kingdom, you will feel like a rat in a strange garret; you will not know the people; you do not get acquainted." I am thankful that I do know so many of the Lord's dear people. I ask the Lord's blessing upon us all.

A Sister: I thought I would not be able to attend this convention at all because I did not have the money, but a sister in the Truth who could not come says: "I will stay and take care of your mother for you." And now she is at home rejoicing that she has found some way in which she can lay down her life for one of the brethren, while I am here getting the foretaste of the glorious convention to come, and can take back the overflowing part to her.

A sister from Cleveland, Ohio, sent the following message to the convention through another sister: "Having done all stand.

A Brother: The friends on our train very early this morning attended a convention by singing a hymn and I have obtained already a joy that fills my heart.

A Brother: I love to tell the old story, because this is the sixth convention for me, because I am happy, and the Lord has been with me all this time. I am glad to be here the second time. I was here two years ago and I have been rejoicing ever since.

A Brother: I desire to express thankfulness to the Lord for His favor in allowing me to come all the way from Nova Scotia to be with you and to hear your words of cheer and praise unto the Lord. I bring you greetings from the dear friends throughout the Maritime Provinces, and ask your prayers for their blessing that they may be faithful until they receive the crown.

A Brother: For months and weeks I have been desiring to be at this convention with so many of like precious faith, and I have been anticipating a great blessing. I am sure that before I arrived here I received a blessing, for my heart was overflowing on the boat from Buffalo to Buffalo. This is not my first convention. I have been at conventions of those of like precious faith since 1892, in Allegheny, when the number was comparatively small to what it is now; but I see the same smile, I see the same greetings, and I hear the same "blessed be the name of the Lord," and I rejoice. Some of my neighbors said to me, "How can you leave all your things behind you?" I said, "I will leave them all at home and not think of them again until this convention is over." It has always been my privilege to go back home and take care of my temporal affairs, and I have always been abundantly blessed in so doing.

A Brother: Two years ago my wife attended a convention, and she brought back such a load that I thought best for me to come and see what I could do. Already I am filled to overflowing. I thank the Lord I am here.

A Brother: My blessing started the moment we started on our journey to the convention.

A Brother: I want to say that I rejoice in the old, the old story that has done so much for me. I came on the special train from Chicago. Just think of it, a special train of Dawn readers! I have heard of remarks made by a minister that he would not offer Millennial Dawn to his worst enemy. Think of the contrast; I would offer it to my best friend.

Sister Friese, of Boston: I wish to tell you of my experience at my first convention. I got a seat in the corner, and sat there and watched the others having such a beautiful time, and wondered why they did not come. I thought I would not be able to attend this convention at all because I did not have the money, but a sister in the Truth who could not come says: "I will stay and take care of your mother for you." And now she is at home rejoicing that she has found some way in which she can lay down her life for one of the brethren, while I am here getting the foretaste of the glorious convention to come, and can take back the overflowing part to her.

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reach right out to the brethren. You will not find them backward in greeting you. But if you sit back in the corner, we do not know but that you are tired, and resting, and do not want to be disturbed. But just come right out and you will find how much we love you. We all know the Scripture is true, "By this shall all know that ye are my disciples, if ye have love one to another."

A Sister: I have been at a convention all summer. We drove from Illinois through Ohlo to Pittsburg, and there was not a mail-box along the way at which we did not stop and put in a tract. We had a glorious time.

Brother Harrison, of Manchester, England: I have been asked by the Manchester friends that whoever I met of the Lord's people, to give them as our message, Psalms 121:7, 8, "The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

A Brother: I am sorry to say this is my first convention, but as Sister Friese has testified that those who are at their first convention should not be backward about saying things, I feel it a duty incumbent upon me to tell you that I rejoice in present truth and rejoiced in the privilege of fellowship with the dear brethren. We have been trying for the last three years to get to a convention, but the dear Lord has seen fit to keep us back until this time. Don't you know, brethren, it is as true in this case as it ever can be, that "absence makes the heart grow fonder." If you could realize the joy in our hearts, I am sure you would rejoice with us. Now I am glad to tell you, dear friends, that about three years ago I went to a funeral and happy I was, strange to say, to bury the old man in consecration, and I rejoice now more than ever.

Pilgrim Brother George Draper: It is because of the love of our dear Heavenly Father that we are assembled here. That love has been manifested to me this year in permitting me to attend two general conventions. We realize the Lord is abundantly able to do this, and He has admonished us, to not forsake the assembling of ourselves together, and so much the more as we see the day approaching. It seems to me that every convention is getting a little better; and, judging from your faces, I think you will all say amen to me. We might well ask ourselves, why is this? One reason is, that the light is growing brighter and brighter, and the faces of those who are walking in the light will naturally shine. While meeting so many of the friends today I was considerably surprised to see the number of young people who are coming into Present Truth. Why is this? You all, I trust, realize that the general call ended in 1881, and when we see so many young people coming into Present Truth at this late hour, we cannot help but say, why is this? Would God call any to this glorious High Calling, if there was no hope of their attaining it? Would any earthly parent set before his children the hope of glory? Would any earthly parent set before his children the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

One little girl, eight years old, was heard to make the remark: "I don't hear anything here but 'glad.'" That one word certainly expressed the sentiments of all, for all were glad.

At the close of the testimony meeting, various announcements were made by the chairman, including instructions for the Colporteurs to meet at certain places and announcing some of those bank accounts and using them for the blessing of His dear ones. I thank the Father that I am here. I know the "old man" Draper would not have helped me to come at all, so I am sure, dear friends, that the only one I have to thank for all of the blessings and privileges I have is the dear Heavenly Father, whatever the means used may be.

A Sister: This is my first convention. The question came up in our class, who could go to the convention? And I said I could go if someone would buy me a ticket, and that is all the way that I can go. And so it is in the Lord's providence that I am here.

A Brother: The reason that I am so anxious to get up and testify is, that it was a testimony meeting that brought me in. I got in a testimony meeting, where one of the sister's testimonies just threw me over, and I cannot stay down any longer.

Brother Williamson: I do not want this testimony meeting to close without giving my own testimony. I just want to give it in a few before I retire in the Lord. I remember a dear brother who used to be associated with our congregation at Allegheny, our beloved Brother William M. Wright. Sometimes after he had been away on his long trips that he used to make, he would come in very late in the evening and get into prayer meeting, and he would be exceedingly tired, hardly able to say very much, but he always says something, and as he would arise, he would say, "I am not able to say very much tonight, dear friends, but I am still trusting in the Lord." And I always want to say that much whenever I attend a testimony meeting.

"Dreadful times" seems to me that every convention is getting a little better; and, judging from your faces, I think you will all say amen to me. We might well ask ourselves, why is this? One reason is, that the light is growing brighter and brighter, and the faces of those who are walking in the light will naturally shine. While meeting so many of the friends today I was considerably surprised to see the number of young people who are coming into Present Truth. Why is this? You all, I trust, realize that the general call ended in 1881, and when we see so many young people coming into Present Truth at this late hour, we cannot help but say, why is this? Would God call any to this glorious High Calling, if there was no hope of their attaining it? Would any earthly parent set before his children the hope of glory? Would any earthly parent set before his children the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

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At the close of the testimony meeting, various announcements were made by the chairman, including instructions for the Colporteurs to meet at certain places in the hall and receive their badges. Those who were already in the work were to receive white badges, those intending to enter the work were to receive a gold badge, while those desiring a companion in the work were to receive a red badge in addition to their other badge.

Evening Session, 7 o'clock P. M. Praise Meeting led by Brother W. J. Mills of Hamilton, Ont.
Brother W. M. Hersee.
children something that would be impossible of attainment? Surely not. So, as we look upon the scene and recognize that so many young people are coming into the truth at the present time, after the general call has ceased, and many of whom were not in existence at that time, we recognize clearly that the plan is the Heavenly Father's plan from A to Z, and our dear Lord and Master is working out that plan in harmony with the Father's will.

(Brother Hersee then gave a full outline of the plan in general, showing the fall of man into sin; how God's plan—the mystery—for the recovery of man from the fall and its effects, was hid all down through the past ages; tracing step by step the various features of this plan, and finally how we, the Church, in this present Gospel Age, are permitted to understand the mystery, as none in the past were permitted to understand. He brought the subject down to the present time, the harvest, showing how our Lord who as the Chief Reap er, is permitting us to have a share in this glorious harvest work and that by and by we will have the glorious privilege of taking to the world the water of life. That having these privileges at the present time, we should use them faithfully, remembering that we are still walking by faith and not by sight.)

SATURDAY, AUGUST 31.


A Brother: I have been enjoying this feast of fat things. We are somewhat surprised when we go out and mingle with the world at large and see the amount of selfishness manifested, and when we come back to the Lord's people and see that selfishness put away, and everybody feeling good, and everybody is looking up and thanking the Lord for the great blessings that have come to us, we rejoice indeed.

A Brother: I desire to submit a question: "From what point can any man start, and by continuing to move forward from this point gain every good thing, including everlasting life, and every word feeling good, and everybody is looking up and thanking the Lord for the great blessings that have come to us, we rejoice indeed."

A Sister: During the one day that I have attended this convention, I have been trying to think of some comparison with the truth. While sitting in the meeting yesterday afternoon, this thought came to me: I remember, as a little child, of hearing fairy tales, and how grand we thought they were, if they were only true; and I thank God that this real fairy tale has come to us in later years, and we believe that it is true, and we can appreciate it more than, as children, we could appreciate those fairy tales.

A Brother: While this old, old story has all the fascination of a fairy tale, yet the Apostle Paul tells us that we are not following cunningly devised fables. Praise the Lord it is true.

A Brother: I have been a missionary for five years in China, and I have tried to proclaim what I thought to be the truth; but after coming home, I received more light, and now I am glad that I can proclaim the truth of a Gospel of which I am not ashamed.

While in China, during the first part of my term there, I went out with our Chinese evangelist; I could speak very little Chinese and felt that I was very little use on the trip on which I went. When I got back, I told the Chinese evangelist that I was of no use; I could not tell the people what I wanted to of the Gospel, and he said, "O, yes you are; you are our signboard; you attract the people, and we can talk to them." I am glad that I can be a signboard now for the blessed light, for the greater light, and I want to do my best for Christ.

There were also many other good testimonies showing the love and joy of the friends, but space forbids reproducing all.

11 A. M.—Discourse by Pilgrim Brother Isaac Hoskins, of the Bible House.

Brother Hoskins spoke, in substance, as follows:

It gives me a great deal of pleasure, dear brothers and sisters, to come before you. I esteem it one of the greatest privileges and honors of my life to occupy this position after your presence this morning. It is a privilege of which I feel very unworthy. In fact, as I often contemplate the grandeur and the excellence of the heavenly message of divine grace, I think what a wonderful contract, what a wide difference there is between this glorious message and some of the vessels that our Heavenly Father uses in connection with the dissemination of this message. And so, as we look about us, as we go amongst the fairest, the most eloquent and the grandest among our race, there are none that can by any means compare with the glory of this great message, and the conviction settles down upon us after all that even the fairest and most glorious of the heavenly host would be none too good, none too fair, to be used of our Heavenly Father in proclaiming this message of redemption that by His glorious Word contains.

I have no thought or expectation that I shall be able to bring a revelation of new things to you this morning. You know ours is the old theology; ours is not the new theology, and we do not attach our claims or place any importance upon the so-called new light, advanced thought, etc., and we are here this morning for the purpose of inquiring for the old paths. So, if we fail to come up with some of the mysteries of the Revelator, if we fail to unravel the mystery respecting the various horned beasts, the white horse, the man-headed locusts, etc., of the Revelator, I trust none of you will be disappointed. We trust that all of us here are impressed with a sense of the importance of learning well the old things: that we are under the impression the Apostle Peter had, when he exhorted the brethren to whom he said, 'I think it is well for us to remember these things, even though they had already known them, already heard them, and even though they were already established in the Present Truth.

The theme that we propose to discuss this morning is found in the fourth Chapter of 1st Timothy, a part of the 12th verse. 'Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.' We remark that the word example is a very common one, the significance of which
Brother Isaac Hoskins.
you should all be familiar with. There are various meanings attached to this word. One of the important meanings sometimes given to it is that which is held up, a standard, a criterion, a measure by which other things are to be criticised, sized up, and measured. But we find that there is a wider meaning given to the word in our general usage today, and the thought generally attached to it is: that which is exemplified; that which is shown forth, held forth, and revealed, displayed. So then what is the truth used with reference to persons or beings, it has reference to that which they display, their manner of conduct, their life, who are good or who are bad. So, your conduct, your manner of life, your example, may be a good one; it may be a very commendable one, or it may be a bad one, or a reprehensible one.

We are discussing this point this morning to show what importance and value there is in an example, and that the world of humanity in general is keen to recognize what power there is in the example of one person over another. For instance, we see how the world is very keen to note various examples among themselves; how they will pick out certain men who have been great or successful, according to their standards of success or greatness, and they inquire as to what were the means by which these men gained their greatness or their success; and they are very quick to follow the example, to follow the same course or manner of life they see exemplified by these great ones, in order that they may also attain the same success, or the same great end. It is true enough that the world's standard of what is great and successful is not always harmonious with ours, not always in accordance with the divine Word, but it is success that the world is after, and we mention this point to illustrate what very great power there is in one man's life over another, and what a great factor it is in shaping the course and the destiny of another life. And so, the Scriptures refer to the power and the influence there is in an example for good or for evil.

It has been truly said that there are four ways of knowing things—four ways by which things may be known: (1) By intuition; (2) By experience; (3) By observation or example, and (4) By information. We refer to the fact that we can know things by intuition, because to know things by intuition implies to know them without the necessity of any process of reasoning. We recognize that God only has this way of knowing things; He only may know things by intuition, without any process of reasoning, without any philosophizing or theorizing about them; He knows them because knowledge is inherent to Himself, just as the Scriptures teach that immortal life inheres in Him, and He does not depend on any outside source for His existence or His supply of life. So we can know things only by three ways, so far as mankind is concerned.

We stop a moment and look at experience, and at once we recognize what an expensive way that is of learning things; how much it generally costs us to learn things by experience. How many bitter tears, how much agony we have for ourselves or others, have we seen our people save this awful experience the race has been going through for six thousand years? Then if we recognize what a power there is in an example for good or evil, recognize the immense import of the example of one, it may be a very commendable one, or it may be a bad one, or a reprehensible one; it may be a very commendable one, or it may be a bad one, or a reprehensible one.

So the Scriptures bring to our attention as God's children some very valuable and some very important lessons. And the Scripture teaches us that our Heavenly Father Himself; that He is declared in the Word of God to be the great example which we as His children should copy and to which we should conform our lives and our characters. We find this matter very conceivably stated in the words of our dear Saviour when He said, "Be ye therefore like unto your Father in Heaven," and again, the Apostle, representing God as saying, "Ye are holy, for I am holy." And again the Apostle, speaking of those whom God is now calling to enjoy special favors, says that God has predestinated that these shall be conformed to the image of God's dear Son; and to be conformed to the image of God's dear Son signifies to be conformed to God's own image, because our Lord's character and disposition and mind was exactly like that of the Heavenly Father Himself; so much so that He could say when He was amongst the human race that He who had seen Him had seen the Father, and that He and the Father were one.

Again the Apostle, in representing how God is going to unify all things and make them like unto Himself in the future, says, that in the dispensation of the fullness of time God will gather under one head, under one arrangement, all things in Heaven and all things on earth, even under Christ. But we had a desire to come to a text that seems to be a climax of all of them. They are the words of the Apostle Paul: "But 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." I hope we all get thoroughly the significance of this expression, "as in a glass the glory of the Lord." And the result, says the Apostle, is our change, our transformation of mind like unto that of our Heavenly Father. If we really get the proper significance of this language of the Apostle, we will find that the ultimate purpose and intent of all of God’s Word, and His directions and instructions to us, is that we might be made like unto Him, and made like unto our Heavenly Father. It is not sufficient that we have a very clear understanding of the divine will and purpose; it is not enough that we have a pleasurable realization of God’s forgiveness of our sin; it is not enough that we exercise ourselves to a great extent in disseminating this great message to others; we might do all of these things and more, yet if we are not letting the glorious images of God, and the influence of God’s truth have its proper transforming effect upon our own minds and characters, we are missing the great end, the great object for which that truth was given. So, it is not a matter of how many sermons we preach or how many tracts we distribute, or how much money we may devote in the Lord’s service; we may do all these things, and yet be without a transforming influence of God’s truth to shape our lives, and make us like unto our Father in Heaven, all these other works will avail nothing. Even as the Apostle says: “Though I speak with the tongues of men, and of angels, and have not love, I am become as sounding brass or a tinkling symbol. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.” That is, if I have not this great quality of love which comes from seeing God’s glory and seeing His image, His likeness and His loving disposition.

Someone, perhaps, would ask: “In what way do Christians as a general thing allow a veil to hinder them?” We give, as an example for instance, the great doctrine of eternal torment that has been advocated and pushed to the front by the various denominations all along; the idea that our Heavenly Father, instead of being a God of love and a kindly Father, one who was looking out for the very best interests of His creatures, from all eternity has provided an arrangement by which the vast majority of the human race shall go into an abyss of torture, misery and pain. We see, dear friends, that those who have such a conception of the Heavenly Father have a great veil before their minds which hinders them from seeing God’s love, and from seeing His disposition. And again we see that those of our dear Christian friends who advocate that the present time is the only time of salvation are amongst the class who have a great veil over their minds which hinders them from seeing God’s love and mercy.

Again we see that our dear Christian friends who are contending that God from all eternity has decided and determined who shall be saved and who shall be damned—where they are even before they are born, and that there are infants in hell a span long, are amongst the ones who have a great veil over their minds which hinders them from seeing the glory and the order of the great divine plan.

But we thank God as we come to His Word that we are able to see and read in fairer lines His goodness, His love and His mercy; that in fact His whole arrangement, His whole plan, is one of mercy; it is one that demonstrates and exemplifies a character of the very highest type, and it is this that we want to notice as we go along this morning, in order that we might see more clearly what the divine will and purpose concerning us is.

We wish to notice specially two of God’s attributes, His LOVE and His LOVE. I have no thought, my friends, that I shall be able to say anything in regard to these two points that you have not before noticed, but we desire to review these matters in connection with our theme, in order to see in what sense God’s example is one that we should copy after; to see to what extent and to what degree we have made progress in this way of copying after Him and conforming ourselves to His glorious image.

We notice, first, God’s justice is brought to our attention in the very first statement, we might say, of God’s Word. He tells us that His mind and His disposition is one to insist upon absolute righteousness, for the first statement of divine law is that death, destruction, shall be the wage, or consequence, of sin, or the violation of His law; and as we pursue the study of His Word, His law, and as we learn the connection of the two points, we see to what perfect extent our Heavenly Father has carried out this original characteristic, this great attribute of His. The whole human race are witnesses to this fact, how God has carried out this penalty of death, how He has seen that His justice has been recognized all the way along. And the great lesson, therefore, coming to us is, that justice is the foundation of God’s throne, and not only so, but that God will maintain His justice inviolate at any cost.

Another point it brings to our thought is the fact that God can be just, the fact that He can maintain what He declares shall be, proves to us that God is unchangeable; that when He declares that His will is thus and so, and that men shall do thus and so as a result of their actions, in their lives, they can depend on it, and His Word will be carried out to the very last degree. It gives us confidence in our Heavenly Father to see how firm He has held to His justice right along. Let us suppose, for instance, that a few years after He pronounced this penalty on our first parents,
seeing the condition of man and how awful was his distress and suffering, God had said, "Well, now, that is a pretty hard lot; I guess that since you have repented and wished that you had not disobeys Me, you can go back into Paradise. This has been a pretty hard lesson and I guess you have had enough, so you can go back." What would have been the result of such a course on the part of our Heavenly Father? The result would have been that, in following such a course, He would have undermined the confidence of His children in Him. They would naturally have reasoned like this, 'If He be the maker of the universe we can change His mind in regard to one matter, He can change twice, and if He can change twice, He can change a dozen times; and, therefore, they would not have had any confidence in God for anything. But the fact that He has followed a different course, that He has maintained His principle of justice, that He has maintained His Word by His course of conduct along, gives us ground for the strongest confidence. And no doubt the words of the Apostle Paul were based on this fact when he said, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the vail." I have no doubt that the Apostle's study of God's example, of His plan of salvation, gave him this impression; gave him a reason for uttering such language as this. So the great lesson coming to us as God's children is that we can depend upon the fact that He has maintained His justice and righteousness throughout the ages, that whatever other arrangements He may make, that if He has arranged a plan for our redemption and rescue from sin and death, He will just as surely carry that arrangement as He will carry out His arrangement respecting the preserving of His Justice and His righteousness.

Then finally, what is the great lesson coming to you and me respecting God's justice? It is this: that if we have been privileged to read God's Word with the eyes of our understanding opened, with unveiled face, we see that if God has been so careful and so thoughtful to preserve this principle of justice throughout the ages, how careful you and I ought to be in all of our conduct to preserve this great quality that is present in God's justice. Not only must we, instance, if we get a proper view respecting the importance of justice, we will naturally inquire respecting the little transactions of life, whether this transaction or that transaction is just. In our thoughts respecting each other, and in our treatment of each other, we will naturally inquire. Well, now, is this the proper thing for me to do? Is this just? Is my brother to talk to me so? Or is it right for me to treat my sister, or that? Is it right, or equitable, for me to treat my brother, or sister or fellow-being, like that? I really believe, my brothers and sisters, that if we would exercise more thought respecting this principle of justice, it would save us a great deal of difficulty and friction in our little associations and friendships and our dealings together. Let us therefore endeavor to keep this in mind.

We come now, for a moment, to consider God's love. You know we naturally like to think about God's love. We have heard about it all our lives. The Apostle says, Behold the goodness and the severity of God. Now mankind all along have not seen God's goodness; they have seen only His severity. His severity consists of the fact that God insists on absolute righteousness; that all along He has insisted on maintaining justice. Therefore the human race today sees only God's severity. As they witness the various difficulties and trials, and calamities, and distresses, amongst themselves today, they naturally come to the conclusion that they do not see any love in these, and very properly so. We do not expect the world to see any love in such a career of God's justice. Only those who have the eyes of their understanding opened to see something of the lengths and breadths of God's great plan of salvation can see what there is in God's love behind all the present distressing order of things in the world. But we are privileged to see both the severity and the goodness of God. Those who by faith have recognized the validity of God's Word, those who have seen how He has maintained His righteousness throughout the ages, those who have seen the evidence that convinces them respecting the sureness of God's Word and truthfulness, only those recognize God's love in a way and to an extent that none others can. We see that though God has been just from the beginning, He has also had in mind His great principle of love, and this fact is confirmed by the expression of the Revelator who tells us that Christ Jesus was the Lamb slain before the foundation of the world; that before God undertook the carrying out of His great purpose of salvation, He had in mind a loving provision of rescue, of deliverance, from the awful condition of sin and death, and that this fact is furthermore declared by the prophet when he tells us that, after the human race had fallen into their condition of sin, God looked down from the heavens and said, "This is the proper arrangement respecting the preserving of His justice and righteousness.

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man nature, and rescue them from that condition, and lift them back to that which was lost. We find that God's Word is full of this fact; that it is declared by all of the holy prophets since the world began, that times of restitution have been promised, and that our Lord Jesus when He said He came to seek and save that which was lost, implied a great deal more than merely the giving of His life. It implied what many other Scriptures bring to our attention, namely, that there is a special age set apart in God's plan in which He is going to give to every creature under heaven, all mankind, a share in this trial for everlasting life, and we find there is a special arrangement, which the Scriptures call the Kingdom of Heaven, and that the prophet Daniel was permitted to see something of this kingdom when he said, he saw the kingdom which had dominion under the whole heavens given to the people of the Saints of the most high, whose kingdom was an everlasting kingdom and whose dominion should never pass away.

We do not wish to take up very much time discussing this matter because it is a point upon which you are all very familiar, and you all recognize more or less the facts relating to this matter. But God's plan is one that is going to manifest His love just as fully as it has manifested His justice and insistence upon righteousness. When the Apostle says that God in the ages to come is going to show forth the exceeding riches of His grace, it implies great favor to those than what the majority of our Christian friends believe. It implies that the Scriptures tell us, that when our Lord Jesus comes the second time, and when He fulfills the various predictions respecting His second coming to the earth, He will take unto Himself His great power and reign and accomplish all that is written in the prophecies respecting His Kingdom of Heaven. For our Lord taught us to pray, "Thy kingdom come, Thy will be done on earth as it is in heaven."

Now we have had a general view of God's love for the world; we have seen something of His justice and something of His love. If God's character and example is held up to us as the one which we are to follow, what does it teach you and me respecting our course and example in life? It teaches us that if we are to be like unto our Heavenly Father, if we are to carry out this same principle of love He has been carrying out throughout the ages—that inasmuch as this love that God has is of a kind that took hold of creatures that are fallen who were in a state of alienation and separation from Him, that inasmuch as God's love took hold of you, and you now are in that position, you may manifest itself on their behalf. It teaches us that if our love is to be like the Heavenly Father's; if we are the Sons of God and manifesting His character and disposition, that we, in all of our experiences and transactions, and doings, will manifest this same quality in the same way. That to those who may be our opposers, those who may be rebels from our standpoint towards righteousness, those who may do us injury, those who may seek by every means to interfere with our plans and to discourage us in the way of righteousness, we will still manifest this same disposition and mind our Heavenly Father has been manifesting, namely, that we will love our enemies and pity them, instead of seeking to retaliate and render them what was done to us. We can be of some blessing to them, instead of doing them an injury, just as we see that God has been arranging a plan that will result in great blessings and favors to those who have opposed Him, and have been violating His character and principles of righteousness, all down the ages of the past.

But what shall we say furthermore of God's love? We have seen how the Scriptures so beautifully picture to us God's plan respecting humanity in general, but we find there is a still fairer picture of God's love and that this picture relates to the present time; that since our Lord Jesus has come into the world, the Apostle calls our attention to the fact that now there is a special arrangement in order, which means that unto us are given exceeding great and precious promises whereby we shall be made partakers of the divine nature. Now we all know that is a very great promise. There is a great provision that man should have an opportunity of being awakened from the tomb and returning to that which was lost; but the Apostle speaks of the promises given unto us at the present time, previous to the time of the blessing of the world in general, and He calls our promises exceeding great and precious. That is, they are promises which exceed the other promise. He recognizes the fact that God's promises are of a different grade; that He has some promises implying blessings to a certain extent, but that He has other promises implying greater blessings. So the Apostle says, Unto us are given exceeding great and precious promises, that by these we might become partakers of His own nature. We are all more or less familiar with Scriptures which declare that the present time is one of very special favor and opportunity in which a few, as many as the Lord our God shall call, shall have the privilege of association with Jesus Christ and His sufferings, by filling up which is behind of the afflictions of Christ and of sharing with Him in the glorious inheritance of being made like unto our Father in Heaven, being made a partaker of the divine nature, far above angels, prin­cipees and powers and above every name that is named.

You know the prophet calls our attention again to the matter of the special experience that we have had in the present time. He tells us that God has delivered us from the horrible pit and from the miry clay and placed our feet upon the rock Christ Jesus, and He has put our iniquities, even the loving kindness of our God. So we may well sing, "Rock of ages cleft for me, I am hidden safe in thee."

What shall we say, dear friends, of this great love that has come to us? We see that God has loved us far beyond our worthiness, and far beyond what He is going to manifest to humanity in general. It gives us to an inking of what God expects of us if we are to be made copies of His Son and like unto our Father in Heaven. It signifies that we will exercise ourselves to the last degree in blessing those with whom we come in contact and in doing good to all as we have opportunity.

Now the Scripture brings to our attention other examples for our profit and blessing and edification. You know the Apostle gives us examples for the last: the prophets for an example of suffering affliction, and of patience. We ask why? Because the Scriptures tell us that these prophets had the testimony that they pleased God; that they did that which brought God's approval and made them acceptable to Him, and therefore we are to take the prophets for our example. The Apostle tells us, if they were wont to endure affliction, and how they were approved, and how they were stoned and sawn assunder; how they faithfully endured all of these things, and how it was this faith in God, this submission to the divine arrangement under the most trying and severe circumstances, that brought God's approval. Take these, the Apostle says, for an example of suffering and patience, that you also may be approved of God. And the Scripture brings to our attention the fact that you please God and thus finally and everlastingly with His approval.

Then there is another example the Scriptures bring to us; the Apostle calls our attention to how God when He was dealing with the children of Israel, leading them forth in the wilderness, was not well pleased with many of them, because they were unfaithful; that they murmured and complained because everything did not go just as satisfactory, according to the flesh as they desired, and he tells us that, because of their murmuring and complaining disposition, specially prepared punishments were given, and finally
he sums up the matter by saying, Now all these things happened unto them for our example, that we through the faith and patience set forth in the Scriptures might have hope.

Finally we come to the consideration of our own personal example, and the influence each one of us, as God’s children, has over others. The Apostle Paul surely recognized this when he said, “Be thou an example of the believers, in word, in conversation, in love, in spirit, in faith, and in purity.” We believe that men and women of all denominations and all classes recognize more or less the influence of their example upon their associates and upon those around them, and yet there seems to be a general failure on the part of most everyone to really appreciate how far reaching example is. Because of this lack of recognition and appreciation, God’s children are really missing a great many blessings they might otherwise enjoy. We see how susceptible a child is to the example set before it. Most every parent recognizes how quickly a child learns to do the things it sees the parent or the older children do. This very fact should convince us all of how there is an influence going out from our actions and words that has an effect on those around us. Sometimes some of us are inclined to excuse ourselves for doing certain things by saying, “Well, Brother Smith, or Sister Jones, does this thing, or that thing, and I guess it is all right for me to do it, too.” Right here is where we should draw the line. We are not to follow the example of those around us in doing things which we know are contrary to God’s Word. We are to be vessels set apart, by His grace, to live a two-fold power. In setting a good example, in learning and observing by example? Let your example be such before men that the result will be, they will glorify your Father in Heaven. Our expectation is not that men will glorify God at the present time, but the Apostle Peter explains the matter when he says, that having our conversation honest before the Gentiles, that whereas they speak of you as evil doers, yet when they see your good works, they will glorify your Father in Heaven.

But, says one, Suppose I do set a good example, and they around me do not recognize it; suppose they have different ideas from mine; what then? Some one would say, “I think you ought to attend to their cases, I think you ought to give them a good slitting; let them know you are dissatisfied, and that your example is the one for them to follow.” What do you think about that? God forbid. I trust that all of us, by His grace, have the eyes of our understanding sufficiently open to see how very wrong such a course would be, to see how it would be in direct violation of the principles laid down in God’s law, that it would be a flat contradiction of the command given us by our Saviour when He said, “A new commandment I give unto you, that ye love one another.” We are not to set our own example up as a standard and measure everybody else by it. We have no authority in God’s Word to set standards for others and then judge them because they do not see things as we see them; but to let others have their own ideas and their own way of seeing things, and to allow our quiet example to influence them for good, as the Apostle says, “As Christ hath suffered for us, so also ought ye to suffer for Christ, that whosoever of you suffereth according to the will of God suffereth, let him not think it strange, but let him rejoice, if ye be partakers of the sufferings of our Lord Jesus Christ, that, when his glory shall be revealed, ye may also be glad with exceeding joy.”

We trust these things, as we have reviewed them this morning, have assisted us to see more clearly the proper course along this line, and that if possible we will exercise greater care, greater influence, and greater concern, respecting our own example, to the extent that it might not only help us, that it may not only hasten the work of grace in our own hearts, but that it may help those with whom we come in contact. I was very favorably impressed yesterday with what our dear Brother Williamson brought out that, in our fellowship and association in this place how much more blessed it would be for all of us to be concerned about the interests of our brothers and sisters, and not to be thinking first about ourselves in regard to this particular matter.

So, as we come to appreciate the fact of how valuable and far reaching our example is, and what influence it has for good or for evil, and when we recognize the principal means by which we can help our brothers and sisters, I trust that we will give more concern and be more interested in looking after our own example, that it may be more and more like unto our Heavenly Father’s. You know our Lord recognized this thought when He said we should let our light so shine before men that they seeing our good works would glorify our Father which is in Heaven. Now what is this but learning and observing by example? Let your example be such before men that the result will be, they will glorify your Father in Heaven. Our expectation is not that men will glorify God at the present time, but the Apostle Peter explains the matter when he says, that having our conversation honest before the Gentiles, that whereas they speak of you as evil doers, yet when they see your good works, they will glorify your Father in Heaven. And so, in this way, we ought to let our lights shine by our example, by our course in life, and as the Apostle says, be living epistles, known and read of all men. And if we do this, we cannot help but be more and more made like unto our Father in Heaven; and thus fulfill the injunction of the beloved Apostle when he said, Be thou an example of the believers, in word, in conversation, in love, in spirit, in faith, in purity. Amen.

Praise Service led by Brother John J. Kuehn, of Cleveland, O., from 7 until 7:30 P. M.

Discourse by Pilgrim Brother John E. Streeter, of Providence, R. I., at 7:30 P. M.
tion from the presence of the Lord, and from the glory of His power;
10. When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

To get the sense of the Apostle’s words here it will be helpful to review the parenthesis, and study that afterwards under the two distinct things referred that shall be manifested at the appearing of Jesus Christ, “when he shall come to be glorified in His saints, and to be admired in all them that believe in that day.” So whatever day that is, it follows that at that time the Lord will be glorified in His saints, and in that day there will be those who believe.

“Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.”

I want to call your attention first to the only part of our talk tonight which will be specially practical, because I am sure of one thing that you will get something tonight to carry away with you that will be a help to you, and that will be an exhortation to you, and to a practical Christian life. The first exhortation that is brought out in this message of Paul’s to the Church at Thessalonica, is, “Wherefore also we pray always for you that our God would count you worthy of this calling, and fulfill all the good pleasures of His goodness, and the work of faith with power.” This is the exhortation. Now, you would not need to remember anything which I have said tonight to get the benefit of this exhortation, for you can read it in the letter for yourselves every day.

Then I want to notice the words of the Apostle to this Thessalonian church, “We are bound to thank God always for you, brethren, as it ismeet because that your faith grows exceedingly.” Now that will be an exhortation to everyone, because we seek to use those things which the Lord has given to us in order that our faith may grow exceedingly. “And the love of everyone of you all towards each other aboundeth. So that we ourselves glory in you in the churches of God for your patience in faith in all your persecutions and tribulations that ye endure.”

Now this is the practical part of our message tonight; that which we desire particularly to call to your attention is more along doctrinal lines; but we cannot ever separate the doctrinal teachings of the Scriptures from practical living.

I want to call your attention to the 4th, 7th, 8th and 9th verses. You will notice that the theme suggested is the second advent of our Lord Jesus Christ. The Apostle Paul in every epistle which he wrote gave special emphasis to this doctrine—the second advent of our Lord. The second advent of our Lord is clearly associated with the first advent. The first advent was designed to accomplish a religious purpose; and we are very sure that when the first advent was completed, and our Lord had ascended on high, the work that was designed of our heavenly Father in His plan for that advent was accomplished. And as we turn to discover in the Scriptures what that work was, we find it very clearly and plainly stated that it was to give Himself a ransom for all mankind. There is nothing more clearly stated in all the Scriptures than the fact that the death of our Lord Jesus Christ was for all mankind—not only for those who would believe in this long night of weeping, but for all, for we have the Scriptures clearly declaring that He became “the propitiation for our sins, and not for ours only, but for the sins of the whole world.” So then, when our Lord Jesus accomplished the work for which He was sent, the power of mankind had been passed by Him, and He had become the owner of the race. Whatever the purpose was in the purchase of the race is another matter; but we are very sure reason teaches that there must have been an object in God’s instituting a plan providing a Redeemer—one who would ransom all mankind from the sins which came upon all through the disobedience of Adam.

So we desire to emphasize this: that our Lord came to taste death for every man; and another statement of Scripture which declares that this testimony will be given to every man in God’s due time. I do not care how many there are who have never heard this testimony, you may be sure they will all hear it in God’s due time, and they will hear it in order that they might benefit by it, in order that the purpose of God might be fulfilled, which is brought out in this message of Paul’s to the Church at Thessalonica, is, “Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasures of His goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.”

Now in considering the Scripture read as the text, we want to notice that almost every feature connected with the object of our Lord’s second advent is touched upon, but it is necessary in order to understand these distinct features to compare Scripture with Scripture, so that we will not wrest the Word of God. And in considering the Scripture read as the lesson we note, first, that the Lord’s advent is to introduce a day—“in that day.” I am sure that everyone here who is familiar with the Scripture knows very well that the day referred to is not a literal day of 24 hours. The Scriptures very often refer to long or short periods of time as “days.” We believe that the day referred to here is the day so often spoken of by God’s ancient prophets. “In that day shall this sign be seen in the land of Judah: salvation to our God,” etc. “In that day the Lord of hosts shall make unto all people a feast of fat things.” It is the same day. It is not our day, for we are living in a day brought out in contrast with this day. You will notice that the Scriptures speak of other days, and speak of this day to come, and speak of it as a long day. The Apostle Peter evidently refers to its length when he says, “One day with the Lord is as a thousand years, and a thousand years as one day.” It is the thousand year day of Christ, the reign of Christ with its saints, that is evidently referred to here in the text where the Apostle says many will believe in that day; he speaks of those who will believe in that day.

Now notice that the terms used in this figure are not only of a day but of a night also. In the 30th Psalm, 5th verse, we read, “Weeping may endure for a night, but joy cometh in the morning.” So we have in this statement of the Psalmist, as well as in other statements of the Scripture, the long period of human suffering since the fall of Adam, the long period when the whole human race has been groaning and travelling in pain together, and it is spoken of as a night as contrasted with this day referred to in the text.

When it is night it is always dark. Night is always associated with darkness, and it means this: darkness concerning God’s purposes, lack of knowledge. As we look over human history we find that only a few, comparatively, of mankind, have had any knowledge of God’s purposes, a little light has also been a time of suffering, of darkness, of ignorance concerning God and concerning His purpose for them.

Now I want to notice that there is another Scripture writer, the Prophet Isaiah, in continuing to use this figure of speech—night and day—makes an inquiry. You remember it was the custom in those days for a sentinel, or watchman, to stand in the night upon the
Brother John E. Streeter
wails and declare the time of night. And so we have the Prophet making this inquiry: "Watchman, what of the night?" The answer is very indefinite:—"The morning cometh, and also the night." It was left for another inspired writer to make this answer more definite. This answer that was given the Prophet Isaiah was made 750 years before Christ, and about 60 long years after Christ's birth we have another inspired Prophet who answers this question. You remember who it was. It was the Apostle Paul. And he tells us that the night is far spent and the day is at hand. That was back in his time. And as we look over the matter who it was, we can determine something concerning what we are not already in the dawning of this day referred human history into a night of 12 hours, it is very easy another inspired writer to make this answer more defi-
affliction, from tribulation, from persecution, and in ining. That would show to us that we who are living in would be about 2 o'clock—what we would call morn­will burn all through the night. And so we have over again. The word church is not used there, but You remember the prophetic Word; and all the proud, yea, and all that do' God's holy prophets since the world began. It is the time when creation will begin to cease groan­righteousness will arise with healing in the beams." And as we see that the sun of righteousness will shine forth as the sun, and the healing beams of that sun will reach all the willing and obedient in that day; they will be the ones who will be-

Now we want to notice next that the Lord's advent is that He might be admired in all that believe in that day. Let us note that the Scriptures speak of the church as glorified first; they speak of the church as being taken out of this world, the body of Christ, which is the church completed, entering into the great change, and which will come at that time in the transfer of the divine nature, and then will come the fulfillment of this other statement, "all that believe in that day." The Lord's advent is that he might be admired in all them that believe in that day. Some will admire Him immediately when that day opens in connection with the great time of trouble which is to come, and which we are already in the beginning of. In connec-tion with that great time of trouble which we will admire, some are prepared sufficiently to appreciate righteousness and to admire and be glad of the fact that the Kingdom of God is established over this earth of ours, and while they will not understand for some-time what the purpose of the establishment of that kingdom is, they will be glad of the great change which will come at that time in the transfer of the sovereignty of this earth from the present rulers, some of our Lord Jesus Christ and His glorified joint-heirs.
The Apostle states this in another way as we have already quoted in the 8th chapter of Romans. He refers to it as the time when the creation will be delivered. By creation we do not mean the inanimate creation, the trees and the rocks and the hills, as some of our friends interpret that Scripture; but it is the creation that the Lord spoke about,—evidently not of its own will, but by reason of Him who has subjected the same in hope. It is mankind groaning under the curse of God. They will be delivered at that day, and it is stated by the Apostle Peter in the 3rd chapter of Acts, as the "times of restitution," and these times of restitution were spoken of by all of God's holy prophets since the world began. Now another thing that is stated in the text is that the Lord's advent is to destroy them that acknowledge not God, and who obey not the gospel of our Lord Jesus Christ. Some of our dear friends, in noting the object of the second advent, have taken this Scripture, as well as a few others, and have stated that the object of the second advent is to deliver the church, that it is to deliver the church from the power of Satan, and to deliver the church from the curse of the present time, but it is to destroy all others, and to destroy everything else. That is the interpre-tation given by some of our advent friends, and this Scripture is applied in that way. You see if they could only understand the fact that the day referred to here is not a literal day of 24 hours, and if they could understand the fact that Jesus Christ gave Himself a ransom for all, then they would see the necessity begin to look into the times and seasons of God's plan, and would discover that the Lord had appointed a particular time when he will enlighten all those who are not enlightened it in the 13th chapter of Matthew in this way, in the parable of the wheat and the tares. You remember in connection with the separation of the wheat and the tares in the harvest of this Gospel Age our Lord said, "Then shall the righteous shine forth in the kingdom of their Father." So the sun of righteousness referred to here may be applied to our Lord Jesus Christ and the church who are joint heirs with Him.

"And the sun of righteousness will arise with healing in his beams." What does that mean? It is the great day of healing. It is the time of restitution spoken of by all of God's holy prophets since the world began. It is the time when creation will begin to cease groan-

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ened in the present life, and that time will be the time of restitution. So the Lord's advent is to result finally, before the thousand years are over, in the complete eradication of evil in this world of ours, so that the earth will be full of the knowledge of the Lord as the waters cover the sea, and not only that, but that it will be to a large extent in the actual fulfilling of this very day; for in connection with the introductory scenes of this day we read in the Scripture that all the false religious systems of earth will be destroyed, and the knowledge of the Lord will begin to fill the earth as the waters cover the sea, and before that day is over all those who are willing and obedient to the requirements of God and the Christian Church will be made perfect and brought into a condition where they will be able to stand any test which can possibly be applied to them. So there will never occur again an incident like that which took place in Eden—no other fall; for the willing and obedient of mankind, those who will use the means which the Lord will place within their reach, will have the privilege of going up, up to restitution, to be restored back to perfect Edenic conditions, and then the test will be applied. And when that test is applied, all those who stand that test (and all who have had these privileges may stand the test if they will, if they have used the privileges as they should) will constitute a sufficient number to fill this earth, and the will of God will be done on this earth even as it is done in heaven; and not only that, but this earth will be brought into the condition of the Garden of Eden—the home of the first man—it will be made like the Garden of Eden. Eden was a place perfectly adapted to a perfect man; and you remember in Eden it was also calculated to perpetuate the happiness of a perfect man. And you remember that the Lord's advent is to result finally, in the actual fulfilling of this very day; and the reason why we are enjoying this wonderful favor of understanding these blessed truths of God is because we are in the very dawning of that day.

Now I want to notice in connection with the introductory scenes of this day that the Lord's advent is not to be as is generally understood. The Apostle in writing to this same church at Thessalonica tells us that the Lord's day will come in as a thief in the night; and we have our Lord Himself, stating in the last chapter of the 16th chapter of the 16th chapter of Hebrews, the fact, "Behold I come as a thief." So that the advent of our Lord Jesus Christ will not be as generally understood by the church systems of to-day. We have, for instance, one body of believers who think that when our Lord comes he comes to destroy everything and everybody, except those who have become His people during this age. These same people believe that when our Lord comes back again He will come in a body of flesh, descending down the sky in the sight of all mankind. This is what is generally believed by professing Christians today. But when we consider this it is not the way our Lord Himself taught that He would come; and this is not the way that the apostles taught that He would come; but "the day of the Lord so cometh as a thief in the night." But that is just what our Lord said would occur, did He not? Did He not say that men would be eating and drinking and marrying and giving in marriage. Is that the sign? Is it the evidence whereby the Lord's presence? We know it because we go to the original language and find this Greek word "parousia," meaning according to all Greek lexicographers, presence. So the question is, "What shall be the evidence, or sign, of Thy presence in this over-lapping period of the ages from this age to the next?" If that is the question, we would naturally expect to find an answer of our Lord in the same discourse. And so we will first find His answer as it applies to the world. Did our Lord teach in His answer to this question that at His second advent the whole world would see Him? Let us see. In the 38th and 39th verses of this 24th chapter of Matthew we have these words, which are a partial answer to this question: "As it was in the days of Noah, so shall it be in the days of the Son of man"; or as it is rendered, "At the coming of the Son of man"—in the 10th chapter of Luke. "The Son of man shall come in the clouds of heaven; and when He cometh, shall be the time"—of Noah so shall it be in the presence of the Son of man. Well, how was it in the days of Noah? As it was in the days before the flood men were eating and drinking and marrying and giving in marriage. Is that the sign? Is it the evidence whereby the Lord's presence? It is a very difficult question. How do you know that is the question asked by the Bible students, or is the question, "Where is the promise of His coming?" We have to be a thief in the night are to know that He is present, because men are marrying and giving in marriage. Why, no of course not, because that has been going on all the time. The significance is not in that expression. Notice that men were marrying and giving in marriage, and knew not until the flood came and took them all away, so likewise shall it be in the presence of the Son of man. How accurate this answer is, that the world will know nothing about it, that they will be going on just as it is now. The world will be going on, so far as the world sees it, as it always has. And the Apostle Peter in the 3rd chapter of his second epistle, brings out this same thought, that in the last days there would come scoffers, saying, as in the common version rendering, "Where is the promise of His coming? But the Greek rendering is, "Where is the presence of His promise?" And you see the significance of it, for he says, "Since the fathers fell asleep all things continue as they were from the beginning of creation," etc. That is just what our Lord said would occur, did He not? Did He not say that men would be eating and drinking, and be about their usual customs, and everything would be going on as usual, so far as they knew, and they would have no consciousness that the world was present? And the Lord would scoff at that and say, "Where is the promise of His presence? We cannot see anything to indicate that our Lord is present." The question naturally arises then, if our Lord is to come that way, what kind of a being is our Lord? Is our Lord a human being? We thank God there was a time when He was; we thank God that in His pre-human existence He loved and favored and taught the Son of man, the only begotten Son, the One whom the Father loved to honor, the One who, in the development of the Millennium, in the institution of that plan, was chosen to be the ransom sacrifice for mankind; and in order that He might be a ransom, in order that He might be a corresponding price. We see Jesus, who was made a little lower than the angels
for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." That was the purpose for which He was made flesh. We read concerning our Lord now that He was not raised to fleshly conditions, but that He gave His flesh for the life of the world, and was rewarded for it with a new creation which began at Jordan when He consecrated Himself to the will of God, and which developed during the three and half years of His ministry, but which had nothing to do with the ransom; it was that new creation which was raised up and transferred to a divine body like our Heavenly Father's. And our Lord now has a body like the Heavenly Father, in possession of the divine nature, which is not corrupted, nor can it die.

But we read in the Scripture that no man can look on immortality. You remember the statement in the 6th chapter of 1st Timothy, where our Lord Jesus is referred to and called the "Blessed and only Potentate, King of Kings and Lord of Lords, who only hath immortality [of course the Father excepted] dwelling in the light that no man can approach unto, whom no man hath seen, nor can see."

So our Lord is not coming back as a human being. He gave Himself as a ransom for all. He gave Himself as a ransom for all. We read concerning our Lord now for every creature, immortality. And so He will come back in this honor; that He by the sure word of prophecy, tells us, that when our Lord comes back again, the fact that He is present will be made known gradually, and thus He taught in the 24th chapter of Matthew. You re­

This is the day that our Lord comes, if He should come manifesting His glory, the glory of His presence, the effect upon mankind would be a lightning flash, but it is the bright shining of a candle in the night, and it continues until the sun comes out of the East, and shineth even unto the Nest. And what was the presence of the Son of God to be? To be made known gradually. To whom will He make known the fact of His presence first? We answer, that all Bible history has taught us that He makes everything known to His people first; so the fact of the presence of the Lord will be made known first to the church. We are not to understand, though, that it will be made known to them all at once; it will be made known gradually, just as the sun rises. Those who are up early in the morning are the ones who will see the sun come up, and the time will come when all will know it, all will have discovered it; and when the Sun of Righteousness shall have arisen with healing in His beams, when the church has been taken out of the world, then all the world will know Him. And that is brought out in that statement of our Saviour when He said, "As it was in the days of Noah, so shall it be in the presence of the Son of man;" men were eating, drinking, marrying and giving in marriage, and knew not until the flood came and took them all away.

Now the flood in Noah's day was a type of what? A type of the great tribulation which is coming upon this world in connection with the overthrow of present conditions, preparatory to the establishment of the Kingdom of God. And it will be in connection with the great time of trouble, and in fact that great time of trouble is described as a darkened world one thing, at least, and that is, that the old things are passed away and that God's Kingdom is then established over the earth.

The fact of His presence will be made known gradually. It will be made known to the church first, as the Apostle says, "Ye brethren are not in darkness that that day should overtake you as a thief; ye are children of the day? How will the church discover it? We answer, through the sure word of prophecy, which is referred to here, and our Saviour tells us to look for evidences of His presence in the heavens. The symbolic heavens, then, are what? We answer so far as it applies to things here in this world of ours, it refers to the ecclesiastical systems, the religious systems. The signs and evidences of Righteousness shall have arisen with healing in His beams, and when He comes, if He should come manifesting His glory, the glory of His presence, the effect upon mankind would be a lightning flash, but it is the bright shining of a candle in the night, and it continues until the sun comes out of the East, and shineth even unto the West, so shall also the coming of the Son of man be." Some may say, Yes, that is true, it will be as quick and as sudden as a flash of lightning. But that is not the thought at all. The word lighting here is from a Greek word that is used at least one other time by our Lord, and is translated "bright shining." And it is in connection with the bright shining of a candle in the 11th chapter of the Gospel of John. And the Greek word is employed. So then the thought is not a lightning flash, but it is the bright shining from some light.

In this instance it is not the light of a candle; as the lightning shineth forth from one part of heaven unto the other part, it could not be a candle. Well, what was it? We answer, the sun, of course. Well, the Greek word is used in connection with the sun. In the Gospel of John. And what was the presence of the Son to be? To be made known gradually. To whom will He make known the fact of His presence first? We answer, that all Bible history has taught us that He makes everything known to His people first; so the fact of the presence of the Lord will be made known first to the church. We are not to understand, though, that it will be made known to them all at once; it will be made known gradually, just as the sun rises. Those who are up early in the morning are the ones who will see the sun come up, and the time will come when all will know it, all will have discovered it; and when the Sun of Righteousness shall have arisen with healing in His beams, when the church has been taken out of the world, then all the world will know Him. And that is brought out in that statement of our Saviour when He said, "As it was in the days of Noah, so shall it be in the presence of the Son of man;" men were eating, drinking, marrying and giving in marriage, and knew not until the flood came and took them all away.
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at hand. And all of these glorious truths have come to us through the agency which was predicted to be opened by the Lord; that the Lord would select an agency in order that His people might have the meat in due season.

But, dear friends, we are living in the time when the table is spread, and our Lord has come forth to serve His dear people. May we just feast on these precious truths.

In connection with this, you remember, in the 24th chapter of Matthew, 27th verse, it speaks of the presence of the Lord being made known as the sun begins to shine in the East, and shineth unto the West. You remember right in that connection he said, “Where two or three are gathered together as in my name, there will the eagles be gathered together.” We are very sure of this, that when our Lord would come back again He would fulfill His word, first, in making known through the sure word of prophecy, the light which shineth in a dark place to His people, those who are awake, the fact of His presence; and they will be the ones who will be able to benefit and be privileged to partake of this meat in due season. And how precious it is, this food which the Lord has given us concerning the great plan of God, so that we can look back into the ages which have come and gone, and see that He has been carrying out all the purposes which He instituted in His plan before the foundation of the world! And we can see that in this Gospel age His great purposes were set out a people for His name; and all the Scriptures which were once dark and could not be understood are plain now; as, for instance, it has become clear and plain to us what the Apostle James meant when he said, “Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name.” We understand that applies to this Gospel age, the calling out of a people for His name to set out a people for His name; and all the families of the earth will be blessed. And when this great work is completed, we find it referred to in this same Scripture. He did not say, “In this was fulfilled the words of the prophets,” but “To this agree the words of the prophets.” That is, it is in perfect harmony with all that the prophets have said respecting the restitution of Israel, and then He adds these words: “After this”—after what? After He shall have taken out a people for His name, “I will return.” That is, the same one who went away, our Lord Jesus, will return. For what purpose? To build again the tabernacle of David which is fallen down and restore, or renew as in the days of old, that the remainder, or residue, of men might seek after the Lord. That is what is to come in the future. And this is the Lord’s programme for this age in which we are living, and in the age which is to come; to take out a people for His name, and then the blessing of all mankind with the enlightening information of His glorious truth, in order that all may benefit by the proclamation of His purpose in that future age.

-So, dear friends, we are right at the verge of a great change; we are now living right in the closing of this age—in fact, the transition period of one age to another—and the reason why we have these wonderful blessed truths served to us is, that we may be kept.

Oh, how can we praise God enough that He has fulfilled His word, and that He has come forth and is serving us with these precious, blessed truths!

May the Lord Jesus add His blessing, is our prayer.

Brother Williamson: Our hearts are overflowing as we realize God’s unbounded blessing to us and to all the families of the earth. As you have been enjoying the precious word of truth that has been presented to you by dear Brother Streeter, the dear friends who have not been able to gather into this service—probably 300 of them—have been having a very blessed time on the first floor. It has been one of the most precious experiences of the whole convention. As our hearts have been overflowing with the love of God, and manifesting to one another His love, downstairs the overflowing has been making itself manifest also.

In many respects it seems too bad to bring this day’s blessed experiences to a close, but we know that we must have rest and refreshment for what the morrow shall bring forth to us.

SUNDAY MORNING, SEPTEMBER 1, 9:30 A. M.

Praise and Testimony Meeting led by Pilgrim Brother Bohnet.

Brother Bohnet: It may be interesting to the friends to know that in the photograph taken yesterday there are, by actual count, 1,542 people. So we all have the honor of being present at the greatest convention the world has ever known—viewing it from the Lord’s standpoint.

Brother Russell is due here just about this time—that is, if the train is on time—and the arrangement is for his coming to this place at about half-past ten. Upon his coming into the room the pianist will play the first strain of No. 23, which has been his order, in order that you may welcome the friends to pleasant musing, and those who feel so disposed can wave their handkerchiefs at that time, giving Brother Russell the honor of being the first here.

Brother: When I came in town I heard there were three hundred convention people who were going to meet at the Pure Food Hall. I thank God that in our meetings the pure food is dispensed. I thank God that we have had it in this convention.

Brother: I came to the convention to get a basketful to take home to some dear friends who could not come, and I now have to send and get another basket. Praise the Lord!

Brother: This is my first morning at the convention, and I feel already as though I had the basket full. Pray for me.

Brother: A few years ago I got in the habit of praying for wisdom, because I realized I needed it. My prayer has been answered. The Lord has seen fit to let me leave a very excellent position, and to go into a position in which I have been so situated that I could not do anything else but study from start to finish the eight hours a day. I have been sitting beside a dying corporation, watching its last threes, and this has been a very excellent place for me. I have learned a whole lot, but it has cost me eight thousand dollars in cash, and this is the first time in four years I have been able to scrape together enough to get to a convention. But I am glad to be here.

Brother: I thank God for having the privilege of mingling together with the Lord’s people here, and to share with them the table of rich, pure food that the Lord has spread for His people at the present time. I want to thank God that He has permitted our dear Brother Russell to set in order His table that you and I have been feeding upon during this present harvest time.

Brother: I thank the Lord that He has raised up Brother Russell, that, under the Lord’s guidance, he has brought me into the full appreciation of the truth, and from this time forth I am going to enter into the harvest field until the end of the harvest, and carry the truth to others.

Sister: Everybody up here in the gallery wants to say something to praise the Lord before this meeting closes. Won’t you give us a chance to stand up and say “Praise the Lord, O my soul”? 

Brother Bohnet: All that want to join in that praise to the Lord, raise your hands.
The whole congregation, both downstairs and in the galleries, raised their hands.

Sister Margaret Russell Land (Brother Russell’s sister) arose and said:

Dear Brethren: I rejoice to be here; undoubtedly the Master, the Chief Reaper, is in our midst. How our hearts rejoice as we realize it is His spirit which illuminates each countenance and teaches us how to love one another! How true His words, “My voice, and another they will not follow.”

Since coming here many have inquired, “How long since you came to a knowledge of the Truth”? Upon my reply that it is “about thirty-three years,” much interest has been expressed, with desire to learn something of the infancy and growth of what we term “present truth.” After hearing, these have expressed great delight that still others should hear the same as a stimulus to their faith; so I trust that my testimony may be used of the Master to the blessing of some of His little ones.

Taking retrospective view, we see that more than 1,900 years ago the seed of Truth was planted. My mind pictures the seed-germ inclosed in the hard cover, representing the dark ages, which apparently hindered its growth during its first due time,” about the 16th century, when it sprouted. Laborers such as Zwingli, Malanthon, Luther, Calvin, Knox and Wesley were hired during various periods of its development to water this precious tree of promise. “In due time,” we believe about 1874, the husbandman transplanted it into the open, that it might the better grow, blossom and bear fruit. At this stage He hired other laborers, having heard His voice, to tend and water and keep it green. We needs have one who, despite “the burden and heat of the day,” would prove faithful to His trust, even to the very end.

A few years prior to this period He anointed the eyes of a lad of 17 years that he might behold the errors and dishonoring doctrines being promulgated among God’s true people. I rejoice to believe that later God’s smile of favor rested upon him, my dearly beloved brother, according to the flesh, and that he was accepted as a laborer, not from necessity on God’s part, but because this vessel lay in his pathway, empty and ready for service. This youth as a member of the Congregational church constantly inquired for explanations of various obscure passages of Scripture. His Bible was the family Bible, containing that which unanswerable questions might make implicit in their hearts. He was a leader in the class, advised that the questions be referred to the pastor of the church, who after studying as to how he could harmonize the seemingly contradictory statements with which he was confronted and thus to prove the Bible to be God’s Word by showing its harmony said, “Charles, I can help you very easily.” And taking a book from his library said, “Read this carefully; it will satisfy your mind thoroughly on these points.” He, very much pleased, took it home and began to read, but after reading one page he closed the volume and returned to the minister with the remark, “I shall need to see the book which precedes this one. “Why, what do you mean?” asked the minister. “I mean that this book starts out by assuming to be true the statements which are all wrong and yet are not true. I want the book which proves the Bible to be God’s word and shows harmony in these Scriptures.” The minister said, “I would advise you to stop investigating these things, for they were never intended to be understood.” But he was met with the query, “Why, then, did God place them here? If this is God’s word, I believe He designed that it should be understood.” Been informed that as a class in Bible, he decided best to call a meeting of the Church session. Here was more perplexity for the youth; he wondering why it should be necessary to call in consultation any outsiders; but he consented, and the Session was called in a special meeting for the purpose of discussing these perplexing questions and endeavoring to reconcile and prove reasonable some of the church doctrines. The men constituting this “Session” ranked high in professional and literary circles, one being a Professor in the Allegheny Theological Seminary. Charles met with them. At the close of the meeting the list of questions were returned to him with the admission that no satisfactory solution to these could be found. Later at a church meeting he requested a letter of dismissal, stating his reasons for withdrawing from church fellowship. About this time he had a very strange dream, and although he was not at all superstitious, not a believer in signs, dreams, etc., being extremely practical, yet this dream strangely impressed him. In his dream he seemed confined in an underground passage and stifled as with gases. Upon seeking an exit, he started toward a tiny yet the only visible light. He, however, found his progress impeded by prostrate bodies, seemingly dead, but upon examination he discovered they were merely stupefied with these same gases. He awoke, and feeling much impressed by this dream sought its significance, until finally this thought dawned upon him: Could it be that these were all stupefied by the same gases (doctrinal errors) from which he was awakening? Could it possibly be that God was awakening him first, and that his life’s work was to awaken and help release others? Soon He was informed He held the key, and was told by the Lord’s words, “Seek and ye shall find, knock and it shall be opened unto you.” From that time onward so devoted was he to the Lord’s service that he spent all of his leisure time in mission work and conducting Bible studies, etc. About 1874 the true mode of Baptism and its import was discerned by him, and he and father; together with a number of others, in consultations made his confessions, symbolized our baptism into Christ by water immersion.

Later, about 1877, after attending a series of services held by my brother, a prominent Pittsburg physician remarked concerning him, “I should not be much surprised if he should prove to be the youthful David who will yet sly with his pebble of Truth the great ecclesiastical Goliath.” I feel I truthfully say ever since my brother has held to me an example of self-sacrifice in every sense of that word and an inspiration, reiterated by his example the Apostle’s words, “This one thing I do.”

Sincerely and persistently he has pressed on to accomplish what he evidently felt to be his God-given mission. For thirty-three years I have watched his efforts, upholding the truth, and from the difficulty, for those were not days when warm, glad hearts were prevalent, but the reign of the word of “God-speed” heard to encourage him, as now; but days of scorn, for the Truth’s sake, in which yet special grace and assistance also came, and the Master whispered, “Be not weary in well doing; in due time thou shalt reap if thou faint not.” (I Pet. 2:12, 19; also Heb. 6:10.) Thus sustained and strengthened he continued until, behold! the tree blossoms, and the saving power of Him who overcame with His voice, “from every nation, kindred, and tongue” to collaborate in promoting the growth of Truth, which is so precious to us now!

“Paul may plant and Appollos water, but God giveth the increase.” The Kingdom, the work, the laborers are all His, and to Him we delight to give the glory. We come to this convention 2,500 strong, testifying to the saving power of Him who overcame, leaving us a legacy of love, with the assurance that if we suffer with Him we shall also reign with Him. As the reigning time draws very near, dear ones, let us “watch, fight and pray,” taking heed that no man take our crown. Thus “we shall come off more than conquerors through Him who loved and gave Himself for us.”
Sunday Morning.

At 10:30 Brother Russell came upon the platform and the congregation arose and sang one verse of Number 23, "Blessed be the tie that binds," etc., at the same time giving Brother Russell the Chautauqua salute. It was beautiful and impressive to see two thousand people with happy and appreciative expressions on their faces, waving their handkerchiefs as a salute to our dear pastor, and as he responded by waving his own handkerchief, we are sure from the expression upon his face that he was deeply moved at this manifestation of welcome on the part of the friends.

At the conclusion of the singing, Brother Russell addressed the congregation, in substance, as follows:

**Dear Friends:** I need not tell you how much pleasure it gives me to be with you this morning. My heart has been with you for a couple of days. I have been thinking over what you and I are hearing, what you are saying of God's great arrangement for a few, that they might be partakers of the Divine nature, is so much more than we had ever surmised, so much more than we had ever thought, so much more than we had ever appreciated, that when we begin to see what God has in reservation for them that love Him, our hearts are overwhelmed, and we say to ourselves, "Who spread for His feast if it were not the Master Himself? Where did this message come from? How did it come that after eighteen hundred years we and our fathers, and their fathers, did not know that these things were in the blessed Word?" They were there just the same; we have no new Bible, but we have, dear friends, the light and the blessing that our present Lord gives us upon this Word of His, and this is what gives our eyes to see, our ears to hear. Those who have heard are our ears for we hear His Word in connection with all these things speaking peace to us, and showing us the way in which we should go, and what a joy it has brought into your life and into mine!

So, dear friends, what does it mean that you have been able to see, and you have been able to hear, when all round you, even though some of them seem to be nice people, and some of them very good people, have not heard? What does this say? It says: "Blessed are ye ears for they hear, and your eyes for they see." And, indeed, by experience, those of you who have seen and heard, know in your hearts that there is a blessing such as you had never before had in all your Christian experience—I care not whether it was for a day, a year, or twenty years: There are undoubtedly many in this room who were Christians for twenty years before they got the blessing of Present Truth, and I am sure that I speak the sentiment of every one of them when I say that all the past of their experience would not compare in any measure with one day, as it were, at the present time, with present enjoyment.

Now, dear brothers and sisters, what effect shall this have on our hearts? Shall we be puffed up as though we made this plan, as though it were ours, as though we had a patent right on it and might sell it out to others? No, indeed! It belongs to the Lord. We are blessed in receiving it, and we would like to see the same blessing extend to all others. We sympathize with those who do not understand where the benefit is; if we cannot see the same as you do, I am sure we will appreciate present enjoyment, and respond, as you do, to the hearing ear, as you have heard; if some one is not interested in it, the hearing ear is not interested in it.

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Bible Students’ Convention, Niagara Falls

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a brother-in-law”—if there are any such here we would say that while we are glad to have a brother-in-law present, yet if there are any brothers-in-law here we want to say to you, don’t expect that you will understand the deep things of God except by becoming full brothers. There is no other way; not that becoming full brothers means you will come under any yoke of bondage, for the bond which the Holy Spirit has made us free and we want to stay free, all of us. That is the spirit of which we are, that is the spirit of which we have been begotten; it is the spirit of truth, of which our dear Redeemer said, “Ye shall know the truth and the truth shall make you free.” So the more you are getting of the truth, the more you are getting free indeed.

But there is a good deal of difference, dear friends, let me say, between being free indeed and cantankerous. We do not want to become cantankerous, but we want to become free indeed. That is the basis of what it belongs; we want to be in sympathy with each other as much as possible, and live peaceably with all men as far as lies in us, and if there are any brothers-in-law with us we want to be at peace with them, and do not want to discourage them, but do want to tell them the plain truth, just as we would like to have them tell us under similar circumstances, that they cannot know the deep things of God except as they are begotten of the Holy Spirit and you cannot be begotten of the Holy Spirit except as you are first of all fully consecrated, after that you have believed. First comes faith as the foundation of everything, before we could be acceptable to God at all; then, as the Apostle says, the basis of that faith, which justifies us in God’s sight, covers us as a robe of righteousness, and makes us worthy to come before the Lord at all; and be acceptable of Him through Jesus; then on the basis of that faith, on the basis of that justification, we present our bodies, as the Apostle says, living sacrifices, holy and acceptable to God, and our reasonable service. Our God has such a reasonable way, dear friends; everything about His arrangement is reasonable, beautiful, grand. So when we put ourselves in His power, we find worthy to come before the Lord at all; and be acceptable of Him through Jesus; then on the basis of that faith, we are to remember that love Him—for those who love Him not in the ordinary sense of the word love, not with selfish love such as people sometimes exercise toward their own cats or dogs, or children, or that not, but with the love of God which passeth all understanding, is deep, and broad, and generous, and that the Apostle emphasizes when he says, “The fruits of the Spirit are meekness, gentleness, patience, long suffering, brotherly kindness, love.” These are the qualifications of heart that will make us more and more acceptable to the Lord, and make us more and more fit and prepared for His presence, and for the work to which He has invited us.

Let us, then, see that we have this love, not the selfish love, but the generous love, the love that will lay down our lives for others, the everyday thing, according to the will of God, not according to the whim of some other person, or somebody else’s idea, but according to your conscience as directed by the Word of God. God recognizes this individuality, this personality, and makes you responsible for yourselves. You are stewards of your talents, and your time, and your things, as I am of my talents, and my time, and my things, and each one of us shall give an account of himself. You do not give account as congregations; you do not give account as families; you give account individually. So we want to have that in mind, dear friends, that our wives, or husbands, or parents, or children, will not carry us into the kingdom; each one shall give an account of himself. Let us have, then, this relationship with the Lord, and as His personal like says the World, you Christian people have a lot of persecution, and difficulties, and tribulations, and in proportion as you faithfully walk in that narrow way, as you call it, you have a good deal of trouble. Well, we do have to admit that; there is no doubt about it. Whosoever will live Godly will suffer persecution; we have the Lord’s word on it; we do not want to deny the truth. But, dear friends, have you any idea what we have? We have what the whole world is looking for, and not finding, we have glory in our hearts, and we have the peace of God which passeth understanding—ruling in our hearts, controlling in our hearts, and blessing our hearts, so that we are the happiest people in the world. It is in harmony with our experience that the happiest people in the world are the people in Present Truth, that is, not know of any other people as happy; you will notice it in their faces, and in everything pertaining to them; and it is getting more so. I am pleased to tell you that as I meet the Lord’s people, as I do every week, and, sometimes, as here to-day, for instance, and at another time in Ohio, and at another time in Illinois, and at another time in Pennsylvania, and so on—meeting them in their faces, and in everything pertaining to them; and under the stress of the fourth and fifth time—that I find a growth in grace; and that is what we ought to expect. We tell you, dear friends, that is what the truth is for. God did not give us the truth so that we merely should know more about Him and His plan than any other people. The Truth was given to sanctify, to separate, to make us wholly the Lord’s. And if the Truth is not having that effect upon you, and we want to have the Truth to have its legitimate effect. And we are all in danger, too. As it was a blessed privilege to come into the light, and the light was intended to sanctify, we are to remember also that unless we abide in the light, and walk in the light, and are faithful to the light, and are good soldiers of the Lord Jesus Christ, we are in danger of losing it. The loss is gradual; at first it is so gradual that you do not know it; perhaps it would be permitted of the Lord that the Adversary should bring in some strong delusion, or some weak one that would seem strong, then we might lose everything that we might have, and be led astray in the error of the wicked, as the Scriptures call it: But the Lord has promised, and we remember His word, that He will not suffer those who are faithful to be tempted above that they can stand; but will make a way out for them by whomever that is His, and He equally knows them that are not His. He not only knows those that are warm, and those that are cold, but also those that are luke-warm. Now, where will He know you and me? That is an important question for us. We are preparing for the great Feast, we are preparing for the great Convention that the Lord has been telling us about, and our work to-day is all towards that end; and I want to realize the truth. How is the work of grace going on? I am glad to say that, in a general way, it is going favorably. I hope that in each of your cases you can say, Yes, in my heart the work of grace has been going on favorably. We hope that will be more true by this time next year than it is to-day, and that you will keep going on from grace to grace, from knowledge to knowledge, and, from glory to glory, until we shall see His face and share His glory.
WHILE sitting this morning, dear friends, my own heart overflowing, as were also yours, I said there is but one reason why I might not wish that another should stand before you instead of me, and that is, that our Heavenly Father, by the blessed Holy Spirit, used any instrument for the hearing of His message; and having by full consecration put myself into His hands, I said, He can use me this another time. And I praise Him that you have this blessed privilege of this glorious convocation in His name, in His service. I want to call your attention this morning to a record in the 17th chapter of the Acts of the Apostles; beginning with the 22d verse, we read to the close.

22. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, Him declare I unto you.

24. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is worshipped with men’s hands, as though He needed anything, seeing He giveth to all life, and breath, and all things;

26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27. That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us;

28. For in Him we live, and love, and have our being; as certain also of your own poets have said, for we are also His offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is unlike unto man; but now commandeth all men everywhere to repent;

30. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is unlike unto man; but now commandeth all men everywhere to repent;

31. Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.

32. And when they heard of the resurrection of the dead, some mocked, and others said, We will hear Thee again of this matter.

33. So Paul departed from among them.

34. Howbeit certain men clave unto him, and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

We call your attention to the record in the 24th chapter of the Acts of the Apostles, verse 15, and we will read two or three preceding verses.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

Now, dear friends, these scriptures that we have presented this morning are the basis of the theme which has been assigned to us for discussion at this hour—the subject of the resurrection of the dead, both of the just and unjust.

From our viewpoint we recognize death as the penalty for sin. Having hope toward God for all men, we see no other basis for that hope than by a resurrection. This doctrine of the resurrection we see, according to the lesson read, is the old doctrine—one held and taught by God's ancient people, the Jews; one held to in some form or other by almost all nations, peoples, and kings, and despised by them, not realizing the fact that when death takes men out of the earth by some process or other, they will again return. We have not time this morning to discuss these various pagan and heathen superstitions along these lines, nor have we time at length to enter into the various views held by professing Christian people in regard to this wonderful subject which presents to us the only possible hope for humanity from any point of view at which their interests may be considered.

Many Christian people, and so far as I know, all men, recognize the necessity of a resurrection in order that the cessation of human life might cease, and that we might have a great variety of opinion as to what the resurrection consists in. For example, the doctrine of natural inherent life, or immortality of the soul, would do away with the possibility of a resurrection but for the fact that those who hold that doctrine, and who also hold the doctrine of the resurrection, recognize two things. Knowing that the body dies, and recognizing that the spirit and soul cannot die, they make provision for the resurrection of the body. Hence you find written in the various creeds of the various organizations in connection with the Confession of Faith: "We believe in the resurrection of the body:"

Well, now, I subscribed to that creed once, but I could not understand it. There are various views as to the resurrection of the body that will find, if you are among them, that they are discussing this question as to whether it is the same body that was born here that will be brought up, and through some process or other prepared to receive the spirit that has hitherto been dwelling apart from the body in glory, or torment, or some other place, and the whole arrangement prepared for a residence eternal in glory, or an abiding place forever in torment.

Now, there are a good many things in that connection I never was able to comprehend; for instance, as to how a physical body could be arranged for a home in glory; or how a physical body could be so constituted as to endure throughout all eternity the torments of fire. I was told it was so, and I must not inquire about these things too closely or I would go into infidelity, and that meant sure torment.

I am very glad this morning that that old nightmare of uncertainty, and of the possibility of such suffering for the larger portion of the human family, has completely melted away as the mists before the morning sun, and the glory of the Lord, and the joy of redeeming love, shine into our souls today having dispelled the superstitions along those lines.

Our dear friends who hold to this doctrine of the resurrection of the body—the same body that went down—have another difficulty with which to contend. Counting the multiplied millions who have died, and added to these the millions of souls that are now living on the earth, they say these must all be brought up, and if any part of the body has been lost during the earthly pilgrimage, it must be restored, for if it be not identical the same body then it is not the same individual. That is the line of argument. The teaching I am speaking of now is not that which is held alone by...
Brother John Harrison.
people who have not had opportunities of knowing some things, but I am quoting from a man who, in his day, was recognized as of international reputation as a minister of the gospel, the late T. DeWitt Talmage, and he is only a representative of a body of ministers, and of international repute as ministers of the gospel, for they all hold along the same lines. I remember to have read a discourse delivered by Mr. Talmage in Washington, D. C., some years ago, and he described the resurrection, as he alone was capable in his powers of graphic description, as being accomplished in a twenty-four-hour day. He described it as the dead being brought up from all over the earth in a twenty-four-hour day, the body being literally brought from the tomb—that which went down; that the limb that may have been dismembered yonder must come here to this part of the body, and the two are united and made one again, which is as it was before. Not only so, but the same spirit must be brought from the spirit land and again re-enter this earthly tenament, and then be equipped for its position in eternity—in glory or in torment. When I read this I said how could such a thing be? I did not say that with any lack of confidence in God. I believed that Jehovah God was able to do whatsoever was wise in His sight, but it did not occur to me as a wise thing for a God of order to have even a twenty-four-day of such confusion as that would cause.

There is another view on this subject of the resurrection that goes along with it, with a little less trouble and friction, and yet their trouble comes from another source. They claim that the wicked will never have a resurrection at all, that only the good will have a resurrection, and that they will be brought up at the same time from whatever place they are to come—to where? Why to a place in glory with Christ, taken up bodily. They will not need any resurrection. I do not know what they are going to do with the saints who have died. They evidently hope for them a resurrection. But the thought is, that after the saints and the righteous have been gathered out of the earth, the earth will be subject to a terrible heat that will completely renovate it in all its parts, and that after the renovation has taken place, Christ and his saints will descend to reign on the earth. Now the question is as to whom they are going to reign over. That proposition came up last winter in a series of articles written in the town where my home was. Somebody, it seems, had asked that question of the writer, and he said, I will tell you where the good will be protected, or rather I will tell you where the good will not be destroyed. The good will be protected while the earth is being burned over and renewed. He quoted then from the first verse of the 21st chapter of Revelations, which reads, “I saw a new heaven and a new earth.” There, he said, is where the good will be preserved, the New Jerusalem suspended from heaven will be the home of the good while the earth is being burned over and renewed. Now that brings me to the question put by a Methodist preacher a few years ago as to what death means? Does death mean separation? Does death mean separation of the whole man? But our friends tell us that death means separation. I used to argue as a Methodist preacher that death means separation; that physical death means separation of the spirit from the body, and that spiritual death means separation of the spirit from God, and that meant torment forever. But where do you find anything in the Scripture which intimates that there is something in man that cannot die? I have sometimes put it this way: If you will show me that some part of the man was not involved in the sin, then will I be ready to admit that there may be some part of the man that was not involved in the penalty for sin. But until you can show me that some part of the man involved in the “thou” that died, I cannot believe there is any difference; I think the whole being went into death. We have not time to discuss that subject further. I simply call your attention to two or three Scriptures here which indicate the fact that the whole man goes into death, and that the only hope for that man is by a resurrection, as we will see from other Scriptures.

In the 49th Psalm, beginning with the 12th verse, we read, “Nevertheless man being in honor abideth not: he is like the beasts that perish . . . . Like sheep they are laid in the grave; death shall feed on them.” What is more destructive than that? Then comes the golden lining of hope: “And the upright shall have dominion over them in the morning.” There you have the hope. Who are the upright? “Gather my saints together unto me.” Who? “Those who have made a covenant with me by sacrifice.” These are they who are to have dominion in the morning. What morning? The morning of the resurrection, the glorious Millennial morning; the morning of the day for which the other days were made. Glory be to God, for it is dawning! It is even now within the range of our vision.

In the 1st Corinthians chapter five, he says, “For all that eat bread and drink wine eat and drink for their judgment.” In the 49th Psalm: “Thou turnest man to destruction; and sayest, Return, ye children of men.” What is more destructive to the human form and beauty than death? “Return, ye children of men.” When Lord? It matters not. “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.” In His own due time He will give the command to return? By the authority of Him who was found worthy, not only of life in Himself, but had in his hand a ransom for His brother's soul.

Let us look at some other Scriptures in this connection. Come with us this time to the record in the letter of the Apostle Paul to the Roman brethren, chapter five, verse eighteen: “Therefore as by the offence of one judgment came upon all men to condemnation, even the commonsense of God was testified in the fig tree, upon all men unto justification of life.” Now it is needless that we take time to stop here and define, and designate, that this one man in the first instance was the first Adam, and that this other man in the second instance was the Lord Jesus Christ, the second Adam; but some people say that in the Bible it does not always mean all when it says all. Did you ever meet any body like that? I met somebody like that just a few Sunday evenings ago at the close of a service in one of my pilgrim meetings. There came forward a brother—I judged him to be a brother, he
talked like a brother in some respects—and he told me he was very anxious for the truth, and said, “I have been studying a little along the lines of your teaching, and I have not been able to get everything straight; so I had a little help, and want the privilege of asking a question or two.” I said all right, brother, I will be very glad to help you in any way I can. I am sorry to say that he did not want the truth nearly so bad as he thought he did. He thought he wanted to instruct me along certain lines, so he started in like this: “You know the Bible does not always mean all when it says all.” Well, I said, brother, then what does it mean? It does not mean some does it? He insisted that it does not mean all, and after talking with him a few minutes, I took the text and we have now our problem: “As it is, every one that is in the graves shall hear His voice, and shall come forth.” I said, brother, does that mean all? “Why, yes, that means all,” he said. “Even so by the righteousness of one the free gift came upon all men unto justification of life.” I said, Brother, does that mean all? He said, “No, that doesn’t mean all.” Then I said to him, “Let me ask you another question; let us go to the record again. I want to know what this means: “Even so by the righteousness of one the free gift came upon all men;” what does that “even so” mean? Does it not mean as truly as all were condemned in one man, even so truly were all justified in one man? He did not have any answer. And he is not alone; there is a large class of people over the earth who read the Bible that way, and other people go out in pity for them, for they have much truth, and we read in the Scriptures that if they hold the truth in unrighteousness there is a fearful affliction awaiting them, and I fear many of them will have to come up through great tribulation, being unwilling to receive the truth in its simplicity and purity. God help them out of that dilemma—who will come square up to the light of the Word? We must stand at the fair­ point and then rather than surrender opinions that have been ground into them, call the Word of God in question, and say it does not mean what it says.

Now we want to look at this for a little while this morning, for it is a terrible thing, if true, that God’s Word does not mean what it says. And we want to be sure, when we look at any point in the Word of God, that we are looking at what is there and nothing else. I want to look at the same subject. I remember on this point some years ago when I was in Sherman, Texas, meeting with a gentleman there who claimed to be an excellent Greek scholar, a teacher of the language. He came to me in my meeting and said, “Why is it you refer to more than one version of the Bible? Why can you not take one version and abide by it?” I said, “Brother, is your heart so wanting to be shown a harmony of the Scriptures on each given subject presented therein, I will accept that version and not ask for another.” He said, “Would you not accept the Greek text?” I answered, “I will accept a Greek text if you will show me one that harmonizes everything on each subject.”

Now I call your attention to another Scripture on this text and will show you that we cannot say no matter how well the fifth of John’s Gospel. The Master performed a miracle, and the people were astonished: they were looking on in amazement and he said, “Marvel not at this, for the hour is coming, in the which all the dead in the graves shall hear His voice, and shall come forth.” Come forth to what? “They that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection by judgment.” Now somebody says we won’t take that as it reads in my Bible it reads damnation. In the Emphatic Diaglott and the Revised Version it reads judgment. It reads damnation in the King James Version; but did you ever notice that there are four other places in the same chapter where the same Greek word that is translated damnation a verse that verse is translated judgment? Now we want harmony, but the nearly lack of it right here. We have it in the Diaglott, and we have it in the Revised Version; in all the places it is translated judgment and we believe that to be correct. Why? Because it fits so beautifully with the thought of the resurrection presented to us throughout the Scriptures, that God has in Christ Jesus provided for the bringing again of all the children of men—bring them again by a resurrection—and the lifting up and enlightening of all the children of men concerning his purpose, his plans, his covenants, and the conditions on which they may all have life. I think we are often times in difficulty at this point. We view the condemnation that comes to the race through the fall of our first parents, Adam and Eve, as the final condition of all who do not, during this Gospel Age, come into a knowledge of the truth and accept life in Christ Jesus.

Now, our dear friends who hold against a resurrection the one of the human soul after it has been judged and they have never been enlightened along the lines of Gospel truth, and the thought which came to me this morning was this: The Adamic condemnation comes upon all men; there are none exempt; no man was ever found able to give a ransom for his own life; but the Gospel condemnation comes on no man until he has been enlightened and made acquainted with the Gospel plan of redemption. God will never condemn a soul who has not had the light and knowledge of the truth. We call your attention to one or two Scriptures in that connection. We are told in Paul’s first letter to Timothy, concerning this man Christ Jesus, that He gave Himself a ransom for all to be testified in due time. We are also told in the same chapter that God will have all men to be saved and come unto the knowledge of the truth. Now that is our understanding of what the Lord Jesus Christ meant when He said in the fifth chapter of John that all should hear the voice of the Son of God and come forth, that they have done good unto the resurrection of life. Who are they? The Old Testament saints and the New Testament saints, all have had their trial by heart and that have been proved and found faithful; they will come forth to life—the Gospel saints coming first to their glorified estate and exalted rulership with our Lord Jesus Christ upon the throne of His glory; the Old Testament saints coming forth later to perfect human conditions, and to be “princesses in all the earth” for the administration of the earthly affairs of the kingdom under the direct­ion and ministration of the Christ, Head and Body, the glorified church. They shall all come forth, they that have done good to the resurrection of life, and they that have done evil unto the resurrection by judgment.

Now somebody says I cannot quite accept that because my Bible says they shall come forth to a resurrection of damnation, and that means eternal torment, and I say, well, they really don’t. Well, let us look a little further into that text. Did you ever look at the Greek word there translated one time damnation and four times judgment? What is the Greek word? It is “krisis.” What does it mean? It means a crisis. Well, what is a crisis? It is the turning point. To illustrate: You have had sickness in your home, and you have known what it was to be under the shadow of death itself. The physician has come and gone day after day, week after week. Your heart has been sad and your flesh weary with the watching, and for days there hovered over the home the cloud of death as the loved one seemed to tarry in the Valley with no decisive point indicating whether it would be life or whether it would be death. As the physician came and went day after day there was nothing in his countenance to indicate hope. But he came in one morning, and as he approached the couch of the sick one you saw in his face something that you had not seen for weeks—something that gave you a little leap of joy in your heart—an expression of pleasure. And he turned to you with his face all radiant and with a smile he says, "I think the crisis has come." What is it? The turning point has been reached. The physical system has proven strong enough to wear out the disease. And, oh, how glad you were as he turned and
said, "Now all that is needed is careful nursing and the patient will soon be out." That is the position of this old world that for six thousand years has been under the dark cloud of disease and death, going down by multiplied thousands and millions into death. The crisis is about here; the turning point is at hand, and we are anticipating the day when the great physician will make the announcement and command, and they will come forth and He will take charge of them; and He will direct the nursing through the nurses that He has been developing and training through the centuries of the past. Glory to God for the prospect! And we know that the nurses will be all right for they have been prepared, His immediate training for this great work that is before us for the thousand years to come. Thank God for the fact.

But someone will say, With what body do they come forth? Now we have before us "a thought which would require much more time to discuss generally than we will have at this service. Our understanding is that for all men a resurrection is indispensable in order to have any future life at all. I want to give one quotation on that. We all realize that the most hopeful people on earth are those who have the Lord Jesus Christ, and we have greater hope for our friends who died in Christ Jesus than we have for any other class of people we have ever known. If a man had no faith in Christ we do not see how he could have any hope in Him, and nominal Christendom today has no hope for a man who died out of Christ. The vast hordes of humanity have gone down into death with the spirit; the same expression in regard to the lady and in regard to the goat.

But what are we going to do about those who have died in Christ Jesus? The Apostle Paul tells us in I Cor. 15:14, "If Christ be not risen then is our preaching vain; and your faith is also vain." "If the dead raise not then they that are asleep in Christ are perished." They are not in Heaven? No, they are perished, but for the hope of a resurrection. And we believe that those who died in Christ Jesus, who have entered and successfully run the race for the prize of the high calling of God in Christ Jesus, have already been resurrected to their glorified estate with Christ in the glory of His Kingdom. But with what kind of a body? The same kind of a body that our Lord has—a spirit body. His promise is that kings and princes will be made heirs of God and of the Kingdom of Christ, and will have spirit bodies, just as He has, and we are told in the Word of God that there is a spiritual body and there is a spirit body; that the Lord Jesus was put to death in the flesh, but quickened in the spirit; that the first Adam was made a living soul, and the second Adam was made a quickening spirit; and this second Adam is the Lord Jesus Christ, and His church His glorified body, who are to quicken and lift up and bless the world of mankind.

Now our argument is attacked right here by those who say, "Well, if it is not the same body that went down, then it is not the same being." But then somebody says, "If the whole being is dead how are we ever going to be restored at all?" I remember on this point that I have had people frequently ask me this question, "What becomes of the spirit when the body dies?" Well, what is the spirit? We have answered these questions frequently on this wise: That the word spirit is a very uncertain quantity to rely upon in any teaching. Why? Because the Greek word pneuma, translated spirit, is also sometimes translated wind, and some times air, and sometimes breath, and sometimes spirit. It is susceptible to all these translations. And the English word spirit is not wholly accurate. Why? Looking out of a window one day you see a young lady going along, and you say, There is a sweet-spirited young lady. You have used exactly the same expression in regard to the lady and in regard to the team. What do you mean? Why the Greek word eirich is obliging, kind and gentle toward everybody with whom she meets. Now it is not your disposition you are so anxious about, is it? And yet that word spirit is used right in that connection all the way through. What is it we want to know about? We want to know...
about our identity. What has become of it? Will I be the same on the other side that I am here? Will my friends, when they come up by a resurrection—whether those who come up to life, or those who come up to judgment—will they be the same beings they were before they went down into the grave? Evidently. We have a beautiful illustration of it in the person of our Lord Jesus Christ. They never recognized Him by His personal appearance, and evidently He did not have the same body; He was always recognized by some word or some act. And I believe that in whatever body my old father might be clothed when he comes up I would recognize him by certain forms or terms of expression, and by certain characteristics in him that are familiar to me, and that I never found in anybody else. And there is just as much distinction to be made in the characteristics of the individual as there are in the personal appearance. What, then, are we to conclude? Why, that God preserves our identity. Turning to Psalms 139:14, we find this record: The Psalmist there takes up the thought of the body, the individual body. Some think that he refers to the body of Christ. If that be true, it is all right; it is a body used as a figure representative of Christ. “I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee when I was made in secret, curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being unperfect, in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.” I take that Scripture and put it along by the words of our Lord Jesus Christ when He said to those about Him, “Take no thought for the morrow,” and “The very hairs of your head are all numbered;” and “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.” That being true then, our members all being written in His book, if God is so careful of your being as to have the very hairs of your head numbered, the question is “Can He forget you after you have lived to form a character?” Never. There is where your identity is preserved. It is in the resurrection morning that the identity of every son and every daughter of Adam is to be brought forth by the authority of Him who has this record of each in its identical place. Thank God. It is not an unreasonable doctrine, that of the resurrection. It is to my mind one of the most reasonable and one of the most pleasing of all Bible doctrines, while it is vitally important, and for more so. Indeed, than that of any exent the ransom sacrifice of the Lord Jesus Christ upon which it is based.

Go back to-day in memory two or three score years, and where do you go? Naturally to childhood days. Where? It matters not where, whether in this state or in an adjoining state, beyond the Rockies, or beyond the Atlantic, it matters not where those childhood days were spent; memory stops not at any object, or time, or space; it simply leaps over all and goes back in reverie around the days of childhood. What do you see? Why, you see everything just as though it were yesterday. You see father and mother, you see sisters and brothers, your schoolmates and associates, of your earlier life, and you look on them as it were but yesterday; you hear their voices, you see their faces, and you recognize their forms, their tone of voice, their color of hair and eyes, and even the disposition that characterized each, and your heart leaps with joy in anticipation, if you have faith in God, of meeting them again, some day, some time—God’s time. What do you lack? You simply lack the power to create, or you would gather them up and set them about you just as of old. Our heavenly Father who has ordained a resurrection of the just and unjust lacks in nothing. He holds in His infinite hands the power of calling again, and to establish again in their goings every member of the human family, and He is going to do it. How? By that man Christ Jesus, Head and Body, whom He hath ordained for the great and glorious work.

I think the most, complete and perfect illustration of this doctrine of the resurrection I have ever heard, I received from my good Brother Henderson in Decatur, Ill., some years ago. He related this incident to me: A friend of his had lost his father; he had a phonographic record of his old father’s voice. He prized it very highly. But it was a very common, cheap, wax record, and he knew it would not last long if he used it, and even the elements would soon destroy its usefulness, and it was not of any value except as he could use it anyway. In his anxiety he wrote to Mr. Edison, or to one of his establishments in the East, to know if he could do anything for him. The reply came back: “I must first see the record before I can tell whether I can do anything with it or not.” The record was packed and shipped. On examination at the factory it was found to be in perfect condition. What did they do? They put it in an encasement, using plumbago as a moulder uses sand-mold, then using sand, and having it thoroughly packed and secure, it was subjected to a heat of sufficient intensity to melt that wax out completely. Where is the record of the old gentleman’s voice? Lying there in the puddle of wax. Then what did they do? They took the more modern material used and poured it into that mold, and when it had sufficiently cooled it was slipped out, put into the instrument, and there was the old gentleman’s voice in its perfection restored. Was it the same old body? No, there is the old body. It is a new body, but the same voice, the same record. When I heard that story I said in my heart: If man can invent an instrument to record the human voice, and then take that record and destroy it completely, and then restore it in a new and better and more enduring form, what cannot the Infinite God Jehovah do when He gets ready! Glory be to God for the fact that not a single son back in the ages arone, or down around this present time, not a single one who will not be remembered by the great High Priest, when He comes with His Bride associated with Him, and with those ordained of God for the accomplishment of the work. They will all be brought up and they will all have bodies just such as will be fitted for them, each in his place, and they will all, if they have not been brought forth unto life, be brought forth to a resurrection by judgment; and an opportunity will be given for each one to work up the highway, the glorious way that will be opened up. There will be no stones there to stumble, nothing to hurt or destroy, nothing to trip or turn to one side, but an opportunity will be provided for every member of the Adamic race to come up. But, dear friends, it is a fearful thought. If you have had the light here, if you have passed from under the Adamic condemnation into the acceptance of God in Christ Jesus, and then have brought upon you a second condemnation—the Gospel condemnation—there is no more hope for life in the age to come.

God help us to recognize this glorious doctrine in all its beauty, grandeur and glory, to the glory of Him who hath loved us and given Himself for us, for His name’s sake. Amen.
Labor Day! Rest Day!

THE LABORER AND HIS HIRE.

Various Labors, Various Wages.—Choosing Our Labor
We Are Choosing the Wages Attached Thereunto.—The
Necessity for Wise Choice.—Some Egregious Mistakes.
—Need for the Wisdom From Above in Deciding.—Di­
vine Counsel in the Divine Word.—The Rest That
Remaineth.

3 P. M.—Brother Russell spoke in the International
Opera House, from the text, “The Laborer is
worthy of his hire.” (Luke 10:7.)

As tomorrow will be celebrated as Labor Day, and
as the Lord’s calls are to those who labor and are
heavy laden, it will not be inappropriate for us to
consider the subject from the Scriptural standpoint.
While the Scriptures do not lay down a fixed rate
of compensation for labor, they do indicate both
in the Old Testament and in the New, as in our
text, that labor should have its reward. And the
word “hire” in our text seems to carry with it the
thought of a bargain or contract between the laborer and the employer, which should be lived up to on both sides. From this point of view all
that anybody gets for his laboring is his food and
rampment and shelter, luxurious or otherwise. But from
another standpoint none should labor for these things
alone. In order to happiness there must additionally
be a hope of improvement, of betterment. Whoever
laborers hopelessly, dejectedly, is worthy of our com­
 misrepresented and needs our assistance that he may
enjoy life at least a little. It may safely be set
down that the hopeless life is a joyless life. It
may also be safely concluded that the hopeful are the
ambitious, and that the ambitions are the progressive
workers of the world in all departments of industry.
Here then lies the difficulty with the vast majority of
the race—hopelessness, stupidity, ignorance, blind them
to any better prospects, and their toll therefore is
doubly weighty upon them and the supply of their daily
needs is proportionately disesteemed as an unsatisfac­
tory wage for their labor. It is the hopeful and am­
 bitious that are courageous and successful—and they
are a small minority of the whole.

Since, then, the hopeful are the happy, all true phi­
anthropists will be glad to encourage helpfulness in all
of his fellow creatures. The bright, intelligent eye
speaks to us of hope, whether we see it in the workman,
in the merchant, in the lady or in the housemaid.
One is hoping for domestic happiness with his or her fam­
ily, another hopes for name or fame or wealth, and all
of these may properly be counted in as part of the la­
borer’s wage and should be sought and appreciated and
cultivated.

But some may say, I had hope but it is crushed out,
it was killed. My business prospects were seemingly
good at one time, but they have all been blasted. An­
other remarks, I have lost hope of any advancement
in my trade; others brighter than myself are far ahead
of me; it must be mine to plod along hopelessly. I
could long for the end of life’s journey were I sure
that it would be better. These hopeless conditions ap­
tly to three-fourths or more of the adults of the world
and of the remaining one-fourth the great majority will
ultimately reach the same despair before they die, as
comparatively few really attain to the earthly hopes
and ambitions and prospects they set before themselves.

The Laboring and Heavy Laden.

Of all the books in the world the Bible is the one
which enters sympathetically into the conditions of the
race and offers cheer and comfort to the hopeless classes
we have already described. It addresses itself primarily,
not to the ambitious and hopeful, but to the laboring
and heavy-laden and despairing. And to as many as
hear and hearken to its voice it brings rest, peace, a new
hope. But why does not the Bible especially address
the hopeful, the ambitious, the progressives? Ah! It
is because these have little or no ear to hear the divine
message so long as their earthly hopes and ambitions
are so bright and glorious before them. It is when these
earthly hopes become blighted that they get the ear
to hear the message from “Him that speaketh from
heaven,” saying, “Come unto me, all ye that labor and
are heavy laden (despised and grief-stricken), and I
will give you rest. Take my yoke upon you and learn
of me, for I am meek and lowly of heart, and ye shall
find rest unto your souls.” (Matt. 11:28, 29.) Thus it
is that the Scriptures everywhere declare that amongst
those responding to the Lord’s call in this present time
not many wise, not many great, not many learned, not
many rich are called, but chiefly the poor of this world,
rich in faith. The rich, learned, wise are the hopeful,
the ambitious, the progressive of the present time, who
feel not their need of sympathy and direction and aid.
They see their own way or think that they do, and are
following that which they believe will bring them the
greatest joy—the prosperity which they covet, name,
fame, earthly ease, luxury, etc.

When our Lord declared that the laborer is worthy of
his hire he expresses a general principle of justice. There
are two great hirers or employers into whose service
mankind may go—God and Mammon—and each one
who hires out should properly consider the wages of­
fered. Mammon makes great professions of what it
will give, honor, dignity, wealth, etc.—all things of the
present life; it has nothing to promise as respects the
future. On the other hand God is now inviting some to
become His servants, and He makes very plain the terms
and conditions, present and future, of those who shall
accept His service. He tells them that to be His serv­
ants will cost them the renouncement of the pleasures
of sin. More than this it will cost self-denial even in
respect to things not sinful. It will also bring against
the Lord’s servants more or less of the animosity of the
world and of the great Adversary. “Marvel not if the
world hate you; ye know that it hated me before it
hated you. He that would be my disciple let him take
up his cross and follow Me.” Here are some of the
distinct propositions of the Lord respecting the wages
that will come to those who will enter His service—they
must endure hardship as good soldiers of the Lord Jesus.

But must they serve to the extent of sacrifice and
without compensation? No! The Lord has promised compensation—that He will provide the things needful as respects the present life, though He in no wise engages to give more than bread and water—whatever is more is such, that is much more than the contract between God and His servants. But He does promise more in the way of hope. He promises that, now, in this present time, His servants shall have in their hearts the peace of God and the love of God and the character of God in our thoughts and words and doings. But, more than this, God declares of them, “The Lord is faithful and His word of promise sure—that He who has called us, who also will do for us according to His promise, is the Lord.”—2 Cor. 1:20.

The expectation of things to come is the anchor of the soul. It is this which gives it a stability and a feeling of security in the present and a hopefulness in the future. It is this that enables the Christian to enter into the thing that is within, and that shall have been established. Instead of laboring for the world in general laboring for the things of an earthly kind, they now perceive that in accepting the kingdom. Instead of laboring for some petty office of ambition, of motive, and they are continually being deceived—we cannot deceive God; let us not deceive our own hearts. Let us be content then to be misunderstood by the world, misrepresented by the hypocrite—of having honor of men, of being thought holy. Our Lord declared of them, “They have their reward”—they get the reward which they were seeking, namely, the approval and smile of the world and the prosperity of this present time gets the reward sought in the present transitory interests—but labor for that which endures unto life eternal. We hearken again and hear the same message through the Prophet of old, saying, Wherefore do ye spend your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.—Isa. 55:2.

“They Have Their Reward.”

But there is a great difference between being truly the Lord’s servants the way such merely in an outward, superficial way. It is necessary to point out that, while Christians are numbered according to the total of 400,000,000, the real genuine followers of the Lord are represented in the Scriptures as being only a “little flock”—not many. And with this Scriptural delineation our judgments and experiences are in harmony, for truly we know of but few who are even seeking to “walk not after the flesh, but after the Spirit”—to be “not conformed to this world, but to be transformed by the renewing of their minds”—walking in the footsteps of Jesus, gladly sharing in the sufferings of Christ for the prospect of having ultimately a share with Him in His Glorious Kingdom. There have been true and false in every age, and hence what we are saying is not a reflection merely against our own conditions. In our Lord’s day He called attention to the fact that very prominent amongst those professing to be God’s servants were some who made long prayers for a pretense, who gave alms with a similar purpose in view—of having honor of men, of being thought holy. Our Lord declared of them, “They have their reward”—they get the reward they were seeking, namely, the approval and smile of the world and the prosperity of this present time gets the reward sought in the present transitory interests—but labor for that which endures unto life eternal. We hearken again and hear the same message through the Prophet of old, saying, Wherefore do ye spend your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.—Isa. 55:2.


It is when the Lord’s servants begin to get a glimpse of these exceeding great and precious promises that have to do with the coming eternity that they begin to realize in true measure the love of God shed abroad in their hearts. Thenceforth, so long as they maintain this attitude of heart, old things are passed away and all things become new—they care comparatively little for the things of this present life, since their aims and objects now are centered in the glorious things of the heavenly kingdom. Instead of laboring for some petty office of an earthly kind, they now perceive that in accepting the Captaincy of the Lord Jesus they have become heirs with Him in His glory, honor and immortality, and associates with Him in His throne, His Kingdom, when it shall have been established. Instead of laboring for riches of an earthly kind, that would so likely take wings and fly away, they have now learned of the true riches of character and of the divine blessings which are, as the Apostle explains, an anchor to their souls, sure and steadfast, entering into that which is within the vail.—Heb. 6:19.

It will be seen, then, that there are two general classes of laborers—the world in general laboring for the things of the present life and having little knowledge and almost no faith in respect to the things of the world to come. Yet, as we have seen that the vast majority are in a comparatively hopeless and despondent condition. On the other hand we find a new set of laborers in the world, the followers of the Lord Jesus, composed of those drawn from the ranks of the broken-hearted and discouraged children of this world, servants of Mammon. These have received new hopes, new ambitions, new Bibles, new joy, which far transcend any that they ever previously had, and they had that Mammon has to offer to its most successful votaries. They are still laborers, and indeed in some respects their labors may be as difficult as at any time in the past; but they have found the great Helper and have realized the meaning of His words, “Come unto me, all ye that labor and are heavy-laden, and I will give you rest.” Their coming to Christ results not in the preservation of the old heart of ambition, of motive, and they are continually being more and more blessed as they hearken to His voice and learn the good lessons whereby He prepares them for future glories, honors, immortality. A summary of all this is expressed in the words, “Labor not for the meat that perisheth” (John 6:27)—the present life and its present transitory interests—but labor for that which endures unto life eternal. We hearken again and hear the same message through the Prophet of old, saying, Wherefore do ye spend your labor for that which satisfieth not? Hearken diligently unto me, and
including the most honorably engaged in the public minis-
tries of the Lord's Word—if all these could but have in
mind what constituted the wage, the hire that the Lord
has promised them, there would be but comparatively
little expectancy of great favors or strife therefore, but
a contentment with the Lord's provision—with a realiza-
tion that He knows the things we have need of before we
ask for them, and that He is both able and ready to give
us the things most expedient for our welfare, the things
which will help us best in the attaining of the exceeding
great and precious promises which are the main part
of our wage—the portion most encouraging to us, most stimulating—for which we really live, and
on account of which all other things are to be counted
as but loss and dross.

Labor to Enter Rest.
The Apostle calls attention to the fact that those who
have become the Lord's consecrated followers have by
faith already entered into rest by trusting in the finished
work of the Lord Jesus on our behalf, by realizing that
through His sacrifices God has made provision for the
forgiveness of our sins and our acceptance by Himself.
This indeed gives a rest and a peace and a joy which
the unjustified world is occupied in.

For the brethren—for the Lord's cause. Hence, as is de-
clared, we must labor if we would enter into the rest
which remains for the people of God. But this labor,
faith, striving against sin and laying down their lives
for the brethren—for the Lord's cause. Hence, as is de-
clared, we must labor if we would enter into the rest
which remains for the people of God. But this labor,
faith, by which he lays hold upon the work already ac-
duced, who has a proper appreciation of the Lord
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Brother Williamson: Well, dear friends, this is an overflow convention, and surely the spirit of the Lord is overflowing in our hearts. I rejoice to see it, and I am sure you rejoice with me. Surely the Lord is with us, to bless us and strengthen us as we are gathered together. It will be a great pleasure to us this afternoon to hear our beloved Brother Sullivan. I do not need to introduce him. We all rejoice that he is here, and are glad to know that we shall now hear from his lips the glorious message of the Word which he has to proclaim to us.

Brother Sullivan: Dear Brethren; I need not tell you that I esteem it the greatest possible blessing and privilege to be permitted to speak to you all upon this important occasion. I am quite sure that this audience is made up of "hearing ears," and I pray God that our meeting together may not be in vain this evening, but that it may be a blessing to us.

I was just thinking a moment ago that we will soon all see that Jesus has led us all the way; but we must not turn aside to the right nor to the left. Let us proceed in this narrow, straight way and look for the divine blessing to strengthen us. But remember this: The angels come and minister to us, not before the temptation, but afterwards—after you have stood the test. After Jesus had stood the test, He said, Get thee behind me, tempter. Then angels came and ministered unto him. And I will tell you, dear brethren, they will come every time. The most real thing in this world is God, and He is taking care of you and me; He is looking on to see what influences control your actions and mine. Will you remember that and carry the thought with you, that in all of these trials and temptations, the blessed Lord is looking on and listening to see what you will say, and to note what things control your actions, and how you appreciate your privilege of being joined to him in this narrow way.

The subject to which I invite your thoughtful consideration to-day is:

**Greatness—from God's Standpoint.**

"At the same time came the disciples unto Jesus saying, who is the greatest in the kingdom of heaven?" (Matthew 18:1).

Bear in mind that Jesus answers this question. The first thing that impresses us at the beginning of this study is, the contrast between greatness as it is practiced by the world from Satan's standpoint, and greatness from God's standpoint. Greatness as revealed in the Word of God, and as practiced by our Lord Jesus Christ, who is our example, is diametrically opposite to the teachings and practices of the world, which is under Satan's influence and control, and is being swayed by his mind, his spirit, his disposition. So at variance with the true standards of life has the world become, that it casts off and rejects that which God accepts and honors.

The prophet Isaiah pronounces a woe against those who practice the false at the expense or sacrifice of the true, saying: woe unto them who call evil good and good evil, that put darkness for light and light for darkness, and put bitter for sweet and sweet for bitter. As illustrating this point, note the following:

**A Contrast.**

The two masters in Matthew 6:24: "No man can serve two masters. Ye cannot serve God and mammon." Behold in the giltcd parlor on Fifth avenue in New York, one of earth's queens, a devotee of mammon. She has wealth by the million, liveried servants, magnificent apartments, jewels, silks, wines, balls, gardens, music, flowers, banquets, gay companions etc.—with many heart-aches and groanings. But watch her, as she sits resting her throbbing temples upon her weary hands. Watch her as she thus sits scheming, scheming far into the night. The clock has struck twelve; again it strikes one, yet she fidgets, scheming, scheming. What is she doing? Why don't she rest and enjoy life, for surely she must be happy. Oh, no! On the contrary, she is most miserable. She is a slave to money. She only enjoys nothing. She only schemes and slaves and serves the god of this world. She is only seeking how to retain and increase her hold upon other society moths, who, bewildered like herself by the glare of mammon's brightness, are intoxicated by the spirit of Satan. She is only scheming how she may have them bow at her feet and thus gratify this Satanic ambition. Notice her as she spends a few feverish years and is then borne to the tomb unwept. The world calls this greatness.

**The Scene Changes.**

Contrast in your minds with this a sweet maiden of twenty years. She has plain attire, beauty, health, a warm sunny heart, a happy face. She is one of heaven's queens—the Lord's Bride.

She, too, poor soul, has human desires and wishes. True they are not many now; they were once, but now they have narrowed down to one—just one. Listen to...
that sweet, earnest little prayer as she, too, sits leaning upon a table looking up—listen! “Blessed Lord Jesus, may I have just this one desire: I have given up nearly all—only this one remains. Father is gone, society is gone, all the school girls have forsaken me; I have not much money left; I am so tired; I have been going all summer selling Millennial Dawns, speaking than John the Baptist; Blessed Lord Jesus, may I indulge just this one hope; may I marry this one, who reflects so much of thy Spirit, and have a home, and settle down for just a little while?”

The tears (human tears, not sorrow’s tears) are streaming down her cheeks. A halo of brightness covers her face. What is she doing? Listen! “Shall I cast off all, even my life? Lord, that heart shall find the human heart to these earthly loves? Must I give it all?” She hears the Lord’s voice in His Word, speaking (Matt. 10:37-39): “He that loveth father more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that saveth his life shall lose it; and he that loseth his life for my sake, shall receive it.” And again she hears the Lord saying, through His Word (Matt. 19:29): “Every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name’s sake, shall receive a hundredfold, and shall inherit eternal life.” And as she listens to these words she reaches a conclusion. Hear her own words:

Her Conclusion.

“The question is now entirely settled in my mind. The week has been a solemn one for me. I have been thinking, thinking, thinking. My heart was full. I told the Lord that I loved Him supremely, and that if any earthly love would call for affection which should be centered on Him, I would sacrifice it. “My dear loving Father has shown me that it is a lack of faith to desire to lean on an arm of flesh; that He is abundantly able to care for me without human aid; and that the greatest and noblest earthly love would be selfless as much as it would be pleasing self. “I see this in a new light; personally I preferred to think I would be more greatly helped spiritually by marrying one who reflected much of the Master’s Spirit; that under such circumstances I needed not to sacrifice this desire; but I realize now that my consecration is to my death, and that my human desires have no right to make any demands, or express any preferences; and that it is the things which are right in themselves that we have the privilege of giving up. Oh, the Lord has become so precious to me through this experience. How can I thank Him enough. The co- porteur work seems more grand than ever, and a holier joy has come into my heart. I want to praise with heart and voice as I never praised before, and the gladness and the gratitude rejoicing to outpour.”

This is greatness from God's standpoint. God calls it so and our heart’s respond, Amen! Greatness then is: 1st, that attitude of heart which prompts us to make a covenant of sacrifice at the beginning and, 2nd, that which does not hesitate to carry out the conditions of such a covenant, even unto death, and consecrating it to God’s service. Certain Elements of Character. The Lord in substance says, I would have you, and all who would come after me, to understand that true greatness, greatness from the standpoint of God, consists of certain elements of character, and not in power or ability, to usurp, dominate and control.

These elements are easily discerned. They are faith and consecration, backed by a strong, unimpaired “will.” These constituted the very essence of Jesus’ character; and they are the very foundation of all true greatness. An unconsecrated life has no object, no meaning, but is only a weary round of duties and responsibilities; but for the consecrated to be living at the present time is sublime, full of meaning, full of import.

What Faith and Consecration Are.

Faith and consecration are faculties of the mind. (1) That which prompts us to lay hold of God and His promises as the chief good is “faith,” and (2) that which desires to follow His leadings at any sacrifice and at any cost is “consecration.” These lead us to choose the right regardless of predominating influences. At the present time the ruling influences are evil, are bad. Now it is easy to do wrong, and almost impossible to do right. Why is this so? Why does the Apostle Paul say, (Rom. 7:15) “The things that I would, I do not, and the things that I hate, I do”—or practice. Because (verse 18) “In my flesh dwelleth no will-power or ability to follow up that choice—to bring their conduct into conformity with their covenant. The Lord admitted that they possessed the first of these elements of greatness, else they would not have been His disciples. But as to the second point the Lord proceeds to give explicit instructions, saying: (1) “Ye must be converted and become as little children. (Vs. 3.) And (2) “Every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name’s sake, shall receive a hundredfold, and shall inherit eternal life.” (Vs. 4.) And (3) “You must receive these little ones as you would receive me.” (Vs. 5.) And (4) “You must not ensnare one of these little ones which believe in me.” (Vs. 6.) And (5) “You must not permit the most desirable things of this life to ensnare you.” (Vs 8 and 9.) But (6) on the contrary you must be a sacrificer. These things I desire as a foot, a hand, or an eye, to the flesh must be laid upon God’s altar. All this requires much will power.

We note in the next place that the heart condition which prompts us to choose the right at the beginning, regardless of predominating influences, is one of the principal elements of greatness. This is admitted by the Lord, and is obvious to all the thoughtful. But on the other hand it is equally clear that all these right decisions are of no value except they have “power of will” to sustain them and execute them.

Our Lord’s teaching in this lesson may be analyzed as follows:

Analysis.

I admit that to be a part of the Kingdom of Heaven is, as you suppose, to be great; you are correct; I admit also that you possess some of the necessary elements of character, which is shown by your faith and consecration in keeping your covenant. But I call your attention to the fact that there is another element or factor in which you are seemingly deficient. This is will power. Your conduct is out of harmony with your covenant. Mark well; it is not “will” to do as you prefer of which I am speaking, but “will” to control your own flesh with its affections and desires. You must be converted (turned) from Satan’s and the world’s way of reasoning and living. But I call your attention to the fact that there is another element or factor in which you are seemingly deficient. This is will power.

To how many of us this same statement could be made today: “Your conduct, your thoughts, your words, your expenditures, your example, are not in harmony with your covenant.”

Our Lord is then showing to us and to them that greatness consists of

Certain Elements of Character.

The Lord in substance says, I would have you, and all who would come after me, to understand that true greatness, greatness from the standpoint of God, consists of certain elements of character, and not in power or ability, to usurp, dominate and control.
Again He refers to it (John 2:4), saying: 

Again, in John 12:23-26, He explains the whole, as it refers to Himself and as it refers to us, saying: "The hour is come that the Son of Man should be glorified." How? Listen! By dying, by keeping His covenant. 

Now, notice again how He includes us with Himself in this same sacrifice. (Verse 26.) "If any man serve me, let him follow me." Notice also that joint-heirs with Christ are promised to those who "honor His Father always," not to minister, but to minister and to give my life a ransom for many. I must humble myself, keep my covenant, and to keep my covenant, and to give my life a ransom for many. I must humble myself, keep my covenant, and be made acquainted with Him in this way. Jesus redeemed the world, and we on account of this 

First, to give His life a ransom for many; to redeem the world. (Matt. 20: 28 and I Tim. 2: 6). 2nd. To exemplify greatness from God's standpoint. (Phil. 2:5-8 and I Pet. 2:21-24). If we are not willing to do these things, and to enter into His glory? And beginning at Moses and all the prophets He expounded unto them in all the Scriptures the things concerning Himself. He was censuring them for the lack of faith and consecration, for slovenliness to believe, and willingness to act upon their belief. He knew these Scriptures, these prophecies, and His believing them. He trusted in the Father. He laid down His life, fulfilling what He acted upon His faith. He brought His conduct into conformity to His faith, and kept His covenant. 

A sacrifice prompted by faith. This is greatness. They had enjoyed every proof possible and yet they were slow to take hold of them, slow to act upon them. We enjoy all the proof they had, and many things more, in the manner in which we are being fed on present truth, and in which its light is shining around us. Everything is fulfilled, or fulfilling right before our eyes, and yet some of us are slow to believe and slow to act upon our faith. Surely it is enough to awaken us. Everything is fulfilled, or fulfilling right before our eyes, and yet some of us are slow to believe and slow to act upon our faith. Surely it is enough to awaken us. It is that which is called "the great commission." 

A Great Character. 

Great faith is the basis of a great character. To exercise great faith in God and His blessed Word is true greatness. Hear our blessed Master saying, "Thy faith hath saved thee" (Luke 7:50); "Oh woman, great is thy faith (Matt. 15:28); "Thy faith hath made thee whole" (Matt. 9:22); "I have not found so great faith, no, not in Israel" (Matt. 8:10). And again, "The just shall live by faith." (Rom. 1:17). "All things are possible to those who believe"; and "According to your faith be it unto you," etc. 

Now, what was Jesus' mission? 1st. To give his life a ransom for many; to redeem the world. (Matt. 20: 28 and I Tim. 2: 6). 2nd. To exemplify greatness from God's standpoint. (Phil. 2:5-8 and I Pet. 2:21-24). 3rd. To show the Father's appreciation of it. (Phil. 2:9-11; Ps. 2:6-12; Jude 1:1; Rev. 4:10; 5:11,14). Thus to reveal the Father to us. (Jno. 13:15-17; 17:22). Jesus was a mission, He knew it. It was constantly before His mind. It was not to have His own way, the prophet David, in speaking of our Lord, beautifully expresses it, saying, "I delight to do Thy will, O my God; yea, Thy law is within my heart." (Ps. 40:8) Again, in John 4:34, Jesus expresses the same, saying: "My meat is to do the will of Him that sent me, and to finish His work, which He hath committed unto me, to keep my covenant." Again He refers to it (John 2:4), saying: "My hour is not yet come." What hour is referred to? In Matt. 20:26-28, He explains to His Apostles, telling them it shall be with you as it is with me. I came not to be ministered unto but to minister and to give my life a ransom for many. I must humble myself, keep my covenant, and to keep my covenant, and to give my life a ransom for many. Even so it shall be with you.

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Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life (sacrifices his life) in this world shall keep it unto life eternal.

Now, notice again how He includes us with Himself in this same sacrifice. (Verse 26.) "If any man serve me, let him follow me." Notice also that joint-heirs with Christ are promised to those who "honor His Father always," not to minister, but to minister and to give my life a ransom for many. I must humble myself, keep my covenant, and be made acquainted with Him in this way. Jesus redeemed the world, and we on account of this 

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tornado or a cyclone is great—doin great destruction. Under this head may be classed all the evil fruits of this destructive false kindness, false love, false humility, false strength. Its love, devotion and strength of character is manifested by making journeys, spending means and energy, making great show according to the flesh. Yet it all may signify that you are nursing an ambition, a pride, keeping alive one of those half-dead, half-frozen vipers by warming it up in your bosom. This means your sure destruction. This is all false, a sham. Get that thing out of there, brother. It is as unwise as if you would warm back to life a half frozen rattlesnake by putting it in your bosom. It is a sham.

You may claim that you are the master of these things at present. If so, this is why you should exercise your good sense and put them away forever. Bury them never to be brought to life again.

Illustration.

It all reminds me very much of the showman and the boa-constrictor. The showman had reared it, and trained it; it quailed under his eye. He was its master. It would fold itself around his body and then unfold and fall off at his will, by only a motion of his hand. Because it grew to enormous proportions. There comes a time when he is no longer the master. He endeavors to go through the performance; the great snake coils around his body, and the crowd applauds; the snake tightens his hold, and the man reels, falls, and is dead. He has been killed by the thing over which he was once master.

This, dear friends, is all false greatness, and illustrates the unwisdom of nursing these adders of pride, ambition, envy and covetousness. They will soon prove to be our destruction.

True greatness we saw was constructive and upbuilding, and it is thus that our Lord illustrates it. It has its basis in faith and consecration. These are great at any sacrifice.

Satan Found Wanting.

This faculty and disposition is wanting in Satan. He was one of the highest angels, yet lacked in the elements of true greatness. He did not take hold of God as the chief good; nor did he desire to follow His leadings, even without a sacrifice on his part. His mind, disposition and spirit was that all these conflicts and self denial and which prove him great.

His Strength Admitted.

"How will one enter into a strong man's house and spoil his goods, except he first bind the strong man" (Matt. 12:29 and Mark 3:27). Here our Lord admits that Satan is strong. But strength, wisdom and ability is not greatness. Alexander, Napoleon Bonaparte, Julius Caesar and others possessed wisdom, power and strength; yet is small from God's standpoint; and all will soon see that he is even unworthy to live (Heb. 2:14).

Examples.

God is great because God is love. "God so loved the world." This is the very consummation of all greatness. It turns midnight darkness to noontide brightness; it turns death to life, and destruction to redemption. Jesus is great. He proved it; He stood the test; and the most severe tests that have ever been applied to any mortal. "Consider him who endured such contradiction of sinners, lest ye be weary and faint in your minds" (Heb. 12:3). The prophet also testifies to this saying (Isa. 53:4-6), "He bore our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted."

Look at His patient endurance and loving devotion, notwithstanding every human joy, hope and aspiration was utterly destroyed. Of the people there was none with Him; no companionship; He died the griefs. alone.

Paul was great; he had great faith. The greater the faith, the lighter appears the struggles. In II Cor. 2:4 he records some of these things which he counts light, and which prove him great. (See II Cor. 6:4-10; 11:24-28). And listen to what he says in II Cor. 4:17-18: "While our light afflictions which are for a moment work out for us a far more exceeding and eternal weight of glory."

Great Ones of To-Day.

I would like to mention some of our own number by name, who are having all manner of evil spoken against them falsely for righteousness sake, but I forbear lest it might offend some. But God knows I rejoice to tell you to think there are some among us, who in a different manner perhaps, but truly, are on a par with some of these earlier brethren, not even excepting Brothers Paul and Peter.

Question to be Answered.

Dear brother and sister, why should this consecrated life appeal to any of these with more force than to you or to myself?

Test Must Be Applied.

Nothing is great that cannot stand pressure. A great organ is one which under great pressure pours out its sweet strains. A character is great just to the extent that it can stand great pressure and tests of temptation, yet with such unaltering faith in God, and devotion to Him, and the naked principles of righteousness, that it has the desire that God does not apply the same tests to all, for some must not be able to stand what others can. The wise earthly teacher does not expect as much of the mediocrestudent as from the brighter one. That he expects much of a student is an honor, a compliment, to that student, and so when the Lord sends severe tests to our faith it is an honor, not a rebuke.

We now turn our attention in the remainder of this discourse to the instructions given by our Lord for the controlling and regulating of our conduct.

Instructions.

He is teaching them and us, that in becoming His disciples (learners) our object must not be as formerly, or as is the balance of the world. (John 15:19). Secondly, that this new mind (which you now have in this earthen vessel) does not come up to the standard at first, but it must grow. Thirdly, remember who you are, follow my instructions, keep in line with my example, remember that all of your affairs have now become my affairs; everything shall now work good to you. This means that all these conflicts and self denial are intended to develop in you this new mind, the mind of Christ, with which you must seek to be filled. This means the development of patient endurance, long suffering, meekness, faith and love.

In the next place, instead of seeking to be great
among men and having them acknowledge you as an equal or a superior, you pursue this "narrow way" and permit them to point you out and call you a fool. Everyone shall be perfected as the Master. (Luke 6:40.) So, now, my instructions are: first, you must be converted (turned) from self-seeking, and place-seeking, and honor-seeking, and money-seeking, and become as this little child. I am using this child only as an illustration. I am not thinking of children, nor talking of children, but only using this child as an illustration. So don't get the idea that the Kingdom of Heaven will be composed principally of children, for there will not be one child in it, it will be composed of believers only. Don't think that you need to help prop up my character. My plan of redemption is so good that all the smart people of earth could not think of one little thing to add to it to make it any better than it is. My plan also includes all the children.

Secondly; be humble, yourself. Remember Satan, one of the highest angels, and mother Eve, a perfect creature, and Moses, the meekest man, all fell turned from self-seeking, and place-seeking, and honor-seeking, and money-seeking, and become as this little soul. You don't know yourself; not one of us do. What is the effect truth should be having upon us? Don't let your pride and self-will stand up. We are so injured by the fall into sin that we cannot stand prosperity or riches. What is the effect the truth should have upon us then? Why, as we grow in grace and knowledge and the magnitude of this work looms up before us and we see what it all means, the bringing up from the tomb and back to perfection of all the families of the earth. And as we see that all the power and glory and wealth and the kingdom, and all the effect should belong as God intended, that we would become more humble and meek and child-like and sweet spirited; and we will thus become if we let the truth have the proper effect. Notice the ripe sheaves that are being gathered into the Garner; they are the sweetest child-like spirits I have ever seen. But if we find that we are becoming hoary, stupid, disinterested and dissatisfied, we have reason to fear. These symptoms are dangerous.

Thirdly; you must receive these little ones that believe in me as though it was myself, not seeking the great ones of earth, but keep close to these little ones. They are to be your companions. Don't set your opinion up as a standard for them, but keep your opinion out of sight. You keep close to these little ones who believe in me to try and get them right, and if you keep with them. This means, if they assemble in convention you try and get there also, and eat.

Fourthly; you must not let the dearest things of this life ensnare you. What are these things? Houses, brethren, sisters, father, mother, wife, children or lands. (Matt. 19:29). The possessions and relationships of the flesh you must forsake. This does not carry the thought of injury or destruction, or of the forsaking of your duty toward your family or parents; but that in the future you no longer cherish fondly these earthly hopes and relationships. You turn from them to the Lord Himself who says, "In Me you shall have peace but in the world you shall have tribulation." (John 16:33.)

Sixthly; you must go still farther and sacrifice these dearest things. You have not sacrificed anything because you do not commit heinous sins, such as to get drunk, and to steal, etc.

The best time to sacrifice a husband or a wife is before you get married; to do so for Jesus' sake; to forego the right. You don't have to do so, you are simply in­duced to do so. Jesus did not have to sacrifice all these things either; He had a perfect right to get married and possess houses and lands.

In conclusion, dear friends, let us all seek to be great, not in our own way, but in God's way; not in this way or that way of which I may think, but in the ways of which no one but He could think. (Isa. 55:8-9.)

Dear Brethren, will your faith stand the test? We are now in the furnace to be proved as never before, and the worst has not yet come. "Hold fast that which thou hast."

May God bless you. Amen.

7 P. M.—Praise Service.

7:30 P. M.—Discourse by Pilgrim Brother J. F. Rutherford.

"Be Strong in the Lord."

Eph. 6:10-18.

The reading of this Scripture at once suggests the thought that we are weak, hence we are admonished to be strong. There are different kinds of strength when we examine the subject from different view points. In the natural world strength is sought after diligently. The man who feels disease eating upon his flesh and bones seeks to check the malady and gain strength. Physical strength and power is desired and much admired by the world. The athlete enters the arena and is applauded because of his great physical strength and prowess. The man with a keen intellect is praised because of his power of perception. In money there is strength to a certain degree. The man who can bring together the greater amount of capital, thereby combining vast enterprises, is hailed as the man of strength and power in the world. The increase of knowledge, engendering in the minds of men a greater sense of liberty has manifested its strength and power in the formation of labor and other organizations.

The Governments of earth are becoming more sensitive to the necessity for power, and so the nation which can produce the greatest amount of armament, offensive and defensive, is regarded by its subjects in awe and amazement because of the outward manifestations of its strength.

Ecclesiastical systems, imbibing the spirit of the world and feeling more and more the necessity for strength, have thrown out their lines in divers directions that they might have increased influence and greater power.

But, dear friends, this is purely a selfish strength. This is not the strength to which we would direct your attention. You have escaped this corruption which is in the world by giving up the desire thereof. It is our sincere desire this evening that we might, if possible, stir up your pure minds to the vital importance of acquiring now that strength and power that cometh only from the Lord.

The words of this text are addressed not to the world, but to the church; not to unbelievers, but to believers; not to sinners, but to those who have turned away from sin; not to those who are out of heart harmony with the Lord, but to those who are in the Lord, earnestly desiring to become members of the Christ body.
The Lord's Strength—Our Weakness.

The inspired Apostle says: "Be strong in the Lord and in the power of His might." Therefore we must conclude that all power is centered in the Lord, and so we find recorded in His Word that, "There is no power but of God." He it is whose glory covers the heavens and whose power rules the universe. The self-existing one, having neither the beginning of days nor ending of years. Truly of Him the Psalmist said, "From everlasting to everlasting thou art God." The heavens declare His glory, and the earth shows forth the works of His hands. The scope of His justice, wisdom, love and power is past the finding out of man. Of the immensity of His domains we have but the slightest conception.

It is said, that the earth is a part of the solar system revolving around the sun, which system in turn revolves around the north star, and that system encircles the Pleades. Endless space, innumerable worlds! We are invited to become strong.

Our weakness, therefore, must be very apparent to all who have made a covenant with the Lord by sacrifice, but to the world the real weakness of man is yet unknown. There was a time in the lives of most of us, no doubt, when we thought we were really strong; when we thought we were of some importance, and had some power and strength in the world. And when was that? That was when the God of the present evil world blinded our eyes so that we could not see and understand any of the wonders of God's power and the manifestations of His love; when the grandeur and beauties of His plan were entirely obscured from our mental vision. We were then wise in our own conceits, when we were, in fact, grossly ignorant and thought it folly to listen to the wisdom of the Lord. We gloried then in our physical strength and earthly wisdom. This weakness we inherited, dear friends, and therefore we will not chide ourselves because of it, but reference thereto serves to gently remind us of the necessity of acquiring strength from the true source of power.

Our first parent was, in a sense, strong. He was created in the image and likeness of Jehovah, and when God laid the foundations of his home "the morning stars sang together and all the sons of God shouted for joy." To him power and dominion over the earth were delegated, but by reason of his disobedience he lost these, together with his right to life.

The arm of the Lord was revealed unto us, in a measure, and we heard and believed His report. From His Word we learned that the disobedience of our earthly parent had brought sin into the world and death as the result thereof, and that by inheritance death had passed upon all men. Then we began to have some conception of our weakness and our insignificance in the sight of the Lord. We saw ourselves ruined in the fall and our existence but of a few days' duration. Then we cried unto the Lord in our distresses and He showed us more light, and by this light we ascertained that He had provided a means for our purchase and deliverance; that Jesus had voluntarily gone into death in our stead; that by the grace of the heavenly Father. Jesus had tasted death for every man; that he had been put to death for our transgressions, and raised again for our justification. We further learned that salvation was offered, through Jesus Christ, to all who by faith accepted and believed in the merit of His shed blood. Coming into this knowledge, because of the manifested on the fallen race, we rejoiced to know that Jesus had become our purchaser; we believed on Him and fled to Him for refuge. Because of our faith and repentance by the grace of God we were reckoned perfect, therefore reckoned strong like unto our father, Adam, yet we were not in fact either perfect or strong; this perfection and strength being imputed to us only that we might become strong in the Lord.

Then to become strong in the Lord we must be in the Lord. Being out of Christ we only have a consciousness of our weakness with no means of becoming strong.

In the Lord.

Then how do we get into the Lord? Only one way, and that by entering into a covenant relationship with God by sacrifice (Psa. 50:5; Rom. 12:1). Have we entered into that covenant? If so, then by it we agreed to sacrifice our reckoned human perfection and all opposition to become actually perfect as human beings; and, together with this, we agreed to give our time, our energy and what little strength we have in the service of the Lord. Having made this covenant by sacrifice, and having been accepted in the beloved, we are reckoned now as new creatures in Christ Jesus, yet not actually new, but begotten as new creatures to a new nature—new creatures in the embryotic state, which must be developed must grow.

How Made Strong.

Now we must grow strong in the Lord and in the power of His might, and to do that we must fulfill, to the best of our ability, our part of the covenant with the Lord. We must sacrifice and keep that sacrifice constantly upon the altar until it is consumed.

We know the Apostle speaks of babes in Christ. The one who has been recently accepted in the Beloved, who has been begotten to the divine nature, is a babe in Christ, but if we remain babes how can we be of service to the Lord? If we would obtain the prize we cannot remain babes, but we must receive a qualification for the service; we "must grow up to the measure of the full stature of the anointed one." We must be "made copies of the likeness of God's dear son."

Faith.

One of the first essentials of strength in the new creature is faith. To be sure we must have a measure of faith before we are begotten as new creatures, but this faith must be increased; now our faith must embrace a wider scope.

Let us be careful, however, that we always distinguish between faith and credulity. To the babe in Christ Jesus this has special application, but it applies,
Brother J. F. Rutherford.
more or less, to all. We know that credulity has been one of the hindrances to our friends who have remained in Babylon. Credulity is belief in some doctrine because some one in whom we repose confidence has told us it is true. Faith is the proof of sound doctrine by competent evidence; which evidence must come from a true source and be clear, cogent and convincing. For instance, one says, "I believe in the doctrine of the trinity." Why? "Because my mother was a trinitarian, she taught me that it is a true doctrine and I know she was a good, true, Christian woman. It is indeed very proper for us to honor and respect our mothers, but we must also bear in mind that they likewise were made of clay, are of human nature, and subject to the same weaknesses all other persons possess. To accept as conclusive what they, or any other person might say concerning what God's plan is or ought to be, is mere credulity.

Another says, "I do not believe in the doctrine of the trinity." Why not? "Because God's Word clearly teaches to the contrary and His Word is truth, the only source of truth, and I have absolute confidence in His Word." Such is faith in the Lord's Word. Now, we can and must increase our faith in God's plan of salvation by proving all things by His Word, keeping in mind at all times the necessity of rightly dividing the word of truth.

Another says, "I do not believe in the Lord's plan as revealed in His Word we will seek to bring ourselves into harmony therewith, and so doing, it necessarily follows, that in proportion as we bring ourselves into harmony with His plan, to that extent we will be pleasing to Him. So if we are in Christ, abiding there and His words are abiding in us, our faith will be increased and we will grow strong in the Lord.

Knowledge.

Another means by which we may grow strong in the Lord is by obtaining a clearer knowledge of His plan. Closely allied to faith is knowledge, and to knowledge faith. They form a brace or support for each other, as it were. The inspired testimony is to the effect that, "Faith cometh by hearing (gaining knowledge) and hearing by the Word of God" (Rom. 10:17).

Then in order that we may have a knowledge of God's plan of salvation, we must learn and understand His Word. Living, as we now are, in the closing days of the Gospel Age such knowledge and understanding is of vital importance to our growth and strength, yea, to the very existence of the new creature in Christ. To us our Master now says, "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God" (Matt. 4:4). Just as the earthy man lives by the bread that he daily eats and assimilates, just so the new creature must live by the spiritual food that he daily receives from the Father's storehouse. While such has been largely true during the entire Gospel Age, with stronger reasoning is it true now. A little knowledge concerning His plan places upon us the responsibility of getting more knowledge, not self wisdom, but that knowledge and wisdom that cometh only from above.

We must now be submissive to His will if we would grow strong in Him and his power; therefore, we must learn what is His will and then use our best endeavors to do His will. To know His will we must daily feed upon His word and acquire a knowledge of the attributes of His character.

There are some who do the eating for us. It is an individual process each must undergo if he would become strong. As we cannot sit at the table and observe others eat the food that is necessary for the natural body and hope thereby to grow strong, neither can we sit at the Lord's table and observe others partake of the spiritual food and thereby expect to grow strong in the Lord.

As the full grown man requires more food and stronger food than the babe, even so the Lord has provided the "strong meat for them that are of full age," and as we advance in time of development we must advance in ability to assimilate this strong food. Behold what a beautiful provision the Lord has made for our growth and strength in Him! We are in the midst of a great throng of enemies, Satan and his emissaries, all seeking to hinder us in acquiring strength from the Father's storehouse of food. None of these can partake of the bountiful provision the Lord has made for us. Truly we can say, "Thou preparest a table before me in the presence of mine enemies." Let us all, dear brethren, eat thereof and grow "strong in the Lord and in the power of His might."

If we would partake of the Lord's table is now laden, as we know, is the Lord's Word and the helps provided for a clearer and better understanding thereof. True, the Christians all through the age have had His Word, but during the greater portion of that time it was cooked and dished up in a nauseating manner. In the theological schools where the food for the household of faith was prepared and cooked many false doctrines were mixed with the pure food, thereby nullifying the good effects that otherwise would have resulted from dispensing the pure doctrine, and all who fed upon that mixed and adulterated provender became poor and lank and haggard. Our extremity, therefore, became God's opportunity, and so He has caused a pure and unadulterated portion of His Word to be prepared and placed upon the table before us and He invites us to partake thereof and grow strong in Him.

Now, dear friends, we cannot grow strong by gazing at the food and remarking, "Oh, how appetizing; how inviting that food is, yet I am too tired to partake thereof today." You know there is such a thing as spiritual laziness, sometimes misnamed a "tired feeling." We cannot fold our napkins and gaze upon the table and grow strong in it. We once knew a lady who spoke with pride concerning the great number of literary works she had in the library of her palatial home. She did not give much evidence, however, of having examined the contents of these books. On one occasion she said to her neighbor: "Oh, Mrs. Smith, you should just come in and see my beautiful new library! I have bought all red-covered books so they will match the paper on the wall." We cannot fold our napkins and gaze upon the table and grow strong in it. We cannot fold our napkins and gaze upon the Scripture studies and other helps to our Bibles which we have placed upon our book shelves and thereby hope to gain strength. Neither can we grow by having some one else tell us what they contain. We must study for ourselves if we would acquire a knowledge of the Lord's plan and grow strong in Him.

While we are acquiring a knowledge of His Word we must also be developing the (spirit of a sound) mind. Our knowledge must be applied to a good purpose. Knowledge is not always applied to the acquisition of strength in the Lord.

Sometimes a man sits at a table laden with many good things to eat and partakes of the food unwisely. The result is indigestion and the man feels a great deal larger than he really is. He becomes very uncomfortable, says to himself, "What a fool I have been!" We sometimes observe—we regret to say—that some of the Lord's dear children sit at His table and partake of the food unwisely and the result is spiritual indigestion. They become swelled up, "puffed up" as the Apostle puts it, and therefore become very uncomfortable. For instance, one says, "I have been Gainsting a theological school where the food for the household of faith was prepared and cooked many false doctrines were mixed with the pure food, thereby nullifying the good effects that otherwise would have resulted from dispensing the pure doctrine, and all who fed upon that mixed and adulterated provender became poor and lank and haggard. Our extremity, therefore, became God's opportunity, and so He has caused a pure and unadulterated portion of His Word to be prepared and placed upon the table before us and He invites us to partake thereof and grow strong in Him.

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more than the other members of this class; certainly I do, otherwise I would not be occupying this position; the Lord has put me over them and I am their teacher; I will prepare the lessons from the Lord's Word in my own superior way; I will show them the right way, of course they will heed my voice, and thus I will teach them the deep things of God. "If my old goat feed that he hath grown so great?" the rebuke might so put him to shame that he would sub- side; but if this had not the desired effect, then the new creature should use his prod and compel the goat to obey. You know you cannot lead a goat, but you must drive him in front of you where you can keep an eye on him. Failing to apply the needed remedy then the dear brother finds that some serious mistake is being made. The harvest work is not progressing satisfactorily; that some serious mistake is being made. Instances might be multiplied of the daily conflicts we are growing against evil, false doctrines and strong delusions and false doctrines, and if we are fortifying ourselves against these we are growing strong in the Lord. Knowledge of the Lord's Word and full confidence therein develops in us that strength of character that enables us to resist the attack of the adversary, and if we are established in the faith and have grown in knowledge and the graces of the Lord, we have become fortified against error, false doctrines and strong delusions that are now upon the whole world. In our daily walks here we come in contact with the strong delusions and false doctrines, and if we are fortifying ourselves against them, we are growing strong in the Lord. If I would grow strong, I must fully realize that "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler and the horn (power) of my salvation" (Psa. 18:2).

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Every new creature in Christ must engage in a deadly warfare from the day he is begotten until the end of his earthly existence. The principal enemy with which we have to fight is self—the old self-will. This we agreed to sacrifice and bring into full subjection to the Father's will; we agreed to become a living sacrifice. The old man does not like sacrifice. He objects, he pulls back, he kicks, he rebels, but he must be conquered, must be overcome. This conflict is so fierce between the old man and the new creature that the inspired witness of the Lord likens it to an attack upon a walled city, saying, that "Greater is he that ruleth in his own spirit than he that taketh a city." Instances might be multiplied of the daily conflicts we have with this enemy. Let us observe but a few:

True we have agreed to sacrifice our all in the service of the Lord, but says the old will, I don't care to have my body used in the service of the harvest work because it is degrading in the eyes of the world; I don't wish to be a gazing stock for the world and I will not be. This disposition must be overcome, and if it is not overcome that new creature is not growing in the Lord.

We go about the city distributing tracts that perhaps we may thereby be permitted to find some of the Lord's wheat. We know we are trying to do some good and naturally feel that the people would appreciate the effort, but instead we are met by some important personage who informs us that honest people have a better occupation than scattering circulars. In addition he says if we continue this we will be arrested with the distributing license so to do, notwithstanding the fact that the laws of the land declare that no restrictions shall be placed upon the preaching of the gospel, and this is one way of preaching the gospel. The old man is disposed to say, well, the people deserve no consideration, they ought not to have the truth and I am wasting my time and in doing this I am giving an opportunity for self-control. Then we go about the world otherwise trying to do good to all as we have opportunity, and because of our efforts men speak evil of us and denounce us as hypocrites, infidels and deserters and say all manner of evil against us falsely, and if for the love of Christ we control self and rejoice in the tribulation, then we are growing strong in the Lord. All these experiences help us to grow strong if we are rightly exercised thereby.

And while we are developing the spirit of self-control, if we are gaining the mastery over self, we are at the same time developing patience. We are learning to be patient with the weaknesses of others, remembering that they are of the fallen race; we patiently and joyfully endure such trials and tribulations as may be our good fortune to have, and by doing so we are daily growing stronger in the Lord.
Piety.

Another means of acquiring strength is by cultivating that element of character known as piety or God-likeness. The greater knowledge we have of God's character and the more we strive to bring ourselves into harmony therewith, the more God-like we become. We cannot grow in the Lord as long as we permit evil thoughts to abide in us. An evil thought is the father of an evil deed, and these continued in lead to weakness and ultimately to destruction. If we would grow strong we have no time to occupy our minds with idle and harmful gossip. We should keep in mind that our time belongs to the Lord, and if we would become more like Him we must have our minds occupied with His business, and not with our own. An evil thought is the father of an evil deed, and these continued in lead to weakness and ultimately to destruction. If we would grow strong we have no time to occupy our minds with idle and harmful gossip. We should keep in mind that our time belongs to the Lord, and if we would become more like Him we must have our minds occupied with His business, and not with our own. We must be on our guard against evil thoughts, for they are the seed of evil deeds. If we have reached the point in the development of Christian character that we will not permit ourselves to surmise evil concerning others; that we will not permit our minds to be occupied with unholy thoughts, but on the contrary delight to meditate day and night upon God's gracious plan and love, and our desire is to walk as Jesus walked and talk as He talked, then we are gathering strength from the Lord that will enable us to stand the fiery trials when they come upon us.

Love.

One of the certain evidences that we are growing strong in the Lord is the development of the spirit of love. The Apostle says to us, "God is love, and he that dwelleth in love dwelleth in God and God in him" (1 John 4:16). What better evidence of strength could we have than the fact that we are dwelling in God and He in us? If we would dwell in Him we must develop love. Love is the counterpart of selfishness. He who harbors in his breast the spirit of selfishness cannot hope to grow strong in the Lord. When we consecrated to the Lord we agreed to put self to death, to surrender our will to Him. If we would walk and talk as Jesus walked and talked as He talked, we must be on our guard against selfishness. In the Lord we must carry out that agreement. In proportion as we permit self-case and comfort and selfish interest to stand in the way of our service to the Lord, in that proportion we refuse to fulfill our contract made with the Lord. Our service to be acceptable must be prompted wholly by a loving devotion to the Lord and His cause, and not by the spirit of selfishness, vain-glory, and worldliness.

Service.

As the arm of the blacksmith grows strong with constant use, so the new creature obtains strength by activity in loyal service to the Lord. Especially is this true at this time of the church's history. If we are to be a part of the church which serves under the leadership of Jesus Christ, of which He is the head and pattern, we must be ready to give of our best efforts to serve in harmony with the plan of the Lord. We may have faith and knowledge and a desire for service, but if we stand idly by and fail or refuse to take hold and serve when the opportunity is ripe, we may be sure we will not be able to retain what we have, but that which we have will be taken away and given to him who hath and who will make use thereof.

Prayer.

Fully developed strength in the Lord is not the result of the efforts of a day, a week or a year, but is the sequel to a faithful fight even unto death; neither is it then acquired by our own efforts. True, we must put forth all the effort we can to acquire that strength; but we thank God that He is not judging us by what we actually accomplish, but by our heart's sincere desire to serve Him and become like His dear Son. He has provided many avenues through which we may manifest this desire, chief amongst which is the avenue of prayer. What a wonderful privilege we enjoy in prayer! What a source of strength it is! The Captain of our salvation, He through whom we receive all our strength, said of us: "As the Father hath loved me so have I loved you, continue ye in my love. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:9, 7). Ah, dear brethren, here is a certain means of obtaining strength. Jesus loves us, and of this we are quite sure. He was touched with the feeling of our infirmities, He knows our weaknesses and shortcomings. If we abide in Him and His words abide in us, we may go to the Father through Him and obtain the strength necessary to help us to overcome. If our faith is weak, we can come to the throne of grace and have our faith increased; if we lack knowledge and understanding of God's Word, and are doing our best to acquire that knowledge, we can come to the Lord and receive the needed help. If because of weakness we are unable to control self; if we have a sincere desire to cultivate patience; if we are lacking in love and devotion to the Lord and His people; if we need more of the holy spirit, we may in the name of Jesus Christ ask for and receive what we need. If some opportunity for service is presented and we are not sure what the Lord wants us to do, we may come to the Lord and be assured that He will supply us liberally with the needed wisdom. The inspired witness of the Lord, who had similar experiences, no doubt, to ours, says to us: "Let us come confidently unto the throne of grace that we may obtain mercy and find grace and help in time of need" (Heb. 4:16).
before an audience of strangers. But only one other brother in the truth was present. At the conclusion of the discourse several in the audience, without invitation, began to ask many questions which would tend to confuse the beginner, but by the help of the Lord the speaker was enabled to answer all the questions by reading from the Lord’s Word. On leaving the place of meeting the brother who had sat silently through the service, remarked to the one who had served as the speaker: “Brother, when those questions began to come so thick and fast I felt for you and I was praying for you every minute.” That service without a doubt, though done in secret, bore its fruit.

Assembling Together.

We are admonished by the Apostle to forget not the assembling of ourselves together, and especially as we see the day drawing nigh. Why? Because this is a means of service and leads to strength in the Lord. In a short time the harvest work will close, therefore the necessity is great that we get the sealing in our foreheads and hearts now that we may have the strength to stand in the evil day. We can serve the Lord and His children by coming often together and talking with each other concerning His plan and His love for us.

Why is this great convention assembled here for a whole week? That we may have a season of fellowship and build each other up in the most holy faith. The fellowship of kindred minds greatly aids us in growing strong in the Lord. We tell each other what the Lord is doing for us; we talk with each other face to face and see the power of the gospel working in each other to know and to do His good pleasure. We are all one body in Christ, one family, having similar hopes, similar desires, like sorrows and like joys; we grasp each other by the hand and speak a cheering word and our souls are thrilled by every heart throb, and so with new courage we renew our consecration vows; with a new determination we are called to meet all difficulties and to fight the good fight of faith even unto the end. We go away from here with renewed hopes and new joys, rejoicing because we are growing “strong in the Lord and in the power of His might.”

Necessity for Strength.

Is it necessary for us to now acquire this strength in the Lord, and if so for what purpose? Manifestly it is necessary, otherwise the inspired witness of the Lord’s Word would not be given. The Apostle says to us: “For even hereunto were ye called, because Christ also suffered for us, leaving the place of his suffering.” His suffering was an example to us, who are called to be made perfect through sufferings. “His suffering was an example to us, who are called to be made perfect through sufferings.” His suffering was an example to us, who are called to be made perfect through sufferings. His suffering was an example to us, who are called to be made perfect through sufferings. His suffering was an example to us, who are called to be made perfect through sufferings. His suffering was an example to us, who are called to be made perfect through sufferings.

If any man will come after Me, let him take up his cross daily and follow Me. Struggle is the means for us to acquire that strength and if we do not so it will not be His fault.

Oh, dear brethren, does it not require strength now to live close to the Lord, where we belong, surrounded, as we are, by a great horde of enemies; and in addition to these, our former friends, neighbors, ye, even the very members of our families, telling us we are wrong and treating us as though we were demented. It takes some strength to overcome the besetments of the world. It requires strength to break down pride and ambition that once goaded us on to obtain the honor and plaudits of men; it takes strength to keep the old man under; it takes strength to resist the many machinations of the adversary; have you that strength, dear friends?

But, dear brethren, if strength is now required when conditions for service are favorable, what greater strength will be required to stand when the conditions change and the final test is applied? Will we be able to stand? No, not alone, but Yes, if we are “strong in the Lord and in the power of His might.”

The evil day is now upon us. In a short time the conditions will change. By the eye of faith we look into the Lord’s sure word of prophecy and, in the light of this, we view conditions about us and can clearly see the elements rapidly gathering that will bring upon the feet members of the church the fiery trials that are to try and test them. The Lord’s inspired witness has told us in advance to “Think it not strange concerning the fiery trial which is to try you as though some strange thing had happened unto you,” but rather expect it and be prepared for it (1 Pet. 4:12.) It will be too late to heed this message and prepare when the trial is upon us. Are we taking advantage of the favorable opportunity to make the preparation?

To us the message now comes: “Put on the whole armor of God.” An armor is put on that we may be able to resist the attacks of the enemy. It is not needed where there is no danger. Then why put it on now? “That we may be able to stand against the crafty ways of the adversary in the evil day.” His ways of deception are numerous and to his aid he calls a multitude of assistants. We are told that if possible he would deceive the “very elect.” Such will very likely try to dissuade us from the requirement to fill up the body, but the question is, who will be able to stand that they may be made a part of the body? The Word answers, “They who have put on the whole armor of God,” who are “strong in the Lord and in the power of His might.”

The Scriptures disclose that the age will end with a time of trouble such as never was since there was a world. There will also bear out the thought that the final testing of the church will be one of severity, a fiery test. The members now being developed have more light than has heretofore been revealed, and it would be reasonable to conclude that the test of these would be more crucial than of those who have less light.

We are assured by His Word that “the night cometh when no man can work.” This is efficiently permitted by the Lord for one special purpose, namely, that the harvest work may be completed in due time. “The four winds of the earth,” symbolic of the great time of trouble which must shortly come upon the world, are being held back for the present. For what purpose? “Until the servants of our God are sealed in their foreheads” (Rev. 7:3-4). The sealing process is finished the winds of persecution will be loosed and the fiery time of trial and testing will be upon all who have been sealed.

The sober, thoughtful student of the Lord’s Word can now clearly discern the gathering of the elements that will bring about the fiery trial upon the church. The Governments of earth are fortifying in every manner conceivable to their heads; they are gathering strength from every possible quarter. The powers of
these are being centralized. The strong arm of wealth is crystallizing into mighty compacts. The various churchianity systems—the mother and her numerous progeny—are taking steps to bind themselves together with the ties of affinity. That all three of these great elements of Babylon will in a short time be tacitly, at least, united and bound in one mighty bundle, the word of prophecy clearly points out. Such an unholy alliance could result in nothing short of the persecution of all who stand for truth and righteousness. The evil disposition of man is to-day what it has been since the fall—even more so. The hand of the civil power has never refrained from the persecution of the Lord's true followers when forced by the influence of the ecclesiastical system. There will be no departure from the fixed rule. Rather let us be "diligent to make our calling and election sure." You ask how? The Lord's Word answers: "Take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all, stand. Stand, therefore, having your loins girt about with the truth, and having on the breastplate of righteousness—a righteous character guaranteed to us by the precious blood of Jesus and developed in us through a faithful service to the Lord; and your feet shod with the preparation of the gospel of peace; above all take the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked." Ah, dear friends, with the shield properly adjusted and securely fastened, the fiery darts of the adversary will not even jar the wall of strength. Brother, have you the armor on? Do not turn your back on the enemy and flee, but right about face, present your sword and silently await the attack. "In quietness and confidence shall be your strength," in the Lord.

Shall we be alarmed at the approach of the enemy? Shall we shrink from the crucial test? No, dear brethren; if we have on the whole armor of God, buckled on tightly and securely, we are now "strong in the Lord and in the power of his might," and we will be able to come off more than conquerors. If he is for us who shall be against us? "Because thou hast made the Lord thy refuge, even the most high God thy habitation, there shall no evil befall thee." (Psa. 91:9, 10.)

We will need strength to stand that final test, and courage too. We have the opportunity to get both now. If we have the courage that is born of faith and the devotion to the service of the King, we can stand in the deepest darkness of the night and enjoy bright day, and when the wildest storms are lashing the waves and dashing them against the mountains, we can in "quietness and in confidence" stand with our hand in that of the Master and truly say: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid. (Psa. 27:1.)"

The harvest is almost ended, dear brother: the Master is present directing the closing days thereof. Still the darkness covers the earth and gross darkness the people, but to His faithful followers the glad message comes now saying, "Arise, shine, for thy light is come." By the aid of this light may His dear children now grow "strong in the Lord and in the power of His might," and may He help us all to get the armor on and securely fastened and to stand. Amen.

Overflow Meeting Sunday Evening.

On account of the large attendance, it was found necessary to have another overflow meeting, so while Brother Rutherford spoke in the auditorium of the Natural Food Building, the overflow meeting was held in the reception room on the first floor and was addressed by Brother H. C. Rockwell, of New York City.

As there were not many chairs, the friends were invited to sit on the floor, and many took advantage of the generous invitation and ate at his feet while he spoke in substance as follows:

Dear Friends: Our theme will be "The Lord's Family." I trust that all who are assembled here tonight have the feeling that they are meeting together with the members of the Lord's family, all members of the Heavenly Father's Family.

As I was coming to the convention from New York City, I noticed in Buffalo a number of large signs announcing there would be a week of special jubilation, called "Old Home Week." The thought came to my mind that if worldly people could get together and have a grand time with acquaintances and neighbors, going over old times and considering the conditions and welfare of one another, how very appropriate it is for the Lord's people to get together and talk about our home and spiritual interests. I trust we have all taken the position of having left the old Adamic home upon the earthly side and have started on the journey for the new home. We are celebrating a "New Home Week." Some of us have been on the journey for some years and some for a very limited time, but I trust we have continued to make progress on the narrow way and that our hearts are rejoicing continually. We are all members of the Heavenly Father's Family. It is a high and wonderful privilege to have been adopted into the Heavenly Father's Family. It is the oldest family in the world and one that we glory in. Our Heavenly Father has always existed, and our Lord was the first created.

As we come down the ages, we find where noble members of our family have existed, and, as we understand from the Scriptures, have entered into the joys of our Eternally father and are with the Father.

I trust these convention meetings will be very helpful to us, causing us to consider the welfare of the other members. A great deal of love should be manifested. In the earthly family each looks out for the interests of the others, and if any are weak or crippled in any way, how the loving brothers and sisters look out for the interests of those so afflicted. So with us, some are lame and very weak, requiring special attention, and that is one of the reasons for our coming together—to strengthen and encourage one another, to build one another up in the most holy faith, that we may continue on in our journey which will end in our Heavenly Father's home.

When thinking of our Father's house, we think of our Elder Brother, the Lord Jesus. Nineteen centuries.
ago He told His followers something about that heavenly
home and that he was going away to prepare something
for the other members. We understand that our
Lord has for past long centuries been engaged in pre-
paring a place for His Bride, that the members might enter
into the joys given Him of glory, honor and immor-
tality.

I look upon this convention as a family reunion. I
remember seeing something in the papers not long ago
of a reunion of the Smith family and the Smiths from
far and near came to have a Jubilee. Here is a long
family reunion, and what a wonderful reunion this is;
not of the Smith family, but of the Lord's family from
various parts of the United States and Canada. This
is the result of thinking of the family reunion that we
will be when all are gathered together beyond the
"Vail."
The Smith family had a grand feast and many wonder-
ful things to talk about; so there will be in that great
family reunion. Think of the songs that will go up
from them all. Think of meeting our Saviour as our
Elder Brother, and think of looking into the face of
our Heavenly Father, whom no mortal man has seen,
neither can see! Think of meeting Paul and Peter and
John and all the other faithful brethren! Think of
what a grand banquet will occur—the marriage supper
of the lamb, and think of it enduring for a thousand
years! Think of the song of Moses and the Lamb as
it will then be sung! It is a time to look forward to.

And now dear friends, as brothers and sisters in the
Lord, let us think of that family of which we are part of
the privilege to have this glorious prospect placed before us,
and when the whole family has passed beyond the
"Vail," what will it mean? Will it mean that the mem-
bers will be engaged in pleasure on their own behalf?
No. One of the chief pleasures will be that they will
have the privilege of dispensing the Heavenly Father's
blessings to all the families of the earth, so that by the
end of that thousand years, all the willing and obedient of
the whole groaning creation will be adopted into God's fam-
ily, that is, all the willing and obedient; just as at the
present time, those that have the ears to hear and the
eyes to see the things that the Father has to bestow,
who will accept the conditions that He lays down. So
we understand that in a somewhat similar manner,
that will accept, during the Millennial Age, the
condition that will be your privilege and mine to enter into
the membership of the Lord's family.

As in the earthly family there are different degrees of
relationship, such as the inner circle, consisting of the
brothers and sisters, then the brothers-in-law, etc., and
various other degrees. So I would understand in the
divine family, the spiritual members, the divine, highly
exalted ones will be the inner circle. Then comes the
great multitude, and we might say they come next in
relationship that are the Lord. These will include not only
the great company but also the angels. Then come the
ancient worthies, those who by their faith and obedience
the great company but also the angels. Then come the
thousands of years, we read that the Lord will de-
verse what is written in the Scriptures, but we have a very limited conception
of what our Redeemer went to prepare. We have some
conception of what a perfect man would
be like, but not a full conception, because the race has
degenerated during the past six thousand years. All
are now very imperfect. Now then, our heavenly Lord,
having all power and authority in heaven, has been en-
gaged in preparing a place for those that will be asso-
ciated with Him. If an earthly man with millions of
dollars at his command and all the time he wanted
could complete a home of family, friends, grounds around, etc., how much more can our heavenly
Lord, with all power and 19 centuries at his command,
prepare a glorious place for His Bride. That is the
home toward which we are journeying, and I trust it
will be your privilege and mine to enter into that home,
that we may enjoy it throughout all eternity and that
we may look into the face of our Heavenly Father, and
All through eternity be expressing praise to our Great

Now while we have this glorious hope before us, we
also have present with us the stern reality that while
not of the world, we are still in it. Let the desire of
our hearts be to promote the interests of the other
members of our family, so that in dealing with the
other members of the family, we will remember that
the Heavenly Father loves them and esteems them as
His children, and as such, we have a great deal of re-
sponsibility toward them. As fellow members of the
family. And so, we find it is with the Lord's family.
It seems to me, dear friends, that
among those that have knowledge of Present Truth,
there are some who fail to appreciate the glorious privi-
lege and relationship that our Lord's people have been
invited to attain. Some think the Father is a long
way off and that it takes a long time to reach Him.
Some also have the thought that we cannot approach
very thankful. It seems to me, dear friends, that
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very thankful. It seems to me, dear friends, that
among those that have knowledge of Present Truth,
we should look upon the other members of the Body as does the Heavenly Father. He does not look upon the flesh, but upon the heart, the new mind. And dear friends, I sometimes think our greatest trials come from those with whom we are associated in Present Truth. We look upon the world as absolutely helpless in the hands of the god of this world—Satan. It is foolish for any natural man, in his own strength and ability to think that he can resist the influences of evil that surround him on every hand. As an illustration of this we sometimes read about men who have been placed in positions of trust, who for years have been faithful, but suddenly they fail away, they become dishonest. But, with the Church our Heavenly Father has arranged that His grace is sufficient, and that through His strength, we can overcome the evil influences of this present time. The world is completely helpless in the hands of the adversary, and all are possessed with the spirit of an unsound mind. It is only those that have the spirit of a sound mind that can overcome. We look upon the world as being in an insane condition, and they are in a position where they cannot appreciate completely the things that are right or reasonable. So if some of them tried to do us injury, we should not try to retaliate, but should look upon them with pity. But if we have the disposition to retaliate, we may rest assured that the adversary will keep us busy. He will look out for our interest and our welfare; we should expect them to be filled with the spirit of love and fellowship at all times. We must let us try to think that those among whom we do those things that are contrary to the spirit, let us remember that we are part of the man, part of the flesh. Then again, let us remember that if we have the disposition to retaliate, we may rest assured that the adversary will keep us busy. Our time is to be devoted to doing the Lord's will, we are not to go about seeking to set ourselves right. For my part, I would rather leave that to the Lord. When we have given all things, when we have given our life, our all, which includes our good name, our reputation, all that we have. Therefore, knowing that He loves us. He will look out for our interest and our welfare; we need not be specially concerned about being set right with others. When we are experiencing hard knocks from others we may look upon these as blessings in disguise. I remember a picture representing a strength testing machine—a machine that went up into the air. There is a little block of wood at the bottom of the machine and to this little block is attached the frame of wood up. The higher it goes, the greater strength is tested. The machine was written, "Every knock is a boost." It means that! we are rightly exercised by our trials, every knock will be a boost in character building, and in the Lord's favor which is correct from a Scriptural standpoint. The harder the knock the higher the boost! Blessed are ye when men shall say all manner of evil against you falsely etc. Matt. 5:11,12. So we see in the picture that the testing of character, the testing of hard knocks and the little taps, if we are rightly exercised by them, it means that we are developing and that we will be found worthy to enter into that glorious home that is reserved for the people of God. I sometimes think of the development of Christian character in the nature of putting up a building. In the city of New York, they are engaged in erecting those buildings known as skyscrapers—so tall that they seem to scrape against the sky, forty and fifty stories high. First of all, there is the cost to be considered. So with us, we are exhorted to count the cost, etc. We found what the cost was, we were to give our all, our time, energy, talents, etc. Then after considering the cost I might say the work began. We must be properly fastened to the foundation. In putting up these big buildings, it may be necessary to delay weeks and months in removing the dirt and debris, until the steel structure is in place. It is true, there are eight things mentioned by the Apostle—2 Peter 1:5-7. We are to add to our faith fortitude, to fortitude knowledge, to knowledge self-control, to self-control patience, to patience piety, to piety brotherly kindness and to brotherly kindness love. I like to think of that as the steel frame and cross beams that run throughout the building; and that the stories that are attached to the steel super-structure, and the height of the building will depend upon the height of the stories. Some may have a little virtue or fortitude, but a great deal of patience. They might have seven feet of one and forty of the other, so to speak. Suppose they were each alike, say 40 feet each, what a tall building we would have; but, on the contrary, if we had only a few feet of each, we would have only a small building.

Again the building material is not of wood, hay and stubble—traditional errors—which are used by so many Christian people of this present time, but it is the gold, silver and precious stones the divine truths of the Word of the Lord. What a glorious sight it will be from the divine standpoint, when these character structures that are being developed at the present time will be compared again many of these buildings are fire proof. The thought is that there are 144,000 Christians, members of the divine family who are engaged in developing the skyscrapers of Christian character structures. Think of it when 144,000 of these structures are gathered together. In Revelation these are described as the New Jerusalem, the glorious city, etc. This glorious city is to come down from God, to be established upon this earth, and the blessings are to flow out to all the families of the earth represented by the rivers of the water of life Rev. 22:1, 2.

We understand from the Scriptures that the closing days of the last members of the body of Christ, the members of the Lord's family upon this earth, are to be of special trial, and the Scriptures say, "Who shall be able to stand?" It is those who have put up these high character structures. You will notice that the gold, silver, etc., are fire-proof materials. A great fire and earthquake are coming, and only those buildings which are fire-proof and which have been erected according to the specifications outlined in our heavenly Father's Word, is there any hope of their standing.

With this thought in mind, let us put forth renewed effort to erect a building that will be found worthy to have a place in that City, the New Jerusalem.

Dear friends, may we be permitted to enter into that large work of character building with our Heavenly Father. May it be yours and my great privilege to be associated together with our Lord, to sing the songs of praise and thanksgiving in that time.

**MONDAY MORNING SEPTEMBER 2.**

9:30 A. M. Praise and Testimony Meeting led by Brother Hirsch of the Bible House.

Brother Botham: The first thought I had this morning when I awoke was, How short the time will be when we will have to break up this convention and go our several ways, some to the homes and some to the different cities, and I shall miss the grasp of the hand and the sweet fellowship I have enjoyed in these
seven days. And this assurance came to me: that I would not have to miss the fellowship of my beloved Lord and that I have His words with me constantly. I have a cousin who had a beautiful diamond, and he used to hold it before the light and watch the light being reflected from its different facets. This jewel came to my mind this morning: "Our light afflictions work out for us a far more exceeding and eternal weight of glory." I thought, now that is a diamond. Then I turned it around and looked at it. Did you ever read that verse backward and see how beautiful it is? If you have not done so, you have missed its full beauty and significance. Take the word "Glory." No one has ever been able to describe or define that word. And then, "An eternal weight of glory." Certainly a very singular expression that is. Then, "An eternal weight of glory." And then, "An exceeding and eternal weight of glory." And then, "A more exceeding and eternal weight of glory." And then, as if that were not enough, he adds, "A far more exceeding and eternal weight of glory beyond all graven that the diamond may shine into the hearts of each one of you and comfort you on the way, as it has comforted me."

A Brother: I believe the social amenities of the convention will add me in putting a finishing polish, a smoother finish, on my Christian character.

Sister Berger: I have the privilege of bringing greetings, sympathy and love of our church in St. Louis, and wish to express the love of our Heavenly Father and our Lord Jesus Christ, and tell you how the truth came to me two years ago. On Easter morning I went to high mass, and I found the tract, "The hope of Immortality," before my door. My husband, being with me, I put it in my prayer book; but I read the tract, and high mass was out before I knew it, for I was studying over the tract, and could not understand that thing that was taken by the priest, and sent for the six volumes, and read the six volumes in six weeks. The first volume I read four times. While I was reading the first volume, the priest came to our house for a collection. I was at about the fourth chapter where it treats of the Narrow Way and the Broad Way. That Scripture is more to a Catholic than any other Scripture, and I told the priest that no wonder we pray, "I thank Thee, God in heaven, for the Catholics were on the narrow way. But after a while when I read the book the second time and began to understand about the Pope I said, How sorry I am that I told the priest what I did. I sent a letter to the Bible House and told them that I was a Catholic and would they please send me some more literature explaining what it was all about and possibly maybe let me have the sixth volume. I read the sixth volume and enjoyed it very much, but the third volume came later on. I was crying while I read the second volume and could hardly wait until I got the others. When I finished reading the six books, high mass came again on a Sunday morning. Mr. Berger said, Get ready for Church. I said, I am not a Catholic any more; I have found what the Catholic Church is. He said, Did those books put that into your head? I said, Yes sir. He then said, he wished he had burned those books in the furnace. I told him I was going to a Bible class that afternoon, and he said, If you do, I will put you out of the house with the books. But I continued going to the Bible Class. He tried all kinds of things to get me back, and he is still trying, but the Lord has given me grace so far to stand, and I think I can stand to the end. So I was taken out of the fire of the Catholic purgatory and put into the symbolic fire, and I hope the logs of wood—which Mr. Berger might be one—will burn and burn until the gold is purified, until the Lord gives me a vessel which will be of pure gold, and I ask the prayers of all the dear brothers and sisters that I may be faithful unto death.

At this point the Sisters Nation of the Bible House sang the song entitled, "Jesus is Mine.

A Brother: I am glad to hear the testimony of the sister from St. Louis, and that a tract brought her into the truth. We cannot all be pilgrims or colporteurs, but we can all hand out a tract.

Brother Rutherford: A number of years ago a lady called at my office and out of sympathy for her I bought a book. I did not want the book, had no use for it at the time, but afterwards I read it and came into present truth. And that dear sister is Sister Hattenbaugh who is here now. I rejoice that I had the opportunity of speaking with her yesterday.

Columbus Penitentiary: The brethren in the penitentiary at Columbus, Ohio, sent their written testimony, which was read by Brother Williamson.

Prayers: At all of the testimony meetings, requests were made by those who were passing through trials and difficulties, for the prayers of all the friends.

II. A. M. Discourse by Pilgrim Brother W. E. Van Amburgh.

"As the Father hath loved me, so have I loved you: continue ye in my love" (John 15:9).

These words almost startle us. Their importance, their simplicity, their directness, and the revealing of a wonderful truth are almost too much. This jewel was speaking to me, this morning, that we have been born of Catholic parents. I told him I used to be sorry that I was born a Catholic, but that now I was glad of it, that now I knew why the Catholics were on the narrow way. But after a

"The modest waters saw their God, and blushed; the boisterous billows heard His word, and hushed; and there was need of a mighty arm to save from death."

Our Lord also had command of the use of language. Search all the pearls of speech and you will not find such lustrous pearls as fell from our Lord's lips. "God so loved the world, that whosoever believeth in him might not perish, but have everlasting life." Whoever thought of condensing God's great love into one crystal of two words? He had to hold it before the light and watch the light being reflected from its different facets. This jewel came to my mind this morning: "Our light afflictions work out for us a far more exceeding and eternal weight of glory." I thought, now that is a diamond. Then I turned it around and looked at it. Did you ever read that verse backward and see how beautiful it is? If you have not done so, you have missed its full beauty and significance. Take the word "Glory." No one has ever been able to describe or define that word. And then, "An eternal weight of glory." Certainly a very singular expression that is. Then, "An eternal weight of glory." And then, "An exceeding and eternal weight of glory." And then, "A more exceeding and eternal weight of glory." And then, as if that were not enough, he adds, "A far more exceeding and eternal weight of glory beyond all graven that the diamond may shine into the hearts of each one of you and comfort you on the way, as it has comforted me."
all the families of the earth, bringing back those who had gone into degradation, into sorrow, into shame, into death? We might almost hear the Heavenly One say, Why surely our Lord would be the proper one, He has manifested His power, He has manifested His ability. But we read in the Word that it pleased the Lord to bruise Him. There was yet a field of battle in all fields; and so we read that He humbled himself, He came down and was made man, He became flesh and dwelt among us. And the Scriptures inform us of the adversities which He had to meet; first was the great Adversary with His most cunning inducements, but as soon as our Lord recognized their Satanic instigation, He immediately said, "Get ye hence, for I have seen the city of my Father's will, I chose not the greatness of this world; is it necessary for me to drink of this cup of shame and degradation? Nevertheless if that is Thy will, Father, I prefer it." And again He came back and said, "Father, I prefer it." Oh how that perfect human heart of flesh quelled before that sacrifice! And as He came back the third time, more desirous than ever before, He inquiring why the Father's will, having ascertained it, He stepped forward as a conqueror and said, "Down pride, down; I came to do My Father's will; if it be My Father's will that I drink that cup to its dregs, I will drink it." Oh what a victory! That was a victory over self. There was a conqueror. "If My Father wishes me to drink of that cup, His love for Me is too great to ask one thing but what is for My good. I will drink it."

What does the Apostle say? "Enduring the cross despising the shame"—and then what? He is now set down at the right hand of the throne of glory. Was He crowned as a conqueror? He had slain His thousands, and strewn the world with death, thereby becoming a conqueror of the world? No, He was crowned as a king because He conquered Self. The apostle again says, "Let this mind be in you which was also in Christ Jesus." Did He become obedient? Yes, our Lord learned obedience before He was placed in command; He learned obedience by the things He suffered. He became obedient unto death, even to the death of the cross. 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, and every tongue confess. What does the Apostle tell us? Picture before our enchanted vision the future as He speaks of the great glory that shall come to our Lord, and what is the proclamation? "Worthy is the Lamb that was slain." He does not say, "Worthy is the Lamb that slew His thousands," or "Worthy is the Lamb that God used to bring forth all of His intelligent creatures." But "Worthy is the Lamb that conquered self; Worthy is the Lamb that was slain to receive glory, honor, dominion and panegyric. Oh what a conqueror we have. Think you not that the Father loved a Son like that? Think you not that Son loved His Father? And is there any wonder that it pleased God to set Him on high? Is it any wonder that God would honor so loving and loyal a Son? Can you compute the value of that love, or the strength of the tie that bound those two together? "As the Father has loved Me, so have I loved you." But is the love so great that we can compute that with our finite minds; it is too great for us. These words were spoken to the Lord's disciples just on the eve before His crucifixion, showing that on the morrow the Shepherd would be smitten and the sheep would be scattered. He realized they needed comfort; poor hearts, they could not understand the weight of the Father's love for them. They asked of the Gethsemane, and saw all the ignominy, all the shame, and all the degradation, His heart seemingly hesitated. "Father I have humbled Myself and said, Father, I prefer it." And again He came back and said, "Father, I prefer it." Oh how the Father has loved Me, so have I loved you." And if God so loved the Father in His great love has provided a way by which He may be the recipient of such boundless love as that? Who would not delight to be the recipient of such love that no man could comprehend, such love as the Father hath for the Son? Who would not give up all he possessed that he might become the recipient of such wonderful love? And may not the Lord have some love for me? Listen, brethren! "Father I pray not for these alone, but I pray for all them which shall believe on me through their word." 0 Blessed hope! Does that mean you and me? Have you and I believed on the Lord Jesus Christ through the Word which has come to us? Is there a possibility that we also might become the recipients of such great love? We believe it is a possibility,—but wait! The Father is looking for conquerors, they must all be overcomers; "He that sitteth with me on my throne must be an overcomer even as I overcame, and am set down with my Father in His throne." Who am I? I have no great strength; I have no great wisdom; I have never created a universe; I have never done anything great or mighty, and the Lord is looking for conquerors.

Where can I go out and become a conqueror? Listen! Overcome as He overcame. How did He overcome? By faith. Within himself was the battlefield on which He conquered, and self was what He conquered. Is there any way possible that I might become the recipient of such great love? It almost seems as if the Father had loved us more than He loved Christ, when He would step down and from among all mankind select those who were lowly, and those who were unrighteous, and cover them with the mantle of righteousness. Our Lord did not need to be...
covered with a mantle of righteousness, for He was righteous. Having covered us with the robe of righteousness, we believing in Him, have made a consecration. I trust that everyone within hearing of my voice this morning has made that consecration. Then what comes? Then comes the battle, then comes the right, and to be followed by victory if we are faithful. But of what does this victory consist? Does it mean that we shall become great before the world? Does it mean that we must go out and herald our greatness, and our knowledge, and our ability? No. It means that we have made a consecration, and that we are to conquer self. Some might say, Well I look at myself and see that I have no means, that I don't have authority. Oh yes, the Lord says I know that, and I promise you strength in every time of need; I will not only watch, but I will assist, and I will fully make up for every lack of yours. I will give you strength, and direct the issues of every temptation. Some of you have been on the battle-field for some time; some of you have had some pretty hard fought battles; you have met the Adversary at many turns, and by the grace of God you have been able to say In many cases, “Get thee hence Satan; I will not listen to your inducements, for I have found it written in my Father's word, and what I have found written in His word I have covenanted with Him to keep. You and I and many of the Lord's people have on this earth, and in this time, we have had some victories, and possibly some defeats; but the greatest foe we have yet met we found to be self. We have said, O if it could only be a little different, If we could only change this a little, if I did not have such poor health I could do this; if I only had wealth I could build hospitals for the poor, and sick, and infirm, at the present time He was speaking to the Sadducees, and they, and they could not understand, they could not comprehend, and realizing it was not the Father's will at that time, He said, Very well, Father, I thank Thee that Thou hast hidden it from the wise ones. If you have revealed it unto the babes, I will speak to the babes. I will not speak to the great ones of the world. Our Lord exemplified this opinion when He met the poor humble woman at the well; He had an audience of women, and the women of the city. I believe that, and go out and colporteur I would be so glad to do so. Dear brothers and sisters, it costs something to make ourselves a little different, if we could only change this a little, and yet had not revealed it unto the babes, I will speak to the babes. I will not speak to the great ones of the world. It was a complete defeat, but it It was a complete defeat, but it was the very means of victory. As the Apostle again says, “By this very thing we are conquerors. Conquerors over what? Conquerors over self.
over the world, and conquerors over the Adversary. Yes, in this thing we are more than conquerors. We conquer the disposition to retaliate; we conquer the disposition to think evil, to speak evil, to seek for emoluments of this world, and to look for the pleasure and honor of this world; and we learn to keep self so completely out of sight that we see nothing except Jesus Christ and Him crucified.

"Come now, ye dear brothers and sisters, you and I cannot continue in any place we have never been. We must get there first, before we can continue. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." If you and I have gotten into this secret place, thy Lord says for us to abide there. Then He says, "If you love me, keep my commandments." Well who would not love so loving a Lord who laid down His life for us? Greater love hath no man than this, than he lay down his life, and He gave His life for you and for me. Let our minds go out for a moment to this wonderful bond of love which united the Father and the Son, and then by comparison put ourselves in place of the Son, and take the Son's Word, "And the Father, who is in heaven, beholding all things, said, 'I have loved you, even as the Father hath loved me. If our hearts were full and running over of the love of the Lord Jesus Christ, we would never feel it if anybody stepped on our toes, or spoke evil against us; we would never turn to retaliate or get even. We would be so full of love for the Lord that we would not even mind those little light scratches. And we would be so full of love for the Lord that we would not open the door of his heart to such a King if they would recognize Him, and see His glory and love, and would be satisfied with just to stand there and see the wonderful opportunities of looking into the future and seeing these precious things. The Lord has spoken through the prophets again of how much He loves us and says, "He that touches you, touches the apple of mine eye" —a very tender spot in the human body. My dear brothers and sisters, the Lord would call our attention to how much He loves us, and again and again in the wonderful love of the Lord, He would say, "This is my commandment, that ye love one another, as I have loved you." We deny that we are singing a new song. If they would recognize Him, and see His glory and love, and would be satisfied with just to stand there and see these precious things, we have in Him at the present time, and that we will go forth determined that we shall be conquerors, and that each of us may be accounted worthy, as one of whom this may be said, "I have loved you, even as my Father hath loved me." I want to go to from here with my heart more firmly bound to my Lord. I want to go to from here with my determination increased, my faith strengthened, that I may be a conqueror. And may this prayer be in every heart, "Dear brothers and sisters, how much of that glorious vision, and glorious prospect! Glo­...
All these ten strings we recognize are necessary to beautiful harmony on the grand old Harp. God's Word is that harp which has long been unstrung. It is necessary for it to be in tune before the grand and sweet melody may float from Moses to John, and the whole harp is in tune. But until the "A" string is in tune, you cannot tune the harp. We have an "A" string in this harp. If I ask you what it is, you would say the doctrine of the Ransom. "Other foundation can no man lay than that which is laid, which is Jesus Christ." That is the reason we have not heard very sweet melody from the old harp since the early Church fell asleep, because the "A" string has not been tuned. We have the "A" string tuned in the doctrine of the Ransom without having the philosophy. So we see, friends, that it is necessary to have the "A" string in tune, and we are glad to recognize this.

Another thought connected with the harp is this: Who put the harp in tune? I am sure, friends, that there is no one in this audience that could put the harp in tune. Who did? The Master Musician Himself came forth at just the due time, and put the grand Harp in tune. I am glad that our dear brother Russell did not put it in tune. What did he do? He told us that it was in tune. And we thank God that we have ears to hear. Now recognizing that it is in tune, and that there is something further, the Master Musician handed it to us and said, Now you can learn to play. But, at our joy on hearing the Master, we misunderstood that he said we could learn, and thought He said we could play for the whole world. And we were disappointed when we found they did not like our music. Why? We were just entering the practice room and you do not like to hear anyone practice. We appreciated because we heard the grand anthem from the Master Musician Himself, but they heard only the discords of our practice. We are getting so near the Master Musician that we are getting grand music, and we know more about time now. When we began, we learned the strings, but now we know that there is time to all things. If there is no time it destroys the whole melody. Now we are commencing to understand that there is time (chronology) to all things.

When we were playing for the world of mankind, they said, "Do not see much of a tune to that." We were just commencing to learn. So from the time of entering the school of Christ, He has been giving us the opportunity to practice on this grand old Harp. And the world will not complain of our music when we have graduated from the school of Christ.

Here, speaking of the glad time that shall follow, when He says, "Sing unto the Lord and play skillfully," etc., the whole world will hear and be blessed by it. We are glad that our dear Redeemer has taken us into His family and given us this glorious opportunity to practice, that we may be able to play for the world of mankind in due time. We recognize in the teaching of the Scripture that the Lord's dear people are particularly interested at this present time in three strings, one is always excepted when we speak of God's word,—the "A" string, the doctrine of the Ransom. We speak of three other strings that you and I are particularly interested in: Recognition, Sanctification and Glorification. Let us call your attention to these ten strings again; we will enumerate them again, and you will recognize that we can see in every one that God is Love, and whoever dwelleth in Love dwelleth in God.

1. Creation: We recognize that in it all, God is Love.

2. Condemnation: In it we can recognize that God is Love. Some one present may say, "Certainly the children of Israel accepted the doctrine of the Resurrection without having the philosophy." But when the heavenly Father placed our first parents on trial, and then condemned them, it was a JUST condemnation and we are glad. We recognize that if our heavenly Father had permitted them to live on and on in sin forever, what a terrible thing it would have been, but God has permitted Him to live for only thirty-three years. We are glad that God did so arrange the matter that it was not as it might have been.

3. Law: In this we recognize that God is Love. How in the law? Because the law did not give anybody life. The Apostle Paul said the law was added because of transgression until the promised seed should come, so you see if it had not been added or given to the children of Israel and thereby holding them up in unbelief, there would be that at the Redeemer's Advent, not a man in the world would have known enough to receive the Lord. In this string we recognize that God is Love.

4. Doctrine of the Ransom: Here we all exclaim God is Love.

5. Doctrine of the Resurrection: In this doctrine we realize from our dear brother Harrison's lesson yt there was a song, a new song, God is Love, and in looking into God's word we recognize the great love manifested by our heavenly Father.

6. Justification: Certainly God is Love in justifying us freely and accepting of us as actually perfect, and accepting of our sacrifice. In this we can see that God is love. Then when we come to

7. Sanctionation, we see how we have been set apart and given the privilege of running for this prize.

8. Glorification: This we cannot see much yet, but we can say truly God is Love because the Apostle John said "We shall be like Him when we shall see Him as He is."

9. Second Death: Is it possible that this shows God is Love? We recognized in the other nine strings how our dear Heavenly Father will bring to bear upon the whole world of mankind His whole glorious plan, and, when done, we can recognize that God will be manifesting Love in cutting off any creature that will not be in harmony with those conditions.

So we are glad that in these ten strings "God is Love" and whoever dwelleth in God dwelleth in Love.

In Rev. 14:3, we read, "And they sang as it were a new song," David in the Psalms said: "Sing a new song," but the Revelator says, "Sing as it were a new song." They had forgotten that there was such a song. But since dug up in the morning of the Reformation,
Brother Geo. Draper.
the majority of mankind when they hear this song
time it is a new song, and they say, "Where did you
gold of this? How long has it been out? I never
have heard of it." It is as it were a new song to
them, but it is the old song of Moses and the Lamb.
Few of the teachers today care anything about the song
of Moses and the Lamb, and the不一样者 of the old song.
And they sing the song of Moses the servant of God,
and the song of the Lamb, saying Great and marvel-
lous are thy works, Lord God Almighty; just and true
are thy ways thou king of saints. There is another
song going on just now, it goes something like this,
and causes considerable confusion: "Great and mar-
vellous are our works; O Lord Jesus Christ, just see what
we are doing." The Revelator and those that have
snare our wills, or our wills, or
behead them; we are very glad that we had been justi-
the right, at first we might have thought we were not in
the school of Christ, but we were quietly laying a foun-
dation. It is the same standpoint that our Lord is look-
ing at them. Do we not rejoice that we are in the school
of Christ the harder we have to study, because the les-
sions are harder. And it is necessary for us in the school
of Christ to show ourselves approved unto God. Not
for today only, or for tomorrow, but approved forever
afterward. It is a life study. We must study to show
ourselves approved unto God. At this present time, in
this day of rapid development, I have known of several
instances where children have graduated at the ages of
thirteen and fourteen years; they were physical wrecks
and mental giants, and those are the ones we should
study to show ourselves approved. Should we not rejoice
that it is possible for young people to acquire an educa-
tion in such a short time? We thank our heavenly Father
for the privilege of finishing our race in such a short
time.

Verse 2—I wish to call your attention to this second
verse: "I saw as it were a sea of glass mingled with fire;
and them that had gotten the victory over the beast,
and over his image, and over his mark, and over the
number of his name, standing before the glassy sea,
having the harps of God. And they sang a new song
unto God, which is your reasonable
service. I want you to notice another thing, he does
not say for us to present our heads, or our wills, or
words we will be sure to do this, it is our reasonable
service. I want you to notice another thing, he does
don't say for us to present our heads, or our wills, or
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words we will be sure to do this, it is our reasonable
service.

What is this opportunity given to us for, is the ques-
tion before our minds. Are you attending to the three
strings: Justification, Sanctification and Glorification?
The first verse of the 6th chapter of Romans reads,
"Therefore being justified by faith, we have peace with
God through our Lord Jesus Christ, just see what
we are doing." The Revelator and those that have
behead them; we are very glad that we had been justi-
fied, and seeing this more and more, we see what
man is supposed to be dead; we crucified the fiesh with
our wills in the service of the Master, and
the harps are not saying that; they are saying, as do the
Scriptures. This is a great privilege at this time to be
able to sing this song.

"Verse 2—I wish to call your attention to this second
verse: "I saw as it were a sea of glass mingled with fire;
and them that had gotten the victory over the beast,
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words we will be sure to do this, it is our reasonable
service.
not permit us to see anything if it was not in the way.

God gives us the opportunity of setting it entirely out of the way. From this standpoint we realize that we must fight the good fight of faith; it means more, dear friends, than merely a profession, it means more than saying we will be dead.

This call to my mind an instance when I left the Baptist Church some twelve years ago. They were very much concerned and sent committee after committee to me to get me back, others who joined the church at the same time I did were going to dances, etc., but they did not send any committee after them. But because I was studying the Bible, they thought I was in the most dangerous condition of all. One day the Father said, "They have been taken away. Don't you think that is so?" he said. "I certainly do," I replied. He then read, "Being in torment he lifted up his eyes." "Then he was not dead at all, was he?" "Yes, most assuredly. "Well, you could not make me believe you were dead if you lifted up your eyes." We think our "old man" is dead, but our bodies are only while our main life is. Our work of crucifying the "old man;" our life work is in pressing down upon the mark for the prize of the high calling in Christ Jesus. And if so, we must be at the mark, so we see that when we reckon ourselves dead, it is only reckoned dead, and we must keep our eyes on the "old man," but we must not put all of our time in with him; not any time, but just "laying aside every one of his evil;" or, all of our time in with him, he is satisfied; do not give him one particle of time. When worrying about the "old man," that is what he wants us to do, for then we will not do anything else. We are to put our confidence in the dear Redeemer, for as our dear Brother Sullivan said, "We have lost all our identity, our souls have been taken away from us, and we are new creatures, and have lost our old identity. Do not put in any time with the old identity; keep your eye on him, but not your mind."

Pressing down on the mark. So if we are at the mark, it is a life work now; it is keeping down every root of bitterness coming into our heart, and if we stop at the mark, there is something between us and God. We must not stop; while watching we must remember one thing; the Apostle said, "Pray without ceasing." And while watching pray continually, and after having done all, we recognize that it is our Heavenly Father that is doing His good pleasure; we are not doing it; the Heavenly Father has promised that He will finish the work He has begun, and we are to put all of our time in with Him, and we are to do this work of crucifying the "old man." Our confidence is in the heart condition the Father was looking at. God will do good to His enemies in due time. This dear old brother had reached the mark, and did not know it. He does not know it now, and is not discouraged. So, if it is necessary for us to know where we are on the stream of life, it is necessary to know where we are on the race course. We must see whether we are at the mark, or on the race course. Do not examine the world, or your enemies, for there you will find trouble; but look in your heart to see if you have love for your enemies and for the world, then you will know where you are in the race course. Do not set your affections in the world, but in the Lord, then you will see the various lines. He is testing us along all the lines.

My experience was this: The day our Heavenly Father took me up to Pisgah's Mountain and showed me the grand panoramic view of the Plan of the ages, I tried to make the world know it, but I had not learned time, and could not play on the Harp. The Lord took me up to Pisgah's Mountain, and I was looking at the Father, and I am sure I had love for God, and the Father was looking at. God will do good to His enemies in due time. This dear old brother had reached the mark, and did not know it. He does not know it now, and is not discouraged. If it is necessary for us to know where we are on the stream of life, then we must see whether we have love or not; and if we have too much evidence, and it is in the Father's presence, He will not take us to this place; if we have not, He will bring us back. And the Father did, and then we will press down upon the mark. It is not of man that He will do, but of God. We will have more and more opportunity to receive the approval of our Heavenly Father. Then with confidence in the Lord, and not confidence in others, we will hang on to this grand and glorious anchor that is cast safe within the vail, and then we will press down upon the mark of our high calling in Christ, and we will be able to hear that "Well done, good and faithful servant; thou hast been faithful over a few things; I will make you ruler over many."
This is the earnest desire of all here; and this is our earnest desire in coming to this convention—not because we were so anxious to see the Falls; our attention has been called to something grander and greater. We came to Niagara because we believed it was the Lord's will that we might continue to press down upon the mark for the prize. Let us be sure that all the sluice-ways are open, so that we may receive all the blessings the dear Lord may see fit to give us. Maybe He will not use the best means that you might think, but our dear Redeemer is using the very best course for you. So if there is a speaker in this convention that does not measure up to your ideas, do not think for a moment about the speaker, but of the Lord of the harvest. Do not see how much you can find fault, but see how much good you can get. We came to be filled with the Lord's Spirit, and if not, there is something wrong. If there is a root of bitterness or a desire to be prominent, let us remove all such that we may go home from this convention with a stronger and a greater desire to run with patience the race set before us.

2 P. M.—Praise Service.

Baptism Service.

As neither the Auditorium of the Natural Food Company nor the International Opera House were large enough for all who wished to hear for said services. In the Park is a lagoon running parallel with the Niagara river. The river itself would be a dangerous place to have such a service, but the water in this lagoon is comparatively quiet. On one bank of the lagoon, two tents were erected, one for the sisters and one for the brothers; matting was laid from these down the bank of the lagoon to the water's edge. A canvas was also sunk to the bottom of the lagoon to protect the feet of the friends. Then two large committees were appointed, one for the sisters and one for the brethren, to look after the interests of those that were to be immersed. Each member of these committees had his or her special assignment of the service, and as a result there was no confusion or friction, notwithstanding the great amount of work connected with the immersion of such a large number at one time.

On the opposite side of the lagoon, the ground rises to quite a height. On the side of this sloping bluff, which served as an open-air amphitheater, the friends were gathered while listening to Brother Russell deliver his wonderful discourse on Baptism. He stood at the foot of the bank.
of the bluff and those expecting to be immersed were seated on the ground near him.

We were all reminded of the early days, when our Lord addressed the multitudes in the open and near the water.

Brother Russell's discourse was listened to attentively, but inasmuch as the subject of baptism is fully treated in the sixth volume of Dawn, space will not be taken here to print the discourse.

At the close of the discourse, the multitude proceeded about a block farther down the lagoon where the tents were erected. Near the spot where the immersion took place was a rustic stone bridge, and those intending to be immersed crossed this narrow bridge (it was spoken of as the narrow way which separated them from the world.) At the farther end of the bridge, the friends were greeted by Brother Russell and Brother Williamson, and given the right hand of fellowship.

The friends intending to symbolize, by water immersion, their consecration even unto death, were soon ready and then began one of the most impressive funeral services ever held. Two brethren assisted the friends down to the water, where they were received by Pilgrim Brother J. A. Bohnet, who served them in the immersion. After being immersed, the friends were assisted to the bank by another brother, where they were helped out by two others and then escorted to their respective tents. In the case of the sisters, they were received on the bank by other sisters, who, with willing hands, threw another robe around them and assisted them in every way possible.

Thus, in the short space of 105 minutes, 241 dear brothers and sisters symbolized the burial of their wills into that of Christ.

While this was in progress, two thousand of "like
precious faith” were gathered on the hillside, across the road which runs by the lagoon, singing hymns and commenting on the wonderful scene.

Soon after the services began, some outsider, probably thinking he could stop the service, put a quantity of chemicals in the water above where the immersion was taking place. Soon the water became very purple, but, strange to say, as the poisoned water came near the dear ones in the lagoon, the current carried it to the opposite side and around those in the water. Thus, the Lord sees to it that “no weapon formed against thee shall prosper.” Four paper bags of the chemical were fished out of the lagoon, and soon the water became clear again.

We would be glad, were it possible, to reproduce that wonderful scene, but will have to leave it to the imagination of those not present, to form some conception of that glorious service.

**MONDAY EVENING, 7:30 P.M.**

Brother William: I cannot refrain this evening, before the meeting commences, of speaking of the precious service which we had this afternoon. It was one of the most impressive, one of the most solemn, one of the most blessed experiences I ever had, and I am sure this is the testimony of all those who witnessed that glorious spectacle on the banks of the Niagara river. The sight of that vast concourse of people assembled on the sloping bank, and the dear ones as they were being immersed in the water, representing their full consecration to the Lord, was one to fill our hearts with exceeding joy and solemnity. Our dear Brother Russell was well pleased with the whole arrangement, and after the service was over, he was exceedingly moved as he talked about the matter. There were 241 of the dear ones who thus symbolized their full consecration to the Lord, and as we extended to them our hearty greetings and handshakes, it was with the earnest hope that they might be loyal to the Lord, full of faith even unto death, that in due time they may reap the reward of the crown of life in the Kingdom.

Now we have with us this evening, dear friends, our beloved Brother Johnson. For a long time he has been traveling in the West and we have been very sorry that we did not have larger opportunities to greet him and hear him. We will now have the pleasure of hearing from his lips the blessed testimony of the Word.

**Walking in the Spirit, the preventive of walking according to the flesh.**

Our text is recorded in Galatians 5:16: “Walk in the spirit and ye shall not fulfill the lusts of the flesh.” The eternal destiny of almost everyone in this room will be fixed within eight years’ time. This thought is one freighted with a great deal of solemnity, yet, dear brethren, it is, nevertheless, true. Every spirit-begotten person in this building will have his eternal destiny fixed within about eight years’ time. With a thought like that on our minds, surely the admonition is, “Speed thee, O my soul, on thy course.” Either it will be in the divine nature as a member of the little flock, or in the great company, which is another spirit nature, or in the second death. One of these three things will be the destiny of every spirit begotten one in this room. Oh how solemn and how weighty the thought! How, with earnest determination one today decide to walk in the spirit in which we have been begotten! In order that we may become members of the little flock, it will be necessary for us to be more than conquerors through Him who has loved us. Nothing, therefore, is of more importance to us than overcoming. It is a problem of special practicability to everyone of us. We cannot think of anything more important. Helps along this line will be of more importance to us, probably, than along any other line. And we want to give tonight, as the Lord’s mouthpiece, a number of suggestions that will enable us better to overcome; that will, if followed out, secure the making of our calling and election. May our dear heavenly Father bless our speaking and our hearing, that it may prove fruitful in our hearts and in our lives.

The secret is given in our text: “Walk in the spirit and ye shall not fulfill the lusts of the flesh.” Something is to be overcome. It is the flesh, as far as our text has reference to the matter of overcoming. We might speak of overcoming the world, and of overcoming the Adversary, but our attention tonight will be more directed toward our overcoming the flesh. We want to use as our subject, **Walking in the Spirit, the preventive of walking according to the flesh.**

We want to define the terms of our text, and then, with certain explanations, apply it so that everyone of us who is in the spirit may make such use of this matter as daily to apply it, and from this daily application, become renewed more and more in the mind of our blessed Lord and Saviour, Jesus Christ.

By the flesh, primarily, we understand our inherited disposition—that which we receive from our natural birth. Originally, father Adam and mother Eve had perfection of faculty of heart, and of mind, and of body. This same perfection was found in our Lord and Saviour, Jesus Christ, but none of us come into this world in such a condition as that, but rather, as the text last says, “Behold, I was shapen in iniquity: and in sin did my mother conceive me.” And thus all the faculties of our heart and mind have been in some manner distorted. The self-loving faculties in some have been more or less warped and twisted by nature, and that is what we mean, primarily, by “the flesh”—this condition in which we are both by our birth, the lack of the image of God, the lack of that original perfection in which father Adam was, and in which our Lord and Master was as a human being.
Then, in the second place, by "the flesh," we understand, the acquired disposition. This natural disposition works out along the lines of its nature. Just as lead must fall downward, so the natural disposition in its tendency is downward. And on that account as our faculties of heart and mind exercise themselves, being under the control of the selfish disposition, they more and more develop in selfishness, and thus this acquired disposition becomes what the Bible terms "the flesh," as the word is used in our text.

This is developed in two ways: (1) Our surroundings have a large effect on that which we receive by nature, and, not being aware of what character development and development of disposition are, we grow up more or less like the surroundings of our environment. Education enters in very largely as another modifier, and the environment being evil, and our education naturally being of a kind not in harmony with the Father's will, the mind and the heart are still further turned away from perfection. This lack of perfection, therefore, whether inherited or acquired, is what the Scriptures mean by the term "the flesh.

Let us hear how the Lord's Word speaks on this matter: Romans 8:6: "To be carnally minded is death." Romans 7:18: "For I know that in me (that is in my flesh) dwelleth no good thing." Romans 8:3-5: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteous judgment of God might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit." "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be subject to it; because it is not subject to the law of God, neither indeed can be subject to it; so they that are in the flesh cannot please God." Romans 8:13, as follows: "For if the Spirit of him that raised up Jesus from the dead dwelleth in you, you also shall walk by the Spirit." "And he that walketh in the Spirit is not under the law." Romans 6:3: "For of his Spirit you have received adoption, whereby we cry, Abba, Father." Romans 8:16: "The Spirit itself beareth witness with our spirit, that we are the children of God." Romans 8:17: "For as many of you as received baptism into Jesus Christ were baptized into Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Verse 26: "In them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them as thou hast loved me. And I have declared unto them thy name and I will declare it: that the love wherewith thou hast loved me may be in them, and I in them." Romans 6:15: "Saying, Be no longer children, conceiving no notion that the new creature, the new heart, the new mind, is the Christ in us, the hope of glory, and this is what we mean primarily by the "spirit," as the word is used in our text. That new heart, that new mind, that new will, lays hold on the faculties of our heart and mind, and makes use of these for its own purposes; and as it continues to lay hold of these, using them as the agencies through which it operates, it becomes what it is meant to be—"the spirit." Thus, under this constant habit of rulership over our faculties by this new heart, this new will, there is given to our faculties a bent, a direction, a quality, like that of this will which we receive in the begettal; and this is the secondary sense in which the Word uses the word "spirit." You will find a large number of passages giving the expressive terms by which these faculties are characterized. This same quality is called "Christ in you" in Col. 1:27: "Christ in you, the hope of glory." And in Rom. 8:10: "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." And our Lord refers to it in the same way, though not using the word Christ. John 14:20: "At that day, ye shall know me and will do whatsoever I shall command you.

Let us see what the Lord's Word has to say on these matters. Romans 13:4: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Here those who are already begotten of the spirit, who have already put on the Christ in this primary sense, are exhorted to do something further, and that is simply bring into subjection the will of the other faculties, so that these might be charged with the same spirit as is in this new will. Verse 15: "For the章 shall not reign in their members that are "the flesh," though our outward man perish, yet the inward man is renewed day by day." Verse 18: "While we look—notice it is not done in everyone, but, "while we look not at the things which are seen (the things of the flesh, earthly things) but at the things which are not seen." "Put on the new man." Those who already have the new mind in the sense of the new will, are exhorted to put on the new man, "Which after God is created in righteousness and true holiness." The 8th chapter of Romans has much to say of the spirit in this sense,—verses 6, 9 and 15: "To be spiritually minded is life and peace. Now if any man have not the spirit of Christ, he is none of his; But Christ liveth in me, and the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Gal. 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Here it is called the spirit of meekness. This is a further development of the will of God in us. In 2nd Tim. 1:7: a number of names are given for it: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." How is this done? By the new will—the Christ in you as we use it in this definition, that which is begotten of the Father in us,—laying hold on our faculties, and by exercising
itself through them, charging them with its own disposition. And this is a daily work, being renewed in the spirit of your mind, becoming conformed unto the image of Him. God has predestinated us to be conformed to the image of His own dear Son, that He might be the first born among many brethren.

The creation of this will, this spirit, in us, occurs through the Word of God. James tells us in the 1st chapter, 18th verse: “Of His own will begat He us with the Word of Truth.” The same thought is found in 1 Pet. 1:23: “Being born (begotten) again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” How? Our Heavenly Father, through the preaching of His Gospel, through meditation on His Word, permits this new will, by a creative act of God, by the Word into the heart and mind,—the justified will, the will that loves righteousness, the will that has been resting on our hearts and minds, is made, and thus we come into existence as new creatures.

The Mind of the New Creature.

This spirit, as we read of it in our text, is to become like God. It has been begotten of God’s will; it has been begotten through God’s Word, and that Word of God is simply the expression of God’s heart and mind to us. Having been begotten of this, it partakes of the character of the Lord’s Word, and that character coming from God’s character naturally develops in us a character like God, and thus the primary purpose of the new creature in its development is to become like our heavenly Father.

“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.”

This is the longing, this is the aspiration, of the new heart and mind which our heavenly Father has implanted in us.

There is another purpose that it has, desiring, first of all, to be like God. This being the holy ambition of this heart, it wants to commend God to others, and therefore wants to reflect God to others. Again the Apostle calls our attention to this in a number of passages. 2 Cor. 3:18: “But we all, with unveiled 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.” And in the same chapter he tells us this is that we might be epistles of Christ, known and read, not of man, but of God, written and made manifest by God, glorified, (credit is reflected upon Him before others) “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.” (John 15:8).

The Sphere of the New Creature.

The sphere of the new creature is in spiritual things. It is not concerned with natural things further than that it would use them as its servants to express its life and ambitions. Apart from that, it would have nothing to do with the earth and earthly things. Its design is Heaven; its aspirations are heavenly; its desires are heavenly; its nature is heavenly; its elder Brother is heavenly; its home is heavenly; its citizenship is in heaven; it tends heavenward, and everything it does, everything it desires, is for the purpose of having the heavenly mind, that thus it might be fitted for the heavenly body.

This new creature acts consciously. It is not driven about by every wind of emotion, nor of blind chance, nor of accident. It fully lays hold on what it has, consciously acting upon these things for its end, and that is why it develops character; character is never developed by those who float; those who drift with the tide, who float with the stream, never develop strength of courage in heart and mind to stem the tide, obey by a conscious exertion of will-power seek to attain their goals, their ambitions, who put everything else aside that would be in the way of these,—only those develop a settled, a fixed, character; and it is with those that God deals; and these are they that have what the Apostle calls in our text, “the spirit.”

You notice there is a figure used in the text; he speaks by a conscious exertion of will; first part of it,—“Walk in the spirit, and ye shall not fulfill the lusts of the flesh.” The second part of the text does not continue the figure, but let us, for the purpose of comparison and contrast, keep up the figure: “Walk in the spirit, and ye shall not walk according to the flesh.” Notice the Apostle does not say, “Walk in the spirit, and do not walk according to the flesh, and do not fulfill the lusts of the flesh.” No he tells us he will make a simple statement, and tells us the rest follows of itself. Walk in the spirit, then, the rest will take care of itself—“ye shall not fulfill the lusts of the flesh.”

The Fleshly Life.

The fleshly life is a journey. It begins with our birth—very little, however, and yet the natural disposition shows itself very early in infant life. As selfishness exerts itself more and more, the more and more does this fleshly walk show itself. The Bible uses this term of a journey with regard to the fleshly life. “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in.” (Matt. 7:13; Prov. 5:5.) This walk is a very easy path-way; the person simply floats, or does that which is in accord with his inclination, natural or acquired, and that makes the way easier. He learns to take five different kinds of steps on that journey.

The first is self-indulgence—to give away to self, to do the things that are self-pleasing, self-satisfying, and for self-aggrandizement.

The second step is self-meditation; meditation on the things of the flesh. The flesh loves to think of things in harmony with its nature. Therefore worldly things, and worldly thoughts, and worldly occupations, occupy the minds of this class. And this shows itself in a worldly occupation, and ambition to come out successful in the worldly occupation. That which is at the bottom of all natural man’s acts is self. He cannot get away from self. No one can get away from self until he has something else to joy in besides self. And therefore no one will rid himself of self, or has anything else but self in his in fullness. This is evident to those who are begotten of the spirit of God. Therefore the disposition of the self-love will assert itself. It will depend on the general tendency, and the general disposition of the person, as to what object he will seek in life, and the methods and means whereby he would seek to attain the object; but we may be sure that the characteristics of the flesh will show themselves in some way markedly on the surface, and in others less markedly. In still others it would be almost hidden. But we may be certain if one is in the flesh, he is of those that cannot please God, and therefore these characteristics will be along fleshly lines. They may be admiration in the sight of men. Men might applaud them. But from the point of view of the spirit of God, they are not good things. And that will move them therefore to shirk everything that is against fleshly-love, fleshly-joy, fleshly-hope and fleshly-prospects.

They also take the steps of meditation on natural things simply, and on the natural character, and the natural occupations, and the desire to hold to natural
well-being and good.

These are the five steps whereby this class marches on the broad road leading to destruction.

The Spiritual Journey.

On the other hand, when we look at the spirit, we find that it is on a journey. The Scriptures use the same language with regard to the spiritual class that is in opposition to the earthly class. For instance, they are spoken of as being on a journey. Matt. 7:14: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Then again: "Thy Word is a lamp unto my feet and a light unto my path." "Walk in the light." "Walk in love." "Walk as becometh the children of God." So then, the Lord's Word assures us that we are on a journey. And this is the journey off a more than conqueror through Him who loved us.

The natural soldier takes quite a number of different steps. There is the normal step, there is the double-quick, and then when a certain part of a line is marching around a corner, the soldier at the near end must learn to take a very short step, while the one at the far end must take a very long step. As in the natural life, so in the spiritual life also, different kinds of steps must be taken. And walking in the spirit is along the line of the five steps we have indicated. It is difficult.

O, dear brethren, every one of us who have been walking in this narrow way, who have been seeking to walk according to the spirit, can give testimony that it is a difficult way—and this is the journey off a more than conqueror through Him who loved us.

The natural soldier must here be resisted, as it would express itself in self-indulgence, and in the meditation of natural things simply, in a natural character, in a natural occupation, and in the desire to hold to natural wellbeing and good. So the new creature must develop this walk along five steps:

The first step is self-denial, the devoting of the self-will unto death. Everything that pleases self in the place of God, or in the place of God’s cause, is in the way of the new creature, and so far is a hinderance to one who is walking in the spirit, and therefore must be overcome.

In the next place, meditation on our Heavenly Father’s Word must characterize these. This will be the second kind of step they must learn to take. They will have also to learn to take the step of “Practicing the Lord’s Word,” then the step of “Spreading the Lord’s Word,” and then the step of “Suffering for the Lord’s Word.” Each one of these steps in turn will be learned by the new creature, who sooner or later must take it in.

The natural soldier is one of the most important passages in the Bible. Very few passages give us more clear light than this. In Christ Jesus, who of God is made unto us wisdom, and righteousness and sanctification, and redemption.”

When we on that basis of daily appropriation of our Lord Jesus Christ seize by this new will the thoughts that we have received from our Heavenly Father’s Word, and fix these on the affections of our heart, holding them in there in spite of everything by conscious operation—by these two things (1) the trust in Christ, the appropriation of Christ, and (2) by this conscious laying hold of these thoughts in the mind which we receive from the Lord’s Word, putting them upon the affections, charging the affections with these,—by these two things the whole operation of sanctification is accomplished.

O, dear brethren, the thought of the text is very simple. It is, that if we are fully occupied with leaning upon the Lord Jesus Christ for all the strength we need, and then from such an appropriation of Christ, who is made unto us wisdom, and righteousness and sanctification and redemption, let this new will exert itself consciously, as we have indicated, more and more the flesh is subdued until finally it will be entirely dead. The new will not only be supreme, but it will be absolute. And this is what we are seeking; this is what we must have if we would be overcomers; and, dear friends, within less than seven years, we must do that, if we want to be in the “little flock.” It will make some of us hurry, brethren.

This brings the opposition. These who are fully oc-
cupid with that, those who give their whole heart to walk in the spirit of these things, do not, cannot, fulfill the lusts of the flesh; it is impossible. Why? Because the spirit walks in one direction and the flesh walks in another direction, and you cannot walk in two directions at the same time. It is very simple. The philosophy of God’s Word is simple when once we see it eye to eye. We cannot walk in two directions at once, and that is why the Apostle says in our text, to walk in the spirit, and he does not add, “Do not fulfill the lusts of the flesh.” But the conscious exertion will follow of itself, something is self-evident, namely, that “Ye shall not fulfill the lusts of the flesh.”

Conscious Exertion of the New Will.

We want again to refer to the importance of having this thought consciously in our minds. We cannot emphasize that too much. The conscious exertion of this new will, after it lays hold on Christ for all the strength, and upon the thoughts that God has given us in our mind, bringing these into our heart, and subduing the heart and the mind, to the influence of those words brought there by the will—that, done consciously, is the most important thought we can give you tonight. The other is the drifting life, and the drifting life does not make us overcomers. This life of conscious exertion of the new will within the sphere of spiritual things, in harmony with the Lord’s Word, is what makes conscious exertion of this will that is fitted to be a joint heir with Christ, a King and a priest in the next age, an inhabitant of the divine nature and it is only those whose love for righteousness and for God is so strong that they are willing to let everything else remain in the rear and keep that conscious exertion of the new will in the foreground in their lives who will overcome.

As a Man Thinks in His Heart So Is He.

Dear brethren, we want to show you from the Lord’s Words that not only is this principle taught in our text, but it is likewise taught elsewhere in the Word of God. We do not give human philosophy. We have no trust in human philosophy. If we harmonize the thoughts with the thoughts of the Word, we are glad; but our confidence is not in the arm of flesh; our confidence is in God. Prov. 23:7: “As he thinketh in his heart, so is he.” As he thinks in his heart, not simply in his mind, so is he. And as he is constantly, consciously thinking, so is he; his character is as his thoughts are, what we lay hold on in the heart (not simply in the mind, but taken into the heart) from the love of them, the new creature laying hold on these thoughts in the Lord’s Word, so is he; the disposition becomes like that of the new will, and thus overcoming is made possible.

Proverbs 4:23: “Keep thy heart with all diligence; for out of it are the issues of life.” Here is the consciousness; the constant keeping in mind by exertion of the will, the new will, along the lines of the Lord’s Word brought out,—keep thy heart with all diligence; for out of it are the issues of life—character is developed by it; therefore we must watch what goes into and what goes out of it.

The Word is given with larger emphasis in the New Testament. Jesus frequently expressed it. Matt. 12:34, 35: “Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.” Matt. 15:18: “But those things which proceed out of the mouth come forth from the heart; and they defile the man. To thee it is given by inspiration of God, to judge the thoughts of men.” Jesus gives us the same thought in John 15:3 and 11: “Now ye are clean through the Word, which I have spoken unto you.” As we allow that Word to rest in our minds, and then by constant exerted will-power, lay hold on it, and charge our affections with its disposition, thus are we clean, thus we walk in the spirit, and thus fulfill the purposes of God. To thee it is given by inspiration of God, to judge the thoughts of men. John 17:17: “Sanctify them through thy truth, thy Word is truth.” John 20:21: “But these things are written, that ye might believe that Jesus is the Christ, the Son of God; and believing, ye might have life through His name.” These things are written—the thoughts of the Lord’s Word, taken into the heart. Why? “That ye might believe.” They work faith.

Acts 11:13, 14—“Send men to Joppa and call for Simon whose surname is Peter; who shall tell thee words (thoughts, which if you keep in your mind, lay hold upon by will-power, and thereby charge your affections) whereby thou and all thy house shall be saved.” Acts 20:32: “I commend you to God, and to the Word of God, which is able to build you up and to give you an inheritance among all them which are sanctified.” The Word builds up; it develops the character;—the Word laid hold of consciously by the will, charging the affections, until they have the same disposition as the new will that God begets in us has.

Romans 1:16: “For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” Peter corroborates this. 1 Pet. 1:5: “Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.” Note that we are kept by the power of God, which, he says, is the Gospel. God has planted the thoughts, and we take these thoughts into our hearts and minds. Ye are kept by the power of God, which speaking to God from whom the power comes; it appropriates Him as its own; it appropriates Him that has been made unto us wisdom, righteousness, sanctification and redemption.

Romans 10:17: “So then faith cometh by hearing, and hearing by the Word of God.”—Another one of the passages from Romans 10:17: “For none of them that heard the Gospel believed; for their understanding was blinded.” God of God, 2 Cor. 3:18 is one of the most comprehensive passages in the whole Bible. “We all with unveiled face (the eyes of our understanding opened) beholding (the will keeping the thoughts in the heart) as in a mirror (the divine plan) the glory of the Lord (His wisdom, justice, love and power in their blending) are changed (by looking) into the same image from glory to glory, even as by the spirit of the Lord.” This new heart and mind makes the change by the Word that it has, through which it is charged and by which it changes the affections.

Philippians 4:8: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise”—now what? Notice what he says; not work, not act, not talk. O, brethren, how simple the divine philosophy is! “Think on these things.” And that is the final thing. Let us see to it that it is done. Think, consciously exerting the will, the new creature constantly laying hold on these things. There are things that are pure, the reputable, the lovely, the virtuous and the praiseworthy. Why did the Apostle manifest such solicitude for our thinking on these things? He knew the transforming power of God’s Word, when the new creature lays hold on it, charging the affections with it, and therefore he says, “Think on these things.”

And Acts 13:44: “Thou knowest the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” Why? It is profitable for authority, what we ought to believe; for reproof, what we ought not to believe; for correction, what we ought not to do; for instruction in righteousness, what we ought to do.

Why? Why these thoughts
of the Lord's Word? "That the man of God may be perfect, thoroughly furnished unto all good works." We have already noticed that thought makes action, and these actions repeated and repeated develop habits, and these habits strengthen and crystallize in the character; as we have all read, "Sow a thought and reap a word; sow a word and reap an act; sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny." And what did we do? We sowed a character of God's spirit and reap a divine destiny.

Let us notice how God's Word tells us that thoughts have some effect on the character. We will quote only two or three passages here. Romans 12:19-21: "Dear beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head." Now notice this: "Be not overcome of evil." How do we overcome the flesh? "Be not overcome of evil, but overcome evil with good"—not with flesh. We do not overcome by fighting the flesh. We overcome by developing the spirit, dear brethren,—the spirit in the sense of the new will. If we want to understand in the first sense, the new will given to us in the gettall, overcomes by charging the affections with God-likeness. "Overcome evil with good." Not the evil in the other, but the evil in ourselves, the resentment and the revenge that would arise in our own hearts against evil treatment from others—these thoughts being of the flesh. The next step is to develop will-power on the part of the new creature, constantly and habitually done, and the resting of it all upon Christ, who is made unto us of God, wisdom and righteousness and sanctification and redemption.

We want to call attention now to another fact, and that is that everybody does not do that. We want to say that all new creatures do not do that. We want to make a mistake that in the experiences of most of the children of God has retarded their growth. Most of us have been making that mistake. Probably all of us did for a while, some getting over it sooner and others later. We have been making the mistake of fighting the flesh and not developing the spirit, and on that account we became discouraged; we made but little progress, and noting the progress we did make, compared with what we ought to have made, we made, and counting the time that we have had in the making of that progress, and counting that yet remaining, many of us have thought, "Well, it is impossible for me to be a more than overcomer through Him that loved us." Dear brethren, we believe that it is impossible for a person to become more than a conqueror who simply fights the flesh. The distinctive plan marks out an altogether different program. Another arrangement is ours:—not fighting the flesh, not contending with it, not giving it the attention; but let us attend to the spirit, and let it consciously exert itself with the knowledge that is received from the Lord's Word upon the affections, charging these by habitual action, and the flesh is overcome. It is the contention of Christ's character, the Lord's commendation of the Lord's character, the Lord's approval, the desire to have His approval, the victory at the end, the crown of life that shall come to the faithful—all of these thoughts must be held on the mind securely, not with a weak hold, not now a little while and then let go of in order to listen to the thoughts that would suggest the other course, but held upon the mind consciously, constantly, persistently, until finally victory is in the hands of the spirit. Thus we overcome self-indulgence; we have learned self-denial. Dear brethren, it is a lesson that takes time to learn, if

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Now, we want to make our application. We have explained the text, and shown the principle contained in it, and we have brought it throughout the Lord's Word. It is the one that we must all lay hold on, if we would be more than conquerors.

Five Steps.

We called attention a little while ago to the five steps that must be taken in the walking in the spirit. They are:

(1) Self-denial.
(2) The learning of the Lord's Word.
(3) Practicing the Lord's Word.
(4) Spreading the Lord's Word.
(5) Suffering for the Lord's Word.

Unless we accomplish those five steps we cannot be joint-heirs of Christ. If we succeed in four, but fail in the other, we fail of attaining our full ambition; we fail of the "Little Flock." How, then, should we proceed?

Let us take up the first step. We noticed before that we are in a fight; that the flesh will always contend against the spirit, and that the spirit will always contend against the flesh. "The flesh lusteth against the spirit and the spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would." (Gal. 5:17.) And the greatest contention the flesh gives is along the line of resistance to self-denial. If the flesh can only here gain the upper hand, it does not care so much about the rest. The heart of the fight, then, is here. How may we overcome the flesh? We are called upon to deny ourselves, and take up our cross, and follow Christ, who is made unto us of God, wisdom and righteousness and sanctification and redemption.

That course of conduct developed a habit in us that more and more developed the character in us. Now we have to resist and fight that will unto the end. It exercised itself in connection with self-denial. It threw on the heart and mind a large number of thoughts of ease, comfort, and of pleasure, of home, of friends, of country, of ambitions and of prospects. It pleads, then, when these are not given away, to have at least a little consideration, a little help, a pace not set so rapidly; and a little breathing space, it will finally say, wherever it sees the new creature and its determination to exercise self-denial. We are to deafen our ears entirely to it. How can we do that? Why, by filling our minds so full of the other thoughts that there cannot be room for the thoughts of the flesh. You cannot think two kinds of thoughts at the same time. The secret is this: Learn to fill the heart with thoughts of self-denial, and the victory is won.

What are the thoughts? The Lord's Word gives us a great many of them. It holds up before us God's self-denying love. "God commended His love toward us, in that, while we were yet sinners, Christ died for us." What does that mean? The Father's love He commended to sinners, to enemies, in the giving of the only begotten, well-beloved, Son unto death. The Lord's love He commended to Christ, when He received His poverty and becoming poor for our sakes, that we through His poverty might become rich, of HIs sustaining that poverty, of His actually accomplishing through three and one-half years of the most self-denying love ever exhibited in this world the fruits of self-denial, the usefulness of it, the indispensableness of it in the attainment of the Lord's character, the Lord's commendation of it, the desire to have HIs approval, the victory at the end, the crown of life that shall come to the faithful—all of these thoughts must be held on the mind securely, not with a weak hold, not now a little while and then let go of in order to listen to the thoughts that would suggest the other course, but held upon the mind consciously, constantly, persistently, until finally victory is in the hands of the spirit. Thus we overcome self-indulgence; we have learned self-denial. Dear brethren, it is a lesson that takes time to learn, if
we are to be fitted for joint-heirship with our blessed Lord and Master, Jesus Christ.

The next step is

**The Learning of the Lord's Word.**

How may we learn to take that step? Meditating on the Lord's Word, contemplating its heights, its depths, its riches, its wealth and its favors. How may we learn that? Naturally a large number of earthly thoughts flow into our minds. If we are of a philosophical bent, they will be philosophical subjects; if we are of an artistic bent, they will be artistic subjects. But with all these thoughts, we must learn to exercise ourselves to bring our affections to the Word of God, to make the Word our delight. What does it mean to do this? It means, chiefly, that we must not allow thoughts to come into our minds that are not in line with the Word of God. The Lord's Word has a wide scope. In God's Word the treasures of wisdom are hid, and as they unfold to us the light of the dawn of the millennium, how our hearts rejoice, and how, with joy and unapproachable thoughts, thepm lines of abstract and concrete subjects on which we delight to reason will come to our minds; history, economics, and the little concerns of daily life; and these will be allowed to crowd everything else out. This is the tendency of the flesh. It gravitates toward its own. It minds the things of the flesh, not the things of the spirit. Not by inclining that way, not by holding in that direction, not by giving it a little room. We may of course think along natural lines as far as these are necessary that we may be put in such a condition as best to fulfill our office as priests of God; but apart from that our minds are to be diverted to something else. The new creature lays hold on another line of thought. Concentration is in our minds, and these affections in turn charge others, and these in turn charge others, and these in turn charge another line of thought. Concentration of thought comes here, and the Lord wants us to be as the godly man described in Psalms 1:2—"His delight is in the law of the Lord; and in His law does he meditate day and night." This is of supreme importance. The Lord's Word has a wide scope. In God's Word the treasures of wisdom are hid, and as they unfold to us the light of the dawn of the millennium, how our hearts rejoice, and how, with joy and unapproachable thoughts, all that is necessary in order that the man of God may be thoroughly furnished unto every good work. Mental wandering is so easy; all we need to do is to do nothing, and mental wandering sets in—and not on the Lord's Word; we are leaky vessels, and therefore conscious exertion of the will, conscious exerting the will, that is stronger than the flesh. And the spirit consciously exerts itself in will-power to hold upon the heart and the mind the thoughts of the Lord's Word required for the development of the fruit in question. How so? We have become in this despairing, despondent condition because we have allowed these thoughts to rest on our minds; we have allowed Satan to put in our minds the thoughts of our failures, and mistakes, and disappointments, and we have left these thoughts so firmly indented in the affections of the heart that love God; that He is giving us such lessons, such experiences, such providences, as will fit us for the kingdom. Dear brethren, are these not hopeful thoughts, that we have on our side, that He wants us to be as the godly man described in Psalms 1:2—"His delight is in the law of the Lord; and in His law does he meditate day and night." This is of supreme importance.

**Practicing the Lord's Word.**

We are to learn to walk that step, practicing the Lord's Word. What do we mean by that? Developing the Lord's spirit. We mean developing the spirit in the second sense in which we have used that word, and in which the Lord's Word uses it, the fruits of the spirit. Let us mention some of these: faith, hope, love, peace, joy, meekness, patience. The flesh has something against every one of these. The flesh has against faith, doubt; against hope, despair; against love, enmity; against joy, sadness; against meekness, it has pride; against patience, it has impatience. The flesh naturally tends in these opposite directions. Now, how are we going to learn to overcome? Analyzing the situation, we realize that the flesh has gained its power in these vices, in these faults, because thoughts have been allowed to remain upon the heart. Thoughts, thoughts, thoughts which charged the heart, apart from heredity, with the nature of those faults. The thoughts of faults, therefore, kept by the natural will on the heart make these faults. And that is why, for instance, we have doubts. We have doubting thoughts, and these doubting thoughts modify other thoughts, and these in turn become charged with further doubts, and these charge others with further doubts, until finally the disposition becomes a doubting disposition. How may we overcome it? Do not fulfill the lusts of the flesh in respect—consciously exerting the will in laying hold on the thoughts that are stronger than the flesh. And the spirit consciously exerts itself in will-power to hold upon the heart and the mind the thoughts of the Lord's Word required for the development of the fruit in question. How? We have become in this despairing, despondent condition because we have allowed these thoughts to rest on our minds; we have allowed Satan to put in our minds the thoughts of our failures, and mistakes, and disappointments, and we have left these thoughts so firmly indented in the affections of the heart that love God; that He is giving us such lessons, such experiences, such providences, as will fit us for the kingdom. Dear brethren, are these not hopeful thoughts, that we have on our side, that He wants us to be as the godly man described in Psalms 1:2—"His delight is in the law of the Lord; and in His law does he meditate day and night." This is of supreme importance.

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How may we overcome it? Walking in the spirit and doing not fulfill the lusts of the flesh in respect—consciously exerting the will in laying hold on the thoughts that are stronger than the flesh. And the spirit consciously exerts itself in will-power to hold upon the heart and the mind the thoughts of the Lord's Word required for the development of the fruit in question. How do we carry the other thoughts, and these in turn will affect other thoughts, and these in turn will affect still other thoughts, until finally we shall become changed into the hopeful attitude of heart that Jesus had. And are there such hopeful thoughts in the Lord's Word? Oh, brother, it is full of hope. "That we through patience and comfort of God be strengthened in every good work, performing our works of faith with power. (2 Thessalonians 1:5.) What are some of these hopes? That God is on our side, that Jesus' blood covers all our sins, that we are acceptable to the Father in the beloved, that the Father is disposing all things unto our good, making all things work together for good unto them that love God; that He is giving us such lessons, such experiences, such providences, as will fit us for the kingdom. Are these the thoughts that we have on our side, that He wants us to overcome, that He is doing everything except forcing us to overcome? He wants the new will to do the fighting, and He gives the new will all the power through the Word that it needs to force the affections into a proper attitude.

Let us suppose our besetting fault were selfishness: walking in the spirit would require that we develop love toward others, and this would require that we have a proper attitude. How is it possible? How is it possible for us to understand how this selfishness has been developed? It has been developed by thinking selfish thoughts. We have been occupied with our conveniences, and comforts, and hopes, and ambitions, and prospects, or those of our family or relatives; we have not been thinking of those who have not some immediate relation of interest to our well-being, but of ourselves. These thoughts resting upon the affections through the natural will charge the affections with their own character, and these affections in turn charge others, and these charge others, and these in turn charge others, and these in turn charge others. If we are to be fitted for joint-heirship with our blessed Lord and Master, Jesus Christ, we must learn to walk that step, practicing the Lord's Word. What do we mean by that? Developing the Lord's spirit. We mean developing the spirit in the second sense in which we have used that word, and in which the Lord's Word uses it, the fruits of the spirit. Let us mention some of these: faith, hope, love, peace, joy, meekness, patience. The flesh has something against every one of these. The flesh has against faith, doubt; against hope, despair; against love, enmity; against joy, sadness; against meekness, it has pride; against patience, it has impatience. The flesh naturally tends in these opposite directions. Now, how are we going to learn to overcome? Analyzing the situation, we realize that the flesh has gained its power in these vices, in these faults, because thoughts have been allowed to remain upon the heart. Thoughts, thoughts, thoughts which charged the heart, apart from heredity, with the nature of those faults. The thoughts of faults, therefore, kept by the natural will on the heart make these faults. And that is why, for instance, we have doubts. We have doubting thoughts, and these doubting thoughts modify other thoughts, and these in turn become charged with further doubts, and these charge others with further doubts, until finally the disposition becomes a doubting disposition. How may we overcome it? Do not fulfill the lusts of the flesh in respect—consciously exerting the will in laying hold on the thoughts that are stronger than the flesh. And the spirit consciously exerts itself in will-power to hold upon the heart and the mind the thoughts of the Lord's Word required for the development of the fruit in question.
still others, until one is wholly given over to selfishness. How may we overcome and prevent this? Walk in the spirit and ye shall not fulfill the lusts of the flesh. What would walking in the spirit in this respect mean? The will resolutely laying hold on thoughts that make for love. These thoughts are derived from the Lord’s Word; they are in our minds, if we are the Lord’s people and instructed from the Lord’s Word; and the will resolutely laying hold on these cause them to flow over into the affections, and these begin to charge the affections with their character, and these affections charge neighboring affections, and these in turn charge others, until finally the whole operation is accomplished, and love becomes ours; it is finally crystalized. When this consciously directed will-power is continued unto the end, it comes off a more than conqueror through Him who has loved us and bought us with His own precious blood.

Are there such thoughts in the Lord’s Word? “Be-hold what manner of love the Father hath bestowed on us, that we should be called the sons of God.” We love Him. Why? Because He first loved us, and love begets love. “Behold what manner of love the Father hath bestowed upon us.” If we would let that thought rest on our affections, the love that God has shown us, it would surely charge our affections with the same character. And then the love of Jesus, the needs of others, and the thought of His greatness of our God’s character, calling out love—we find a variety of thoughts that suggest and draw out the affections from the Lord’s Word, and these, consciously kept on the affections by the new creation more and more spiritualized these affections so that they become the spirit in us.

Let us suppose that sorrow is our besetting fault. How may we overcome it? We ought to look at how it is developed. We have been allowing saddening thoughts to rest on our hearts and minds. The old will delights in these under certain circumstances, so that it has been said that some people are not happy unless they are sad. We have allowed that sadness in some cases to rest in our minds, and that sadness has charged other feelings with its character, and those have charged others, and so the charging work has gone on until finally sadness fills the heart. How may we overcome it? Do not fulfill the lusts of the flesh? No, walk in the spirit and then the other will of itself, falling of exercise, cease by and by. As the new creature takes its power unto itself through the Word and charges the affections with the character of that word on the affections, all old will thoughts are resisted. There are not joy giving thoughts in the Word? Oh, what thoughts are like God’s thoughts for joy! The thought of the fatherhood of God and of our sonship, and of Jesus our Elder Brother, of our Saviour made unto us, by God, wisdom, righteousness, sanctification and redemption; of our justification by faith, that we have been received from God’s Word, applying them to the affections and forcing the affections to be charged with the disposition of the thoughts that the will puts on the heart.

The same general principle we find with reference to patience and impatience. We develop impatience simply by permitting impatient thoughts to rest upon the heart, and the nature of these we have the disposition absolutely to control them. There may be overcome, not by direct antagonism, but by indirect antagonism, through walking in the spirit. This is accomplished by the new will laying hold on the thoughts that work for patience in the Lord’s Word and which rest in the mind, charging therewith the affections, until they have received the disposition to burst, as the frog in the parable. How may we overcome and prevent this? Walk in the spirit and ye shall not fulfill the lusts of the flesh.

This worry should not be antagonized directly, but by indirect antagonism, through walking in the spirit. This is accomplished by the new will laying hold on the thoughts that work for patience in the Lord’s Word and which rest in the mind, charging therewith the affections, until they have received the disposition to burst, as the frog in the parable. How may we overcome and prevent this? Walk in the spirit and ye shall not fulfill the lusts of the flesh.

Brethren, if our fault is pride, walking in the spirit would suggest to us that we fill our hearts with the thoughts of our mistakes, and our sins, and our faults, and our failings, and our littleness, of the many things that others have that are far beyond what we have. Brethren, when we think of the great God of the universe, who has designed to look on us, how can we think highly of ourselves? Let us allow these thoughts to rest on the mind, the new will consciously exerting itself, taking these thoughts that the Lord’s Word gives us, that we have in the mind, putting them upon the affections, charging the affections with these, holding them there unremittingly until that which we seek is attained. This is the practice of the Lord’s Word, and thus the truth is learned.

This brings us to the fourth step, Spreading the Lord’s Word.

The fourth step we learned in walking in the spirit is that of spreading the Lord’s Word. In a variety of ways we are permitted to do this: By speaking words from mouth to mouth, by distributing the literature as colporteurs, sharpshooters and volunteers, by arranging for meetings in which the Word may be heard, by taking part in these meetings, by encouraging others to attend and take part, by inviting people to attend, by making arrangements for meetings, both for the brethren and for the public when Pilgrims come, by letter writing—specially to the isolated and the tempted and the weak, and by using of our means to support the general agency of the work. But the flesh would have its activity along altogether different lines and would impose all kinds of obstacles in the way of such a use of our opportunities for the spreading of the Lord’s Word. It will, therefore, be necessary for us to lay hold on thoughts that make for zeal in the spread of the truth. Loving zeal, therefore, is the leading qualification necessary in connection with walking in the spirit. In the spreading of the Lord’s Word, and as the flesh impose all kinds of obstacles in the way of such a use of our opportunities for the spreading of the Lord’s Word, it will, therefore, be necessary for us to lay hold on thoughts that make for zeal in the spread of the truth. Loving zeal, therefore, is the leading qualification necessary in connection with walking in the spirit.

Many indeed are these zeal-causing thoughts. God’s...
zlein in manifesting His love for us; Christ's zeal in connection with the work, the Apostles' zeal shining out in their activity, the privilege of sharing in the work, both in its Joys and in its sorrows, laid hold on by the will and applied to our hearts, will more and more charge them with loving zeal, and thus continue in the spread of the Lord's Word in spite of opposition and of every inducement of pleasure, of convenience and of profit.

This brings us to the fifth step, 

Suffering for the Lord's Word.

The fifth step that must be learned by those who walk in the spirit if they would be overcomers, is that of suffering for the truth. This suffering will manifest itself in physical exhaustion, mental sorrow, and physical violence; and to stay our hearts amid these varied sufferings, will be necessary that the new creature lay hold on thoughts fitting for the circumstances in which we are, applying these to the heart and bringing the heart into conformity with its directions, as it charges the heart with the spirit that is in the Word. Physical exhaustion will especially tax us along the lines of strength, of will, and of perseverance. At first, the flesh does not interpose so many obstacles to the work of the new creature, and when physical exhaustion sets in, the flesh brings up all kinds of obstacles. And here strength of purpose, steadfastness of devotion, and an appreciation of the value in God's sight of such suffering and physical exhaustion as a part of our sacrifice, are necessary to be kept on the heart by the new will, so that more and more the heart be charged with these thoughts and thus be strengthened by them. God's perseverance in seeking the "little flock," and Jesus' perseverance in developing the "little flock" during over eighteen hundred years, are striking examples of strength of purpose for the accomplishment of the end desired. And so, holding these on our minds and charging thereby our hearts, more and more the new will gives such strength of purpose as enables us to stand physical exhaustion in the interest of our Father's cause, and thus we walk in the spirit in connection with enduring physical exhaustion.

Physical violence may be experienced in a variety of ways. In the things in connection with our daily living, as well as in our own person; boycotting and social ostracism, are often things to be endured by the Lord's people in order that they be true to His cause. And in many cases it has gone even to laying violent hands on them, to the taking of their lives. Under this, the flesh cringes; it seeks deliverance, it contrives in every way to work out its natural inclinations for deliverance, it seeks to put on the heart the thoughts that would oppose such a course. What should we do in order to walk in the spirit here? Not simply to fight the flesh because of physical losses, whether in strength or in health, or in pain, but by the new creature realizing the importance of long-suffering—enduring long. These thoughts that we have in our mind, derived from the Lord's Word, the new creature applies to the heart, that it might learn to suffer long and be kind. And then these gradually charge the heart into conformity with their nature, and thus long-suffering is learned.

God's long suffering in permitting His name to be traduced, and His character impugned and blasphemed, for nearly six thousand years is the most striking illustration of long-suffering. If we permit this thought alone to rest on our minds, charging therewith our hearts through the new creature, it will surely enable us to develop like long-suffering.

Forgiveness is also an element that will be called into play in this connection. The wrongs that we are required to endure on account of our loyalty to the Lord's cause are of such a kind as calls for the forgiveness: but probably the spirit finds nothing so hard to exercise as true, loyal, loving forgiveness in the name of the Lord; for herein lies love of enemies, which is the perfection of love. The flesh would be stirred up to resentments; it allows hateful thoughts to rest upon the heart and thus bitterness is more and more increased and love for one's enemies is made impossible. How may we overcome this corrupt tendency? We reply, by permitting the forgiving thoughts of the Lord's Word that we have in our minds to rest upon our hearts through consciously exerted will-power on the part of the new creature, charging the affections with these unremittingly until the heart is made, in forgiveness, like that of God. Such thoughts as will produce this effect are as follows: Our enemies are our best friends, because they alone give us the opportunity to develop love for enemies, without which we could not be overcomers; therefore our enemies are our best friends. They are helping us to complete our sacrifice, and therefore carrying out God's plan. They unconsciously are proving a blessing to us. They are likewise enabling us to develop other characteristics of the little flock for our future ministry. They are blinded by the god of this world and do not understand what they are doing, for if they would understand the true situation, their conduct would be far different. And this thought resting on the heart will enable us to overlook their conduct. Then, too, the injury they do their own character in their mistreating us is so much greater than the injury they do to us that perhaps for the awful consequences to themselves of their misdeeds should fill our hearts, rather than resentment for the wrongs they do us. When the new will lays hold on these thoughts, in connection with our contract with our enemies, causing them to charge the heart, the heart by and by takes on the spirit of these thoughts and forgiveness, which enables us to suffer for the truth, will be developed in us.

So we have seen the five steps whereby the spirit walks.

We want to close now with the thought with which we began. In about eight years' time the eternal destiny of almost everyone in this room (for we believe that almost everyone in this room is spirit-begotten) will be fixed. Dear brethren, our eternal destiny will be fixed on the divine plane; His boundless universe elsewhere in accord with the plan—His hidden thoughts, of which we know practically nothing—will for ever and ever with these will be occupied. Our eternal destiny, being now new creatures, will be fixed in less than seven years, if we attain the divine nature, and in about eight if we are in the spirit class. But if we do fulfill the lusts of the flesh, and give ourselves over to that character, there remaineth a fearful looking for judgment and fiery indignation, which shall devour the adversaries. We are persuaded better things of you brethren; of things of God, and of Christ, and of the spirit. "Walk in the spirit and ye shall not fulfill the lusts of the flesh." Amen.

MONDAY EVENING.

At 8 p.m., while Brother Johnson was delivering his discourse in the Auditorium, as per the regular program, there was an overflow meeting in the Reception Room on the first floor, for the benefit of two or three hundred who could not get in to hear Brother Johnson. This overflow meeting was conducted by Brother Van Amburgh, as a testimony meeting. He suggested that insomuch as we had been feasting
greatly and our hearts were so full, it would be good to make the meeting one of testimony, and that each one preface their testimony with a text of Scripture, in order that the texts being brought to our minds might refresh our hearts. This was accordingly done, and a blessed hour of fellowship was there enjoyed. Lack of space, however, will prevent publishing these testimonies. We can only suggest that you attend the next convention and hear them for yourself.

TUESDAY, SEPTEMBER 3.

5:30 A. M.—Sunrise Prayer and Praise Meeting.

About five o'clock, while it was yet dark (like in the days of old, the women went while it was yet dark to the tomb where, the day before, 241 symbolically buried "the old man." By 5:30 over a thousand were assembled to unite in prayer and praise to our Heavenly Father for all His goodness and mercy. Soon Brother Russell appeared and took charge of this unique service, greeting us with "Good morning," and the salutation, "Good morning all, dear friends." To this was the response, "Good morning," from a thousand voices.

He then suggested that while waiting for the others to gather, we sing No. 152, "A Thousand Years." This was followed by prayer by Brother Van Amburgh.

Next was sung No. 79, "The Song of Moses and the Lamb." Brother Russell: I was thinking, dear friends, as we gather here this morning, of the words of the Apostle, "Now it is high time that we wake out of the darkness," and then he proceeded to say that those that sleep, sleep in the night, but we are of the day. We recognize that the Apostle did not have reference to the literal day, except as it might symbolize the great day. Looking back referred the past, as being a night, and hence it is far spent and the day is at hand. So, when we compare this morning, the whole experience from the fall to the present time, with the morning of the new dispensation representing that great day, then we can easily see that the night is far spent; because four of these days and a little more were in the past and less than two in the future, and he could well say, it is far spent. And what would the Apostle say, if he were here at the present time? We can suppose that he would be telling us something about the morning that is already dawning. We have heard the glad strain from God's Word that the night has passed, that the morning is on the other side, beyond the dark cloud. What is it that so fills our hearts? The world has rather a feeling of timidity. It is a blessing they cannot see the troublesome time as we see it. But, blessed are your eyes and your ears—it is because we know what has happened in the world, social, financial and ecclesiastical, when all such ruling power that can be shaken will be shaken. And yet we must not fear, though the earth be removed, and the mountains be carried into the midst of the sea, etc. How strange we should not fear if society be convulsed; the shaking time for the whole world, social, financial and ecclesiastical, when all such ruling power that can be shaken will be shaken. And yet we must not fear, though the earth be removed, and the mountains be carried into the midst of the sea, etc.

Then in that same Psalm, after the expression that we will not fear, though the earth be removed and the mountains be carried into the sea, the Psalmist is prophetically saying that there is a day, a kingdom, a government, a kingdom that is now in disrepute with the world—the Lord's Church, which He is gathering out, a little flock—the gates of which shall be praise and salvation, the New Jerusalem, and the rivers of salvation make her glorious; she shall not be moved. Oh, no. Everything else may go down, but those that have the hope of the Lord, nothing can move them. Why? Because the Lord, the Most High, is their refuge and habitation.

Some one down in Kentucky had written a couple of letters that he would blow up the Bible House that was sending out those tracts and books, and a brother who happened to be in Allegheny said, if that message could get out everywhere and we knew exactly when he would do it, wouldn't we pack the Bible House full? It is very hard to discourage that kind of people.

We have an anchor, both sure and steadfast, reaching in beyond the vail, reaching clear back to Abraham's time to the Oath-bound Covenant of God, and further back to Adam, and through God's promise that the seed of the woman should bruise the serpent's head. That is the faith that brought us here. It had been lost for centuries in the rubbish, but now our eyes are open and the shadows are passing away.

In the 46th Psalm, after telling about the Bride and how she should not be hurt, we read that the Lord shall help her and that right early. That is as
It reads in our common version. A literal translation reads, "The Lord will help her right early in the morning." We are right here, early in this morning, the Millennial Age; the morning is already dawning. You do not see any sun this morning, neither is the sun of the Millennial morning visible. The sun of righteousness shall arise, but not yet. Before that, all the members of the Body of Christ must be gathered; all the true wheat must be gathered into the garner. Then shall the righteous shine forth as the sun. Why not now? Because all the wheat has not yet been gathered into the garner. Then shall the righteous shine forth as the sun of the Millennial morning be manifested. Now the world is asleep. Some of us have heard the glad message and we are glad to praise Him and to say that the morning is here, not only for ourselves but for the whole world—that is glorious. Leaving out the thought of torment; suppose that all the rest were merely to be destroyed—how much better the glorious morning is here, not only for ourselves but for the whole world—that is glorious. Leaving out the thought of torment; suppose that all the rest were merely to be destroyed—how much better the glorious morning is here, not only for ourselves but for the whole world—that is glorious.

In Matthew the 13th chapter, after speaking of this whole matter, and representing the whole Gospel Age as the time when the wheat and the tares were sown, you remember our Lord said, after telling about the gathering of the wheat, "Then shall the righteous shine forth as the sun." Why not now? Because all the wheat has not yet been gathered into the garner. Then shall the righteous shine forth as the sun of the Millennial morning be manifested. Now the world is asleep. Some of us have heard the glad message and we are glad to praise Him and to say that the morning is here, not only for ourselves but for the whole world—that is glorious. Leaving out the thought of torment; suppose that all the rest were merely to be destroyed—how much better the glorious morning is here, not only for ourselves but for the whole world—that is glorious.

A. M.—Question Meeting held in International Opera House.

Brother C. T. Russell.

Those who are of the Lord's goat class, and the argument would hold against our Lord Himself, represented by the bullock. It was the blood that was to be taken in, and that was all. Those who are represented by the scape-goat are represented for the time being in the body of the High Priest, as for instance, Jesus the High Priest first of all, in His first offering of the blood of the bullock, he represented Himself in taking the blood in himself individually. You and I were not in that at all. He went into the Most Holy on our behalf, and made reconciliation for our sins. Then he came out and offered the goat of the sin-offering, the Lord's goat, and took of the blood of it. Now then, he was represented in that goat, you see, the members of the Lord's body, and he went in with the blood of that goat. But the goat itself was represented in the priest. The bullock was represented in the priest and now similarly the goat is represented in the priest, and he makes the offering there. The scape-goat class are for the time being represented in the body of the High Priest. That is to say, when they are gathered together—they were counted as members of the Body of Christ, but the time being, and it was only after they failed to continue in His way, failed to go on and complete their sacrifice, that they were eliminated and no longer counted as members of the Body of Christ, but thereby becoming a secondary company, or a company not found worthy of places in the Body of Christ.

Ques.—"And they that are Christ's have crucified the flesh and the affections thereof." Does this include unnecessary affections between consecrated brothers and sisters? Is this not part of the sacrifice?

Ans.—In taking such a passage as this, we must be careful to take other passages of Scripture with it, so we may be sure we are within the proper limit. If one passage of Scripture could contain the whole message of God, we would not have the entire Bible. Therefore the importance of the matter, if we would understand the way of the Lord, and the Lord in many things, that we should have a comprehensive view of all the Scriptures that might bear on the subject.

Now the apostle in his letter to the Corinthians lays down certain relations that should obtain between husbands and wives. He there specifies that the one they must apply that for themselves, and you must apply it to yourself; and let each to the best of his ability do what he believes will be to the glory of the Lord.
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and for the good of himself and others. And this is the moderation of which the Scriptures speak.

Ques.—How may we distinguish the Elisha class from the Elijah class?

Ans.—We have pointed out that Elisha was very distinctly a type of the overcomer Church. But as for Elisha, we have no positive proof in the Scriptures that he was a type of the overcomer Church. Some might infer that he was a type, and others might infer that he was not, but since the matter is one of doubt, it behoves us not to fasten very much weight to it.

Ques.—Did Adam eat of the tree of life before eating of the tree of knowledge? If so, why did he not live forever?

Ans.—I answer that the word “tree of life” is in the plural. All the trees of Eden were trees of life. They were all good for food, beautiful to look upon, to were trees, the eating of which would have maintained the life which God had given to Adam. They were not trees to give some kind of a charm to him, which would hinder him from ever dying. That is not the thought. They were trees of life in the sense that their fruit, partaken of, would have permitted our first parents, if they continued to eat, to live, and would have supplied the necessities of their systems so that they would never have needed to die. They had been eating of these trees, so far as our understanding of the Scripture goes, for a little over a year before they were led into temptation by the Adversary and ate of the forbidden kind of trees. We understand this tree of life, which the Elisha class, God had made no offer at all to the world, and the Scriptures never speak of a mediator except from the standpoint of a covenant. Whenever the Scriptures speak of a mediator, they always speak of it in connection with a covenant. As for instance, Moses, you see this is a dis-

Ques.—Moses said, “And if not, blot me I pray thee out of thy book, which thou hast written.” What book is it that Moses referred to? Is it the one referred to in Rev. 3:5.

Ans.—I would say yes, the same book; evidently the book of life. God is represented as having one special book in which only the names of the Bride of Christ are written. We are not to understand that Heaven has a large book-keeping department. That is not the thought. But noting that, does give us a thought, although we are not told how He keeps the record. We do not suppose that it is kept with paper and ink, but God has His own way of keeping in knowledge. The Lord knows them that are His, and they are in His book of remembrance, and that is all we need to know. What did Moses mean then, when he said, “If not, blot me, I pray thee, out of thy book?” We understand Moses here as the mediator for Israel, and representative of Israel, was very patriotic. He had been appointed of God to represent that nation, and he was so fully imbued with patriotism that there was not a particle of selfishness on his own part. He did not want anything to interfere with the interests of Israel; and you remember God, in order to quiet him, said, “Now, Moses, you see this is a disobedient people and they are continually backsliding; let me alone that I may blot them out of existence, and I will make you and your family and make of you this great nation who will inherit all of these promises. And you remember Moses’ prayer. It shows a very noble, high standard of patriotic feeling, and brotherly kindness that very few could appreciate. Moses was evidently a very noble character, and in that respect very worthy to be compared to our Lord Jesus Christ who took practically the same point of view, and as our representative risked the blotting out of His own life on our behalf.

Ques.—When is the world justified, at the beginning or at the end of the Millennium?

Ans.—We answer that the world will be justified at the end of the Millennium. According to our understanding of the Scriptures, God will do nothing to the world that will not be the same as His dealing with the Church. Now, those who believe individually are reckoned as justified. Mark you, they are not justified, but reckoned as justified. The word justification means, to make right, and you know your body is not right and I know that my body is not right. Believing into the Lord Jesus Christ did not make our body right or set the organs in proper balance in your head, and did not grant you perfection of being at all. But when He comes to deal with the world, He will not so deal with them, the dealing with the world, as the Scriptures point out, will be an actual justification, and instead of saying to the people, during the Millennial Age, now you are justified by faith, the message will be, You will obey the law of this kingdom and if you are obedient you will make steps of progress back, back, back to perfection, and when you get back at the farther end of the Millennium, you will be perfect and you will be just. They will not be justified, but they will be just. So God’s proposition is for the world, that of bringing them back to actual perfection.

Ques.—Do we as individuals need Christ as our mediator before we become members of His Body?

Ans.—I think not. In the time of the ancient worthies, God had provided Him as a mediator, and the fact that God did not provide Him as our mediator, proves that we do not need Him as such. The Scriptures never speak of a mediator except from the standpoint of a covenant. Whenever the Scriptures speak of a mediator, they always speak of it in connection with a covenant. As for instance, Moses, you see this is a dis-

Ques.—And you remember Moses’ prayer.

Ans.—Some might infer that he was a type, and others might infer that he was not, but since the matter is one of doubt, it behoves us not to fasten very much weight to it.

Ques.—After those days, I will make a new covenant with the house of Israel and with the house of Judah. Do you belong to the house of Israel or the house of Judah? No. Then the new covenant is not for you. If we are faithful we will be members of the mediatory class of that new covenant. In other words, you and I are invited to become members of the mediator of the new covenant. Christ is the mediator, but He is going to have a bride. Someone may say, Where do we come in? What covenant are we under? We are under the original covenant, which required no mediator. The church does not need a mediator. What about the Church? When Jesus speaks of the Father? No. Well, what do they need? They need just what the Scriptures tell us we have needed ever since we was made sinners.

Ques.—They need just what the Scriptures tell us we have needed.

Ans.—Some might infer that he was a type, and others might infer that he was not, but since the matter is one of doubt, it behoves us not to fasten very much weight to it.

Ques.—Where do we come in? What covenant are we under? We are under the original covenant, which required no mediator. The church does not need a mediator. What about the Church?

Ans.—I think not. In the time of the ancient worthies, God had made no offer at all to the world, and since they had not been released from the Adamic
death, they could not have gotten into the second death. So, you see, not until Christ had died for Adam's sin, not until He had risen from the dead to be the judge of the quick and the dead, not until then would it be possible for anybody to get out of the Adamic death, and not until they got out of the Adamic death could they get into the second death.

Ques.—What would you advise in regard to the Pilgrim meetings? Would it be advisable to spend much money for advertising and for hall rent at this period of the harvest? Or would it be better to give the service more especially to the interests of those already in the faith? To what extent should the Pilgrim direct in this matter?

Ans.—I would answer, dear friends, that my thought would be, answering the last question first, the Pilgrim should not attempt to direct in the matter at all. That is not the Pilgrim's business. We do most of the directing of the matter for the Watch Tower office. Pilgrims are supposed to be carrying out an outline of policy that is there laid down, and their acceptance on the Pilgrim staff implies that they are pleased to do so. It does not imply bondage, but implies the taking up the staff under those conditions, and implies they are pleased with and recognize the regulations there made as being under divine supervision. So I would say that the Pilgrim would have nothing whatever to do with that matter. I am not aware that the Pilgrims do, but if any of them have done so, I suppose it was done inadvertently.

Now, as to what extent it is advisable to advertise, I would say this: We prefer to leave that in the hands of the friends themselves. Do as much advertising, or as little advertising for these pilgrim visits as you choose. Consider that a part of your stewardship; that is what you are to attend to. The Society attends to another part, that of sending the Pilgrim, seeing to his expenses, etc., and the Pilgrim attends to another part. If each of these do their part, everything will be done right. So you see that leaves the responsibility with each to do what he believes, according to his own judgment, will be the Lord's will.

Our advice would be that there be not very many public meetings, because the special object of these visits of the Pilgrim is, to minister to the household of faith, and the public ministrations are not always the most beneficial thing for the household of faith itself. So we always urge that if there be both public and private meetings, the public meetings be not allowed to take all the time, but rather be at least half or more than half given to the matters that are of special interest to the household of faith.

Ques.—Those of the Great Company who died in the past ages, how will they come up out of great tribulation, as they died long before the tribulations came on?

Ans.—I answer that, according to our understanding, there have been some of this class all the way down through the Gospel Age, yet the most of this class are living at the present time. There are reasons why, in the past, there would not be nearly so many. For instance, when there was a sharp persecution against all who named the name of Christ, it was quite a test, and not so many were ready to make a full consecration of themselves. As a consequence, those who did make a consecration were the class more earnest and willing to carry it out. But today, we are living in a time when everything is more favorable outwardly, and a good many people want to say they are Christians, whether they are or not. It is rather popular today. So some people have no doubt made a consecration under the present favorable conditions who would not have made it in the past. So a great many, we believe, are in this condition that they have made a consecration to the Lord, but because of the favorable conditions in another sense of the word, they are not living up to their consecration; they are not becoming overcomers, they are not of the first fruits. And so, this is the time when the Great Company ones are specially prominent. We are not competent to say who in all these various churches belong to this class, but we see that a large proportion of this class belongs in our day. Down through the age we would understand there were some who were unfaithful in a degree, in that they did not voluntarily allow themselves to take the last decision down after they had agreed to do so. We can see how the Lord might have allowed some of them to go through the persecutions, the thumb-screw and rack, and how they may have come through great tribulations then. I have no idea at all that all those people who suffered by being burned at the stake, etc., were saints. I am not judging them, but reading between the lines of history, I would infer that a good many of them were not saints in the highest sense of the word as we understand the Scriptures to imply.

Ques.—In a recent issue of a Tower, you say we are not quickened until we reach the mark, and that some are never quickened. Do you mean that only those of the consecrated who do reach the mark are quickened to any degree or in any sense?

Ans.—I would not like to take the position that no quickening would commence until after the mark had been reached. The Apostle uses as an illustration the natural birth: "First, begetting, then quickening, then the birth, then the mad." We are not promoting Truth; then if we continue to be related to the Lord, the time of quickening, the energizing, will come; and then if this energizing continues, and we continue to grow in grace and knowledge, we eventually in the first resurrection will be born. But I would not like to say that no one would manifest any signs of energy or quickening in the Lord's service until first he had reached the mark of perfect love, but I would think it fair to say that nobody would reach the mark of perfect love, without being quickened. That just as surely as he would get to the place where he loved the Lord with all his heart, and where he would love his neighbor, and his enemies even, he would be at the place where he would be sure to be quickened. He would be energized in the service of the Lord and in the service of his neighbor. That is what we wished to say in the Tower.

2:30 P. M. Praise Service.

3:00 P. M.


BRO. WILLIAMSON said, in substance, as follows: Our text this afternoon, dear friends, will be found in Matt 16:24: "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me." I am aware there are a great many people who think this text of Scripture ought to read somewhat differently, and so they put this construction upon it, as though it read, "If any man will not come after Me, and will not take up his cross, and will not follow Me, he shall suffer eternal torment." That is the thought they have in their minds, even though they may not express it in so many words, the thought being that those who do not accept Jesus Christ at the present time, those who do not follow in His footsteps, endeavoring to do His will, are surely and certainly doomed...
to an eternity of terrible torture. But our Lord did not say anything of the kind. There is not an intimation in the whole text, or in all the surrounding texts, which justifies any such conclusion. He was not speaking anything about the punishment which should be upon those who do not do what is proper and right, according to God's purpose; He did not say anything about what would be in store in the future for those who were not endeavoring to do God's will. He was speaking, however, in regard to the blessing and favor which would come to those who would do God's will, and that is the lesson which we want to bring to your attention this afternoon.

When our Lord Jesus gave these words, the whole of Judea, all of the Jews, all of Israel, were in expectation of the Lord; they were looking for the advent of a Messiah; and the disciples as much as all other Jews, and even more so, were looking for that glorious advent; were expecting the coming of the Kingdom; were looking for the establishment of righteousness in the world; were looking for the privilege of being associated with the seed of Abraham in bringing a bless-

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ing to all the families of the earth. And this is particularly intimated in this very same chapter where our Lord asked the disciples, "Whom say men that I am?" And they answered, "Some say Thou art John the Baptist, some say Thou art that prophet, some have other expressions to make," and our Lord Jesus put it to them expressly and asked what their opinion was when He said, "Whom say ye that I am?" And Simon Peter answered and said unto Him, "Thou art the Christ, the Messiah, the anointed One, the promised Redeemer of Israel and the whole world, the seed of Abraham; Thou art the Christ, the Son of the living God. And our Lord acknowledged that Simon Peter had answered truly, saying, "Blessed art thou, Simon, son of Jonas; flesh and blood hath not revealed it unto thee, but my Father which is in heaven. The disciples here acknowledged that He was the promised One, that He was the One that should establish the Kingdom of righteousness which God had intimated in His glorious promise to Abraham, and our Lord Jesus acknowledged that Simon Peter and the other disciples had the true conception of the whole matter.

Now, what was the attitude of the disciples in regard to that Kingdom? They desired that they might have some special selection for his cabinet. He has before his mind a number of those who would be competent to accept the words of our text, "If any man will come after me,"—if he will have a place in the Kingdom, if he desires to be associated with me in that grand and glorious purpose of bringing blessing to the world of mankind, there are certain terms and conditions which he must meet, or he will never attain that glorious reward.

If any man come after me, let him deny himself, and let him take up his cross and follow me. He did not say to them, "If ye do not take up your cross and follow me, if you do not do what is my will, if you do not endure hardness as a good soldier of Christ, the God of Heaven has reserved for you a place in eternal torment." Then what will be the portion of those who do not accept this proposition of the Lord? Simply that they will not receive a place in the kingdom. To illustrate: President Roosevelt makes a special selection for his cabinet. He has before his mind a number of those who would be competent to accept these high offices and he makes a selection. There are many candidates for the office; there may be many who would be very competent in every sense of the word, but after going over all the field, he picks out those whom he recognizes will be worthy of the honor and trust that will be required of those who shall occupy these important positions. What about the rest? They do not get any punishment because they are not fully up to the standard, fully up to the mark he has set for those who should be members of his cabinet. Certainly not. They simply do not qualify for the blessing, the favor, all the President Roosevelt's cabinet; that is all. What do those who are not accepted for these places afterwards get? They receive the benefits, and the assistance, and the favors, which are bestowed upon the whole country at large, in the government that is instituted and carried out by this cabinet which the president has organized and brought into being.

It is the same with our Lord. The Father has sent Jesus Christ to be the great President, the great King, and now He is selecting His cabinet. There are many noble ones, fine characters, grand men and grand women in the world, but they do not all come up to the great standard that God has set. There are certain terms and conditions which the Lord has laid down, and if they are willing to come up to that standard which the Lord has set, then they may have a place
in God's cabinet, in Jesus Christ's Kingdom, in the work of bringing a blessing to all the families of the earth. And that character, that disposition, which God has set as being proper, as being the kind of character and disposition that must be evidenced by every one who will be in the Kingdom, and in the work of blessing all the families of the earth, is indicated in these words of our Lord as He gave them to the disciples. And these words given to the disciples are just as proper to-day, dear friends, as they were then: "If any man will come after me, let him deny himself, and take up his cross and follow me."

Why is this? Because God is not taking the whole world, and contesting with it, but He is taking a few. He has sent forth His message only to those who have the hearing ear and understanding heart. Only for these has He any message of blessing at this particular time. He has a message of blessing which shall be indicated in the grand time of opportunity for the world in the future, as evidenced by the words of the Angels given in the Bible. But as they waited, their first message was glorious Christmas night when our Lord was born, "Behold, I bring you good tidings of great joy which shall be to all people"—in the future. But now at the present time only a few can hear or understand or respond and have the blessing in the Kingdom, because God has not yet chosen all of the members of that Kingdom class to bring a blessing to the world, the blessing would now be bestowed on the world, and all would be enjoying the favors that God intended shall be to the world in His own due time.

Our Lord intimated this very clearly when He said, "And I, if I had sent you Levites, but we will give up all our privileges here out. We do not want to do that. We want to stay where we are." And so for a time they are blinded by the blinding influence of the earthly, selfish way, and still they came to an appreciation of the truth? Many people are brought right out of the world into the truth who never belonged to a church. How do they understand the spiritual things which are inside? This way, dear friends. They are really anti-typical Levites, even though it may not appear so from the outside. If they were not anti-typical Levites, if they were not of the right attitude of heart, honest-hearted, the message would never have come to them at all. It is because they are of this honesty of heart, this righteous disposition, that the message comes to them. We may think of it in this way, in connection with the type itself. There were over 6,000 of the Levites, and the Lord sent the message forth to them, intimating that He would have regarded that He had chosen all of the members of that tribe to bring a blessing to the world, the court, to enter into the court, and to assist in the work of sacrifice. Some of them heard it immediately, some of them heard it a little later on, perhaps an hour or two afterwards, perhaps some did not hear it for a day or two afterwards, but eventually all heard it, and all had the opportunity of coming into the court and coming into the court a little later on than any of the Levites, but we will give up all our privileges after, because they were not of the condition of heart which they have been cultivating and manifesting. They are not of the kind that God could use in that glorious Kingdom. He wants only those who are honest, only those who are seeking after righteousness, only those who are looking and feeling after God if haply they may find Him. He may find them in various positions in the world. He may find them in the highest service, or he may find them in the lowest. He may find them where we would least expect to find them, in the very things in which they have immediately respond. Just as soon as the message comes that honest, righteous attitude of heart which they have been cultivating and manifesting, hears, appreciates, understands, responds, and is turned to the Lord.

We have an illustration of this matter in the type. You have an illustration of the court arrangements of the tabernacle only the Levites were allowed to come into the court; all the rest of the eleven tribes of Israel were compelled to remain outside; they were not allowed to even look under the curtains of the court. They were not allowed to look at any of the sacrifices as they were being performed, and the walls of the court were so high that under ordinary circumstances there was no possibility of them looking in. Here was an intimation that God did not intend any of these things in the court to be for those outside, and did not want them to have any knowledge of it in any particular degree whatever. This represented that only those who were saved by the precious blood of Christ, only those who are in the court condition, have any opportunity to see, and appreciate, and understand the blessings and favors of God.

But some one will say, How can that be? Is it not true that there are a great many people in the world who were sinful, who had no conception of religious things, who were going along their worldly, selfish way, and still they came to an appreciation of the truth? Many people are brought right out of the world into the truth who never belonged to a church. How do they understand the spiritual things which are inside? This way, dear friends. They are really anti-typical Levites, even though it may not appear so from the outside. If they were not anti-typical Levites, if they were not of the right attitude of heart, honest-hearted, the message would never have come to them at all. It is because they are of this honesty of heart, this righteous disposition, that the message comes to them. We may think of it in this way, in connection with the type itself. There were over 6,000 of the Levites, and the Lord sent the message forth to them, intimating that He would have regarded that He had chosen all of the members of that tribe to bring a blessing to the world, the court, to enter into the court, and to assist in the work of sacrifice. Some of them heard it immediately, some of them heard it a little later on, perhaps an hour or two afterwards, perhaps some did not hear it for a day or two afterwards, but eventually all heard it, and all had the opportunity of coming into the court and coming into the court a little later on than any of the Levites, but we will give up all our privileges after, because they were not of the condition of heart which they have been cultivating and manifesting. They are not of the kind that God could use in that glorious Kingdom. He wants only those who are honest, only those who are seeking after righteousness, only those who are looking and feeling after God if haply they may find Him. He may find them in various positions in the world. He may find them in the highest service, or he may find them in the lowest. He may find them where we would least expect to find them, in the very things in which they have immediately respond. Just as soon as the message comes that honest, righteous attitude of heart which they have been cultivating and manifesting, hears, appreciates, understands, responds, and is turned to the Lord.
earthly things are not worthy to be compared with the spiritual things, with the blessings and favors which God has for them; and having an honest heart they will come to an appreciation of that which they had at first neglected, and they will do this because they are anti-typical Levites.

It is to these anti-typical Levites that our Lord addresses the words, "If the Lord, therefore, let him deny himself and take up his cross and follow me." Now, dear friends, let us examine that text, and as we look into it and see its rich meaning may it bring to our hearts refreshment and blessing, and a renewed determination to accept the will of God, and run patiently the race which is set before us, until we have finished our course, and received the crown of life. Our Lord says, "If any man will come after me." There must be a newness first. God would not accept any individual unless he is first willing to do God's will. God could not have accepted Jesus Christ until Jesus Christ had manifested His willingness. But we find, as our glorious example, our Lord Jesus was willing from the very beginning of the book of Hebrews, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." He was blameless because he was trying to do the very best he knew how to do. But that was not sufficient; he was not doing the right way. He did not receive any dispensation inaugurated; he did not realize that new way in which he might manifest his faithfulness to the Lord, even of following in the footsteps of Jesus. He thought the old arrangement, the law arrangement, was the one that still obtained, and recognizing that there were some following in the footsteps of Christ, he thought they were doing what was wrong, and he wanted to save them from doing what was wrong. And so he was led to their detriment. So he went forth and persecuted them, because he believed by persecuting them he would bring them to a full realization of what he thought was their error. But God recognized that he had the right attitude of heart, that he was willing to do the Lord's will, even though he had a wrong conception of his duty, so the Lord presented to us something that He wanted to be an opportunity of salvation. Then we accepted justification. We appealed to the Heavenly Father through Christ to forgive us our imperfections, to forgive our sins, and to accept us through the precious blood of Christ, our Lord. Our Lord promised us and we trusted in that promise, that whosoever should come unto Him He would in no wise cast out. Then we were justified by faith. Then we gave up all those imperfections, and frailties, and faults; those were covered by the robe of Christ's righteousness, and we want to be acceptable unto God in all things any more. We wanted to do what was right; we wanted to live according to our justification; but now the Lord presents to us something else. He says to these that have been justified by faith, Now you are somebody; before, you were nobody; before, you had no standing before God at all; you had no opportunity, no privilege to come into God's presence, because you were dead in trespasses and sins. Now you look upon sin, or upon us as sinners. But now He can accept these, because they have been justified by the merit of Christ's precious blood; and to these that have thus been justified, He tells us there is something more to do—self-denial. And through the Apostle Paul He puts the matter in a very concise way, Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Previously we could do nothing of the kind, because being dead, God could not accept such a sacrifice, as indicated in the typical arrangement; nothing that was dead, or diseased, or imperfect, could God accept as a sacrifice. God could accept an animal that was perfect of its kind, if it would be accepted; it must be alive, and it must have no blemish, nothing superfluous, and nothing lacking in its whole make-up, and thus is intimated typically how we must be perfect, alive, and have something which God can accept. And through Christ, we have an offering that is worth some-
thing, and really is of value, because we are trusting in Christ, our Lord. Now it is this that is worth something which the Lord says we are to give up. Are we willing? Are we willing to deny ourselves things that are proper and right in the world, the honors and ambitions that belong to the world, the things that are so pleasant and congenial, which belong to our earthly existence? Are we willing to lay these aside? There is nothing wrong or sinful in that, but are we willing to show our faithfulness to the Lord laying these aside? What does the Apostle say? The Love of Christ constraineth us, because we thus judge that if one die for all, then were all dead. And if He died for all, we who live should not henceforth live unto ourselves, but unto Him who died for us and rose again.

When we look at the glorious work our Lord Jesus accomplished on our behalf, leaving the glory He had with the Father before the world was, making Himself of no reputation, giving up everything in order that He might redeem the world from death—when we realize all that love accomplished on our behalf, should we not say, "Were the whole realm of nature mine, That were a present far too small, Love so amazing, so divine, Demands my love, my strength, my life, my all." Everything that we have is so little in comparison with what our Heavenly Father has done for us, that if our Heavenly Father is willing to accept us, we are glad to give it up; we have no thought about our own praise, and glory, and our spiritual profit. Deny ourselves? Yes, we will deny ourselves; glad of the glorious opportunity of thus being servants of the most high God; glad to know that our Heavenly Father is willing to take such poor, weak, frail vessels as we are and to use them to His glorious praise. If God is willing, should we not be willing? Lord, I think of the various difficulties and trials that come to the Lord's people. The Lord has not indicated to us that we may choose our own crosses, but the Lord has given to us certain experiences, which He knows will be for our development, as new creatures in Christ Jesus. And if we recognize that, dear friends, we will never complain about what we may have to pass through, but we will be willing to take such poor, weak, frail vessels as the Lord is willing to give us to use.

Perhaps it is our disposition to complain; perhaps we are inclined to think, Well, if I had the cross of Sister Smith, or if I had the cross of Brother Brown, I could bear that better; I could do that all right, that is not so hard as the difficulty I have to bear; it may seem harder, it is larger perhaps, but there are many little difficulties and trials that come to me, and it is not so hard for me. The Lord gives the other brethren something harder, and if He would give me something hard like that I could bear it, but this petty annoyance that is constantly irritating me, if the Lord would only take that away, it would be so much easier for me to pass along the way and attain the reward in the Kingdom. If the Lord thought that the other thing would be for my good, why, the best for me, don't you think that He who is caring for us in all our interests would see to it that we got that?

I think of a dear sister living not far from Allegheny; she is associated with the Allegheny congregation, but she is never able to attend any of our meetings, because she is a cripple. She has to sit in her room all day long, all the week long, and all the year. She is just able to move her fingers a little bit in order to spell the blessing and favor of the Lord, and really laying these aside. She has to sit in her room all day long, all the week long, and all the year. She is just able to move her fingers a little bit in order to spell the blessing and favor of the Lord, and really laying these aside. She is associated with the Allegheny congregation, but she is never able to attend any of our meetings, because she is a cripple. She has to sit in her room all day long, all the week long, and all the year. She is just able to move her fingers a little bit in order to spell the blessing and favor of the Lord, and really laying these aside.
to do what is pleasing in God's sight. I have often thought that if it is possible for that sister under such conditions to be faithful, it should be for us who are healthy and strong, who have all of our faculties and capabilities, going about from place to place and attending meetings and convictions, and having fellowship with others in large gatherings—how much more possible it should be for us to be full of the cross even unto death and realize that the Lord is able to sustain us, even as He is able to sustain that dear sister.

So let us be faithful in bearing our cross; let us be faithful in bearing the petty annoyances and the difficulties and trials that come to us. How often we may say to ourselves, the cross is so irksome and so hard to carry. We can only get free from it for a little while, say for a week or two or for a year, and feel that we did not always have to bear this burden, and walk along this narrow way. Sometimes we get into this condition because the Adversary, knowing some of our weaknesses, may attack us just along that line. But let us see to it that when any such suggestion comes to us we put it away immediately. Let us hold fast that which we have. We must hold fast to the cross if we are going to attain the Kingdom. Let us remember that the cross must be borne if the crown is to be worn; that we must die with the Lord if we are to have the joy and the rejoicing on the other side of the vail. If that be true, how loyal should we be in making this experiment of every day! How it should help and assist us, that in every thought and word and deed, in the least things of every day, we should try to be pleasing to our Heavenly Father, that we should do it that in our walk and in our conversation, whether it be in the home or office, or shop, or store, or on the farm, or in the mines, or wherever it may be, that the light of God's love is shining forth in our faces that others may be able to see and recognize that we have been with Jesus and learned of Him, and are seeking to do His will. If we are doing that, bearing the cross, no matter what it may be, and faithfully striving to show ourselves loyal and true to our Heavenly Father, there is no doubt as to the result, for the Apostle says that if we do these things we shall never fail, for so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Saviour, Jesus Christ.

In the little meeting before our minds, what encouragement it should bring to us! There is no possibility of our falling so that we would never rise again if we are doing that, if we are doing the Lord's will, if we have denied ourselves, if we are taking up our cross in everything every day, then we are following Him, and if we are following Him, we will have the privilege of entering, in due time, into the Kingdom. It was necessary for our Lord, as indicated by the type, to go without the camp, bearing the reproach of Him, and the scoffing and the shame, and it is necessary also for us to go to Him without the camp, bearing the reproach with Him; but if we are faithful in doing this, we are promised that we shall have a glorious reward.

Yesterday afternoon, when we had assembled at that glorious service on the bank of the Niagara River, there was a large concourse of people present; and one of the features of that service especially impressed my mind. You will remember how, after Brother Russell had finished his address, on the sloping bank above the rapids, the crowd dispersed and the vast concourse came down the roadway, and when they came to the bridge that leads to the island where the meeting was to take place there was a separation. The concourse of people went down the road—a broad road it was—and a few, comparatively, separated there and went through the narrow way, which was a small place wide enough for three persons to pass through, and these passed on the bridge over the water. And as Brother Russell and I shook hands with them, I could not help being impressed with the solemnity of it. Here were a few offering themselves in symbol to be immersed, repre-
renting their full consecration to the Lord; it meant a separation of them from the world, and from all the interests and concerns that belonged to the world, and it meant for them an entrance into the blessings and favors which the Lord has for those who are faithful in doing His will. But not many are willing to do this; just a few, and these are promised that they shall have the glories of the Kingdom in due time. Ultimately it will mean that they shall cross the Jordan of death, and as they have finished their course in death, then, having passed beyond the veil, they shall receive that which the Lord has intended for them, blessing and favor and peace and joy. This being true, dear friends, may the peace of the Lord rest with our hearts—that kind of peace that our Lord promised to us, when He said, My peace I give unto you.

Knowing that this be true, dear friends, how our hearts rejoice as we realize all that the Lord promises us, and may we be enabled by the Lord’s grace to say that we will be faithful unto death; that having willed to do the Lord’s will, and having denied ourselves and given ourselves in consecration, now we want to follow in His footsteps by being faithful cross-bearers, even to the end. And that being true, may the prayer of our hearts be, in the beautiful words of the poet:

I want that adorning divine,
Thou only, my God, canst bestow;
I want in those beautiful garments to shine,
Which distinguish thy household below.

I want—Oh! I want to attain
Some likeness, my Saviour, to Thee,
That into long hearts for all His gracious love towards me. Thy comeliness put upon me!
I want to be marked for Thine own,
Thy peal in my forehead to wear;
To receive that “new name” on the mystic white stone,
Which none but Thyself can declare.
I want so in Thee to abide
As to bring forth some fruit to Thy praise.
The branch which Thou prunest, though feeble and dried,
May languish, but never decays.
I want Thine own hand to unbind
Each tie to terrestrial things—
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.
I want, by my aspect serene.
My actions and words, to declare
That my treasure is safe in a country unseen—
That my heart’s best affections are there.
I want, as a traveler, to haste
Straight onward, nor pause on my way;
Nor forethought, nor anxious contrivance to waste
On the tent only pitched for a day.
I want—and this sums up my prayer—
To glorify Thee till I die;
Then calmly to yield up my soul to Thy care,
And breathe out, in faith, my last sigh!

7 P. M.—Praise Service led by Brother Jno. Hoskins, of St. Paul, Minn.

7:30 P. M.—Symposium on “LOVE” by Various Speakers,—and “LOVE FEAST.”

On account of the large attendance it was necessary to have two symposium meetings; therefore, it was arranged for five brethren to speak in the Auditorium and five in the reception room on the first floor. The same topics were discussed at both services and at the convention, although we will have two services on the same subject before the close of our sessions.

Bro. Williamson:

This evening’s service will be a worthy culmination of our convention, although we will have two more days of beyond the veil, and surely we rejoice in this prospect. This evening we are to have a “love feast,” which has always been such a precious opportunity of fellowship and communion with one another and with our dear Lord; and on this occasion I want to remind you again of the text which I used in connection with the opening of the convention. Do you remember it? “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.” Dear friends, has my opening wish, expressed the first day of the convention, been fulfilled? Surely it has. Surely we have had the most blessed time we have ever enjoyed. Surely it has been a time of much refreshing blessings, profit and peace, and joy. Surely we thank the Lord out of the fullness of our hearts.

And on this the evening of our “love-feast,” I am sure our hearts are knit together with a closer bond of love, and peace, and unity in Christ, than ever before characterized our experience. We rejoice in this, dear friends, and as we go to our homes in a few days with our hearts filled to overflowing with the blessings we have enjoyed, we shall have the further blessed privilege of pouring out the blessings we have received to others, and then the Lord will continue to strengthen and refresh, and continue the blessings we have been having here. This does not end the blessings we have been receiving. No, no, our blessings are to continue and are to increase, giving forth to others of that which we have received, and assuredly we will realize that it is more blessed to give than to receive. And now as we have been receiving, and as we have been endeavoring to give during these days of convention, I trust that the season has been one of profit to us, and
Brother Johnson.
Brother Kuehn.
Brother Jones.
Brother Mills.
Brother Wise.
Brother Page.
Brother Barker.
Brother Dann.
that our privilege and opportunity is now in sending forth to others, to the full extent of our ability, some of the blessings of the truth which we have been enjoying together. So may we all take to heart these lessons, dear friends, and rejoice continually in the Lord's loving kindness, and favor, and mercy, toward us.

After singing of hymn 165, Bro. Russell addressed the convention for ten minutes on the subject, "Love is the Principal Thing."

Brother Russell said: "Dear friends, it was the intention to have the various themes of Love considered first, and love itself as the finality, but since there is a meeting down stairs, and one up stairs, it became necessary to divide the matter a little, and so I will have a word on that subject also."

"Loving being to begin with; as he came to struggle with love, bring our bodies as far as possible into conformity with His love, and all the affairs of life as it will extend and endure of His character, love. No wonder, then, if God love represents the no exception."

"And then in proportion as you grow from day to day, and from year to year, in God's sight, how much you grow up in love, and in all the affairs of life as it will extend and endure, love from God's standpoint is the principal thing. The measure of love you and I can acquire will be our measure from God's standpoint. Therefore, how much you are in God's sight, how much you grow from day to day, and from year to year, in God's sight, in God's estimation, depends upon how much love you have incorporated into you, how much you grow up in love, and in all the affairs of life as it will extend and affect all the interests of life.

I remind you, dear friends, the Scriptures tell us that "God is love." Nowhere do they say that God is justice; nowhere do they say that God is wisdom; nowhere do they say that God is power. It is true that God is powerful, it is true that God is just, but He is not any of these things per se; but God is love. In other words, the word love represents the whole character of God, and all the wisdom of God is that kind which proceeds from and is in accord with love, and all the power of God is exercised in conformity with His love, His character of love, and all the justice of God is in full accord with this essential feature of His character. So, we see that 6,000 years of human history, and the lower organs of the mind, the selfish propensities, the tendency to take for self, and to look out for number one, and how this was all maintained at the expense of the higher organs of love, benevolence, sympathy, kindness and generosity. All of these suffered as he must battle for himself with thorns and thistles which the earth brought forth to him, and in order to gain his bread by the sweat of his brow. So we see that 6,000 years has reduced our race—the race that originally was in God's image and therefore was in the image of love—to that place where, as we see today, selfishness is the prominent and dominant quality of the human family. And we see, in a word, God points out to us that during the great time of trouble which is coming, the very thing that will be the source of all the trouble, and the cause of all the trouble, will be selfishness. Every man's hand will be for himself and against every other man. All of the eyes we see, will eventually, as the scenes show up in the great wave of present institutions, when all the affairs of men will go down in the great maelstrom of trouble, when society will be entirely wrecked.

Selfishness will be the cause, and God is allowing this illustration of selfishness as it began when man lost his harmony with God, and which has progressed and swept over the world all through these 6,000 years, to be realized in the great trouble which will be chiefly caused by knowledge and selfishness. While men were ignorant they could not all use their selfishness to any great extent. Some few could use their selfishness, and the others were powerless to understand and appreciate the operation of it; but now we come down to a place where everybody has knowledge, and everybody has a voice, and into which we are coming like God and become a great battle each to get the better of the other, you have the cause of the great trouble that is right upon you.

What should be our attitude, dear friends? Our attitude is to be in harmony with God. God has called us to be transformed by the renewing of our minds. Our minds like other things of the realm of life are selfish. We are sometimes ashamed of the selfish things we do now. We think there is no exception. You see something you have done after you have done it, and you see there was some selfishness in it; you were not aware of it at the moment. The reason is, you have a higher standard in your minds now; you are able to see these little mean things; you did not see them at one time, but the more you are coming into the likeness of God the more you realize that He is our pattern, and that we are to be God-like, and that love from God's standpoint is the principal thing. The more we realize that, dear friends, and the more we seek to put down all selfishness and meanness, and to get rid of these, and get the new nature built up, the more we are coming into the likeness of God, and becoming copies of God's dear Son. And then it is in that connection we are to remember the words of the Apostle in Romans 8, that God has predestinated that all those who shall be joint-heirs with Christ shall be, and must be, copies of His Son, and that means that you and I must gain a victory over selfishness.

But you say, Brother Russell, can we hope ever to get where we are above selfishness? Could we ever hope that point? If God is going to set that standard, that we are to be copies of God's Son, we have no chance at all. I answer, dear friends, we have no hope at all of ever getting to that perfect standard at which our Lord was; we have no hope of getting rid of all the meanness as long as we have these mortal bodies. What we have hope for is this; that in the end, when our deliverance is to get us in that place where we will hate iniquity, and hate selfishness, and where we will love God, and love benevolence and love that which is lovable, that which is loving. When we have reached that point in our minds, and are striving to bring our bodies as far as possible into conformity with that, we have reached a place in the spirit of our minds where we are going to love one another; we are going to love one another, not because we love flesh but according to the Spirit. And therefore you see it is for us to have this right standard in our minds, and as we have that standard, and God recognizes our intentions, and our efforts, and our endeavors to perfect love in our hearts, in our lives, and in all that we do—in that proportion we are accepted in Christ Jesus. How blessed is God's arrangement, and how harmonious it is with everything that would be reasonable in our sight.

Now, dear friends, I have had my ten minutes, and
I am very glad to have had this opportunity of saying a parting word with you all. God bless you. I will shake hands with you all. Shake hands with me if you please.

(Brother Russell waving his hands and the audience responded by waving theirs. This was Bro. Russell's good-bye as he left the meeting to take the train for home. As Bro. Russell left the platform-the audience sang, "God be with you till we meet again.")

Meekness as a Quality of Love.
By Brother W. E. Page, of Milwaukee, Wis.

Dear Friends: It gives me pleasure to-night to address you on this wonderful topic in one of its phases. When we look at the definition of meekness, we find that it means submissiveness, mildness, and the text we have just read mentions the admonition of the Lord when He says, "Come unto Me all ye that labor and are heavy laden, and I will give you rest; learn of Me for I am meek and lowly in heart, and ye shall find rest for your souls."

We know that the world as a whole looks at meekness as a very undesirable quality. It seems in the minds of most people to be associated with the thought of inefficiency. It is true that the character which one great quality the Lord invited us to possess as we approached him, was meekness, we know that no such thing as inefficiency can dwell in this quality.

If we are to learn of our Lord, we are to learn to be submissive under all the various relations in life. Meekness is the opposite of pride; if we are meek we will not think of ourselves more highly than we ought to think, but we will think soberly, as God has given to each one of us the measure of faith.

You will remember the gracious promise with which our Lord supplemented meekness. "God resisteth the proud, but giveth grace (favor) to the humble"—to the meek, the same thought. It was also promised that God would give the meek increased, and teach the meek His way. How graciously our heavenly Father has been fulfilling this promise to us, as we have learned of the Lord to be meek and lowly in heart, guiding us into judgment, so that we may examine ourselves and not come into judgment with the world. And then He is teaching us His way, that we may walk in it. We remember that other wonderful promise, that the meek having been fulfilled this promise to us, as we have learned of the Lord to be meek and lowly in heart, guiding us into judgment, so that we may examine ourselves and not come into judgment with the world. And then He is teaching us His way, that we may walk in it. We remember that other wonderful promise, that the meek will inherit the earth, and we believe that as we are meek and lowly in heart this can be accomplished.

Gentleness might suggest softness, smoothness, easiness of mind, pleasantness of conduct, just as the opposite quality of rudeness suggests hardness, friction and pain. When we were small children, some of our playmates were rough and some were gentle, and if we were gentle ourselves, we realized how much more pleasant the agreeable and gentle ones were than the rude ones. Pleasantness signifies such a consideration of the feelings of others that we would be careful not to do anything to cause either physical or mental pain. We may form a conception of the matter by considering the effect which would be produced by a world of meekness and a world of rudeness. Each one of us has been enlightened in advance of the balance of mankind, and we have been enabled to see that there is a time coming when there will be no sentiments whatever permitted to exist which are in conflict with love in all of its phases, and if we receive this exceedingly great favor, it is incumbent upon us to cultivate our appreciation thereof by reducing earnestly to practice the lessons intended to be brought to our attention thereby.

How may we make progress along this line? First, by taking careful survey of the field, we might use our own feelings, and consider what it is that hurts us, and causes either mental or physical pain, and then be very careful to be even more considerate in that respect than all others. Second, we might carefully consider this matter at the beginning of each day, and carefully guard against any set of circumstances which might have a tendency to awaken whatever of rudeness there might be slumbering in our dispositions; we might also carefully take a survey at the close of each day, and note where and how we failed, earnestly striving to profit by our past mistakes. And thus we certainly would see some development and growth along these lines.

Patience as a Quality of Love.
By Brother T. E. Barker, of Boston.

Dear Friends: I will call your attention to Romans 5:2, "by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." It is a question with many to whom the Apostle is addressing these remarks. Very frequently we may find ourselves saying, "And I may try so, but into God's glory also: knowing that tribulation worketh patience." We glory in tribulation, not because we love tribulation, but because tribulation worketh patience; and patience, experience; and experience, hope. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.

The second citation is found in Luke 21:19, "In patience possess ye your souls." These words are from the lips of our dear Master. Patience in the Scripture carries with it a deeper meaning than has generally been given to that word. It has the sense of endurance, cheerfulness, constancy. "In your cheerful
endurance possess ye your souls." In what way? God's true children can indeed possess their souls, their lives, and enjoy them, even amidst tribulation, with cheerfulness and constancy.

The third citation is found in James 1:2, 3, 4, "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work." Surely, dear friends, we can permit the great controlling influence of cheerfulness to work in our beings because the call is high, and the reward is great.

The fourth citation is found in Hebrews 10:38, "For ye have need of patience (cheerful endurance), that, after ye have done the will of God, ye might receive the promise." We have no need to tell you what the promise is, dear friends.

The fifth citation is found in Hebrews 12:1-2, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses (note the thought: the cloud of sin which doth so easily beset us, and let us run with steadfastness the race which is set before us). Let us not get weary in the race. It is almost over, and ere long the dark clouds will vanish, and we shall bask in the sunlight of triumph.

The sixth citation is found in 2 Peter 1:5-6, "And beside this, giving all diligence add to your faith; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience Godliness." Let us see to it, dear friends, that this necessary element of patience is in the process of perfecting every good thing in us. "Let patience have her perfect work."

The seventh citation is found in Titus 2:2, "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience." The Apostle Paul on more than one occasion ranks patience beyond love, which is the mark of character to which we are to attain, the mark of the prize. Though the Christian has many other qualities, the final test of patience, cheerful endurance must be passed before we could be considered as members of the very elect. How can this quality of patience rank higher than love? It is not merely to come in at the close of our race, but is required all along the race course. It is required of us that we shall stand up to the mark faithfully, cheerfully, patiently, and endure the test, which the Lord will then see fit to permit to come upon us. Hence it is that the apostle exhorts us that having done all to stand, to endure; having reached the mark, let patience have her perfect work. When the night comes wherein no man can work, it will call to our attention this cheerful, patient endurance, waiting God's due time for our change. May God help us to be faithful, and develop more and more of the character of patience.

Brotherly Kindness.

By Pilgrim Brother R. E. Streeter.

DEAR FRIENDS: Kindness is defined by Webster to be benevolence. This phase of love, like all the other graces, of course, is manifested in its perfection and fullness in God. And so we read in the Scriptures of the kindness and love of God. And we have the Apostle exhorting us to imitate our Heavenly Father, and His dear Son, our Lord Jesus Christ. "Brethren, be not weary in well doing, for in your season ye shall reap, if ye do not desist." As we have opportunity do good to all men, especially to them who are of the household of faith. We say we are imitating our Heavenly Father, for His kindness and love was manifested in giving. Then kindness is, from the Scriptural standpoint, simply love exercising itself in benevolent action toward the undeserving, for we were undeserving of our Heavenly Father's favor.

Brotherly kindness is the kindness manifested by brothers to brothers. The brotherhood referred to here is not the natural brotherhood, the fleshly brotherhood. The brotherly kindness referred to here is not the social brotherhood of the organizations which are formed by men for the purpose of helping one another. But rather does it refer to those who are realizing God's kindness and benevolence, as manifested in the giving of His dear Son. This is the brotherhood—those who are trusting in the merits of our Lord Jesus Christ's sacrifices, and those who realize that they are now accepted only through the merits of His death. There are two classes referred to as we understand the Scriptures. There are those who have applied the justifying grace of God; then there are those who have not only been justified through God's favor, but through gratitude and love to Him, for what He has done for them, have covenanted to follow in the footsteps of the Lord Jesus Christ even unto death. These two classes are referred to by the Apostle when he speaks of doing good to the household of faith.

In the consideration of this brotherly kindness several things are necessary to keep in mind. First, our thoughts toward the brethren. Let us have our thoughts right toward them. Let us think of them as our Heavenly Father thinks of them. And when we come to consider the fact that we are made acceptable through the merits of Christ, and that this holy priesthood is taken from all classes and conditions, and from the natural standpoint we might say some are more worthy of God's love and kindness than others, but from the standpoint of God all these are made acceptable through the merit of Christ's sacrifice. Let our thoughts be toward the brethren as New Creatures in Christ Jesus. Then we exercise this kindness by our words—kind words. Finally our actions. You all know that these three things cover the whole ground. Our actions! Oh, how much we can do for the brethren! There is not a single brother but what can help another brother, for God has so constituted us that we all need help along some line, and we can all be helpers one of another and thus develop this phase of the grace of love, brotherly kindness.

Godliness.

By Brother W. J. Mills, of Hamilton, Ontario.

DEAR FRIENDS: The desire for Godliness or God-likeness, I believe should be the chiefest desire of every fully consecrated child of God. I believe it is the desire of every one present in this room tonight, or the majority at least. Why so? Because we believe the majority of those present are fully consecrated to the Lord, having been begotten of His holy Spirit and desirous of growing like God. It is impossible for us to copy the likeness or the character of any individual unless we know the character and the likeness of that individual. And so it is impossible for us to come to any perfect knowledge of the character of God. We are glad tonight, dear friends, because we have been brought to know something of the attributes of God, which are justice, love, mercy, and power. I will just draw to your minds two pictures of the love of God. Romans 5:8: "God commendeth His love toward us, in that while we were yet sinners Christ died for us." 1 John 4:10: "Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins." 1 John 2:2: "And he is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

Here we have the picture of God showing love to the
whole groaning creation. It is not to His own, to those who loved Him, but it is to those who are strangers and aliens from God: who are not only sinners but enemies of God; God so loved them that he gave the dearest thing He had, His only begotten Son, to die on their behalf.

Dear Friends, we can cultivate godliness and grow like God. We can love the groaning creation, and we can love those who do not love us. It is not as easy to love those who hate us, but, having the holy Spirit of God within us, and knowing the God in the Father and opportunity which the Lord gives for service. Each one ought to so think of himself as to think soberly, according as God has dealt to each the measure of faith. All such are in the spirit the Bible calls “meekness”—the spirit that is opposed to self-satisfaction, self-esteem, and desire of approval from others. The spirit of meekness is such that although our Heavenly Father desires even one less with our ability; the great meekness is the most important. A preacher was once asked what the principal thing is, and he said “meekness;” he was asked what the second thing was, and his reply was, “meekness;” and again the third time and the reply was, “meekness.” We believe that preacher gave the right answer to the question. There is nothing more certain to put us aside than the lack of meekness. God resisteth the proud, but giveth grace and favor to the humble. There is every reason that we should be humble. “Therefore dost thou glory in anything thou hast received from God?” says the Bible. In that the Lord giveth us hard things and sharp things, we are naked, destitute of righteousness, wisdom, true love, and will-power that would make us like our Heavenly Father, and God knows, therefore, that we ought to be in a position of meekness in His sight. More necessary is this from the standpoint of our Heavenly Father's estimate of greatness, when we consider ourselves as we are in the world. Each one of us to have of all the graces meekness; the Lord gives to each the measure of faith. All such are in the spirit the Bible calls “meekness.”

The other picture we find is recorded in Romans 5:10: “For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” The thought is this, that if, when we were sinners and strangers to God, we were loved so by Him that He gave His Son to die on our behalf, do you not think the Lord loves us a great deal more when we have accepted the provision which He has made and are now endeavoring to conform our lives to the life of the Lord Jesus Christ, and grow like the Heavenly Father?

Some one might ask, Is it possible for us to develop this God-likeness? In 2 Peter 1:5 we read: “And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness.” So you see, dear friends, that we can develop this characteristic of godliness. We can grow more like our dear Heavenly Father. Some one might say, Well, how can we grow like our Heavenly Father? Why the words of our dear Brother Johnson are still ringing in my ears. We let the mind of God work in the hearts of those who use them as mouthpieces, not to put our own vain imagination before God, but hold the Father to the light, and present to the approbation of our Father, Meekness, therefore, on the part of those that present God's
Word is essential. No idolatry is greater than the idolatry that thrusts itself before others for adoration of their talents, and ideas.

Meekness is finally going to receive its reward. He that is meek shall inherit the earth. It was the mighty hand of God that He may exalt you in due time. Though we are despised in the sight of men now, the time is coming when those who despise us now will have a different opinion of us. Isa. 60:15: "Whereas thou hast forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Isa. 66:5: "Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed."

Brother C. A. Dann, Toronto, Canada: I feel tonight with you, I am sure, that no more appropriate subject could be taken up, upon the near parting of the dear ones from each other, as we separate from this blessed convention which we have so much enjoyed, and it is my privilege to say a few words along the line of gentleness.

Our dear Brother Johnson pointed out what was the most important element in that attribute, and we think the most beautiful is gentleness. What fragrance is to the rose so gentleness is to love. We realize that all through our experience as Christians, this characteristic of gentleness has permeated all of our Heavenly Father's dealings to end in the inspired Apostle Paul's statement regarding it we read, "We as ambassadors of Christ beseech you that you be reconciled to God." Not in a threatening way does our Heavenly Father draw us, but rather with entreaty. We are besought to be reconciled to God, and to accept what He has provided in the sacrifice of His dearly beloved Son. So, dear friends, all through the epistle we find these words frequently repeated, "I beseech you, brethren." After we have received this great favor which God holds out for us, justification, we again hear the words of entreaty through the Apostle: "I beseech you, brethren, receive not the grace of God in vain." Again we have the gentle entreaty furnished us, as we know we shall not live more of the Lord: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice." When accepting this we press on toward the mark and prize of our high calling. So we realize that in the age to come the same gentleness will be manifested. The most incorrigible of mankind will have at least one hundred years of this gentle treatment. This being the case, we will all through the year, a necessity that we should cultivate that quality or characteristic, for without this element it is practically impossible for us to do anything in the service of the Lord. The opposite quality of gentleness is uncouthness, roughness, abruptness. In the endeavor to present Present Truth, we would be unable to make any headway with the multitude, and less so, in this wonderful quality has been demonstrated through the wonderful helps that the Lord has presented through our dear brother, and his fellow-servants. The errors, if we are hungering and thirsting after righteousness, are gently drawn away and the truth is given to us in their place.

We realize that we are in the midst of a groaning creation, misery, pain, etc., requiring in us gentleness. We realize that gentle teaching and kind manners are necessary, and we should with kindness seek to apply the eye-salve with our gracious Heavenly Father's assistance so they may see, so we may be able to draw out some of the terrible thorns that have been pressing into the flesh of our dear ones who belong to the Lord—wheat indeed, but who have not yet seen the truth. So, dear friends, we all desire to cultivate this characteristic, and I could not express any better way than our dear Brother Johnson expressed last evening, that taking hold of our Lord's Word we shall search the Scriptures and find so many passages showing our Father's gentleness, and how He deals with us, and then let us take a conscious hold upon these by the new will and work them out in our thoughts.

So, dear friends, realizing the necessity for this characteristic we trust we shall endeavor more and more to press on to attain to this gentleness which is so manifest in our Heavenly Father's character, and in that of His dear Son. We are glad to have the privilege of this convention, and have had the opportunity to cultivate this element while here, and trust we have done so to some extent. 

Patience.

Brother A. C. Wise: I have been placed on this program without any consultation, and I am not engaged much in addressing the public, but more from house to house on the great Plan.

This subject of patience is one that the Scriptures largely call attention to. We have had little opportunity at this convention to cultivate this element of patience, but it will be that, dear friends, which will confront our inheritance, and we have had the opportunity to cultivate this element while here, and trust we have done so to some extent.

Brotherly Kindness.

Brother J. G. Kuehn, of Cleveland, Ohio: Brotherly kindness—the sweet words, brotherly kindness. Not a hard matter at this time to know what brotherly kindness is; we have been living it today, yesterday and the day before. From the very beginning of this convention it has been, brotherly
kindness, brotherly kindness. We can appreciate this the more because of the contrast which we meet when we are not together with those of like precious faith. We have been privileged, little by little, some for a few months, some for a year and some for a great number of years to develop this quality of brotherly kindness. But dear friends, have we learned our lesson completely? Have we been able to practice this brotherly kindness to the extent we would like to practice it? Let us see for a moment; let us now in mind go back to our homes, to our home companions, and classes, and let each look into his heart. Have we been able to practice as much of this brotherly kindness at home with the brethren we meet every day, at least once in two weeks? Have we been seeking to cast flowers in their paths? Have we been praying to our Heavenly Father that we might have the wisdom and grace so that we would show this brotherly kindness in our every word, deed and act.

Surely we have been trying and seeking to do this, but have we been doing it all the time? Has there not a time come up that a brother or sister or somebody else acted so queerly and we said: "Why can't I see it like I see it; he ought to see it." Or, "There is sister so and so, she takes a decided view on some point, and I cannot see why she sees it so and so." Have we been able to show our brotherly kindness to that sister? Perhaps we wanted to and perhaps we did not want to. Perhaps we were so sure we were right that we did not consider the brotherly kindness. It seems that we are being tested along those lines, along the lines of brotherly kindness. We realize and understand that you and I do not speak alike; we do not walk alike, or write alike, and let us remember that we do not think alike. Let the thought be in our hearts and minds that the brother or sister is seeking to serve the Lord to the best of his or her ability.

Now then, if you and I differ, it is not a difference of heart or mind; it is a difference of brain capacity. We have a different way of arriving at a conclusion, and we may not be able to tell what it is in conclusion; but if we bear in mind that we are both working for the same Master, and have the same love dwelling in our hearts, we will exercise brotherly kindness. We have a Scripture which reads, "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake forgave you." How much that means! We know that God looks upon us in Christ's Robe of righteousness as just or right. Now, if we are to forgive a brother and sister as God for­given us, it means that we would look upon a brother or sister as just, or right. Can we do it? Surely we will all try to do it. Quite a number of our dear friends are not permitted to be here with us at this convention. They said when we left, "God bless you." We prayed that God would bless us and use us in whatever way He saw fit. There is still a great opportu­nity for us when we go back home. Let us go back home with the same thought, to get a blessing and to give a blessing to the brethren that were not permitted to come with us, and we will find that in blessing them, we will be blessed. This matter of blessing others, of developing this in our hearts, this brotherly kindness, is a matter like all the other graces of growth in the Spirit.

Brotherly Kindness.

BROTHER L. W. JONES, Chicago, Ill.: The gen­eral topic for this evening is "Love." It is the sum of all the graces. Like the tire of a wheel, love binds all the elements together. Using as an illustration, the hub to represent faith, we are admonished in II Peter 1:5, 7, to add to our faith virtue, and to virtue knowledge, to knowledge temper­ance, and to temperance patience, and to patience God­liness, and to Godliness brotherly kindness, and to brotherly kindness charity (or love). These as spokes in this spiritual wheel are all bound together with the tire of love. This tire is round, and never ending. This wheel of love must have all the spokes or ele­ments of love, or it will not be a perfect wheel; it will be broken. Now Godliness is one of the spokes as mentioned by Peter. This word godliness means God­likeness, and no Christian character is complete with­out it; and like all the other graces, it must be culti­vated. In First Timothy 3:16 we read, "Godliness is a great mystery; God was manifest in the flesh, justi­fied in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into Glory." What a mystery this is to the world. How little God-likeness the poor world can see! But we thank God that our eyes have been opened, that the mystery has been made clear to us, and that we are permitted to cultivate this grace.

Again we read in Second Timothy 3:5, that some have the form of godliness, but deny the power there­of. We are being tested along those lines, along the lines of brotherly kindness. We have a Scripture which reads, "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake forgave you." How much that means! We know that God looks upon us in Christ's Robe of righteousness as just or right. Now, if we are to forgive a brother and sister as God for­given us, it means that we would look upon a brother or sister as just, or right. Can we do it? Surely we will all try to do it. Quite a number of our dear friends are not permitted to be here with us at this convention. They said when we left, "God bless you." We prayed that God would bless us and use us in whatever way He saw fit. There is still a great opportu­nity for us when we go back home. Let us go back home with the same thought, to get a blessing and to give a blessing to the brethren that were not permitted to come with us, and we will find that in blessing them, we will be blessed. This matter of blessing others, of developing this in our hearts, this brotherly kindness, is a matter like all the other graces of growth in the Spirit.

Godliness.

A ll of the sessions of the convention on Wednesday were devoted especially to the interests of the Col­porteurs. The morning session was taken up by addresses of several brethren, the afternoon being de­voted to illustrations of successful methods of work and assignments of territory to new colporteurs, and the evening was devoted to a colporteur praise and testimonies service.

At 10:30 a.m. Pilgrim Brother Sullivan addressed the convention as follows: Beloved co-workers; I es­teem it the greatest possible honor and privilege to be permitted this morning to speak a few words to you, with whom every throb of my heart is in sympathy, and to whom all the love of my heart goes out. I need not tell you this morning, dear brethren and friends, that my heart is in sympathy with you. God knows, I know something of your conflicts and of your trials, and we are not to think it strange concerning the fiery trials that are to try us, as though some strange thing happened to us. It is happening to all of us. We are in this same narrow way together. I would like to comfort you concerning your faith if I could. We are called unto this very same thing. You must remember that it is not gain that is godliness, but that godliness with contentment is great gain.

Referring again to the statement of Peter, where he admonishes us to add the various elements to our faith, he concludes by saying that if we do these things, we shall not be barren or unfruitful in the knowledge of our Lord Jesus, and that an abundant entrance shall be ministered unto us into His ever­lasting Kingdom.

WEDNESDAY, SEPTEMBER 4.

Colporteur Day.
Apostle says in I Thess. 3: 2: He sent Timothy to comfort them concerning their faith, and in the fifth verse he says, "When I could no longer forbear, I sent to know your faith, lest by some means the tempter had tempted you, and our labor be in vain." And he says in the 10th verse, "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith."

Is it true that in all the trials and afflictions and necessities, our blessed Heavenly Father is there looking on, and our blessed Lord is there looking on, listening to what we say, and seeing what things will control our actions, and seeing how we appreciate the opportunities of walking in this narrow way with our Lord? It is true, dear brethren, that we are living in His immediate presence, and it brings a holy awe into our hearts when we remember this; and not one is making any progress in the narrow way who does not realize it.

Again in Isaiah 35:3, we read: "Strengthen ye the weak hands, and confirm the feeble knees." I would like to strengthen some weak hands here this morning, because I know it would be the greatest delight of my soul to do this. I was here yesterday afternoon, and the thought that filled my mind was this: This is the hungriest crowd I have ever seen in my life. You were just fed, and fed, and fed; and you prove it this morning, after such a feast as that, to come here now to gather up some few little crumbs that may have fallen by the way. You are still hungry. This, dear brethren, shows that your digestion is good, and that you have gotten to a place now to where you can appreciate strong meat. I want to say to you that these hard experiences we are having are cheap at any cost. We are all imperfect, mentally, morally and physically. There is not a sound man or woman today on the face of the green earth. What a picture it is, everyone of us in some stage of death, and our poor race going to the tomb at the rate of ninety thousand a day! Now these hard experiences we are getting are cheap at any cost. Suppose you were heir to the throne of England, and that you were bitten by a poisonous reptile. Wouldn't you consider anything that would bring health, and restore you, cheap? That is exactly the condition. You are heir of all things, and here you are imperfect, and you have to be made ready for the work. This new mind has to be developed in you, and these experiences are intended to produce this very result in us. It is the Lord's blessing we all need, and not the human sympathy that we all so much crave. We must be able to recognize the Lord in His providences and in His Word, and in all the experiences in our lives recognize His hand leading us; and this craving so much for human appreciation and for human sympathy simply shows a want of appreciation of our blessed Lord. We must remember that our personality and our individuality have been swallowed up already, and I can see that there is a measure of unhappiness in those who are still trying to preserve their individuality. You must just allow yourself to be swept in, and drawn in, and become one with all the balance, and then you are happy, and it makes no difference whether you are alone, or have associations. All things are yours, and you are not alone.

There is one little thing I would like to impress upon your minds: We must avoid this martyr spirit, thinking that you are giving up a little thing here, and a little thing there, and then the Lord will come and help you along. But it is the Lord's hand that is directing every minute. It is His grace and favor by which we enjoy such an occasion as this. This meeting, to my mind, is one of the most wonderful miracles on earth; and we need just such experiences as we are getting here, we need the very polish that we are now receiving. I will say this to you: When you seek for your location, you should stop and consider and pray before you decide, and expect Him to guide you; and even when you get there, you should expect Him to direct you even to the location of your room; and expect Him to direct you in all the little affairs of the work. And in the morning of each day, you should remember that this is the Lord's work, and you are the Lord's servant today, and you are to do His work, in His way. You must do the right thing, and you must do it at the right time and in the right way. These three things keep in mind: (1) There is but one way, and that is to seek to know His way. (2) There is but one time, and that is now, that is to occupy us. (3) There is but one thing to do, and that is to sow your seed in the morning, and withhold not your hand in the evening. Do not do a little now and imagine that is enough for all eternity. Keep pressing on closer, as though you expected to convert the whole world, although you know you will convert but very few, leaving the whole result to Him; and it is the same thing to us, whether it is many or few; it is the Lord's work. These experiences are intended principally to benefit you. "Herein is the Father glorified that ye bear much fruit,"—not that you convert the world. These things will polish you, and I will imagine that is enough for all eternity. Keep pressing on closer, as though you expected to convert the whole world, although you know you will convert but very few, leaving the whole result to Him; and it is the same thing to us, whether it is many or few; it is the Lord's work. These experiences are intended principally to benefit you. "Herein is the Father glorified that ye bear much fruit,"—not that you convert the world. These things will polish you, and I will imagine that is enough for all eternity. Keep pressing on closer, as though you expected to convert the whole world, although you know you will convert but very few, leaving the whole result to Him; and it is the same thing to us, whether it is many or few; it is the Lord's work. These experiences are intended principally to benefit you. "Herein is the Father glorified that ye bear much fruit,"—not that you convert the world. These things will polish you, and I will imagine that is enough for all eternity. Keep pressing on closer, as though you expected to convert the whole world, although you know you will convert but very few, leaving the whole result to Him; and it is the same thing to us, whether it is many or few; it is the Lord's work. These experiences are intended principally to benefit you. "Herein is the Father glorified that ye bear much fruit,"—not that you convert the world. These things will polish you, and I will imagine that is enough for all eternity. Keep pressing on closer, as though you expected to convert the whole world, although you know you will convert but very few, leaving the whole result to Him; and it is the same thing to us, whether it is many or few; it is the Lord's work. These experiences are intended principally to benefit you. "Herein is the Father glorified that ye bear much fruit,"—not that you convert the world. These things will polish you, and I will imagine that is enough for all eternity. Keep pressing on closer, as though you expected to convert the whole world, although you know you will convert but very few, leaving the whole result to Him; and it is the same thing to us, whether it is many or few; it is the Lord's work. These experiences are intended principally to benefit you. "Herein is the Father glorified that ye bear much fruit,"—not that you convert the world. These things will polish you, and I will imagine that is enough for all eternity. Keep pressing on closer, as though you expected to convert the whole world, although you know you will convert but very few, leaving the whole result to Him; and it is the same thing to us, whether it is many or few; it is the Lord's work. These experiences are intended principally to benefit you. "Herein is the Father glorified that ye bear much fruit,"—not that you convert the world.
times he would send me and another colored boy to haul this corn in, and we would have to use this team. We would get stalled nearly every time, and I was so afraid that I would be stalled before we got to the mudhole. I was sure we were going to stall, and sure enough we would. We would get into the mudhole, and the wagon would cut down deep into the mud, and we would whip the big horse, thinking he was big enough to pull us out, and we would not hit the little one at all. After a while the big horse would get tired of the whipping and he would make a great lunge and break the singletree; and we would all imagine that if the horse was going to break the singletree, we would break it then, and we would riddle it out that time. But that kind of pulling will never move a load. I have found out since that it takes steady work, that it takes humble work, that it takes the recognition of the Lord in this matter, and I will tell you, dear brethren, when we get in harmony with the Lord, we will succeed, and not before. We must find out that the flesh does not profit anything. Now, you must not stall before you begin. Do not be disheartened or discouraged before you get into the work. Trust the Lord.

Another thing: Do not try experiments. Not very long ago I was talking with a young brother who had just come to manhood's estate. I suppose he was about nineteen years of age. He was getting $50 a month, and he was making $10 a month by working in a flouring mill. His mother was very anxious for him to give up his work and go into the colporter service. I did not think he was quite ready to do this, and I told her that it was no profit to him to give up his position, unless he did it willingly. So I was walking along talking to him, and said: "Are you willing to sacrifice your job for Jesus' sake?"

"Well," he said, "Bro. Dickerson, I like books, I am perfectly willing to go into it." I said, "That is not the question. Are you willing to sacrifice your job for Jesus' sake? Are you willing to lay this job on the altar, even though you do not sell a book on earth, and trust Him for the result? Are you willing to do that?" I looked at him and the tears were going down his cheeks. "You are a young man, and I really do not expect you to do this. Most of the world is like Esau. They cannot pass away these things, which they know are good for the flesh, these human associations, things to be worn, eaten and changed; they cannot pass aside this mess of pottage. It is only the Jacob class that is being sought now. You must not try experiments. You must go into this work, stay there, and die of starvation if necessary.

About a year ago I was talking with Brother Dickerson, who is one of the best colporteurs in the field, and he was talking about quitting work on account of rheumatism. I said, "don't do it. You had just as well die of rheumatism as anything else; you have got to die anyhow. We had quite a talk about it. At the Indianapolis convention, I met Bro. Dickerson. He was the best colporter in the convention. He said, "How are you?" And he said, "Never better." I said, "You do look well. How about that rheumatism?" He said "I just kept holding back and holding back thinking I would have to quit the work, and the rheumatism stuck to me. Finally I was determined I would continue in the work if I died of rheumatism, and that rheumatism is going to be9 and it hasn't had a touch of it since." I tell you, dear brethren, it is after we stand the test that God sends the blessing. You must stand the test.

We must go into this work, and go into it to stay. It is only a few more years, a few more sorrows, and it is all over. When did the angels come to minister to our Lord Jesus Christ? After he had fasted 40 days and 40 nights, he was hungry, and now the Tempter came to Him and tried to get Him to use His power in a selfish manner to provide for His own physical necessities. Take your affairs in your own hands—that is the proposition. You look out now for your own self. Make these stones bread. That will show that you are the Son of God, and at the same time, you will be ministering to your own physical necessities. Use your power in a selfish manner. Take your affairs into your own hands. And Jesus said, Get behind me Tempter;—and then angels came and ministered unto Him. Oh, dear brethren, they will always come. But when do the angels come? When you have stood the test. After you have stood the test, when you are always there and the blessed Lord is looking on to see how you are standing these temptations. He says that if one member suffers, all the members suffer with it. There is a quotation in Acts 22:7, 8 that I wish to read: "And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?" Saul thought he was persecuting the Christians. Oh, just remember that when you touch one of these little ones, you are touching me; the very hairs of their heads are numbered. It is just one great sacrifice, and you are filling up that which is behind of the afflictions of Christ.

Now keep this in mind, the Lord can take care of us, and do it in a way that we shall understand this. In Matt. 10:9, the Lord in sending out His disciples, said, "Provide neither gold, nor silver, nor brass in your purses, nor script for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat." Now why did He send them out in this helpless, dependent manner? Do you know why? Look in Luke 22:35 and 36. Jesus said unto them, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, nothing. Then said He unto them, but now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one." What does that mean? That when I sent you out without a thing in the world, did you lack anything? No. I took care of you then? No; you took care of yourself. Only, the Lord did it by putting the purse in your hand, and the script along. In other words, you can now do what you can reasonably to take care of yourselves. But, do not depend on what you can do—you depend on me. Did I not take care of you when you did not have anything? Yes. Well, I am going to take care of you now; carry your script and your purse along, but do not depend on them. You look to me, that is the lesson; I can take care of you. When I first started in the Pilgrim service, I had one hundred dollars, and I thought to myself, I had better take this hundred dollars along with me, I will get out of money somewhere and won't have enough to get home on. I carried that money with me until I got to Allegheny, and I found out I was going to need it, so I put it in the tract fund and I have never needed it. The Lord does not have to have our money, and the fact is, He does not have to have any of us. It is the most exalted honor in this world to be permitted to be His disciple at all.

Now, then, I always think of the infant as doing well so long as it is growing. Now, the colporteurs are all infants; none of us live but thirty, forty, fifty or sixty years. The Bible speaks of an infant one hundred years old. So we are but mere infants, everyone of us, and these things are all light afflictions; they are
very small things. We must look at the things that are not seen, and keep our eyes fastened on them continuing.

Another thing we must remember is this: That all of our experiences are the Lord's private instructions to us, and we should be very careful how we relate them to others. They are private matters. You would not feel like you wanted to just unfold all of your private correspondence before the public. This is a private matter, and a very sacred matter between you and the Lord, and you should be very careful especially how you relate any of your discouraging experiences; you might discourage somebody else. These things are intended to bring about a recognition between ourselves and the Lord. We must recognize Him. It is a very important thing. What we should do is to earnestly ask for wisdom that we may understand these things, and think of that, and see what a great honor it is for us to endure a little for Jesus's sake, to walk in His footsteps, and to be His colporteur brethren, and of all whom we met in the West, none gave us better help in a general way than our Washington brethren. They are a very important part of the country. Not only those who were of the West, none gave us better help in a general way than our Washington brethren. They are a very important part of the country. Not only those who were

Pilgrim Brother P. S. L. Johnson then addressed the colporteurs as follows: Dear friends: I want to call your attention to a text in John 4:36: "He that reaps, receiveth wages, and gathereth fruit, unto life eternal." In one hundred years from now Nicholas of Russia, Edward of England, William of Germany, Franz Joseph of Austria, and Roosevelt of the United States, will bind their delusions has put a great many people under the impression that we had larger audiences in the West, none gave us better help in a general way than our Washington brethren. They are a very important part of the country. Not only those who were in this country. Not only those who were

We want to say some of the joys that come from service. Service gives us the opportunity of association with Christ in suffering; and in these particulars quite a number of thoughts come to our minds that will be helpful and stimulating to us in our daily lives, and in our service in behalf of our Heavenly Father's cause.

In the first place, we are used of the Lord in blessing others. To some, it is simply a wored of comfort. This world is in need of comfort. The adversary by his ill-will laugh at some and mock them; and God will give us the opportunity of spreading Present Truth will be the ones chosen for the truth. We can talk from experience on this line in many cases, for we found in these particulars quite a number of thoughts come to our minds that will be helpful and stimulating to us in our daily lives, and in our service in behalf of our Heavenly Father's cause.

In the first place, we are used of the Lord in blessing others. To some, it is simply a word of comfort. This world is in need of comfort. The adversary by his ill-will laugh at some and mock them; and God will give us the opportunity of spreading Present Truth will be the ones chosen for the truth. We can talk from experience on this line in many cases, for we found
sometimes in the Lord's service we are unable to find these grains of wheat, but if in the Lord's spirit we do the work, whether as colporteurs, sharp-shooters, or volunteers, we may be certain that we will find what we are seeking—a character fitted for the divine nature. These are the points we now call your attention to.

In the first place, the first of the wages God gives us is fellowship with Himself; that is, partnership with Himself. He gives us the partnership of His spirit, an increasing measure of God's spirit of wisdom, justice, love and power. He gives us partnership in His thoughts, so that He gives to know the deeper things of His Word; and thus He takes us into confidence with Himself. He separates us from the rest of mankind and gives us things to know, which He would not tell to others, for He cannot confide in them.

Again, it gives us partnership in His care. He has a special care over the class that is using time and strength and zeal in His service. And it gives us a partnership in His love. That is a special love, dear brethren. So that from the standpoint of our partnership with God, we receive large wages in reaping.

Then it gives us fellowship with Christ in suffering. Suffering is not pleasant; our flesh shrinks from it, and yet there is a blessing in it under certain conditions. It is true of Christ that He suffered; and brothers and sisters, if we suffer for righteousness' sake, rejoice inasmuch as you are partaking of the suffering of Christ. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." (I Pet. 1:11.) And we may have joy in suffering. How so? Because we love our Lord Jesus Christ. He is and in all love to us; He is altogether lovely; and when we realize that He works, toils and endures where He had His, that we can taste the same disappointments, feel the same weariness, the fact that we can do it with Him sweetens the taste and makes our hearts overflow with joy. No privilege this side of the spirit of glory and of God is so desirable as to have His presence to strengthen us, in the same forms, in the same spirit, and for the same purpose.

Then it gives us an insight into His character such as nothing else we could think of would grant. How? It shows us what love under stress of self-denial is. We do not mean to say that we can come up to what our Lord Jesus Christ did; but with those who having consecrated themselves and their hearts overfiow with joy. No privilege this side the spirit of glory and of God is so desirable as to have His presence to strengthen us, in the same forms, in the same spirit, and for the same purpose.

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Then, we will see Christ. "It hath not appeared what we shall be, but we know that when He appears we shall be like Him, for we shall see Him as He is. We love Him and we want to tell Him how we feel indebted to Him, not only as we do it now in prayer, and we know that He hears it, but face to face, eye to eye and mouth to mouth.

Then, we want to see the brethren that have gone before,—Paul, Peter, James, John, and the Saints of the dark ages, when the light of God's truth shone very dim. And then, those with whom we have been associated in life and business. We want to greet all these and receive the new wine in the Kingdom with them.

The divine nature,—life in one's self, immortality; a body incapable of suffering of any kind; a body that will be a source of life to others. Unto us are given exceeding great and precious promises, that by these we might become partakers of the divine nature.

The marriage of the Lamb. Oh, what a husband! How proud the damsel feels, if she has a good disposition, and a good heart, if she has won an honorable husband. Oh, how the Bride of Christ will feel, when she shall be united with the noblest of the noble, reigning with Him a thousand years to help our poor race, and that, in body, by sin, blighted by the fall. These, we want to be privileged to uplift and bless in the interests of the Lord's cause. That will be one of the privileges of the reapers of this time.

And then, what may come afterwards? We know God's method has always been to give larger things, to keep the best for the last, and so on in the succession of the ages which shall come, each age will bring to our experiences, if we are faithful overcomers, new and greater things than those that we now look for.

What shall we say to the things?

Go labor on, and spending be spent;
Thy joy to do the Father's will,
Shall not the servant tread it still?
Go, labor on; it is not for want,
Thy earthly loss is heavenly gain.
Men love thee? Heed them, praise them not;
The Master praises. What are men?

Toll on, and in thy toil rejoice;
After toll comes rest, after exile home.
Now dost thou hear the Bridgroom's voice
The midnight peal, behold I've come.
Amen.

Brother James H. Cole then addressed the convention in part as follows: I think in going into the colporter work, it is well to follow the Lord's instructions, and the example He gave us in going out two by two. You know, as the saying goes, two is company and three are a crowd. And so, a crowd is hard to handle; and the example He gave us in going out two by two. But, when they say no, I haven't time. But, when they say no, I haven't time, don't pay any attention to that, but say what you have to say in a kindly way, and they will not be offended at it. Go on with your introduction as quickly as you can and you will overcome the objections, and they will forget all about their not having time.

I do not usually enter the house if I can help it, I try to stay outside. When they invite me to come in, I thank them, and tell them that I do not desire to do that. I think that it would be a great help to us if we would allow others to criticize our canvasses. Go out with your partner and let one canvass while the other criticizes. I think we are all too timid, we do not like to allow anybody to hear us canvass. We want to overcome that timidity. On one occasion, I went out with a canvasser and criticized her work as follows, 'I think she had gotten a rut. She was not having very good success and had become rather indifferent to her work, and therefore did not put the energy into that she should. When she would talk to a person, she would look up and down the street once or twice, and she should not do that. Do not take your eyes off a person for a moment except two or three times, maybe when you want to refer to the references in the book. Always look the person square in the eyes, no matter whether he is looking at you or not.

Sometimes she would get a little nervous—nervousness she would not realize; perhaps she would look at her fingers once in a while, or make some motion unconsciously. In canvassing a person, you will meet many objections. Sometimes they will say, 'I haven't time to listen.' When they say no, I haven't time, don't pay any attention to that, but say what you have to say in a kindly way, and they will not be offended at it. Go on with your introduction as quickly as you can and you will overcome the objections, and they will forget all about their not having time.
but a second, and then go on with something else. That leaves them in a position where they are anxious to get the work. During the recent shortage of books we had quite a number of people come to us thinking they had been over-looked and they were in such an attitude they wished them, and were not in any way disposed to cancel their order on account of the shortage.

Another thing will be helpful to you in your work. When you go home take your order book and write the 24th. Now the plan is to get a large sheet of paper the work. During the recent shortage of books we had it would not make much difference. The motto is leaves them in a position where they are anxious to get previous: you should not carry all your eggs in one basket, and then go on with something else. That will save you a great deal of time. When you come to deliver you have nothing to do but go to the sheets, the top sheet first, instead of having to hunt for a long list of orders for different days. Again, if you do that, in case the order book should be lost it would not make much difference. The motto is obvious: you should not carry all your eggs in one basket.

I would say that it is well for all colporteurs to learn how to deliver. If you take orders and do not deliver them, it does not make a very good showing. In the beginning I had considerable trouble along that line. People would say I cannot carry them, but I will do so next week, and I would say, I will be glad to come then. But if you do that, they will want you to be coming every week. It is well to take no notice of their refusal but to go right on delivering the goods, saying, "I am sure you will enjoy them very much, everybody is pleased with them. I know you will appreciate them very much." And very often people would go and get the money, when they said they hadn't any. I would like to emphasize in closing that our influence upon people goes a great ways. And when we want to leave a good impression with all the people we can.

Brother Boehmer then addressed the convention as follows:

Dear friends: After listening to all the other brethren have said, I hardly feel I can add very much.

7.30 P. M.—Colporteur Praise and Testimony Service.

The services of the evening were conducted by Brother Frank Sherman. His opening remarks were as follows: "Where the carcass is, there will the eagles be gathered together." Carcass carries the thought of an abundance of food. That is what the Lord said would characterize these last days.

Then the thought of eagles has been impressed upon my mind. They are far-sighted birds, and so it has been with the birds that have flocked here to this feast the past few days. They have been looking into the next few years and see what the world is not able to see. In the 91st Psalm we read, "He will deliver thee from the snare of the fowler." I am reminded of an illustration, in one of Brother Barton's discourses, of a dog on the ground and a bird up in a tree. The bird said, I see fresh trees, rivers and green fields. The dog said, I think you are telling me lies, and if I could get you down here I would bite your head off. So it is with those who cannot see—those who do not have this far sight.

In the 126th Psalm we read, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." We are glad to have some sheaves, something to show for the labor and tears that are necessary in sowing this seed. Opportunity was then given for a number to give their testimonies.

Brother A. N. Martin of Nova Scotia: I came quite a little way to be able to be here and hear your words, but I have been many times repaid up to the present time. My desire in coming was not only for my own benefit, but to take back with me some measure of the blessings to the friends I left behind, and as we are all members of the one body, I am sure it is the desire of each one here to join with me in saying that we have some peculiar experiences in the colporteur work. Mine have been that, from the circumstances that come to me that seem to be the most discouraging; but these are the circumstances that generally bring us the best results. I have at different times run across those that are leaders in Babylon, and at one time one threatened to have me arrested, but he did not have the power just yet, and I have generally found that when they tried to hinder the work there was some one there who wanted to get the books. We should rejoice more and more in the work, for when we fall into diverse trials, then we should rejoice.

Brother Aug. Kreuger, Chicago: We have been engaged in the colporteur work for perhaps three
months, and I am absolutely certain that it was the Lord that drove me into it. It was not because I was so willing to go, but because the Lord saw fit to give me the trials and tribulations. We have been figuring for two and a half years how we could get to a convention; the Lord put me into the colporteur work, and now I have been able to attend this convention.

I canvassed one whole afternoon, three hours, and never took an order for a book. I then crossed over to the second street and the very first person I met was interested and he was a preacher. The next morning I was working in the same neighborhood and heard someone walking up behind me, and looking around, some one gave me a hearty shake and asked if I did not know him, and I recognized this same minister. Well, how are you doing? he asked. Very well, brother, I replied. The Lord has richly blessed me. Not by way of money but by a knowledge of the truth, and through the books. I rejoice in the work. The Lord is leading all the colporteurs and all these experiences are from the Lord and are for our good.

Sister Esther Kuehn: A year ago this summer I was at the Bible House, and when they were making the badges I wished I might be a colporteur. I am glad to say that I am now one.

Brother Walter McNaught: I have attended three conventions and never said a word. I have been afraid of the people's houses, but it has taken more courage for me to speak here. I want to be a colporteur as long as there are such things.

Brother Wm. Krueger: I have lost my home as well as my nationality. I rejoice in the work. If any one is not satisfied with their growth in grace and in the spirit, the best thing is to get into the colporteur work. There you can grow in two things: patience and love for your enemies. Patience in delivering your books. The Lord has richly blessed me. Not by way of money but by a knowledge of the truth, and through the books. I rejoice in the work. The Lord is leading all the colporteurs and all these experiences are from the Lord and are for our good.

Brother E. J. Wood, Alabama: This is the second convention I have been privileged to attend. I have been in the colporteur work for one year. I began last fall in the country districts, and to my surprise I sold 700 volumes in two months. This was a grand surprise to me; I had no idea that I would sell enough to pay my expenses, but I have been able to continue in the work. Since then I have sold three thousand volumes in towns in northern Alabama. To-night I am rejoicing in present truth. I am overflowing with thanks to my Heavenly Father for this wonderful privilege. I want to say to the Lord that I have been in the work for two and a half years how we could get to a convention, at the close of the Colporteur Praise and Testimony Meeting, an opportunity was given each of the Pilgrim brethren present to give their testimony. Some of the principal thoughts brought out in these testimonies were the following:

One brother suggested that Satan has probably been looking on during all of this convention, but that he had not much influence here, for we have been too
Bible Students' Convention, Niagara Falls

THURSDAY, SEPTEMBER 5.

This day was given to informal social interchanges, the convention proper having closed the day before.

It was thought that the friends would get together in groups and visit and go sightseeing; but notwithstanding every day of the convention had been full of meetings, the friends were still hungry, and instead of visiting they arranged among themselves for three more meetings, morning, afternoon and evening, which were addressed by Pilgrim Brothers George Draper, O. L. Sullivan and P. S. L. Johnson.

There was one party, however, that attempted to go sightseeing, but the Lord works in a mysterious way. He wonders to perform; for, soon after starting for Goat Island with our dear Brother Fred Williamson to view the rapids and falls (he had been so busy with the affairs of the convention that he had hardly taken time to eat), it began to rain and we all sought shelter in the Pavilion. We soon had Brother Fred busy telling us about his experiences in the truth, about the Bible House and the work in general.

...
• (Imagine yourself ready for the Convention, and mentally take the trip with us.)

All Believers in the "Ransom For All" Will Be Cordially Welcomed.

BIBLE STUDENTS' CONVENTION

The Armory Hall
City Hall Avenue

NORFOLK, VIRGINIA
September 29-October 6
1907

Under Auspices of
WATCH TOWER BIBLE AND TRACT SOCIETY
ALLEGHENY, PA.
His Way the Very Best

(Composed by a pilgrim brother in his desire to comfort a sister who was denied the much coveted privilege of attending a convention.)

How oft I've planned and hoped thereby,
Some cherished wish to gratify;
When He who knows far more than I
Has snatched hope's star from out my sky.
But well I know His reason's wise
When'er He brings my plans to naught.
He knoweth sure, I but surmise
Which way is best; which ill had wrought.

Sometimes for ease my soul could sigh,
Desires for peace to satisfy,
But He who knows far more than I
These longings too would crucify.
And well I know His reason's right,
Which adds this weight unto my cross;
He could have made my burden light,
And would, had it not meant my loss.

As eagles to the food would fly
Saints gather in Convention nigh,
Yet He who knows far more than I
Has caged me so I cannot fly.
Still, well I know His reason's good
That locks the door to such a feast;
For while I reason of what's good,
He orders for the very best.

My heart has yearned to loudly cry
The praises of my King on High;
While He who knows far more than I
Would even this to me deny.
Right well I know His reason's grand
Which shatters even this delight,
That grants me to look on and stand
Where faith and love would rather fight.

I bid fear leave; self mortify;
And then my heart I sanctify
For Him who knows far more than I,
Upon whose grace I can rely.
Yea, well I know His reason's wed
To all that love divine would say.
For I see but a step ahead,
My Lord, to the end of the way.
On September 26th at 5 p.m., a party of 37 left Chicago over the Baltimore & Ohio Railroad, en-route for the Convention to be held at Norfolk. About 20 of the party were from the Chicago Class; the others being from Clay Center, Kan., Pana, Ill., St. Louis, Mo., Crete, Ill., and Wilmington, Ill.

We arrived in Pittsburg Friday morning about 8 o'clock. Eight of the party went on to Washington, but the other 29 stopped over and were met at the depot by our dear Brother Fred Williamson. After cordial greetings all around, he escorted us to a restaurant in Pittsburg where our old bodies were refreshed and strengthened with temporal food. We then took a car for Allegheny. On reaching Arch street, Brother Fred
took us down the street on the opposite side from the Bible House. The friends were not aware we were near the Bible House until almost opposite, and then—"There it is!" "I see it," etc. Then, after taking a good look at its exterior, we marched across the street and entered the building, more dear to those of "Like precious faith" than any other building in the world.

A number of the Bible House Family had left for the Convention just before we arrived, but some were still there and we were soon greeted by Bro. Van Amburgh, Bro. A. E. Williamson, Sister Taylor, Sisters Alice and May Land, Sisters Laura and Emma Whitehouse, Brothers Lewis, Sherer, Roller, Hoskins, Walters, Sister Bourquin and several others. The friends were soon busy making purchases of motto cards, bibles, etc.

The chapel was thrown open for our use, and we were given the liberties of the building. When the friends were through making purchases, Bro. Fred divided the party into groups and took us through the building, explaining the work as it is carried on in the various departments, and pointing out where the various members of the Bible House force sat. We also made a trip to the basement where the freight orders are handled and the stock of supplies kept. We also took a look into "hades." That is so designated because it is a dark room and in it is kept the reserve supply of "hell" Towers.

**Arrangement of Bible House.**

**First Floor:** On entering the door to the right you find on the right hand the Store, for local sales. A show-case is full of motto cards, etc., and back of that are shelves full of Bibles, Hymn Books, Heavenly Mannas, etc. This department is in charge of Bro. Burgess. At the left side of the room are the desks of Bro. A. E. Williamson, Sister Taylor and Bro. Van Amburgh.

The show-case and desks occupy about a third of this floor; back of them is Bro. Russell's private office where he can be found at certain hours only. In this office are also the desks of two or three of his special assistants.

Back of this office is the mail and express shipping room.

That front part of the building entered by the street door shown at left of picture is used for office purposes, while the rear half is for the addressing, folding and mailing of Towers.

The basement is used for freight shipping and stock rooms.

**Second Floor:** On this floor are two rooms occupied as sleeping rooms by a number of brothers.

Another large room is used for the colporteur work.

There is still another room on this floor—the Composing Room, in charge of Bro. Fred Williamson. In this room the type for the Towers is set up, although no printing is done in the building.

**Third Floor:** On this floor is the chapel seating about 300. It has comfortable folding seats, carpet on the floor and many beautifully painted texts of Scripture on the walls.

**Fourth Floor:** This is the Home proper of the Bible House Family. On this floor are the Sitting Room, Dining Room, Bro. Russell's Study and Bedroom, and also Bedrooms of a number of others. The window at the top of the spiral firescape is in Bro. Russell's Study.

**Received by Brother Russell.**

We were instructed to be in the parlor on the fourth floor at 12 o'clock, at which time Brother Russell would meet us, as he was too busy during the forenoon. Promptly at 12 o'clock he appeared, and once more we had the pleasure and privilege of personally greeting "That Servant." We were then invited to the dining room, just off the parlor, and the entire company sat at the one table, thirty in all. The members of the Bible House Family served. The meal was made doubly enjoyable because of a number of interesting questions which were passed around and discussed. The afternoon was spent in social interchanges, some helping with the work, etc. At 6 o'clock we again assembled at the same table and partook of the evening meal, at which time other questions were discussed.

Brother Russell informed us that if we urged him some, he might go with our party to Washington, where we expected to meet those who had gone on before. We were not slow in urging, and we found he had already purchased his ticket for our train. Brother A. E. Williamson escorted us to the station, and at 9:30 we boarded the train for Washington, D. C.

**Join Other Friends.**

After an uneventful journey we reached Washington about seven o'clock and proceeded at once to the wharf where the steamer Montauk was waiting, and together with about one hundred and fifty friends from Washington, Allegheny, Baltimore, Annapolis, and other nearby places, started by water down the Potomac River and Chesapeake Bay for Norfolk. It was a beautiful and enjoyable trip in many ways. Soon after starting we had an interesting experience. Another steamer, the Jamestown, belonging to a rival line, also had on board some of the truth friends; it soon came along side the Montauk, and for a short distance the two boats raced, but the Montauk could not keep up and we were soon left far behind. On the trip we passed many of the places of historic interest, because of the part they played in the Civil War. These, however, had small interest for us compared with the Convention towards which we were journeying. Just before reaching Norfolk, we came in view of some beautiful electrical illuminations and upon inquiry found they were from the Jamestown Exposition. The nearer we approached the more beautiful they appeared. This view is probably the most beautiful feature of the Exposition. At about 9:30 we arrived at Norfolk and were greeted by quite a large committee of the waiting friends, and escorted to the Armory Hall where the Convention was to be held. We secured assignments and proceeded at once to find our accommodations.
Dr. W. W. Murray's address was as follows:

On arrival at Norfolk, we were informed of the death two hours before of two of the colporteur sisters, Mrs. U. G. Munsell, and Mrs. Henry Holmes, of Springfield, Mass. These dear sisters had come with their husbands to attend the Convention. The four were on their way back to the wharf to meet some of the incoming friends; the sisters preceding the husbands about ten minutes. Just before reaching the wharf, a switch engine hauling some freight cars backed down on them and crushed out their lives. It occurred at about 7:30 p.m., and in the gathering dusk and drizzling rain, the sisters failed to see the engine which, in violation of the city ordinance, was backing across the street without lights, bell, or flagman, and silently bore down upon them.

This, from the standpoint of the world, was a terrible accident, but all the dear friends realized that it was an act of Providence, and that God in His great wisdom had permitted them to finish their course in that manner. We realized that they were then with us at the Norfolk Convention in a greater sense than we were who were left on this side of the vail.

The more we thought of it, the more we rejoiced over the fact that the sisters had joined those who had gone before, and this caused us to see how thin the vail really was and, inasmuch as we had consecrated ourselves unto death, not to 1915 or any other set time, but unto death, we might be the next ones to join our dear Lord and the other members of the Little Flock.

While we rejoiced with the dear sisters on having finished their course, all our hearts went out in sympathy for Brother Munsell and Brother Holmes, and they felt greatly strengthened because of our sympathy and prayers. They took the remains to Springfield, Mass., for interment, after which they returned to the convention, more determined than ever to continue the good fight of faith until the Father should also say to them, come up higher. It is their determination to continue in the colporteur branch of the harvest work as long as such work can be done. Their testimony to this fact will be found in a proper part of the Report, among the testimonies under date of Friday, October 4th.

The Convention opened Sunday morning, September 29, at 10 A.M. by singing No. 10, "All Hail the Power of Jesus' Name." This was followed by prayer by Brother Russell. Thereupon Dr. W. W. Murray, the representative of the local church, made an Address of Welcome and introduced Brother W. E. Van Amburgh, Chairman of the first part of the Convention.

Brother Murray's address was as follows:

Dear Brethren and Sisters in our Redeemer:—Through the partiality of our little church here, the pleasant duty and high privilege of welcoming you to this place, has devolved upon me. In all sincerity I could wish that this duty had been placed upon some one better able to discharge it in an acceptable manner, because "I am not eloquent, but am slow of speech, and of a slow tongue"; but with equal sincerity I can say that although my tongue can but feebly express my sentiments, you could not find a warmer welcome in any heart than in mine and in the hearts of those who have honored me by making me their spokesman on this occasion.

Next to the privilege of knowing the Truth and being permitted to be followers of our dear Lord in the path of self-denial and sacrifice, we esteem that of attending a convention of the Lord's dear people to be the greatest we shall enjoy until our earthly course shall be finished, and we, by the abounding mercy and favor of our Lord, meet in the Great Convention above, which is the object of all our hopes.

It has been my privilege to attend only three conventions similar to this, but my experience corresponds to that of all others who have had similar privileges—that these conventions of the Lord's people are most precious, and helpful beyond the power of words to express.

As we look into each other's eyes, feel the warm clasp of each other's hands, and speak the words of welcome, we see and feel and hear nothing but love, love for our dear Heavenly Father, love for our blessed Saviour, and love for one another, and on closer acquaintance with each other we find that this love extends to and takes in all mankind. This love of which we speak, this love which is in every heart and therefore in every eye and in every handshake and on every tongue, is the one thing which, above all else, marks us out and stamps us as different from all other conventions of whatever sort that we have ever seen or heard of. And I am sure, dear brethren and sisters, that this one will not be different from the preceding ones in that respect, or if it be different, it will be so only in this—that we love one another better than we ever have loved before.

We may liken this convention to a large orchestra, in which the musical instruments are represented by the individuals present. You know that in an orchestra each instrument must be in accord with each other, and that each must be tuned in accord with the keynote, otherwise, instead of the orchestra yielding music there will be discordant notes which will mar and destroy the harmony of the whole number. And so, in this orchestra of living, pulsating hearts, each must be in accord with every other one and with the keynote, otherwise there will be discordant notes which will mar
Mrs. U. G. Munsell
Born 1876.
Passed 1st Vail, 1903.
Passed 2nd Vail, Sept. 28, 1907.

Mrs. Florence Ida Holmes
Born Sept. 23, 1869.
Passed 1st Vail, 1904.
Passed 2nd Vail, Sept. 28, 1907.
Brother W. W. W. Murray.
and destroy the harmony of the whole. The keynote to which each heart must be attuned, is love, and so let each of us see to it that his and her heart is in accord with love which I suggest that we adopt as the keynote of this convention.

Brother Russell says in the "Tower": "The design of these general conventions is spiritual refreshment by mutual upbuilding along spiritual lines." We know that this is true, and all who are present have come for no other purpose than spiritual refreshment and mutual upbuilding. Now, there is a great deal of jealousy in every member here; that this will be a very reproach upon our Father or upon the Truth. I trust giving light tonight. The lamps shed forth the most part, while attending this convention, will bring any through us. For instance, take these lamps that are I think the reputation, that he will be very jealous of his actions, we will be able to give out more than that which the adversary uses. I trust each one to be jealous in the right way, for God himself is said will be full. In His prayer, our Dear Lord said: "I trust that as prospective members of this wonderful family we have been careful to provide ourselves with the power of the Lord I hope we all can say: "Yea, verily, I count all things but loss ... that I may win Christ, and be found in Him: ... that I may know Him and the power of His resurrection, and the fellowship of His suffering, being conformed to His death, if by any means (however painful or humiliating in the eyes of the world) I may attain unto the resurrection of the dead," the First Resurrection.

Oh beloved, surely such is the desire of every one in this meeting; surely that is what each of us is strivin for. Then let us cultivate the crowning Christian grace—Love, and let us grow in love, and be built up in love, and thus be fitted to be enrolled as members of this great convention, the "General Assembly and Church of the First-born ones," which will shortly be convened, over which our dear Lord will preside in person, and from whose lips will fall the words of welcome which our hearts so ardently long for. May He be present in this convention; may He preside in every heart; and may His banner over us be the banner of Love!

I do not deem it would be in good taste, nor in harmony with your desire, that such an one as I should detain you longer from the rich feast that is about to be spread before you; therefore with these brief remarks, I, representing our little Church, extend to each and all a hearty and loving welcome.

I now take great pleasure in presenting to you as the permanent chairman of the first section of this convention, one whom many of us know, and whom all of us love, our dear Brother W. E. Van Amburgh.

Response to Address of Welcome, by Brother W. E. Van Amburgh.
unto himself, a peculiar one, zealous of fully appreciate this gift of love and be more con­
be the thought, deal more to give than anyone of earth had. He had
There have been some noble examples of sacrifice in the lif,e in its fullness; they had only a remnant. I trust
work upon which all else rested; but the words here from the power of the grave, became the possessor of this redemption, though comparatively few of earth's
in this redemption, though comparatively few of earth's
So positive is this hope that he says, "We are saved by hope." How different is the condition of the world! They "having no hope, and without God in the world."
The Apostle also mentions a love which is peculiar to God and those who have His Spirit. In the world in which we are living there is comparatively little manifestation of the genuine spirit of love. We are glad to note that there is some love in the hearts of mankind, but it is generally along more or less selfish lines. We have sometimes heard, "O Lord, bless me and my wife, my son John and his wife; us four and no more." Is not this the kind of love which the world Hannah and David express? In their case the bonds of love those who are not specially near and dear to them, by the ties of blood. The exemplification of love here mentioned by the Apostle is one that was so broad that it included all the world. Our Lord said, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."
Our Lord, through the power of the grave, became the possessor of all of Adam's race, by giving a "corresponding price" for our father Adam. The world has a great interest in this redemption, though comparatively few of earth's millions have ever heard of it as yet. God has thereby laid a foundation for the work of blessing "all the families of the earth."
But it is not in this particular sense that the word "redeemed" is used in our text. It means what is the hope of "cut loose from," "loose away," and the context bear out this "That He might redeem us from all iniquity." Titus, to whom the Apostle was writing, had already accepted the justification which is by faith, as had also those whom Titus was serving as pastor. That was a necessary work, a primary work, indeed the foundation work upon which all else rested; but the words here refer more particularly to a following work.
We notice again that the Apostle calls our attention to our Lord's great love for us—He gave Himself for us. There have been some noble examples of sacrifice in the world, for love of home, or of loved ones, or love of country. Our Lord gave all He had, and He had a great deal more to give than any one of earth had. He had life in its fulness; they had life in its fulness; they had height and breadth and depths and heights of the love of God—for we realize more and more His great love for us? It is no wonder we lose sight of the things of this world, and its rewards.
The Lord's eyesight is peculiar in other ways. He is blind to the many bodily imperfections of His chosen
of faith. "They know in Whom they have trusted, and are persuaded that He is able to keep that which they have committed unto Him against that day." There are some who profess to be followers of Christ who are not only a quarter full of faith and about three-quarters full of works. These do not have much enjoyment in the service of the Lord, and they do not have much enjoyment in the pleasures of the world. They have just enough faith to make themselves miserable while trying to enjoy the world, and not enough faith to trust the Lord and enjoy the delights of fellowship with Him in the narrow way. When you and I find our spring of joy running low; if we find a great many things displease us, and if we have been slow to hear all the good we can about our Father, we should not be surprised if our faith to see that we have a full supply, for if our faith is full we will have no room for doubt. Our Lord says, "according to your faith be it unto you." If the vessel is full of faith the result will certainly be Joy, peace, happiness, loyalty and zeal.

Faithful also means trustworthy, to be depended upon. Our Lord is always faithful, and to be depended upon. So should all His people be, even unto death.

The Lord's peculiar people are also very persistent. I remember the advice given by our dear Brother Russell on one occasion. A sister had questioned him something about as follows. "Brother Russell, I am so troubled with the things of this life—it seems almost impossible for me to keep my mind centered on the things of the Truth." "Well," he said, "my dear sister, set your affections on things above." "Brother Russell, I do, but they tumble off." "Very well; set them there again." "I do, Brother, but they tumble off again." "Well, set them there again." "I know I do try the very best I can, Brother, but they fall off again and again." "Very well, keep on setting them there again and again, every time they fall off, and doubtless you will find it easier to keep them there longer as your power of mind increases."

It is often hard work to keep our thoughts set on things above, but the continual effort will establish a habit, and that will soon become part of our character, which is what the Lord desires. He wishes a peculiar people, like unto Himself.

Suppose we use an illustration. We will suppose that there is a large bank of coal. There is nothing of beauty in it, though there may be some of the finest coal in the world. But these lumps of coal are all covered with the sticky clay. One buys the bank and begins to take out lumps of coal and lays them by themselves. They have been purchased, and the owner may dispose of them as it may please him. Though they have been taken out of the bank and placed by themselves, yet they are covered with the clay and ill shaped; not in shape to use for building or otherwise. They must first be washed, then shaped and polished and made fit for use. We might liken the taking the lumps out of the bank to the Lord's people being justified by faith. They are separated from their former surroundings and set in a place by themselves, but still actually unclean. They are dirty, and in no fit condition to use. The Master wishes to take them and cleanse them actually; then to so change them that they shall become beautiful, symmetrical, polished, and then build them into a beautiful temple. He begins to wash off the clay, little by little; then applies various solutions, pressures, degrees of heat until they are actually changed into diamonds. What a change: From a piece of black coal to a lustrous diamond! But there is much to be done yet. The diamond is not in appearance. They must now begin the chiseling work of cutting to the desired pattern. This is sometimes slow, laborious work, hard for the lapidary and tiresome for the diamond. But at last, when finished, what a beautiful diamond appears! Such a gem that the lapidary holds it up to view with pride, that others may see and enjoy its beauty also.

Then the Lord's peculiar people are very faithful, full
The Lord's people are to be zealous. There are many zealous people in the world. Zealous Methodists, zealous Presbyterians, zealous Baptists, zealous Catholics. zealous temperance advocates, and many zealous for good works. The Lord is selecting a people who are peculiar for their zeal for good works along a particular line. Some who are willing to work at "inside work," where it may not make much display before others at the present time. By the acuteness of their hearing they hear the Lord's word, "This is the will of God, even your sanctification." "Fret not thyself because of evil doers, for in due time they shall be cut off." "Therefore wait ye upon me, saith the Lord; until the day that I rise up for my witnesses." They have placed the Lord's word that the burden of the world's sin is not upon their shoulders, and they leave that anxious care with Him, knowing that He is able to accomplish all that He has promised. They listen again: "Sanctify them through thy truth; thy Word is truth." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Not even great works are commendable in His sight unless they are done in harmony with His arrangements. "Many will say unto me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in thy name done many wonderful works?" He had not sent them out to do these works. The Lord's work and ways are peculiar in the eyes of the world. "That He may do His work, His strange work; and bring to pass His act, His strange act." So His people, following His instructions, seem strange in the eyes of the worldly wise.

The ways of His people seem strange to others in many respects. How they delight in the fellowship of each other, those whom they love in spirit and in truth, how they can love one another without many blemishes. For they look not upon the outward man, but upon the heart. We did not come here expecting to find the most beautiful faces, or the best-dressed folks, or the most highly educated, or most affable or most refined of the world. But we did expect to find some of the most loving people to be found on the earth, because they would have much of the Lord's Spirit, and He is the personification of love itself, and all who love Him must love each other and be lovely in desire.

Another peculiarity is their manner of speech. They seem to some to have almost a strange tongue. Talking so much about the Lord, His love, His Mercy, His patience, His willingness to forgive and receive back into fellowship those who may have committed an error and be united of the bond of His pardon; His beauty, His knowledge, His power, His wealth and ability, and His approaching marriage—all these speak of themselves as though they were His Bride. The world says, "What are all these people talking about? They have so little to say about any one unless they can say something good, and if we begin to tell them some good bit of some one, they don't care to listen any more, and immediately turn the subject. We cannot understand them. Men­tion God, heaven, Christ, and the day of Judgment, and they are interested in a minute and can talk by the hour. How strange!"

Now, taking up the first part of our text, "Looking for that blessed hope." Indeed it is a blessed hope, one that inspires all the energy we can command. O, dear brothers and sisters, you and I would not be able to fight this fight if it were not for the hope held out to us. The Apostle says, "We are saved by hope." This hope that is held out to us so strengthens and en­raptures us that we are able to forget the trials and difficulties of the present time to a large extent. The eyes of our understanding have been enlightened that we may know what the hope of His calling is. It is a hope of great joy that foundation is the Word of God. Truly it is a glorious hope—a hope that animates every power of our being when we begin to rightly appreciate its value. "And the glorious appearing of our great God and our Saviour Jesus Christ." The manifestation of our Lord in glory to the world. We now see Him by the eye of faith. In this manner He is already manifested to us. Through the eyes of our understanding, but He is yet to appear to all the world. He is yet to make Himself known to all the earth, for He has blessings for "all the families of the earth," and they are to know of these blessings that they may receive them if they will. And when He does thus appear we are to appear with Him in glory. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." "As the Father hath loved me, so have I loved you." "I will that they also, whom thou hast given me, be with me where I am." As our dear brother reminded us this morning in his remarks, this great bond of love is stronger than the law of gravitation. We have a law of gravitation which holds all the material bodies of the universe in their places; but God has another law which holds the heart and minds of those who are in harmony with Him by a bond which nothing can break. The Father is the great center of this attraction, and He is drawing all our hearts together unto Himself through Jesus Christ our Lord. It is said of the Lord's people they love each other before they meet, and this is true. We certainly do. Many of us had never met before we came to this convention, yet we all loved each other before we came. Why? Because we all loved the Lord, and if we loved Him, how can we help loving those who love Him and whom He loves?

This drawing has been in progress for over eighteen hundred years and is still working—is working here at this convention, and I trust we may all be drawn much closer to the Lord and to each other before it is over.

The Lord also calls His people lamps or small lights when all are not. When our lights have been gathered together, the imperfections removed, and they are lighted with the light of immortality, then shall they shine forth as the sun, and shall lighten all the earth. No corner will be left in the dark, so bright will be the light from this glorious sun.

Our Lord's words are, "I have not chosen me, but I have chosen you to myself, my Bride, and that I might present you unto Myself, "A glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Truly a blessed hope, to be able to see Him as He is, and to be with Him in His glory.
Bible Students' Convention, Norfolk, Va.

Redeemed; Redeemed;
O, joy that I should be 
In Christ, In Christ,
From sin forever free;
And asked by Him to share His name,
His wealth, His glory and His fame.

3 P. M.—Brother Russell spoke on: "To Hell and Back."

This was the only service especially for the public, although any who cared to attend were welcome at all of the services.

That forenoon a large corps of volunteers distributed slips in Norfolk and Portsmouth announcing the service, and as a result there was a very large attendance, variously estimated from twenty-two hundred to three thousand. Close attention was given by those who could hear and all on leaving were served with the "Hell" Tower, which takes up in detail the subject of hell, etc.

Brother Russell was introduced to the audience by the mayor, who in a ten-minute address asked for an attentive hearing, that while he did not class himself among the truth people, yet if we had any truth he wanted it and said that they ought to want it also.

Norfolk never had so much truth proclaimed within its walls and as a partial result two ministers attempted to refute the arguments of Brother Russell. One, the Baptist minister, preached on "To Hell and Stay," reading some quotations from the first volume of Dawn, but not understanding how to rightly divide the Word of Truth, he was not able to place the quotations in their right connection, and only served to confuse his hearers more than ever. The Methodist minister preached on their favorite topic, "To Hell and be Damned." While one of the brethren attended the service at the Baptist church, we do not know that any of the brethren attended the Methodist service.

Brother Russell spoke for nearly two hours, driving each point home with scripture after scripture citation, and if there were any present with ears to hear, they certainly must have heard.

The Hopeless and the Hopeful.

All Mankind Belonging to One or the Other Group. The Hopeless More Numerous. Hopes Good and Bad, Sound and Unsound.

At 7:30 p. m. Brother Russell spoke from the text: "At that time ye were without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who were far off are made nigh by the blood of Christ." (Eph. 2:12, 13.) The speaker said:

Our text shows us that the Christians of Ephesus, who came into a good hope through faith in the precious blood of Christ, were previously hopeless, without God and having no hope. If we apply this inspired gauge or standard to the whole world today we find the great mass of mankind to be hopeless, and hence unhappy, burdened, downcast, miserable. And surely as we look into the majority of the hundreds and thousands whom we meet daily, we see their hopelessness, their dejection, plainly written in their faces. True, in some cases we see mirth, in others carelessness, but these are by no means the majority, and even with them a closer acquaintance shows that they are trying to be happy, trying to be mirthful, trying to be careless, rather than succeeding. And what we see on the faces of the most civilized of humanity may be still more closely discerned in the countenances of the heathen in general. Extremely few faces notify us that love, joy, peace, reside within, building upon a blessed hope. True, in every land there are some so rich in wealth and honor and friends that seemingly they have no need of hope for anything either in the present life or in the future. But these are exceptions also, and very many of them betoken, not only in countenance, but in words, that they have not a satisfying portion—that their riches of various kinds only partially satisfy the longings of their hearts; that they know of a surety that the present life is fleeing, and that they have more or less trepidation, fear, unrest, whenever they think of the future—beyond the grave.

Hopeless Thousands, Millions.

Statistics divide the population of earth into 400,000,000 Christians and 1,200,000,000 heathen—just twice the number there were a century ago. It is hard for us to comprehend such large numbers, but, according to our text, this immense host of heathen are without God and have no hope in the world—they are hopeless. We should notice, however, that the Apostle does not state that there is no hope for these heathen, but simply that they do not have the hope. According to the Apostle, God's favor is all centered in Christ; and only those who know of Christ, and of Divine mercy arranged for through Him, can possibly exercise faith in Him, and hence only these believers could have the glorious hope which center
Brother C. T. Russell.
in Him and await fulfillment at His second coming.

Indeed we may say that the heathen are worse off than hopeless. They not only do not have a hope, but instead of it they have fear, a most awful fear, which overshadows all the affairs of the present life. Spiritually, they live upon the perishing medicine of the Devil, and on him they have been made to depend. They are under the power of Satan and his legions, and under his power they have been made to believe in their ancestors, and to worship them. It has taught them to fear God as it shines in the face of Jesus Christ our Lord. They do not need rum, tobacco and opium from the so-called Christian nations—neither do they need to be taught theirprofanity and vices; they have enough of their own. But they do need, sadly indeed, the light of the knowledge of God as it shines in the face of Jesus Christ our Lord. They do need the true Gospel which the angels proclaimed at the birth of Jesus, “Good tidings of great joy which shall be unto all people.”

“Another Gospel—A Corrupt One.”

With commendable zeal, but not according to knowledge (Rom. 10:2) missionaries have gone to the heathen from Christian lands in a spirit of devotion and self-sacrifice. Some of these have gladly laid down their lives in the service of the heathen according to their light, while others as hirelings, performed the duties required of them by the denominations supporting them as the easiest and smoothest path in life. As apostles go, however, Christ is preached, whether of devotion or material stripe. But alas! the true Gospel of Christ is rarely heard—rarely reaches the heathen ears. What they do hear is confusing, bewildering. The trumpet has an uncertain sound. The Methodist’s bugle sounds “free grace,” the Presbyterian “election” and “predestination,” the Baptist and Disciple “water,” the Roman Catholic and Episcopal “apostles’ succession.” To the heathen mind Christ is divided, and His followers cannot agree amongst themselves as to what His teachings are and as to what message should be proclaimed. There are two points upon which they all agree. (1) All mankind are sinners—“born in sin”—and (2) that Christ is the only Saviour; “for there is none other name given under heaven whereby we must be saved” (Acts 4:12). Theheathen agree but the heathen are not saved in ignorance of Christ, and that the missionaries have gone to them to proclaim Christ and to lead them to faith in Him in order that they may be saved. As the Apostle says, “How shall they believe on Him whom they have not heard?” for “faith cometh by hearing” and hearing depends upon the message of God.

Grand Truths Confused by Errors.

In all of the above teaching respecting the necessity of faith in Christ as our Redeemer we heartily agree. This is the very kernel and essence of the Gospel of Christ, as set forth in the Word of God. But the beauty and force and blessing of this gospel message is vitiat ed by a terrible error, which crept into Christian faith in the dark ages, namely, that the salvation which Christ accomplished for us is a deliverance from condemnation to a fiery hell of eternal torment. This is untrue—unscriptural. It is a slander upon our great Creator to declare that He made our race subject to such awful conditions—to declare for us an eternity of torment and despair. This is one of the doctrines which the Apostle Paul styles “doctrines of devils.” The heathen get enough of this through their own demonology before the Christian missionaries ever preached to them, but it is doubly sad that, when the message of the love of God as manifested in Christ is being proclaimed to them, this “doctrine of devils” should be attached to it and apparently confirm the demon- ology of which the heathen have so long been held in bondage to Satan.

Can we wonder that the poor heathen, who have been taught to worship their ancestors, should be shocked with this false Gospel message that all of their forefathers have been turned over to fire-proof devils to be eternally tormented—because they were not fortunate enough to hear and accept “the only name under heaven whereby we must be saved?” We can fancy the poor heathen saying, “Is this your God of love?” And pray what are your definitions of the words love and justice? You who claim to be the only exponents of the only plan of salvation, is this the best your God can do for us? If He is loving, is He powerless?” Alas! Alas! The difficulty is not with our all-wise, all-powerful, all-just and all-loving Creator, nor with the glorious plan for human salvation which He has centered in His Son, our Lord Jesus Christ. The difficulty, the inconsistency, is in the error which has become mixed with the Gospel of Christ as set forth in the Bible. The Apostle spake of some in his day who preached another gospel, and so it is today. In the name of the only Father, Son, and Holy Ghost our Lord Jesus Christ, another gospel is being preached, not only among the heathen but also in civilized lands—a false gospel—an untrue message, which misrepresents the truth, and is a slander, a grievous slander, upon the divine character.

“Good Tidings of Great Joy.”

We have seen the hopelessness of the heathen, and how little hope is afforded them in the message that is being preached to them in the name of God and of Christ. Not only is this message one of despair it respects their forefathers, but equally so as respects the great mass of their living kindred. Indeed, as the Prophet has pictured this erroneous teaching, it is like a bed that is so short that a man cannot stretch himself upon it—cannot exercise his mind and heart so as to find rest therein; and, as the Prophet continues, “the covering is so narrow that a man cannot wrap himself in it—cannot exercise his mind and heart so as to find rest therein; and, as the Prophet continues, “the covering is so narrow that a man cannot wrap himself in it—cannot exercise his mind and heart so as to find rest therein; and, as the Prophet continues, “the covering is so narrow that a man cannot wrap himself in it—cannot exercise his mind and heart so as to find rest therein; and, as the Prophet continues, “the covering is so narrow that a man cannot wrap himself in it—cannot exercise his mind and heart so as to find rest therein; and, as the Prophet continues, “the covering is so narrow that a man cannot wrap himself in it—cannot exercise his mind and heart so as to find rest therein; and, as the Prophet continues, “the covering is so narrow that a man cannot wrap himself in it.” (Isa. 28:29.)

Let us turn now from these obnoxious misrepresentations of the Divine character and plan and note the beauty and simplicity of the Bible’s teaching respecting what man was condemned to, what He is doing to remove the condemnation, and what He is destined to bring about through Christendom. Let us note first how different the tone, how different the ring of the Scripture references to the Gospel from anything that could properly be applied to these false gospels, these misrepresentations of the Divine plan which have come down to Christendom from the dark ages. Hearken to the first word from the Lord respecting the Gospel—the message to which St. Paul refers under the name of the Gospel of the advance of Abraham, saying, ‘In thee and in thy seed shall all the families of the earth be blessed.’” (Gal. 3:8.) Is this the Gospel of salvation or of damnation, good tidings or bad tidings? Assuredly the former. Indeed, as all are aware, this is the very meaning of the word “gospel”—good tidings.

How evidently then some terrible, awful mistake has been made by somebody when the message of eternal
torment for 999 out of every 1,000 of earth's teeming population has been called Gospel. The Word could not have been more seriously perverted, for that surely would have been the case of teaching that death was the state of all people. But this first message of the Gospel to Abraham tells of the blessing of all the families of the earth—it excludes none. It extends backward as well as forward. It takes in the families of the earth that were living before the flood as well as those living in Abraham's time and all who have lived since, and all who will live in the future. God's promise, the Gospel message, is that all of these shall be blessed. Have they been blessed yet? Assuredly not. Blind indeed would be the eyes of understanding or judgment that could suppose that this gospel blessing has yet come to all the families of the earth. Note again a very similar statement of the New Testament—the message of the angels at the time of our dear Redeemer's birth. They said to the fear-stricken ones before them, "Fear not, for behold we bring you good tidings of great joy which shall be unto all people." All Christian people, whatever trumpet they blow, by whatever name they are known, claim these records and translate them just as we have done. It is when they come to apply them that they fall short.

Secondly we have already intimated that errors handed down from the dark ages are casting this great cloud upon the Divine character and plan, and hindering a proper appreciation of the glorious plan of salvation which contains these two propositions: First, that God has limited the blessings to the energies of His people, and that the most that these promises could mean would be that ultimately the seal of the Lord's people shall be so great that they will accomplish the evangelization of the world, that the "all nations" of these promises are those of the future, and that the thousands of millions of all nations lying in the intermin have been without any blessing and will have none. And these two messages are practically all the explanations of these glorious promises that the heathen have heard. Alas! Alas!

**Two Errors Bar the Way.**

We have already intimated that errors handed down from the dark ages are casting this great cloud upon the Divine character and plan, and hindering a proper appreciation of the glorious plan of salvation which contains these two propositions: First, that God has limited the blessings to the energies of His people, and that the most that these promises could mean would be that ultimately the seal of the Lord's people shall be so great that they will accomplish the evangelization of the world, that the "all nations" of these promises are those of the future, and that the thousands of millions of all nations lying in the intermin have been without any blessing and will have none. And these two messages are practically all the explanations of these glorious promises that the heathen have heard. Alas! Alas!

The Bible "hell," as we have elsewhere shown, is not a hell of torment but of death, destruction, unconsciousness. According to the Bible, the penalty upon Adam, which descended to us, his children, in conformity with the course of nature, is the death penalty. He, created in perfection and in God's image, might have lived forever had he been obedient; but, in disobeying, he came under the sentence, "dying shalt die." This sentence is the wrath, the curse, that rests upon all mankind. Dying, we all die, because we are the children of Adam and share his sentence as we share his depravity. Hearken to the Apostle's words on this subject. "By one man sin entered into the world and death (not eternal torment) as the result of sin, and thus death (not eternal torment) passed upon all men, because all are sinners." (Rom. 5:12.)

According to the Scriptures, as well as according to the facts as we see them, both the wise and the ignorant, moral and immoral, believers and unbelievers, have died with more or less depravity and imperfection, and died with more or less of pain, sorrow and hopeless-
tality and kingdom. The elect enter into these joys and blessings, not at death, but in the resurrection, as the Scriptures declare—"Blessed and holy are all them that have part in the first resurrection." (Rev. 5:10 20:6.) "They shall be kings and priests unto God and shall reign on the earth."

The Kingdom of Christ.

Everywhere the Scriptures point us to the second coming of Christ and His kingdom of righteousness, which will then be established "under the whole heavens." (Daniel 7:27.) It was for this kingdom that He taught the elect to pray "Thy kingdom come, Thy will be done on earth as it is in heaven." (Matt. 6:10.) That kingdom has not yet come, God's will is not yet done on earth as it is in heaven. The Church with her Lord is to constitute that Kingdom, and it cannot be established until the gathering of the elect from the world has been accomplished.

The long-promised Kingdom of God is the hope of the world. Christ and the Church, spirit beings unseen of men, will take charge of the affairs of earth. Satan will be bound for a thousand years, that men may be free from his deceptive influences and from all the power of demons during that reign of righteousness. Then the "Sun of Righteousness" will scatter all the darkness of ignorance, superstition and sin, and the whole world will be brought to a knowledge of God in His true character as a God of love, a God of justice, a God of mercy, a God of power. So forceful will this be that the Scriptures describe the effect, saying, "Then every knee shall bow and every tongue confess." (Phil. 2:10, 11.) There will be none in ignorance. Thus the living, under the judgment of the great King, will be instructed in righteousness and helped out of their fallen and weak condition back to their mental, moral and physical life and health and strength. And only those who will deliberately refuse and rebel against that reign of righteousness shall be accounted wicked, and be everlasting destroyed in the Second Death without hope of a resurrection or any kind of recovery.

But this glorious hope is not merely for those who will be so fortunate as to live at, or after the second coming of our Lord and the establishment of His Kingdom. The Great King has all the power. He declares that He has the key of the great prison-house of death, Hades, and that it is His good pleasure that all those who are in their graves shall hear His command to come forth—the good and the evil. The first resurrection, as we have already shown, will consist of those who have hope, but the future resurrection will include all the remainder, who will come forth for a judgment or trial or test, to see whether or not their past experience with sin and their experience with righteousness will lead them to choose righteousness with all their hearts and thus choose the blessing of God, eternal life. Here we have the resurrection hope which the Scriptures everywhere set forth. We remember the Apostle's words, "For the hope of the resurrection of the dead I am called in question. (Acts 23:6.) Again we read that the early Christians were scattered abroad and went everywhere preaching Jesus and the resurrection; Jesus as the One who redeemed us from the power of death, and satisfied for us and for all the demands of justice, and the resurrection power or method by which the blessing of Divine forgiveness will profit Adam and his race, recovering them to all that was lost.

Whoever will take a Concordance and look up what the Scriptures have to say about hope will be thoroughly convinced that as the heathen are without God and without hope, Christians are everywhere exhorted to hope and to allow this to be an anchor to their souls while they wait for the fulfillment of all the precious things God has promised through the Redeemer—to be brought unto us at His revelation, at His second coming, at the establishment of His kingdom. (I. Pet. 1:13.) Let us then search the Scripture that we may enjoy this hope and, as the Apostle says, "Be ready to give an answer to everyone that asketh us a reason for the hope that is within us with meekness and fear." (I. Pet. 3:15.)

MONDAY, SEPTEMBER 30.

9:30 A. M.—Praise and Testimony Meeting led by Brother C. A. Wise, of Indianapolis, Ind.

A Brother: The friends while at Niagara Falls Convention sent home reports of how much they were enjoying the convention, it made me determined to attend one convention, and I came here for the purpose of receiving a blessing.

A Brother from Ohio: I am overflowing this morning. (Bro. Wise, let it overflow.) I got the fever at Niagara and it has become chronic.

Bro. Murray: In a little town of seven thousand I am the only one, but the Lord is with me.

Brother: About forty years ago I tried to be a Christian, but I walked in darkness until I found this glorious truth. Ah, brethren, you know something of what it is. I thought if I could remain in the Metho- dist Church and have the same things Bro. Russell teaches, etc. But eight years ago I came out and now have my shoulder to the wheel and I am trying to live it and preach it, and I feel I am one of the happiest of men.

About fifteen years ago I attended my first convention at Allegheny, and I thought that was the greatest convention I could ever attend. I have since attended one convention every year, and find that each is better than the last. In all the fifteen years there has not a cloud arisen between my Redeemer and myself. Now while we are enjoying these conventions and they are growing better, we believe the grandest of all will be when the Church of the First Born is endowed with the "Dead Alive," and the best thing about that convention is that it will never end.

A Brother: I believe a better name for our conventions would be "exposition," because we are exposing the graces in our hearts. I am glad to greet all and I am drinking in the convention blessings from the street and the size of the hall, we could not hear enough of the testimonies to report. These, however, are an indication of the spirit of the testimony meetings.

10 A. M.—Question Meeting, conducted by Brother Russell.

(Note: The friends will please notice that we have not in all instances given Brother Russell's answers verbatim, as they were often quite elaborate; but we have tried in each case to give the substance.)

1. Ques.—Lev. 18:14: "And he shall take of the blood of the bullock, and sprinkle it with his finger
upon the mercy seat eastward." Is there any special
typical significance attaching to the finger of the High
Priest?
Ans.—I do not think of any special significance in
this word "finger" as it is used. It would be more
convenient to sprinkle with his finger than with his
whole hand. There may be some force or significance
to the word "finger," but I never thought of it. If any­
one now, and think of it, I would be pleased to have you
mention it to me.

2 Ques.—When will the Great Company suffer the
Great Tribulation, and will they be at the marriage
supper of the Lamb?
Ans.—I answer that nearly all the Scriptural pictures
with reference to the Great Company would indicate
that the special time for their tribulation would be at
the time when the people in hope of Christ and the idea
that it will all be gathered,—as, for instance, the parable
of the wise and foolish virgins. We remember that when
the wise virgins, saying, Lord, Lord, open unto us, and
the wise virgins had all gone in, then came also the
foolish virgins, saying, Lord, Lord, open unto us, and
they were told that the Lord would not recognize them
as the Bride Class, and that they would go into tribu­
lation. That seems to indicate that the special tribu­
lation upon the Great Company class will be after all
the Little Flock have gone in beyond the vail into the
Most Holy. Now that is only a parable, of course, and
we are building as wisely as we know how on that
parable. Then in Leviticus it shows us the place where
the Scape-goat is dealt with after the Lord's goat has
been dealt with, but that is not proof positive that it
will be entirely after the Lord's goat has been slain,
and after its blood has been offered, because these
types could not all take place at the same
time,—now mark you, to the work of God at the pres­
tent time—is what is known as the "Christian Ministry."

The Bible Students' Convention, Norfolk, Va.

Now then, those of the Great Company in Rev. 19,
are pictured as saying, Let us be glad and rejoice for
the marriage of the Lamb has come, and the wife hath
made herself ready, and they are glad of it all, and
then they go on to say, Babylon is risen, Babylon is
fallen. They were glad that Babylon has gone down when they come to see what it
really was and how much they were bound by it, and
they did not realize how much blinding influence was
coming from that source.

I want to say now, because some might not have
taken this view yet, or have seen it in this light. So
far as my observation and experience would go, the
people of today, dear friends, more and more are be­
ing set free from the great power of Babylon. The
people like wild-fire. It is just as it was at the first
advent. Who was it that hindered the people from
hearing the good news? The scribes and pharisees. Jesus said to them, "You
shut up the kingdom against yourselves, and you will
never enter in yourselves, nor permit those who are
entering to go in."—you have taken away the key of
knowledge from the people. So it is with the ministers
of today, dear friends. It is just a parallel of 1800
years. We have the same old power in this ages.
Nevertheless, you will find nearly all the obstructions to
present truth is coming from the ministry. If it were
not for the ministers in all the denominations over the
civilized world, the truth would spread among God's
people like wild-fire. It is just as it was at the first
advent. So, my dear friends, let us keep our joy.

Now, as to the marriage supper of the Lamb, we
find the Lord picturing the Great Company Class. They
say, "Let us be glad and rejoice for the marriage of
the Lamb has come and she has made herself ready."
"Brother Russell, I think I have been doing wrong. I have accepted these doctrines of present truth and believe them, but I did not go to any of the ministers of the churches to ask them about them, and I think I should have done so. I think I have been doing wrong, because I am not a Greek and Hebrew scholar, and have not a great education, and here are these men with whom I am fine. When I met them, and who are learned and good men; I am well acquainted right here in this city of Pittsburg and Allegheny with some of the leading ministers, especially in the United Presbyterian denomination, because I have myself been working in all their different Sunday Schools, organizing temperance armies, and they all know me very well, and they are fine. That I should mind it, I say so particularly that I should mind it, and I have been only three months in the city. But, what would you do, brother? I would do that. If you do it in a proper manner, it will do good."

"What do you mean by proper manner, Brother Russell?"

"I will tell you what I think would be the proper manner: when you go to the residence, for instance, Dr. A., you ring the bell and ask to see him, and when he comes to the door and you have your usual greetings, you say something to him: 'Doctor, I have some matters of a doctrinal nature that have been perplexing me, and I thought I would like to ask your advice about them sometime when you have the time: I do not want to trouble you now, you may be busy, and it will take an hour, and I want to come sometime when you have time to spare. Would you appoint me sometime? He will likely say, come right in, brother, and come in some time.'"

"Now Brother Russell, you don't know. I mean Doctor so and so, and Doctor so and so; they are such fine men."

"Yes, I know those gentlemen more or less, and admit that they are above the average, but Brother, you do not know them sufficiently. You ask one of these questions; they have a proposition before them they have never met before in their lives, and they do not know what to say, and that is the easiest way for them to get out of it. Of course there is in every large congregation one or two sick brothers or sisters at any time and they can truthfully say, I ought to know this, and see this, and so I try to excuse me and come in some time again."

"Now Brother Russell, you don't know. I mean Doctor so and so, and Doctor so and so; they are such fine men."

"I do, brother, but you do not understand the situation, and I do. But, the minister will say, Yes, I can give you an hour now, come right in and sit down in the study. And you go in and he says, 'Well now, what is your question?' I said to him, 'What were you going to ask them?' And he said, 'Well, I thought to ask him one question specially that I was interested in myself, and that was why I went and asked him.' I said, Resurrection shall come from the presence of the Lord, etc. Now, that is the question I thought I would ask him. I said, 'That is a very good question, you just stick to that question. But, when you get in and sit down and he says, What is your question, and you tell him the text of Scripture, you will have to be on your guard, for that man will say to himself, My conscience! That question, why, I do not know any more about the answer to that question than I would know how to jump over the moon. What will I do? I have told this man that he could have an hour. My conscience! what will I do? Well, what will he do? I will tell you what he will do: He will stick to the question, and I have just got to mix this man up so that he will not know which end is to. I will razzle-dazzle his mind and confuse him all over—body, soul and spirit, hell, hades, sheol. I can do that. He does not know much; I know he is not an educated man."

"Brother Russell, Doctor So and So would not do that.

"Brother, I know they will do that because that is the only thing they could do. They would either do that, or else they would come out flat-footed and say, Brother, that is a scripture that I do not understand. I wish I did, and if you ever find the interpretation of it, bring it to me. If they were thoroughly honest, I wish I would have some matters of a doctrinal nature that have been perplexing me, and I thought I would like to ask your advice about them sometime when you have the time. I do not want to trouble you now, you may be busy, and it will take an hour, and I want to come sometime when you have time to spare. Would you appoint me sometime? He will likely say, come right in, brother, and come in some time."

"I said, 'Doctor, I do not seem to have stated my question properly.' Put the blame on yourself. You can do that honestly, you know, because you are not bound to suppose that he is trying to evade your question; you have just as much right to say to him—I have not stated my question properly. Say to him, 'Doctor, I do not seem to have stated my question properly; that is not the question you are answering. The question I wanted to ask you was about the times of restitution of all things; what does that mean? You must bring him back to that; and he will try again to get you mixed up. But you say, 'O Doctor, I do not get my question straight; I wish I had the time to say—I have not stated my question properly. Say to him, you hold him right down to that, brother, and there is not a doctor of divinity in this city of Pittsburg and Allegheny with some of those gentlemen who are well acquainted right here in this city of Pittsburg and Allegheny with some of the leading ministers, especially in the United Presbyterian denomination, because I have myself been working in all their different Sunday Schools, organizing temperance armies, and they all know me very well, and they are fine. I could not get away from you, and from your questions. They do not know the difficulty they have when you ask like this? He will likely say; come right in, brother, and come in some time.
Kennedy's church, just opposite the Bible House—the principal Presbyterian church in Allegheny—and I have gone to him and asked him that very question.

"Now," he said, "you would have thought I was the most stupendous man on earth, and he practically told me, he did not know about a great many things. He knows what sheol is—at least I cannot suppose that he is thinking that if I was the most stupid man in the world, he would say that they must go after the people, save them, as God tells us, "Feed my sheep, as God tells us, "Feed my sheep," and faith in the precious blood of Christ, I do not think many would say that was their true mission, they are virgins, nevertheless, that follow her. They are virgins, nevertheless, that follow her. They also shall be brought into the presence of the King, and her iniquity is pardoned: for she has received at the present time? We know, dear friends, those of us who have had it thought I was the most stupid man as an elder." I have never thought that I was a great man, or saying a word against his character; for I said, "I merely mention these things to illustrate the point."

This man went on to say, "Well, I could not help thinking that if I was the most stupid man in the congregation, he would not have selected the most stupid man as an elder.

He said, "brother, I do not think it is entirely your stupidity.

He said, "I have head enough to understand it when you explained it."

Now, I merely mention these things to illustrate the point.

But coming back to Rev. 19, where it says, "Let us be glad and give honor to God, for the marriage of the Lamb has come, etc." They were glad when they found out the true situation, that God had delivered them, and that the institution was a hindrance to the people from going to a saloon of a worse class, sometimes having a bowling alley to keep people from going to bowling alleys where they get whiskey,—with all of this they are trying to act in a moral way, giving them credit, I think, for all they claim themselves, but as for teaching sanctification of the spirit and faith in the precious blood of Christ, I do not think many of them pretend to be doing that; I do not think many would say that was their true mission, and what they are trying to do. On the contrary, they would say that they must go after the people, save them, as God tells us, "Feed my sheep," and faith in the precious blood of Christ, I do not think many would say that was their true mission, they are neglecting the true people of God who need to have the feeding, as God tells us, "Feed my sheep," Our Lord when He spoke to the Apostle Peter did not say anything about going out and catching some wolves and putting sheep's hair on them, and finding some rattle snakes and fixing them up, and making them look like sheep. You take care of the sheep, and the lambs, and the Lord will take care of how they got to be sheep and lambs. He is to do the drawing. It is whosoever the Father draweth that comes to Him. "Whosoever cometh unto Me, I will in no wise cast out." You and I are not to try to smash people. 4. Ques.—Isaiah 49:1, 2, "Comfort, comfort, ye My people, saith your God. Speak ye comfortably to Jerusalem, cry unto her in the love of God. We are glad to see what the Lord has arranged for the Little Flock, the Great Company, and the Ancient Worthies, and for all the world of mankind—for all who desire to be in harmony with Him when they come to a knowledge of the truth.

3. Ques.—Hebrews some of these comforting words, but we have not found it has made very much impression on them perhaps a little, we do not know. But the Lord says the time is coming, and that those who have an ear to hear will hear, and the others that do not have ears have to wait until the trumpet blows loud and long.

4. Ques.—Please explain Luke 20:35, 36: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Please explain the clause, "They can die no more, because they are like the angels."

"Ans.—This is the Common Version, translation version, which is preferred in this case. We do not prefer the Common Version every time, but we prefer it as a rule, to any other version which we know.
There are some passages upon which the Diaglott translation, and some upon which the Revised Version gives us more light, but taken as a whole, we like the Common Version. And the Common Version, says, they are like unto the angels, neither can they die, but shall live for ever and ever. And it is, as it is, as it is now, and as it is now, and as it is now.

Therefore, we see that the Millennial age, as many as love righteousness will have everlasting life, and the balance will be destroyed from amongst the people. God is pleased that the multitude of the race having ceased, they will be like unto the angels in that respect. Originally Adam was not male or female, but God separated woman from his male and female condition in order for the nature of a resurrection would necessarily be subservient to this which is the highest and most wonderful of all the resurrections God has purposed. There is one resurrection of the Church, and another of the ancient Worthies, to perfection, and then, as we saw last night, there is a resurrection to judgment for the world, by which they will gradually come into harmony with the Lord. But now, we will apply this first to the Church. When we have been changed and are spirit beings, we will not die any more; if we were to be destroyed, it would be a great evil, and we would be like the angels, for the angels do not marry; and so, in this respect, the Little Flock in the resurrection will not be male and female. While spoken of as the Bride of Christ, we are not to get the thought that they are feminine, but rather it is only a picture which represents the beautiful relationship between the Bride and the Bridegroom, of their connection with the Lord. We have the thought of Christ as the Head over the Body, and we as members of the Body,—another beautiful picture. You know all of this represents our Lord as being the chief. Angels are not male and female, and in speaking of them we would not use those terms; we would prefer not to speak of them sex but out sex. That is easy enough as respects the Church.

Now as to the world. When by the end of the Millennial age the world shall have come up, up, up, out of degradation and sin, and got back to the place where Adam was originally, then all necessity for the male and female condition in order for the propagation of the race will have ceased, and we have the thought of Christ as the Head over the Body, and we as members of the Body,—another beautiful picture. You know all of this represents our Lord as being the chief. Angels are not male and female, and in speaking of them we would not use those terms; we would prefer not to speak of them sex but out sex. That is easy enough as respects the Church.

What kind of an eternal fire was it? Did it keep on burning there, and if you could go to where Sodom and Gomorrah were, you could see it burning now. No. Well, what kind of an eternal fire was it? It was one whose effects were eternal; it was not a fire that merely burned a little while and then went out, but it burned until it burned everything up. And so, when the Lord is going to destroy the wicked, He will destroy them with an eternal fire, that is, a fire that will be complete, and finish the work. It will not be destruction for a little while from which they will be recovered, but it will be the vengeance of utter, complete destruction. In your talk every day, if you will only think about it, you use a great many figures of speech. Every person who can talk uses a great many figures of speech; and in olden times, they seem to have used these more than from and to the work. That will not be destruction for a little while from which they will be recovered, but it will be the vengeance of utter, complete destruction. In your talk every day, if you will only think about it, you use a great many figures of speech. Every person who can talk uses a great many figures of speech; and in olden times, they seem to have used these more than figures of speech. It will be destruction for a little while from which they will be recovered, but it will be the vengeance of utter, complete destruction. In your talk every day, if you will only think about it, you use a great many figures of speech. Every person who can talk uses a great many figures of speech; and in olden times, they seem to have used these more than figures of speech. It will be destruction for a little while from which they will be recovered, but it will be the vengeance of utter, complete destruction. In your talk every day, if you will only think about it, you use a great many figures of speech. Every person who can talk uses a great many figures of speech; and in olden times, they seem to have used these more than
I would say, do not touch the bird. Why should we destroy the life of any such innocent and beautiful creature? And we must all appear before the judgment seat of Christ; to the Lord. It is crooked and help straighten it up, because if you carry the tawers up stairs. It will have more horror for you. The way to overcoming it is by full submission of our minds to the Lord. There are some things that we will never like all our lives. You might take a dose of very bitter medicine, and without making very many faces either, if you made up your mind that it was the right and proper thing to do. You would say, Well, I am going to take my medicine, but do not feel too bad. If you allow yourself to go over it and look at it too much, and try to shoot it two or three times, you will get pretty sick of the matter. The right way to do is to say, it is the Lord's arrangement, and it is a part of my covenant to lay down my life in the Lord's service, even unto death; so Lord, I give the whole matter to you, I have taken the whole matter over, come; hand me the tawers, I am reckoning myself dead now, so Lord I will say the whole matter for you to-bury me and for you to raise me up. The whole thing is in your hands. After you commit your way to the Lord, it will taste and feel far less bitter. While death and the dying processes are not to be rejoiced in, yet you are to realize the Lord's providential care, and that He is able to keep that which we have committed unto Him. Do not let us go without correction, if we need it. But when we have the right spirit in the matter, we will feel more of a regret that we have need of the chastisement than the getting of the chastisement itself. The worst thing of the rod should be, "I am so sorry that I need to be chastised, and that I did not correct myself and the stronger your faith becomes, the stronger your faith will be."

8. Ques.—Isaiah 26:19: "Thy dead men shall live, together with my dead men shall they live. Awake and sing, ye that dwell in the dust; for thy days are as the dew of the earth and the earth shall cast out the dead." Does this imply that someone will be raised when the Lord's body was raised, or does it refer to the Lord at all?

Ans.—I understand it refers to the Lord, and the translation is nearly right, but there is just a little bit of difference, as you will notice in the Common Version. When it is properly translated, it would read: "Thy dead men shall live, my body shall come forth." We are the Lord's body, and as His body, we shall come forth: "The dead men shall live, my body shall come forth from the dead as the Body of Christ, as He did.

9. Ques.—How shall we understand this text: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."

Ans.—In one sense of the word we are all standing before the judgment seat of Christ now. Are we not on trial? Yes. Who is the one that is trying the Church? Jesus, as the Father's representative. All judgment is committed unto Him. And you remember how He tells the different churches that unless you hear My voice, etc., I will remove your candlestick out of its place. He is judging the Church, you see. When He comes to the Laodecean Church, He says, "Behold, I stand at the door and knock." The judging and testing is going on now. And if you hear my voice, I will come in and sup with you, etc. And so the Lord all the way down has been judging His people. We are in the school of Christ; He is our teacher, and instructor, and discipliner, and when we need to receive corrections, the Lord Jesus, as the Father's representative, attends to that matter.

10. Ques.—How may we overcome the horror of death?

Ans.—I answer, dear friends, that God never intended that death should be a pleasant thing for us, and the wiser you are, the less you will like death, of itself; but if you allow yourself to go over it and look at it too much, and try to shoot it two or three times, you will get pretty sick of the matter. The right way to do is to say, it is the Lord's arrangement, and it is a part of my covenant to lay down my life in the Lord's service, even unto death; so Lord, I give the whole matter to you, I have taken the whole matter over, come; hand me the tawers, I am reckoning myself dead now, so Lord I will say the whole matter for you to-bury me and for you to raise me up. The whole thing is in your hands. After you commit your way to the Lord, it will taste and feel far less bitter. While death and the dying processes are not to be rejoiced in, yet you are to realize the Lord's providential care, and that He is able to keep that which we have committed unto Him. Do not let us go without correction, if we need it. But when we have the right spirit in the matter, we will feel more of a regret that we have need of the chastisement than the getting of the chastisement itself. The worst thing of the rod should be, "I am so sorry that I need to be chastised, and that I did not correct myself and the stronger your faith becomes, the stronger your faith will be."

Ques.—"Train up a child in the way in which he ought to go, and when he is old he will not depart from it." Why do they so many times depart from the right way?

Ans.—I think the principal reason is that they are not properly trained in the way in which they should go. I think people in the truth need a little lesson along the line of training children. Perhaps we have something that works to our disadvantage in the matter. The more your heart becomes large, and forgiving, and generous, the more you will forgive your friends, and your children, but you must remember that when dealing with your children, you are not dealing with them as with another man or woman; you must look at the character of the child. And you must, in line with the Lord's arrangements, bring discipline to bear so as to fashion that character in the way in which the Lord would have it go. If it is a crooked little twig, you must put on splints where it is crooked and help straighten it up, because if you allow it to grow up to be a big tree with those crooks, you will never be able to turn it back.

I think some of the friends are inclined to spare the rod, and do not notice what the Scriptures say. We are not to spare the rod when it is necessary. We are to take God's way in the matter. Does God spare the rod on you when it is necessary? By no means. "Thy rod and Thy staff, they comfort me." I am glad God has a rod, and a man that has a rod, and I say, God, if you have a rod, let us go without correction, if we need it. But when we have the right spirit in the matter, we will feel more of a regret that we have need of the chastisement than the getting of the chastisement itself. The worst thing of the rod should be, "I am so sorry that I need to be chastised, and that I did not correct myself and the stronger your faith becomes, the stronger your faith will be."

Ques.—I said, now, sit down and say, now, I am glad God has a rod, and a man that has a rod, and I say, God, if you have a rod, let us go without correction, if we need it. But when we have the right spirit in the matter, we will feel more of a regret that we have need of the chastisement than the getting of the chastisement itself. The worst thing of the rod should be, "I am so sorry that I need to be chastised, and that I did not correct myself and the stronger your faith becomes, the stronger your faith will be."

"Charles, bring the tawers and come up stairs.' So I carried the tawers up stairs. She said, now, sit down
here and I will read to you out of the Bible. She thought I had prevaricated, or had twisted the truth; not that I had told a point-blank lie, but twisted the truth a little, as most children are inclined to do, especially if some older folks laugh at them and think they are funnier than they really are. And so I laughed at me and think it was smart if I should do anything of that kind. I learned that that was not the way to do. So she read to me from Revelations all about those, without all the liars shall have their place with those who burn with fire and brimstone, etc., and she said, "Charles, I do not want you to have your portion with those in the lake that burneth with fire and brimstone, and it is my duty, as your mother, to give you chastisement, and I must do it. I do not want to whip you, but I must do it for your good. This is the teaching of the Lord's Word, and this is what will happen if you should grow up to be a liar, and if you should grow up to become a bad man." You see how much impression that made on my mind, how much that little suggestion from the Scriptures. Of course, if she had understood the matter, she never would have made that application of the Scripture, but she could have found some other Scripture that would have been equally forcible, and perhaps more so. The fact that God has no use for liars can be very easily impressed on the mind.

12. Ques.—In what respect will faith be required of the world in the Millennial Age?
Ans.—Well, it is very difficult to explain that, because there are so many different ideas as to what faith is. Now, if you are referring to faith as meaning a belief in the things that you do not see, and the things that you do not know, and the things that God has merely revealed to us in His Word, that kind of faith will be very limited indeed in the Millennial Age. Why? Because everything will be made so clear and manifest that it will not belong to faith, but it will then be sight. It is faith now, because God is choosing a peculiar people, and He is testing those who have the hearing ear and the eye of faith, who can walk by faith and not by sight. And so, in my mind, that kind of faith will be very limited indeed in the Millennial Age.

13. Ques.—Please harmonize these verses: "The world cannot hate you, but Me it hateth because I testified of it that the works thereof are evil." And the other text is: "If ye were of the world, the world would love its own. Now, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Please harmonize these two particular texts, and particularly the words, "the world cannot hate you," and therefore the world hateth you.

Ans.—The one was spoken to a mixed audience of people, and the other was spoken to those who were His disciples, whom He gathered out from the world. He said, then, that they gave witness to the world, and in proportion as you do so, the world will hate you just as it hated Me.

14. Ques.—In God's Plan, what provision is made for the infants and children who die before the years of discretion? Are they confined to the earthly Kingdom?
Ans.—I answer, dear friends, there is no way to the Heavenly Kingdom except by being born again. Can children be born again? Can children be begotten of the Holy Spirit? If they could not be begotten of the Holy Spirit, they could not be born of the Holy Spirit; so you see, the whole matter is a very simple one. The child belongs to the earth; it belongs to Adam and his race; it is a member of his race. If God wished it to have had the opportunities of the elect, He would have allowed it to live and come to a knowledge of the truth, and thus to justification, sanctification, and begetting of the spirit. But you see when the Lord allowed the child to die in infancy, it was not one of those whom He intended should be favored with a knowledge of this High Calling, and the privilege of being a part of His Priesthood. It was not one of those whom He intended to give to the world the light, the light rebuked the darkness, and so they hated the light, and hated the light-bearer. Now you have become sharers with me in having the light—"Let your light so shine"—and in proportion as you do so, the world will hate you just as it hated Me.
was an inheritor of Adam's sin. He was just as much under the death sentence as you and I are, and if under the death sentence, He could not have redeemed Himself, let alone the world. So the Scriptures clearly teach that the Redeemer should be one whose life was not from the condemned source. But, as the Scriptures say, Jesus' life did come from the Father, and as He Himself said, He was with the Father before the world was, and as the first chapter of John says, "In the beginning was the Word, and the Word was with the God, and the Word was a God. The same was in the beginning with the God. Without Him was nothing made that was made!" Here the prehuman existence of our Lord is affirmed, and how He left the glory He had with the Father, humbling Himself and did not stop, as in the Apostle Paul, with the angelic nature, but stopped to the human nature and was born of the woman, not of the man. He was born under the Law that He might redeem the world. So the whole thing, according to the Scriptures, sticks together. If we bring Joseph into it, we spoil the whole matter. Jesus could not be your Saviour and mine, if Joseph had anything to do with His birth in any sense. I suppose all the officials and me, for all I know. That is about the closing of the door. Now, that is the door of the parable. Then afterwards came the other virgins, who had oil in their vessels as well as their lamps. Now, you know what the lamp is, and what the vessel is which carried the Holy Spirit. You must have both. If you are without the oil, then something is wrong. You may have the oil or you cannot be one of the wise virgins, and you remember the wise virgins went with the Bridegroom in to the marriage and the door was shut. Now, that is the door of the parable. When did the door shut? After the wise virgins had gone in. What does that mean? It means after the last one of the Little Flock has made his calling and election sure, and has been tested sufficiently, and has been passed as a successful one, and the high calling and election is closed, but the door is still open. When did the door shut? After the last one of the Little Flock has made his calling and election sure, and has been tested sufficiently, and has been passed as a successful one, and the high calling is ended, and the last one has gone beyond the vail, that the door is shut. That is the parable. Then afterwards came the other virgins, the foolish virgins, that had gotten oil in the mean time. Yes, they got the experience, and development, and the knowledge and the light, yet they were rebuked and reprimanded, and when the Bridegroom came, they were not ready. What was the cause of it? They had oil in their lamps. But, the answer comes, "You get the oil or you cannot be one of the wise virgins, and you remember the wise virgins went with the Bridegroom in to the marriage and the door was shut. Now, that is the door of the parable. When did the door shut? After the wise virgins had gone in. What does that mean? It means after the last one of the Little Flock has made his calling and election sure, and has been tested sufficiently, and has been passed as a successful one, and the high calling is ended, and the last one has gone beyond the vail, that the door is shut. That is the parable. Then afterwards came the other virgins, the foolish virgins, that had gotten oil in the mean time. Yes, they got the experience, and development, and the knowledge and the light, yet they were rebuked and reprimanded, and when the Bridegroom came, they were not ready. What was the cause of it? They had oil in their lamps. But, the answer comes, "You get the oil or you cannot be one of the wise virgins, and you remember the wise virgins went with the Bridegroom in to the marriage and the door was shut. Now, that is the door of the parable. When did the door shut? After the wise virgins had gone in. What does that mean? It means after the last one of the Little Flock has made his calling and election sure, and has been tested sufficiently, and has been passed as a successful one, and the high calling is ended, and the last one has gone beyond the vail, that the door is shut. That is the parable.
plan, then He could not have been acceptable at all. He could never have come into any secondary place. His begetting of the spirit must eventuate in the divine nature or nothing. But in the case of the Church, we may say it is a little different; that while our begetting is of the spirit, and while the Lord intends that this shall be the highest form of the spirit nature, if we are faithful and follow in the footsteps of the Lord, yet there will also be some of this class begotten of the spirit who will never reach the divine nature, but will be, so to speak, sidetracked from the divine nature; therefore, we prefer to put it that the Church is begotten to the spirit nature, and some of them get beyond this to the divine nature. The Great Company will reach the spirit plane yet not be of the divine nature.

20. Ques.—Comparing the spiritual with the natural

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DEAR FRIENDS, we have just sung a very beautiful hymn; I am sure we all enjoyed the singing of it, and doubtless we were very much pleased in singing a few things about this harp of Moses. We hope, now, by the grace of God, to stir up your pure minds by way of remembrance in bringing to your minds some of the things we have found about the harp of God.

The harp, you know is used to make music—harmony, melody, something sweet, something enchanting, something that will charm and please in every way. And I think we may very profitably consider that this is the thing above all other things that we want to do with the harp which we have, and on which we make pleasant and sweet music, music that will charm.

We find in the Lord's Word that the harp is one of the very oldest, if indeed not the oldest, musical instrument. Just as the Bible is the oldest book, we have the first record of a harp in Genesis 4:21, where it reads as follows: "And his brother's name was Jubal: he was the father of all such as handle the harp and organ." So we see, then, that the harp is a very old instrument, just as the Bible is a very old book.

Then again, passing along down to David's day, we find that David, so to speak, graced the harp; he made perhaps the sweetest music on the harp of any of those ancient harpers. We find indeed David's harp was so versatile that almost every experience in life, almost every trial that the saints can have, almost every phase of the kingdom of God, almost every feature of the Plan of God, is touched upon by the sweet singer of Israel—in the Psalms especially. A wonderful harp it was that David used and played upon.

Now the theme which we have given to us this afternoon is taken from the 15th chapter of Revelation, second verse, and it reads: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast and over his mark, and over the number of his name." We notice here it says harps; it does not say harp; it is plural, more than one harp. They had harps of God. Now the Revelation mentions these harps again on another occasion, we think, in the beginning of his wonderful prophecy. He mentions these same harps in Revelation 5:8-10, and there we read as follows: "And when he came and took the book out of the right hand of him that sat upon the throne, and when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having everyone of them harps and golden vials full of odor, which are the prayers of the saints. And they sung a new song saying, thou art worthy to take the book and to open the seals thereof: for thou art worthy." And hast redeemed us to God by Thy blood out of every kindred, tongue, people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Here we see there are twenty-four harps, for the Scriptures give us the thought that each one had a harp. So we find, then, these harps are twenty-four in number. Now, then, if we were to institute a search for these harps, where would we find them? We may begin with Moses. We just sung about the grand harp of Moses; his harp was a magnificent one, grand and glorious; the harmony there was something more than ordinary; it was not ragtime music that Moses got out of his harp, but he got something grand, and good, and glorious. It was measured meter. It was precise; it was in every way of the solemn, of the stately, solid character, the kind of music that stays with you, the kind of music that makes you enter into the spirit of the prayer, etc. So we find that Moses used one of these harps, and one of the grandest of the harps. Now we should not expect any harp to be grander than that, but we are inclined at one time to think that if we could just have a harp, and have a sceptre, etc., but we are not now looking for such things. The harps of which we are speaking are not literal harps. In the 49th Psalm and 4th verse, we read: "I will incline mine ear to a parable; I will open my dark saying upon the harp." We may expect then to look for harps that speak, harps that may say something, harps where you will find some dark sayings spoken. So we may
Brother J. A. Graham.
not look for literal harps, but for symbolic harps; and Moses’ harp, we think, would be the first for which we would look.

Now we find that Moses spoke this wonderful music we suggested,—strong, stately, solemn and serious, telling of the power and wisdom of God in His creative work. There is nothing so remarkable in the whole world than the brief, pointed, but nevertheless positive, statements of the prophet in telling of the creative work, and how all the zeal of the scientists falsely so-called, of this day have failed to shake the strain of Moses’ harp in telling about the wonderful power and wisdom of God in His creative works. And we thank God for this. Yet we have heard and read of many things uncertain at the present time, will be found to be in perfect harmony with the grand harp of Moses, and that is what we may learn of God by having the harp, a study of any of the sciences will only result finally in corroborating the testimony of the beautiful harp of Moses, as he speaks of the power and wisdom of God in His creative work.

And then Moses tells a little more than that. He does not end his song upon the harp with the creative work, but he tells also about the wonderful justice and judgment of God in the law that He has given to us. We see in that law that exact justice is meted out to all, and will be meted out to all, and that there will be no respecter of persons whatever before God; they will all stand alike before the great law of our Heavenly Father. How in contrast is the law of our land, for instance. We find there is very little of equity in the law. I have read that the people who founded this country started out all right with the third commandment, but they soon went down a step farther, not stopping at the second commandment. If a man steals a loaf of bread he is pretty sure to go to jail, and if he steals a million he is pretty sure to come out all right. But here is a grand law from which there will be no escape if we break it; it is tempered with mercy and love, and is just in every respect, and commendable to all of God’s creatures. A wonderful song the prophet has given us on this harp in this respect. But Moses sang of some other things besides the creative work, and besides giving this song of God’s law; he spoke also of God’s love, and mercy, and re­demption, and perhaps he spoke in the most beautiful way possible in the types and shadows of the Tabernacle. No matter how many languages the story of the Tabernacle has been written in, Moses sang the most beautiful and grand harp of all the Tabernacles of the world, the Tabernacle itself could never be destroyed. So we see the Lord has wonderfully preserved these things to us, giving them to us in types and shadows, just as our Lord gave us many of His most important lessons in the parables, for the very same reason, in order that the real essence of the thing might be preserved for ever. We have had the parable of the wheat-field. No matter how many languages you might translate that parable into, that wheat-field would be a wheat-field and the tares would always be tares, and so on, and each feature of that parable was presented much better indeed than had the Lord given us the language. And so it is in Moses giving us this wonderful picture of redemption. He has presented the whole of the parables, but they are not to be understood in the literal sense, but as containing a mystic lesson, the Church, and its Head, exalted to be the Great High Priest which would stand forth in the beginning of the Millennial Age and bless all people under God’s gracious arrangements. We thank God for Moses’ harp.

And then coming down a step farther, not stopping to speak of all these harps, but just speaking of some of them, we come to the harp of David. Here, as we said a little while ago, is one of the most magnificent harps, one of the very grandest, and I do not know but the grandest. I do not know what we would do if we had not heard the strains of David’s wonderful harp. Many eyes have been opened where we have felt hopeless, and we have felt as though the Lord even had deserted us, and we went to this wonderfully sweet singer, and there found peace for our souls. We found indeed that the sweet singer had a song that suited our case, that fitted our experiences, and just helped us over the particular difficulties and hardships of the particular matter. And then Moses tells a little more than that. He told a little more than that. He told us that the Law of Moses was the Law of our Lord. I think it was the 15th verse of the 15th Psalm. As our Lord was to be the Promised One, He must have a new law. He must have a law that would be founded on the same principles as the law of Moses. And then we have a wonderful glory song. In the 17th Psalm, 15th verse, we read: “As for me, I will behold thy face in righteousness: I shall be satisfied when I awake in thy likeness.” This is a wonderful glory song. It may be the basis for all the glory songs that are sung in the Christian Church.
consecrated children that they may be like Him, that they may indeed awake in His likeness. That is another grand and glorious victory song there. The Psalmist says: "Who is this King of Glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory." (Psalms 24: 7-10.) That is a wonderful victory song. It shows us, dear friends, if we read all of the song, that by and by there is coming a day when the Lord will be God over all of the nations, tongues and languages; when He will be indeed the Lord of the earth, when He will indeed be the very God to all of His creatures.

But perhaps that is enough of David's harp for this time. Then there are some other harps. Take the harp of Isaiah; he had a harp and made wonderful music on that harp. Sometimes, you know the masters become somewhat excited—"agitata," I believe the musicians call it. They get very much agitated. He got very much excited, and that is just what Isaiah was. He is a harp of Isaiah; he had a harp and made wonderful music. And we notice that a very prominent thing about the prophecies. We find the Prophets did not understand the things which they uttered. We find the glorious and grand music. And so we find that was the case; we find the Jews did not understand any of these prophecies. We find the Jews did not understand the things which they spoke about the prophecies. We find the Prophets did not understand the things which they uttered. We find the glorious and grand music. And so we find that was the case; we find the Jews did not understand any of these prophecies. We find the Prophets did not understand the things which they spoke.

And then, again, we find another Scripture which says that God by the prophets gave witness to Him that through faith in His name, redemption should come to all the people, the prophets and the priests. He flings away those shams and exposes them. Then farther over he tells about God's sufferings. Is there a place in the whole Bible where in a few words our Lord is pictured any better than in the 53rd chapter of Isaiah? No. And then he passes on, after telling of the sufferings, he goes on and shows us of the glory that shall come; he tells of the victory that shall come to him, when indeed he shall see the travail of his soul and be satisfied. More than that, he tells us that the Lord will grant some things to the strong ones, who during this Gospel age, in the strength of music that each one of them made, but it was all other grand and glorious victory song there. The minor strains, the particular kind of music that each one of them made, but it was all grand, glorious and harmonious, and we notice that a great deal of the music of these harps was not understood until the slain Lamb took the book, as the Scriptures put it, you know. I will go back and read the 8th verse of the 5th chapter of Revelations. We read: "And he had taken the book, and the four beasts and the four and twenty elders fell down before the lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints. And they sung a new song." It is very evident that all of these harps were very much misunderstood, and indeed were not quite understood by the men of that time. Indeed we may say that in some sense they were in process of preparation only; that during that time Moses was preparing his harp, and David was preparing his harp, and Jeremiah his harp, and so with all of the others, each preparing his harp against the day that the slain Lamb should take the book, and then these strong ones would be awakened into strains of glorious and grand music. And we were, in that was the case; we find the Jews did not understand anything about the prophecies. We find the Prophets did not understand the things which they uttered. We find they were told that the things which they spoke did not belong to themselves, but that they did belong to us who should be heirs of salvation. We find also that our Lord, previous to His death and resurrection, did not see all of the features that were marked out in these harps, all these strains of music, as clearly as He did afterwards, and we see indeed that the Apostles did not understand: It was not possible for them to understand, until after the death of our Lord and His resurrection to glory. And then we see that our Lord was able to take them aside, and show them out of the Psalms, and out of the Law, and out of the Prophets, the things concerning Himself, how that Christ should suffer, and should rise again the third day, and how that the Apostles that it was a new song. Another translation says, a new kind of song. And what was the song? It was the worthiness of the Lamb. "Thou art worthy to take the book and open the seals thereof: for thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, tongue and people and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. It was a song of the worthiness of the Lamb. Now we see also, that Ezekiel had a harp and Jeremiah his harp, and so with all of the others. And then we find another Scripture which says: "There are some other harps. Take the harp of Isaiah; he had a harp and made wonderful music. And we notice that a very prominent thing was that Isaiah had. Could we get along without Isaiah's harp? No. In order to have a perfect orchestration, we need Isaiah's harp, and we need to give it a very prominent place.

Now we see also, that Ezekiel had a harp and Jeremiah had a harp, and then Daniel had a harp, and all the different prophets, the minor prophets, as we speak of them sometimes, had some beautiful harps. We have not time this afternoon, I am sure, to speak at all about these special harps, and of the particular kind of music that each one of them made, but it was all grand, glorious and harmonious, and we notice that a great deal of the music of these harps was not understood until the slain Lamb took the book, as the Scriptures put it, you know. I will go back and read the 8th verse of the 5th chapter of Revelations. We read: "And he had taken the book, the four beasts and the four and twenty elders fell down before the lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints. And they sung a new song." It is very evident that all of these harps were very much misunderstood, and indeed were not quite understood by the men of that time. Indeed we may say that in some sense they were in process of preparation only; that during that time Moses was preparing his harp, and David was preparing his harp, and Jeremiah his harp, and so with all of the others, each preparing his harp against the day that the slain Lamb should take the book, and then these strong ones would be awakened into strains of glorious and grand music. And we were, in that was the case; we find the Jews did not understand anything about the prophecies. We find the Prophets did not understand the things which they uttered. We find they were told that the things which they spoke
ever heard of a musician who always wrote in a minor key. But we find some of the Lord's dear people who, somehow or other, seem to get their voices keyed in the minor strain all the time; they always have exceeding great and hard difficulties to overcome; they always have a great many trials; they always have the worst kind of trials, and they always are suffering something great and terrors, undergoing these severe tests, etc. Everything that comes to them is a test; they are always having tests, and of some they have so little joy that it is hardly worth speaking of. All of these you see are along one line, in the minor key. We thank God, however, that there are some of these minor strains in these harps. The Apostle tells us that when we are to suffer for Him, we are to rejoice when we can suffer for Him, whithersoever He goeth. These were redeemed from the earth, as the voice of many waters, and as the voice of harpers harping with their harps: and they sung as the voice of a new song before the throne, and before the four beasts, and before the four and twenty elders; and no man could learn that song but the hundred and forty and four thousand, having His name written in their foreheads. And I heard a voice of many angels, saying, Awake, sing ye the song of Moses, the song of the Lamb, saying, Your harps, ye tearful saints, Down from the willows take; No more by Bab'lon's streams sit down And weep for Zion's sake.

The Spirit of our God Hath tuned the harp divine, And now, in grandest harmony, Its melodies combine.

Awake its notes of joy That tell of Zion's peace, And how, through everlasting years, Her glory shall increase.

Take down the harp divine Sweep o'er its many strings; They call to Zion, Rise and shine Thy God of salvation brings.

We are living in the time the Spirit of God has tuned that harp for us, and we can therefore begin to make grand music upon it. We can see indeed that the very best harp in the world would be spoiled by unskilled fingers, no matter how good the harp would be. It would be spoilt, and spoiled the harmony and melody, because of their lack of skill, and lack of adaptability, perhaps, we were not skillful in the use of the harp, and spoiled the harmony and melody, because of their lack of skill, and lack of adaptability, perhaps. How much better it would have been to let somebody else do the music if we have not been skilled in the use of the harp. We must first learn how to use the harp, if we want to bring out beautiful, grand and glorious music from it, and so the Apostle tells us that we must study to show ourselves approved unto God, that we need not be ashamed, rightly dividing the Word of Truth. We must learn then, or we had better leave the harp alone until we learn something about how to sweep across its many strings, and then we may begin to play a little on it. It is better, perhaps, to let somebody else make the music if we have not learned to make music on it. How many of God's people in endeavoring to call attention to some that they meet from time to time to these glorious and grand music and not being skilled in the use of the music, and spoilt the harmony and melody, because of their lack of skill, and lack of adaptability, perhaps. How much better it would have been to let somebody else give them the music. How much better, in other words, it would have been to just pass a tract along than to spend so much time talking ourselves, when, perhaps, we were not skillful enough in the use of the Word of the Lord to be successful in this attempt to lead the Lord's people.

In this 15th chapter and the 3rd verse, the Prophet tells us some more about this song. He tells us that it is the song of Moses as well as the song of the Lamb. We see that there are two songs, as it were, or we
might call it one song with two movements, and so we have the song of Moses and the song of the Lamb. We have just pointed out briefly what the song of the Lamb is. It is the song of the worthiness of the Lamb; it is the worthiness of the slain Lamb to take the book and to redeem out of every tongue, kindred and nation and people. It is the song of the joint-heir of our Saviour Jesus Christ. It is the song, indeed, that speaks of the sufferings with Him now, and if so be we suffer with Him, we shall be glorified together with Him.

Just briefly now, we will ask, What is the song of Moses? The song of Moses is the song of Restitution. The song of Moses is the song of the redemption of all through the precious blood of Jesus Christ; it is the song that sings of the grand and glorious times when the Son of Man shall be lifted up, and when all men shall see Him. It sings of the time when all men shall understand, when all shall know the Lord from the least to the greatest. It seems that every prophet has sung of this song, so the Apostle Peter tells us that Moses and all the prophets, everyone that has spoken from all has spoken concerning these great, and grand, and glorious restitution times. You notice this song is put first, the song of Moses. It was prepared first without a doubt, and I presume that we first got hold of the thought that we had ourselves been saved by the precious blood of Jesus Christ. And next, that the mercy of God is to extend to every creature. The mercy of God to all things to war hearts has been this song of restitution. How it has rejoiced our hearts to know that God is so loving, and so good, and so merciful, and so just as to provide not only a salvation for you and for me, a salvation for the Church during this Gospel age, but that He has provided a salvation as broad as the fall, and which will reach in due time all of the redeemed. He has rejoiced our hearts by the precious blood of Jesus Christ. To me that is one of the most beautiful things to our hearts has been this song of Restitution; the song of Moses is, the song of Restitution!

I wish to say a little more about another feature; the Apostle tells us about another kind of song. He tells us we should do some singing ourselves. He tells us that we should have some songs of our own. He tells us that we should be able to do some singing, and make some melody in our hearts. Now these tunes we have been talking about, the song of Moses and the song of the Lamb, are not the only songs; they speak of the heart, to our intelligence, to our mind; and now we have been making music in this respect. We have outside the discordant songs of Babylon, but we would rather sing the songs of Zion, those of harmony and beauty. The Apostle wants us to make some melody in our hearts. How are we going to do that? We can realize that He wants us to do His will. If we can find in our hearts to make some melody when we are rebelling, we find indeed there is a lack of harmony, the song is not a grand and glorious song; and we find that if we cannot entertain a spirit of love toward all of God's people, and towards all mankind and towards our enemies even, as we pointed out this morning in one of the questions, then there is turmoil in the heart; that is, not a doleful music. If we are not the the song of the Lamb, it is the worthiness of the slain Lamb to take the book and to redeem out of every tongue, kindred and nation and people. It is the song of the joint-heir of our Saviour Jesus Christ. It is the song, indeed, that speaks of the sufferings with Him now, and if so be we suffer with Him, we shall be glorified together with Him.

Then again, we must realize that we do not want to do as some people do. They play one tune all the time. We have some seventh-day friends that do that, and some holiness friends that do that, and I am sorry to say, some friends in the truth that do that all the time. They play one tune constantly to the neglect of the others. Dear friends, let us remember that the Lord wants us to be broad-minded and moderate in all things; He wants us to take a broad view of the whole matter, and that we should broaden our hearts and our minds and our souls, and that we should not be a doleful song all the time. To me that is one of the most beautiful things to our hearts has been this song of Restitution; the song of Moses is, the song of Restitution!

7:30 P. M.—Song by Brother John T. Read, of Chicago. “I Have Found a Friend.”

Discourse by Brother C. E. Fowler, of Washington, D. C., on the subject of “Overcoming—What? How?”

Brother Fowler spoke, in substance, as follows: We suggest, dear friends, as a basis for our remarks this evening, the words of the Apostle that overcoming, and this is the victory that overcometh the world, even the faithfulness, the faithfulness of the heart, the faithfulness of the flesh, therefore commendable it might be, we cannot class with the Christian's overcoming. The Scriptures reveal to us the fact that Satan is engaged in a warfare against the Saints, that he has at his command thoroughly organized forces, and the world, the evil spirits, and also our own fallen flesh, constitute the great enemy we have to combat. This is not the purpose of these harps, the harps of Moses and David and all the prophets, and the whole Word of God taken together, and that it will all be one grand harmony. Some of our songs and some of the songs of the Spirit of the Lord, as found in His Word. Amen.
And so, we find, dear friends, that Satan very quickly and readily recognizes those who are enemies of his cause, those who have sworn allegiance to the Heavenly King, those who have been robbed with the robe of Christ's righteousness, those who have put on the ramment furnished them by our Lord, and who have equipped themselves for warfare; they become the special marks of the great adversary against whom we are to fight. We perceive, then, that the great conflict we have is as new creatures, begotten of the Holy Spirit. It seems to me that it would be entirely unnecessary this evening to present to you the various steps by which we call upon the Heavenly Father, to the privilege. You are all aware how we must first be justified by believing in the redemption that is provided for us in the death and resurrection of our Lord and Saviour Jesus Christ, and how that we must then present ourselves living sacrifices. But I would like to emphasize one thought in this connection, and that is, how our Heavenly Father looks on those who have taken this step. Then it is that this newly begotten condition takes hold of this old body, and energizes it, so that what was once the servant of sin, now, under the influence of the Holy Spirit of God, taking possession of it, giving us, as it were, a new mind, becomes the servant of righteousness.

Dear friends, we believe that there are a great many who falter in their efforts to overcome because they lack the decision and knowledge necessary. We cannot overcome successfully, we cannot fight successfully, unless we appreciate the tactics of the foe that we are to oppose. Those of you who are familiar with American history know that in the old French and Indian war, the battle of Duquesne was lost because the British, under General Braddock, were not acquainted with the tactics and methods of warfare of the American Indian. We can see that it is absolutely necessary for us to understand the methods of our foes; and you recall the words of the Apostle, "We are not ignorant of his devices." We understand the methods of our adversary, but we can only understand his methods by the study of God's Word which reveals them to us. In order that we, under God's leadership, may come off more than conquerors in this great warfare in which we are engaged.

We understand, again, dear friends, that while it is true that Satan uses the world in their Ignorance to oppose our course, and the influence of the adversary to try to persuade us, and while he uses our fallen flesh to the same end, to thwart us, nevertheless Satan himself is the great leader of all these forces against us. And so, first of all, we want to examine all the forces we have that we can bring against him. Our Lord spoke once in this way: that a king going to war would first consult his council, and when he knew the number of the enemy was at a distance he would have to send an embassy and seek terms of peace. So, dear friends, when we begin to estimate how large a force to bring against our great adversary, do not let us make the mistake of counting ourselves alone, but rather, in the language of the prophet, understand that the battle is not ours but God's, that He who is for us is more than all that can be against us.

The Apostle Peter tells us, you will recall, how that Satan goeth about as a roaring lion seeking whom he may devour, whom resist steadfast in the faith. This leaves us a clue, at least, as to one of Satan's methods of attacks. It is an attack against the faith. We find that the false doctrines sprouting up are coined especially by Satan, and under his directions, for the purpose of frustrating our attempts to overcome, for the purpose of frustrating those who are seeking to do the Lord's will. And so it is important that we should be able to distinguish between them and to know that we have our faith well grounded on the foundation, the only foundation that can be laid. In the words of the Apostle Paul, we are admonished to examine ourselves, whether or not we be in the faith.

You remember that the Apostle in presenting this figure to us, not only suggested that these attacks would be along the lines of our faith, but he also presents a picture, absolutely necessary words, "we us?" Dear friends, there is only one way to successfully combat these attacks of the adversary, and that is suggested by the Apostle Paul, to put on the whole armour of God. It is impossible to overcome, dear friends, in this time in which we are now living, unless we do this. It is impossible for us to overcome and to successfully come out of this warfare, unless we put ourselves of the privileges at our disposal, the privilege of knowing completely and perfectly the divine plan of salvation, an entire consecration to Him, and to be familiar and adept in the use of the Sword of the Spirit. It is impossible for us to do this unless we are humble and faithfully devoted in our service.

But the Apostle Paul suggests another line of attack of the adversary. Some of us might say, Oh, I am perfectly secure against these; there is nothing whatever that can shake my faith in the plan that has found lodgment in my heart; there is nothing that can shake my faith in that; I am perfectly secure. Satan knows where to attack our faith along those lines. Dear friends, the Apostle Paul suggests that the adversary makes up all sorts of reasons, and he tells us that we are not ignorant of his devices. The context shows that on some previous occasion in the Corinthian Church, there was one who had gone entirely astray from the path apparently, and been guilty of some offense, and Paul had written them to withdraw from fellowship with him in order that he might be ashamed of his evil course and repent, and be brought back in a repentant and humble attitude of mind. And it appears that the treatment has the desired effect; it seems that the brother had repented from his course, but the Corinthian Church refused to receive him back, refused to forgive him, so Paul...
Brother C. E. Fowler.
wrote to them instructing them to receive this one back, showing how he himself, for Christ's sake, had forgiven him, and he said, lest Satan take advantage of us, for we art not ignorant of his devices. What does he mean by that? Why, he means that Satan comes as an angel of light. He would paint to you the glories of the cause we have espoused, and paint in that bright light the crimes that these had committed, saying, you would not understand the cause if you would show any sympathy or receive this brother back again, no matter how repentant he might be; it would bring ignominy and shame on the cause. Turn your back to him, receive him not again, you cannot afford to belittle the cause in this way. But, says the Apostle, we have forgiven him who has Christ's cause in view, and he besought them also to do the same, lest this one be swallowed up by too much sorrow.

So, dear friends, this is another way in which Satan attacks God's people, by bringing these charges against the brethren; he is the great accuser of our brethren, who has accused them day and night, but we want to make sure that we are on the other side, the excusers. I am sure this is the idea of our dear friends in some places saying that they knew that such and such a person was undergoing severe trials, and they believed that God was chastening them for some offense which they were conscious of, but they would not extend a helping hand to them, they would not extend any sympathy to them. Why? Because they did not want to make sure that we are on the other side, the excusers. But perhaps, unfortunately, we did, but they see that we are walking in a different way, and of necessity this is these deflections we have to battle against at the present time. We have to guard against this magnet which attracts the worldly condition, and it attracts us, as it were, momentarily from our course. We have to guard against these attacks and the influence of the world, and then it is that we have to and do sorrow because we have been influenced by our associations. No wonder the Apostle warns us then, not to forget the assembling ourselves together, the more so as we see the day approaching.

Now, dear friends, if we are in that very day, the very trial times the Apostle pointed to, we see how detrimental these influences of the world would be to us; we see how necessary it is then that we gather in the closest bonds of friendship with all those of like precious faith. As we see that our course is bringing upon us a certain amount of loss from a worldly standpoint, and brings on us a certain amount of reproach what is necessary that we overcome on this point? The words of our text suggest what is necessary: "This is the victory that overcomes the world, even your faith. Faith maketh what faith is in the midst of our Lord Jesus. Yea, and more than that, that faith in God's promises, faith that all things work together for good to those that love God; faith in God's provisions for us; faith in the promises that pertain to our present conditions, and also that hold out for us the hope of glory at the end of this time of sacrifice."

Fancy that many of the Lord's people are falling along less than that faith in God's promises for us; faith in the promises that pertain to our present conditions, and also that hold out for us the hope of glory at the end of this time of sacrifice. I fancy that many of us retard our own efforts towards overcoming by not sufficiently laying hold on this wonderful provision that God has made for us. So we want to realize that the Apostle Peter spoke a great truth when he saith that God has given unto us all the spiritual blessings. A brother told us this morning that it would be absolutely impossible for us to become joint-heirs in the kingdom unless we built a character suitable for that. God is not going to entrust the riches of the divine nature, the indestructible nature, to anyone who is not fit to exercise it properly. He is not going to give to any of us these inestimable blessings until we prove that we are in sufficient harmony with His plan, until we prove that we are worthy to have them; more than that, until our characters have been crystallized into a firmness or condition that the trials which might come at any future time would not cause the slightest deflection from the proper course. So we can see that it is these deflections we have to battle against at the present time. We have to make sure that we are on the other side, the excusers.

There is no possibility of our overcoming in the future unless we begin right. And how must we begin right? Dear friends, when we first take the step of consecration, we must first realize the step, and that we have placed our intentions, our wills, etc., at the mark of perfection, and say, I would not do or say anything that is not in accordance with the service. This brother told us this morning that it would be absolutely impossible for us to become joint-heirs in the kingdom unless we had a character suitable for that. God is not going to entrust the riches of the divine nature, the indestructible nature, to anyone who is not fit to exercise it properly. He is not going to give to any of us these inestimable blessings until we prove that we are in sufficient harmony with His plan, until we prove that we are worthy to have them; more than that, until our characters have been crystallized into a firmness or condition that the trials which might come at any future time would not cause the slightest deflection from the proper course. So we can see that it is these deflections we have to battle against at the present time. We have to make sure that we are on the other side, the excusers.

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work through an imperfect medium, and the result is, an imperfect work; but so long as our intentions are at that one hundred per cent mark, God's provision for us is that the righteousness of Christ is fulfilled in those who walk, not after the flesh but after the spirit.

Now, dear friends, in our efforts to overcome the weaknesses of the flesh, which we understand to be the third feature of our coming, we must be strictly held in the fort against us, let us understand the matter completely. Let us see the position the consecrated ones are in. We might illustrate it: let us suppose for a moment the saints in their consecrated condition represent a city; that this city was besieged; there was a great force coming from the land against it, and our con­secration for the city was against it. We were in that city, and there was a state of insurrection within. Let us suppose the land forces represent the world, and the forces from the sea represent Satan and his followers, the fallen angels, supporting his cause. Let us sup­pose the insurrection within represented the flesh. What condition is that city in? Why, any one familiar with warfare would know that that city was in a deplorable condition. They would say, there is no hope for it. Why? Because there is no loyalty within, and what would be the very first step to take? Why, any one acquainted with warfare would know that the very first thing to do would be to overcome and subdue the rebellion within. And so, dear friends, that is the first step in our attempt at overcoming, we must get our will power to act within. We must remember that the greatest enemy of all is that which is constantly with us. We can resist the Devil, as the Apostle says, and he will flee from us. We can separate ourselves to some extent from the worldly influences, but we cannot separate ourselves from the weaknesses of the flesh. We have them with us all the time, and we must act. This is the thought the Apostle expresses, when he tells us that in former times, we have yielded our members servants of unrighteousness, but now that we have consecrated ourselves to the Lord and have accepted His will, that this new mind must control. These members who were once servants of sin must now be used as servants of righteousness. So, dear friends, we want then to cultivate this new mind.

But it is not a conflict in reality against the new mind—the double minded man, the one who has the mind of the flesh and the mind of the spirit in the same being, is a double minded man; he is unstable and in the midst of it, he is not promised that God will give him anything. The Apostle James says, let not that one think he will receive anything from the Lord. From God's standpoint, those who have consecrated have died to their former condition, their fleshly wills have been buried, and there has been an actual reaction—actuation—from God's standpoint; and while that is true, we realize that it is but a reckoned condition, and we recognize that the flesh is struggling to manifest itself, its claims are being constantly pressed upon us, and there are efforts to resuscitate this dead will, which we have gladly buried, as it were. What we want to do, then, is to get this new mind in such an active condition that it will entirely control this body, so that even the motions of sin which are in our body will be changed to motions toward righteousness. How can we do this? The way to encourage the growth of the new mind is to feed it, just as we would have our bodies grow by feeding them. Well, how shall we feed our new minds? Why, says the Apostle, if then we be risen with Christ, seek those things which are above. Set your affections on things above, not on things on the earth. We do not understand, dear friends, that we can set our love voluntarily from one thing to another, just as we would move a chair about a room. The word "affections" means, in the real sense, and in the spiritual, the desire of the spirit, the desire of the soul, the desire of the will. And the Apostle says, 8:5 which is translated "mind"—they that are after the flesh do mind, or think on, is the thought, the things of the flesh, and they that are after the spirit, do mind, or think on, the things of the spirit. The thought then is, if we be risen with Christ, if we are of that class which have consecrated themselves, and have consecrated our wills and desires to God, and are holding fast to the newness of life, then as new creatures let us use our minds on things above, and not on earthly things. If, dear friends, we feed our minds on earthly, sensual things, if we read the novels of the day, if we read the various things that come up in the newspapers of the day, what are we doing? Why we are, to that extent, feeding the flesh, resuscitating to order the members which are by nature subject to the flesh. When we let our minds dwell on heavenly things, to that extent, we strengthen this new will until it becomes more and more strong, so that it can thoroughly control this body. The Apostle tells us that the spirit will so energize our bodies that they will become servants of righteousness. Is not that the experience of everyone of you? Why is it that you are here today? Can you not look back, some of you, in times past, when you would rather have been at a different place? It is because this new mind has taken possession of you, the new spirit is governing you. So would these members who were once the servants of sin to become the servants of righteousness. Some of our members who have been laboring for the Lord and have gone into the colporteur work; their tongues are employed in speaking the good things of the Lord, in telling the glad message, and interesting others in this grand salvation. But they can look back, perhaps, to the time when their tongues were employed in other things, in worldly things, not sensual things, and so find day by day, as we overcome more and more that we are compelling the members of our bodies to become, perhaps unwillingly, the servants of righteousness.

Why, dear friends, in my own experience, if I were to consult my fleshly desires, I would not have been here. I know other things that would have appealed to me in the matter of worldly considerations more than being here with the Lord's people. But there is nothing dearer to my heart than the Lord's people, and it is simply because this new mind has to a considerable extent so controlled my being that I rejoice in the privilege of being here, and my members which were formerly servants of sin are being energized more and more, and becoming the servants of righteousness. So you see, the sum of the whole matter is overcoming the flesh, the devils, the world, the works of the world; just as we would move a chair about a room. The secret in overcoming the flesh lies in encouraging the growth, the development, of this new mind so that it controls the body, instead of allowing it to be controlled by fleshly desires, or resuscitating the old mind which was reckoned dead.

We perceive further that this is in perfect conformity with all of the Lord's words on that point. As a man thinketh in his heart, so is he. This is a principle which is well recognized among the worldly; it is a principle that is the underlying thought of all the systems of education—cultivating the mind along certain lines, along certain channels, develops it. The Lord is simply using a natural law in the development of His new creatures. So our development as new creatures and our efforts at overcoming will be successful to the extent of our thinking, and allowing our minds and our thoughts to move, along the lines of heavenly
things. The Prophet says, let the words of my mouth and the meditations of my heart be acceptable unto thee. Let us ask ourselves tonight, is the meditation of our hearts acceptable to the Lord? Have we been meditating on heavenly things? Have we been meditating on God's plan of salvation? Has that filled our hearts and minds with a proper desire to do what is right and proper and good? Have there been any possibilities for other things to crowd it out? You are well aware it is a natural law that we cannot meditate on two things at once, and so in proportion as our new minds are being filled more and more with heavenly thoughts, to that extent we are diminishing our mechanical tendencies.

The Apostle Paul, in the 7th chapter of Romans, tells us another line of troubles we have with the flesh. He tells us of certain motions of sin in our bodies. I understand that to refer to certain mechanical motions, as it were. That is to say, perhaps in our experiences when some one said or did something displeasing some of us, who were very ready with our tongues, apparently we did not have to think what we had to say, but almost instantly we would have some sharp retort to give them—as good as they sent. That is the result of our fallen condition, the result of this mechanical tendency toward sin that is in our bodies. What we want to do then as new creatures in Christ, is to allow and encourage this new mind, to exercise and to practice it, and to take the proper course, so that our mechanical tendencies shall be towards righteousness; and instead of endeavoring to injure those who speak evil of us or do something against us, that our first efforts, without taking time to think of it, would be towards doing them some good. This is a difficult thing to do, some might say, and indeed it requires a great deal of training and practice, but I do not have to stop and study just what form it will take; almost mechanically, as it were, I strike off the new root that is springing up, and I act as it were as representing our present condition.

Our brother used the illustration of writing, last night. I want to call your attention to the same illustration again. When I went to school I remember how laboriously I endeavored to form the various letters of the alphabet. Take, for instance, the letter A; I studied the copper plate that was before me, and then I made an attempt to copy it. The teacher encouraged me. There was an endeavor that I would make, which I made, and the copper-plate, although it requires a great deal of charity to express it in that way; but when now I attempt to write the letter A, I do not have to stop and study just what form it will take; almost mechanically, as it were, I strike off the letter A. The thought is the form, and it is with you all. We adopt these principles of righteousness in our daily use, and we might say hourly practice them, and they finally become almost mechanical operations, so we do not have to stop and think what would be the proper thing to do.

But when I write the letter A today, it does not look like the copper-plate yet. So it may be we are never will be able to imitate the perfect copy that is before us, but the thought is that we want to get ourselves, as new creatures, in control of the situation; we want our new minds to control our bodies and control these motions of sin, so that we can act as it were mechanically towards righteousness. This will indeed be an evidence of overcoming.

We must not think, however, of simply overcoming sin. Oh, no, it does not stop there. As human beings simply, if we were perfect, which we are not, we would rebel against the life of sacrifice. Our Lord was perfect and He continually had to say, "Not my will, but thine, be done." It was a continual battle with Him, and even if He were perfect, it would be a battle with us. We continually have the tendency towards the life of sacrifice we have engaged in. But we must overcome. The promises of God's Word are not to those who make the attempt to overcome, but they are to those who overcome. Let us understand, then, that our overcoming goes farther than the weaknesses of the flesh in the way of sin. We may successfully overcome in that direction, but we must overcome the tendency of our flesh to revolt or rebel at the idea of a life of sacrifice. You remember the Apostle Paul tells us that if we then be risen with Christ, we should seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above and not on this of the earth. This is the thought we should constantly keep before our eyes. We must set our thoughts and minds on things above, and cultivate an affection for heavenly things. We must appreciate these great promises that are made to us to such an extent that we can say with Paul "I count all things but loss and dross for the excellency of the knowledge of Christ Jesus my Lord." We have to say it is necessary sometimes to count them but loss and dross, but when the trying experiences of the sacrificing time, the separation, comes, how is it then? Can we say then, with Paul, "Yea and doubtless I have suffered the loss of all things." Let us keep our wills in such thorough subjection that we will gladly suffer all things to the intent that we may finally overcome.

The Apostle tells us concerning the transformation of our minds, "Be ye then transformed." What does he mean by that? Why, dear friends, you remember we learned at school that the form of the earth was a sort of a ball. I have a card in my pocket, and let us suppose that our natural condition was something after the form of this card; that we are thoroughly conformed to this earth, that all of our aspirations and ambitions are on this earth, we are not at all interested in the things of the earth. Let us suppose that one end of this card would represent our ambitions, and the other end our affections. We have them both pointing down towards the earth, thus \( \bigcap \); we wanted all we could get of earthly things; we wanted to place our loves, and did place them on earthly things. The Apostle speaks of it as is necessary to take; almost mechanically, as it were, I strike off the card up, thus \( \bigcup \), as representing our present condition. We will say one end still represents our affections and one end our ambitions, but now we find that our affections are heavenward, they are being placed on heavenly things; we find our ambition is to be an overcomer, approved of our Lord, that we may have a share in the heavenly inheritance. We have all our affections in perfect conformity to the world; but when this great transaction took place of being reckonedly risen with our Lord, and having our affections placed on heavenly things, the Apostle says then, "Be ye transformed." What does he mean? He means an entire reversal of the whole condition, so we want to be an overcomer, approved of our Lord, that we may have a share in the heavenly inheritance; thus we want to put off the earth, thus \( \bigcap \), and put on the heavenly things. This, dear friends, is overcoming.

So we say then, in closing our subject tonight that, first of all, it is necessary for us to familiarize ourselves with the tactics of the Adversary, so that we may be enabled to know in which direction the attack will come. The Apostle tells us the attacks of Satan and the fallen angels under his control are specially against our faith, so, in order to overcome along that line, we must strengthen our faith. We need to fortify ourselves. We need to be established in the faith. The word of the Lord may be enabled to withstand the fiery darts of the Adversary; we need to have the shield of faith. We see that the world also, which is under the control of Satan, is arrayed against us as new creatures, so, in order to overcome, we need faith. We need faith in order to overcome the world; we need to separate ourselves from worldly influences; but the greatest enemy of all we have observed is that one we
constantly with us, the fallen flesh, which is not only as prone to sin as the sparks are to fly upward, but in addition to that, it revolts against this idea of a life of sacrifice, and we have to completely bring it into subjection, and that can only be done through the influence of the new mind in controlling the body, in controlling this being which is so prone to sin; and in order to have the new mind in thorough mastery of the situation, it is necessary that we feed it by permitting it to dwell on heavenly things, by letting the meditations of our hearts be acceptable to God, by studying God's Word and plan, by associating with those of "Like precious faith," and by talking and thinking about the things of the kingdom.

We do not understand that we are to constantly talk of the kingdom, or to constantly think of the kingdom. We are all, no doubt, engaged in some secular occupation, and sometimes we place our entire attention on the work in hand; but remember the words in Psalm 119. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." It means that when these things are lifted from us, when it is possible for us to lift our mind and attention from our secular occupation, like the needle of the magnet it will instantly fall to this thought which is so precious to our minds, which brings rest and peace, and comfort, to our souls: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

So we want to overcome; we must overcome. Like the soldier in the warfares of this world, we must understand that a great deal of time is necessary in learning the discipline, learning to obey orders. It is not the loyal soldier that questions the orders of his captain. We have settled the entire matter. If we have not settled it, we had better settle it this very minute as to the righteousness of the cause we have espoused, so that when God's will is expressed in a certain direction we will not stop to question the righteousness of the cause, the wisdom of His command, but will be willing, like the soldier of the world, to go forward into battle. It is necessary that we become thoroughly acquainted with God's Word and with His instructions to us, that we have that hearing ear the Word of God speaks so much about that we might listen for the words of the Captain, and be willing to obey His commands—not to count on our own selves in this battle, but to realize, as the Apostle says, that He who is for us is mightier than all the forces that can be against us.

If we do this, we have the assurance that we will at last be overcomers, that the victory will be ours, through our Lord Jesus Christ; that we will be more than conquerors, and this is the precious promise of God's Word that pertains to the overcoming class—"To him that overcometh will I grant to sit with Me in My throne, even as I overcame and am set down with My Father in His throne." Amen.

TUESDAY, OCTOBER 1.

9 A. M.—Praise and Prayer Service, led by Brother Woodworth.

10 A. M.—Address to Colporteurs and All engaged in the Harvest Work, by Brother Russell. Brother Russell's address was, in substance, as follows: "He that receiveth wages and gathereth fruit unto eternal life."

How wonderful a thing it is, dear friends, that our heavenly Father should condescend to permit us to be co-laborers with the Lord Jesus Christ in any part of the work. The more we think on the subject, the more wonderful this seems to be. When we remember that before our father Adam was created, there were holy angels of God who were in His favor, and in His likeness, and who never departed into sin at all, that God in His great wisdom and love and generosity has not only provided a Saviour for Adam and all of his race, but has also provided that that salvation should be made known to the world through the Church, which is the Bride of Christ, how wonderful a matter it is. Our first thought doubtless would have been, if we had had the management of it, to take these holy angels, who are so great and wonderful in their character and brilliancy, and to have in some manner used these in conferring the blessings of the knowledge of God's grace and mercy to humanity. But God's ways are not our ways, we read, and His plan and arrangements are not as ours would have been. We are all witnesses of that, not only as respects our own imaginations, plans and conjectures, but as respects all the conjectures that have been formulated, as are represented in all the creeds of Christendom, and all heresy. God's plans are different from all of those, and yet so wonderful, and so gracious, and so favorable to us, that we could not have asked for anything so wonderful as He has provided.

First of all then is the work of the Gospel Age. We could do nothing at all with respect to the first part. It was necessary that God should send His Son to come the Redeemer. It was necessary for Christ to have been born, so that He could be related to our race, and be the Man Christ Jesus, and that He could give His life, perfect, holy, harmless and undefiled, a ransom for Adam and all the race.

We could do nothing at all in that part of the work. He therefore does not call on us to have any part or share in it at all. But just as soon as Jesus had paid the ransom price, just as soon as He had ascended upon high, there to appear in the presence of God for us, for all who are trusting Him, and for all who believe in Him and turn away from sin and to God and accept His divine favor—just that soon did God begin to manifest His favor toward mankind. And the first ones were the twelve who were blessed with the Holy Spirit at Pentecost, and were sent out to carry the good tidings of great joy to all people that had ears to hear—not to anybody else. God was not speaking to those who had no ears to hear, but as many as have ears to hear, let them hear, and so God began right at Pentecost and has been continuing all the way through this age to select a people for His name, selecting a Bride for His name, to be with Him in the kingdom, and all this work of manifestation, all of this work of gathering a people for His name, and all the telling of the good tidings, is not committed to angels, but is committed to those who accept the Lord Jesus.

What favor is there in that? We look back to the time of Jesus' birth, and there was no man in the world at that time who was suitable to tell the good tidings and make known that part, and it was better that God should send the company of angels in the plains of Bethlehem to proclaim that, "Unto you is born in the city of David, a Saviour, that is, Christ, the Lord." It was necessary that that first proclamation should be made to the angels, because if some man had said it, they would have said, "How does he know? Where did he get the information?" But when God sent this first part of the message through the angels, it seemed necessary to use them to that extent, and they were used.

Then came, as we see, the work of this Gospel Age. All through the age, notwithstanding the imperfections
of the earthen vessels, the Lord has been pleased to use human instrumentalities all the way down for the gathering of the Church; and He has honored His Word as presented in the Scriptures, and He has spoken through the mouths of those who were His consecrated children. He has honored His message wherever it has gone, and the blessing of the Lord has thus gone with it all the way. It has not been to the earthly nation, or to the English nation, or to the American nation, or to any one nation, but the message has gone to all the families of the earth. Then we look at what has been accomplished during the Gospel Age, and we see the ups and the downs, and we see the failure at the beginning of the church going into the wilderness condition, and we see the Scriptures telling us that notwithstanding the fact that the whole system has become a nominal system merely, and has gotten largely under the influence and control of the Adversary himself—notwithstanding that, God did not leave Himself without a witness; He had witnesses all the way down; they were not known or recognized to a multitude of men, but nevertheless God has true witnesses all the way down through these eighteen hundred and more years.

Now then, dear brothers and sisters, if we were to look at the most important part of God's Plan in respect to the selection of the Church, where would we look? Well, we answer, we would, of course, look back to Pentecost and say that was one of the most important points in God's great plan—the beginning of the Church. We have a measure of the divine blessing. Surely it was one of the most important points. The Apostles were there, and a great blessing of truth and grace was on all those who followed the Lord and had a measure of the divine plan, which was doubtless enjoyed by some.

Then where else shall we look for special divine favor? We hearken to the Apostle Peter and hear him say that, "Come up to me and come upon me, you are living in the ends of the ages. Now there are two ends to the age; there was a beginning end, and a closing end. There was a time at our Lord's first advent; the end of the Jewish age, and at the beginning of the Gospel age, of lapping; and so now, when we come down to our time, we have the closing of the Gospel age and the dawning of the Millennial age. The lapping of the ages have come upon us, and we are living in that time now, dear friends. There are two very important periods during the last two thousand years, and we are fortunate enough to be living in one of them. As a child I used to look back to the days of our Lord, and think with considerable interest of the hymn that says, 'Oh, that I could have been living on earth then.' You remember the picture it gives when Jesus was here amongst men. I cannot remember the hymn, but you are perhaps familiar with it. I would like to have been here then, that I might see Him and His miracles. But it seems to me that when we come to consider the matter more fully, the blessings of the end of the Jewish age were far greater than were the blessings in the end of the Jewish age. At very most, our Jewish brethren of that time saw our Lord, the wonderful man, the man Christ Jesus, and they saw the one who was doubtless far beyond all others in His appearance, and they saw the one who spoke as never man spake, and they saw the one who performed various miracles, and all the man have been very interesting; and yet we can see that a great many people could have been there present, and hear and take notice of those things, and yet be in the utmost perplexity. They did not know whether this was Jesus the Messiah, or not. You remember the Bible tells us many of the people said, 'Do our rulers and knowledge of the man we call very Christ?' And they were perplexed. The rulers said, 'No, no, this is man talking about a kingdom, and we are expecting a kingdom, it is true; we have been expecting it for all these centuries, but this man has no army, and he has no financial backing, and the Roman government would not recognize Him, and we Jews our­selves would not recognize Him. He is a kind of a man, talking beautifully, kindly, gently; He is not swearing any, and getting angry, and rushing around as though He would rip the whole world to pieces if they were not likely to fall into line with Him. We need a man of that kind. That is the kind of a man Israel had hoped would establish a kingdom and bring the other nations into submission. Haven't we been looking and praying for centuries for the time to come when Messiah would come and rule the whole world, and do you suppose a man like this, who goes around and saying, "Blessed are the meek" and "Blessed are the merciful," would make a good general one to bring the kingdom of God in the earth? I am sure my faith would have been very weak, and I should have said, "It don't look much like it, does it?" I am really glad that my lot fell in this time for more reasons than one. I believe that for my cast of mind—now, we are not all the same—it is a great deal easier for me to exercise faith in the presence of the Lord at this time than it was of the disciples of Jesus in the days of Jesus in the days. I am naturally of a disposition to reason things out from facts, and possibilities and I would have had a terribly hard time to become one of the twelve apostles, or to have gone around with our Lord, without any apparent manifestation of kingly authority then. I would have asked Him a whole lot of questions, at least. Perhaps He would have asked me, but I would have asked a whole lot of questions. It would have been a question meeting for a good while with me. How are you going to do it? How is it going to come? How can it ever be accomplished? Explain the matter. And perhaps the Lord would have been gracious to me and said, "Well, he has that kind of a head; he cannot help it, and I will condescend to make up for him, for his lack of ability to take things for granted. In other words, I would have made a poor rat to go into a trap; I would have wanted to know how to get out at the other end before I would go into the trap.

Now, we have before us the two ends of the age, and we see that at the time of the end of the Jewish age and the beginning of the Gospel age, there was a harvest work going on; He said that the fields were white already for harvest, and he that reapeth receiveth wages and gathereth fruit unto eternal life. And after telling them that, He sent out the twelve Apostles, and afterwards also, the seventy and told them to go everywhere and to preach that the Kingdom of God had come nigh unto them; the Kingdom of God is very near. If you are ready for it, God is ready to establish the kingdom now. So an opportunity was given, and what was the result? Well, the nation as a whole, we are told, at the time of their visitation, did not discern; they did not recognize Him; they said, it is foolish and silly to think of this being the King he could not help it, and I will condescend to make up for him, for his lack of ability to take things for granted. In other words, I would have made a poor rat to go into a trap; I would have wanted to know how to get out at the other end before I would go into the trap.

And the poor Pharisees were utterly disconcerted when Jesus said, It is not going to appear at all.

How is that?

Why it will be in the midst of you, and you will not perceive it; it will be an invisible kingdom. How
much they were astonished!

Well, the fact is, anyway, dear friends, that as a whole they could not receive spiritual things, for they were not for natural men. They were not begotten of the Holy Spirit and the trouble was, they were not in the right attitude of heart to be begotten of the Holy Spirit—that is, excepting a few. As we are told in John 1:11, He came to His own, the nation of Israel, and they received Him not, and as many as did receive Him, to all of those who were sons of God, and who subsequently were begotten, not of the seed of the flesh, but of the will of God. It was that little class, the twelve Apostles, and perhaps many of the seventy that went out—

we do not know whether all or not, probably not all that were sent out—but the twelve and many of the others, many of the seventy, altogether about five hundred we are told, were influenced by the preaching of the Word and the signs that proceeded therefrom. The wheat was found up to the time of Jesus' death, and that was called a harvest time. They were sent out to reap. Jesus said, I send you forth to reap that upon which ye bestowed no labor; other men have labored, have done plowing and sowing, and ye are entered into their labor; it is the time to reap now, and not specially the time to sow. So they went forth as reapers—the Apostles; and the work extended out, you remember, ultimately to the Gentile nations, where the Israelites had gone to live, and where they were engaged in mercantile pursuits—Athens, Corinth, and in Rome. The Apostles were sent by the Lord and directed by the Holy Spirit, so they went here, there and everywhere. They first of all went to the synagogues of the Jews, and said it was necessary that the Gospel should be preached first to them. Why? Because it was God's arrangement, that those who had been favored with the blessings of the divine law, and the divine guidance, as the peculiar people of God, should have the full opportunity of hearing the word of life in the living members of the body, in their family relations. And then you remember after Pentecost, they kept up the reaping work, because the harvest lasted from the time of Jesus' baptism for forty years, and they were doing a reaping work all of that time. What was the effect of it? The effect was to gather every bit of the wheat; there was not a grain left among them. The nation died there. There has been no Jewish nation from that day to this. There is no Jewish nation today. There are Jewish people today, just as there are Polish people, although there is no Polish nation today. The Polish nation perished, but you will find people who came from that land, and who speak that tongue. So you will find Jewish people, but there is no Jewish nation. That nation has been overthrown. Everything went down at the end of that forty years.

So that harvest time saw a double work. It first gathered the wheat into the garner of the new dispensation under the spiritual ministration, it gathered the wheat of the Jewish nation, and it also did the cleaning up, or the burning up, of the chaff. So that work was concluded, as far as they are concerned. The work has been going on outside of them altogether—it has been with the Gentiles.

I remind you all how the Lord cared for the true Israelites there. You remember how Nathaniel was brought to the Lord's notice, and he might have been deceived, too, had he not been well acquainted with Nathaniel. They knew him to be a very fine, honest, honorable Jew, and he knew them to be true, candid men also.

So, after they had found Jesus and had become His disciples, they went and found Nathaniel and said, "Nathaniel, we have found Him of whom Moses and all the Prophets did speak; we have found the Messiah!"

"Oh, my friends, my brethren, are you being deceived by that Nazarene?"

"Nathaniel, he is the most wonderful man—come and see for yourself."

"Oh, my brethren, I am so sorry for you; you have been deceived, that is, I have heard of other good people being deceived in that; I am sorry for the deceivers that had been well acquainted with Nathaniel. They knew him to be a very fine, honest, honorable Jew, and he knew them to be true, candid men also.

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of His ministry said no more than is recorded of Him in the Gospel. You and I would have talked a hundred times as much in three and a half years. But there, and so it was. This is the bread that cometh down from heaven. If you eat of my flesh, you shall live always. What does this man mean, when He says to eat my flesh? No wonder these poor men were confused. These are very precious words to us because now we understand them; but to those that heard them, and who had no knowledge of spiritual things, no conception of how Jesus was to be the bread of life for the world, all of these must have been very dark sayings indeed. When the disciples asked of Jesus, Lord why do you tell the people these things in such obscure and parabolic language, He said, To you it is given to know the mysteries, but to them that are outside, to all the outsiders, these things are in parables and allegories, and what you will have to understand is that it is not for them to understand; if they are outsiders, they are not in the right attitude. If they were in the right attitude they would come here to me; they would be my disciples, and I would make the matter clear and plain to them; but they are not for them now; but they are for you. The Lord might have blessings for all of them, but not for the blessings He has were for those who were His—to those Israelites indeed, in whom there was no guile.

So we carry the parallel from that harvest time down to this harvest time, and we have the sanction of the whole Scriptures in doing this. For instance, we find the Jewish age was a type or pattern for this Gospel age. When the Lord sacrificed in the Jewish nation for 1845 years, so He has dealt with the Gospel Church, Spiritual Israel, for 1845 years. As He has thus dealt with them, and made the one the pattern for the other, we are justified in looking at what was accomplished in the Jewish harvest by the Lord and His Apostles, and we are justified in expecting similar conditions in this harvest, only on a somewhat higher plane, because ours is spiritual Israel and theirs was natural, or fleshly, Israel; ours is the heavenly calling, and theirs was the lower calling; ours is the house of sons, and theirs was the house of servants. Therefore, everything here properly belongs on a higher plane. They were taken out of the Jewish dispensation, from the higher plane, and I would not be satisfied until all the tares got out, they would get in with us; we only knew the wheat, we would not bother one of the others at all; we would take the truth right to the people. We know that not very many wise, or learned, and not many all together, are going to get all of the wheat, and you will not have a single grain left, but you won't miss them very much, because they are in the minority now, and you think them very odd, peculiar people, and you had better be rid of them maybe, and we just want them.

He said, "If that is all you are after, why do you make such a stir, and spread the thing around so?" I said, "I will tell you: that is the question, we do not know who the wheat are, and the only way for us to do is to take in everything, everywhere, so that we will be sure to reach the wheat in some way. If we only knew the wheat, we would not bother one of the others at all; we would take the truth right to the wheat, but we do not know the wheat; the Lord has kept that secret from us. The Lord knoweth the wheat, and He is going to guide the matter."

Now, dear brethren, why does not the Lord tell us where the wheat is? Why does He not make the thing simple and easy, so that we can come, for instance, to Norfolk and say a word to a dozen, or two dozen, or whatever number of genuine wheat there may be, but not do the Lord's work to send a hundred—He could have told all the Israelites in the end of the Jewish age very much easier than in the way in which He did get them, very much easier than to have Jesus and the Apostles go around everywhere preaching the Gospel; He could have done
it very much easier than that if He had so chosen; He knew the hearts of those people; He could have picked them out and sent some word. Why did He not do it? To my understanding, there was a great blessing to be given to the reapers, and the Lord is going to give us a chance to do some of that work now. You remember the illustration of the Emperor moth. A doctor was very fond of butterflies, and was making a large collection; he heard of a very famous kind of a butterfly he did not have in his collection, and a friend presented him with the Emperor moth in its cocoon. He put it up in his library and said, I will watch the development of the butterfly, and see how it will grow. And gradually it began to show evidences of life, and made struggles and worked to get out of the cocoon; and as day after day he would glance up and see the little animal working and fighting its way out, he said, It is too bad, I could let it out easier than that; it should not have to work like that, so he snipped it with his scissors; and the thing got out finally, but he let it out too soon, and as a result of not having enough work, it could never fly; it was too weak. It had not had muscular effort enough in getting out.

So we think that is the reason the Lord allows us now to do the reaping work; it is necessary in His plan and it is necessary for our development; that we should not only have the opportunity of doing some things in the world ourselves, but also that we should have opportunities to see how it is done for if we could see no reason for it, or if we knew our labor in the Lord would be in vain, it would not be very easy to do. Suppose now, for instance, in a certain town, there was not a single grain of wheat, and you knew it. Would you say, Will I know there is no wheat here, but I need the exercise and I will go over the town and spread tracts all around, even though I know there is no one here that will be interested in the truth. Do you suppose it would be possible for you to do that, to spend time, labor and car-fare? You would not want to beat the air, so you see God kindly vells our eyes, and does not tell us where there are any grains of wheat there or not. It is going to do us good to go around and do the reaping and serve the cause, so He vells our eyes, and does not tell us where the wheat is, but giveus the assurance that He knows where it is, and that He will not let a grain of wheat be lost; but He will make sure that every grain is reached in some way, and it is our opportunity if we want to be reapers, and if we want to receive some of the wages, to get to work, and according to the usual manner in the newspapers, and by getting the books into the book stores, so the people would see them, and so they would be put out through some wholesale house and be taken to the retail places in the country and the people have a chance to come at them and take them. And the Lord permitted them to have ability have, under the Lord’s blessing, and as they come to a clearer knowledge of the truth, considerable ability in pointing out to each other the precious things of the Lord’s Word.

Then again, in the matter of the colporteur work: The colporteur work when it was first started was not what we had planned at all. We were not smart enough; we did not know enough to produce the literature in the usual way by advertising in the usual manner in the newspapers, and by getting the books into the book stores, so the people would see them, and so they would be put out through some wholesale house and be taken to the retail places in the country and the people have a chance to come at them and take them. And the Lord permitted them to have ability have, under the Lord’s blessing, and as they come to a clearer knowledge of the truth, considerable ability in pointing out to each other the precious things of the Lord’s Word.

I do not know how to account for the various features of the harvest work that we have, except to say that the Lord apparently guided our judgment in respect to the matter and gradually opened them up before us, and they seemingly were made necessary by certain things that happened in the usual manner in the newspapers, and by getting the books into the book stores, so the people would see them, and so they would be put out through some wholesale house and be taken to the retail places in the country and the people have a chance to come at them and take them. And the Lord permitted them to have ability have, under the Lord’s blessing, and as they come to a clearer knowledge of the truth, considerable ability in pointing out to each other the precious things of the Lord’s Word.
hide-bound as that; people have a right to get what they want."

"Revel, if Millennial Dawn stays on your counter, all of my books, and all of the books of my friends, will come off."

"Well now, Whittle, if you are going to talk that way, they will have to come off." So he ordered them taken off and sent back to us.

That settles it, you see, in short order. We tried advertising Millennial Dawn in some of the religious newspapers. We even took the method of having the address away from Allegheny, so that they would not even know that way; they were advertised as Scripture Studies, and an address nearer God's way, but it was not long before they were found to be Millennial Dawn. Then immediately the contracts were cancelled. The contracts were to run for months, but they were cancelled at once, they paid back the balance of the money, and said they would not have that published in their paper at all. So neither the Methodists, the German, the Swedes, the Dutch, etc., were co-operating with God, but did not know it,

Now, why did the Lord allow Satan to block all of these ways? It looked as though the Lord was allowing Satan to hinder the work, and perhaps Satan thought he had put in a real good stroke,—but he did not know his own mind; he thought he had done a real smart thing when he got our Lord crucified, it did not work his way. I suppose he instigated Judas; in fact that is what we are told, that Satan entered into Judas, and that was part of the prompting which led him to sell the Master, and I suppose Satan helped those who were trying to accuse Him, and those who thought that He was not obeying the law. As long as you remember, so that we could sell the paper-bound ones for twenty-five cents, and the cloth bound ones for fifty cents. So, for a while we sold hardly any but the paper bound copies. They were entered in the Post Office as second class matter, with the privilege of mailing at a cent a pound, and you remember we finally got it down to where we could send ten volumes by mail delivered to any address in the United States for one dollar. We thought we had done something wonderful, and so we had, and a whole lot of books went out that way; and then what do you think? It looked as though Satan had gotten the upper hand on us; he had tried it several times before. They got a man in the Post Office department against us, and he would not obey the law. When they held to the law, we always got the better of it. This man said, I am going to make the law myself. Congress did not make the law right and I will construe it myself so that you shall not send that through the mail, nor any other thing of that kind, at that rate. He did not merely rule this against Millennial Dawn. The gentleman was fair enough; it was a general rule of the department against all of us, whether the post office was going through the mails at that rate,—the pound rate, as they called it. What was the result? We could not send out the Dawns ten for a dollar, for the postage alone amounted to about ninety cents on the ten.

What did we do then? Well, temporarily, the Devil got them stopped pretty well. We had been and we were sending them to colporteurs in every direction at these rates, as well as to other readers of the Tower, ten cents prepaid; and the colporteurs were selling them at a quarter; but the Devil stopped that. Of course, I do not want to accuse the Devil of anything improperly. But we thought, well, what will we do now? We thought, we will see if we can do any better by getting a cloth bound book at a very low price. So we hunted around and applied for bids on large quantities, and finally got it so that we could say to the colporteurs or any of the friends, we can send these to you so you can sell them at thirty-five cents, and if you get them by freight they would not obey the law. As long as we thought, we will see if we can do any better by getting a cloth bound book at a very low price. So we hunted around and applied for bids on large quantities, and finally got it so that we could say to the colporteurs or any of the friends, we can send these to you so you can sell them at thirty-five cents, and if you get them by freight they would not obey the law.

Well, at first we were trying to sell them at the regular prices at which other people sold such books. They were costing nearly fifty cents in paper binding, the way we were publishing them, in small quantities, and we were selling them for one dollar in cloth binding, the usual price for such books; and then we thought, if these were published in larger quantities could we not get them cheaper? We thought we would not obey the law. As long as you remember, so that we could sell the paper-bound ones for twenty-five cents, and the cloth bound ones for fifty cents. So, for a while we sold hardly any but the paper bound copies. They were entered in the Post Office as second class matter, with the privilege of mailing at a cent a pound, and you remember we finally got it down to where we could send ten volumes by mail delivered to any address in the United States for one dollar. We thought we had done something wonderful, and so we had, and a whole lot of books went out that way; and then what do you think? It looked as though Satan had gotten the upper hand on us; he had tried it several times before. They got a man in the Post Office department against us, and he would not obey the law. When they held to the law, we always got the better of it. This man said, I am going to make the law myself. Congress did not make the law right and I will construe it myself so that you shall not send that through the mail, nor any other thing of that kind, at that rate. He did not merely rule this against Millennial Dawn. The gentleman was fair enough; it was a general rule of the department against all of us, whether the post office was going through the mails at that rate,—the pound rate, as they called it. What was the result? We could not send out the Dawns ten for a dollar, for the postage alone amounted to about ninety cents on the ten. What did we do then? Well, temporarily, the Devil got them stopped pretty well. We had been and we were sending them to colporteurs in every direction at these rates, as well as to other readers of the Tower, ten cents prepaid; and the colporteurs were selling them at a quarter; but the Devil stopped that. Of course, I do not want to accuse the Devil of anything improperly. But we thought, well, what will we do now? We thought, we will see if we can do any better by getting a cloth bound book at a very low price. So we hunted around and applied for bids on large quantities, and finally got it so that we could say to the colporteurs or any of the friends, we can send these to you so you can sell them at thirty-five cents, and if you get them by freight they would not obey the law. As long as we thought, we will see if we can do any better by getting a cloth bound book at a very low price. So we hunted around and applied for bids on large quantities, and finally got it so that we could say to the colporteurs or any of the friends, we can send these to you so you can sell them at thirty-five cents, and if you get them by freight they would not obey the law.

Now then, dear friends, under that arrangement, instead of paper books going out, it is cloth books that are going out. You say, is there any difference? Don't they all read alike? They all read alike, but there is a great deal of difference in this way: when a paper-bound book has been laying around for a year and a half, people have to keep things going anyway, and they charge the same to carry a letter across the river from Allegheny to Pittsburg, just so we make a common rate on all Dawns, as low as possible, so that the colporteurs can have consideration, and so that they may be able to sell them at such a small price that they have enough left to defray their expenses if they live economically.

So that which seemed to be an adverse ruling of the Post Office department, and that which we fought hard and tried to get it changed and could not, turned out all right. All things are working together for good to us, and always have been. It just takes a little time to see it.

Now then, as a result today, what do we find? We find that the first volume has passed the two million mark. And as far as I know, no other book except the Bible has reached such a sale as that; and it is going on and increasing. We do not have any printing establishment of our own. We could not do the work as cheaply as we got it done, because such time would have to be added to it ourselves, we would have to have a plant going and working on other things, and some of them smaller jobs out of which they are making more profit. They have to keep things going anyway, and they just charge a certain profit on what they do our work for, and it comes to us cheaper than if we did it ourselves. Then we do not have to keep the money invested. We
can keep turning the money into tracts, and keep sending it out. So the money goes a great deal farther, and that is what surprises some people; they say, There must be a mint of money behind this work. We never heard of so many tracts going out. But our money is not all eaten up by salaried officers, large buildings, interest on mortgages, etc., that are very heavy. The money is going into the work, and is done economically and as wisely as we know how.

Now as to the colporteur work, I do not know just what the report for this year will show, but this year is already ahead of last year, and we have time in which more will go out. But in connection with this colporteur work, we believe it is not merely the plan to let the tracts be worked up to. The money is going into the work, and is done economically and as wisely as we know how.

And then, the volunteer work. You see this harvest work advances in all these different features. At first, we used to do more as others do in the tract work, publish tracts, and people who wanted them might pay so much for them. Then we thought there was a better way than that—to let anybody who wished pay for them, let him make contribution to the tract fund if he wanted to, let him make it if he wants to, and thus we can distribute tracts, and let the friends have free all the tracts they can use. Very frequently the ones who can distribute tracts are the very ones who could not pay, and very frequently the ones that can pay are the ones that do not want to. We used to think that we might find it impossible to distribute tracts; quite a number of the Lords' people all over the country are engaged, and in which many of the Lords' people all over the country are engaged, we call the volunteer work, because it is not urged on any one, but is a voluntary act, something in which anybody can engage. Now the Lord has fixed it so that nobody can say, Lord there is nothing I can do; I was so anxious to do some reaping. and tens of thousands and by the tens and by the millions, and I might say, by the tens of millions. Well, we cannot all be Pilgrims, and that is so; and some one might say, I cannot be a colporteur, because I have a family, or other responsibilities; there is nothing that I can do. But no, the Lord took away all that. We did not think of it this way at first; we merely thought of making the tracts free, and letting everybody have them. We do not do it in the same way as others do in the tract work, and perhaps another one says, now you can be spared because I can do some of these things for you. So, each one is helping the other.

About how many colporteurs are there, dear friends? Leaving Out Great Britain, Australia, and other places, there are about five hundred in the United States and Canada. Now that is five hundred that are having a great blessing, and, many more. Now you do not know how many of those are distributed. I know a brother who in the state in which he lives has circulated at least three thousand of those himself, and paid for them all out of his own money. He has sent them all around, all through his own county and in many parts of his State. He is only an example; there are others thinking how they can do somebody good. All the rest of the world is thinking how they can get something, but those who get the truth are thinking how they can do some good, or give somebody something. It changes our hearts and lives. People can hardly believe it of you, that you are trying to do something for them that was doing the same thing. They cannot understand that. Well, we are willing to be peculiar in that way.

Well now, as a result, dear friends, the tract distribution in which you are engaged, and in which many of the Lords' people all over the country are engaged, we call the volunteer work, because it is not urged on any one, but is a voluntary act, something in which anybody can engage. Now the Lord has fixed it so that nobody can say, Lord there is nothing I can do; I was so anxious to do some reaping. and tens of thousands and by the tens of millions. Well, we cannot all be Pilgrims, and that is so; and some one might say, I cannot be a colporteur, because I have a family, or other responsibilities; there is nothing that I can do. But no, the Lord took away all that. We did not think of it this way at first; we merely thought of making the tracts free, and letting everybody have them. We do not do it in the same way as others do in the tract work, and perhaps another one says, now you can be spared because I can do some of these things for you. So, each one is helping the other.

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der how you find enough of those common people to distribute tracts. You do not want any of them to distribute tracts. What do you want? You want sons and daughters of God—God's sons and daughters who want to engage in the harvest work. If God's people do not take pleasure in making known the message, who will go and do it? We do not urge anybody, except in this sense, dear brethren, that as we are saying now, there is a great harvest work and the laborers are few in comparison with the possibilities of the hour, and the possibilities of the hour are the most wonderful possibilities, and it is the most wonderful message of the grace of God, the love of God, the justice of God, the harvest work and the laborers are few in comparison with what was ever presented to the world, and it is a great honor God has conferred upon us that we should be counted worthy, that He would let us have a share in this work. He could have done without us altogether, but He has done it for our benefit, that we, just by energizing ourselves, might be making character, and thus a conqueror, it will not be because you have rooted the more and more fit for the kingdom of God, for He has determined that none will be in the kingdom who are merely wishy-washy. God tells us He is seeking jewels. He is choosing out the jewels, and He gives them an opportunity for the development of character, and says they must be overcomers; every one of them must be an overcomer, if he would have a place in the kingdom. So He gives them an opportunity to become an overcomer. What do we overcome? We are to overcome the world, the flesh and the devil; that is the correct statement, of course; but you cannot overcome the Devil very well; you may resist the Devil, but it will take the Lord to overcome him; and you cannot overcome the world; the world is too mighty for you; you have rooted the way of the world—go not into the world's way—but you have something to do in the way of overcoming your own flesh. There you have your battle-ground—your pride or whatever it may be. I do not know, I am not judging anybody, I am merely saying it is your battle, and when you come off a conqueror and a more than a conqueror, through Him who loves us and washed us with His own blood, then you have your battle for you. So, we are taking no credit at all for this arrangement; we did not arrange it at all; we are not smart enough to arrange it. We see the things that God has, in His providence, graciously opened up; we see that it is the power of God, and what a wonderful blessing it is bringing to those who are engaging in this volunteer work.

I think of a brother who before the volunteer matter was started was a business man quite a large city, and he has had a good deal of zeal for the truth for a good many years, but since the volunteer matter came out, and since this plan of distribution has been arranged, he used all the powers of his mind more appreciately for the service of the truth than he does for his own business, yet his own business has not suffered, although we have seen the Lord has made it possible that the same man sent a contribution to the Watch Tower Bible and Tract Society for one thousand dollars. He said, Put this into the work. He is also spending a lot of time in the volunteer work; he is a prominent merchant in his place. I do not know what he is worth, I never asked, it is none of my business; I am merely telling you what he does and not only is he active, but he co-operates with all the brethren in his city. It is not necessary to steal opportunities from one another—there are enough to go all around, so that all can have a share; so we do not want to be greedy and take it all away from others. I am sure that all who live in the city with this brother have abundant opportunity. Then in addition to their own city, they go out to the neighboring towns, on the electric cars, and while a good many of them do not know how the car fare is paid, I happen to know indirectly more than perhaps the others do; but a whole squad will go down to those little towns, writing down there before hand to some one who wants to pay for the living there and say, what have you been doing any volunteer work? No, we have not. Well, we have been thinking of coming down and helping you, and do the whole town up in one Sunday, or nearly all, so that you can finish the balance. Would you like to have us come down? Yes, we would be pleased to have you come. Some of them cannot be seen there, and pay for the living there and say, what have you been doing any volunteer work? Not much, my friend, go out and advertise your own Pe-ru-na. But when it comes to the gospel, with his whole heart in it and his life consecrated to it, and when he knows he has the best thing under the sun, or over the sun either, he says, I cannot do too much of this. There is that man, not only working with his time and strength, but with his money, too, to pay for the living there and say, what have you been doing any volunteer work? I am merely saying that illustration of what you should do—take your automobiles, etc. Some of you may have three or four automobiles laying aside, but I think very few of you have. What I am pointing out is, that the truth does not strike people as other things do. It makes a different impression. I do not know the people pay you for it, but you reply to the question, what was done in another place. In another quarter of the United States they have a very enterprising class, a very diligent class, and it is a large one, too. There are several very prominent brethren there, and they engage in this volunteer work. One of them was telling me how he first came to be interested in the truth. He said he was an Episcopalian, that I might go back of that and say I was born in China; my parents were missionaries, and I was born there, and afterwords sent to this country to have my education finished. I was an Episcopalian, and one day, as I came out of the church, I saw a man handing out tracts, and I said, is that a man handing out tracts and not a boy? He replied, I am not a boy, I know the man! That is a man having several grocery stores. I know he has several, and what is he handing out tracts for? I wonder who pays him for that. Nobody, I am sure. There is his carriage and he is distributing tracs at the church door. I never saw anything like that before; I am going to get one of those tracts. I said, I am going to get one, not only is he active, but he co-operates with all the brethren in his city. We do not see the person I am going to mention, and I will not mention him, but I think very few of you have. What I am trying to say is, that for this man is not doing this, except he is deeply interested in God and loyalty to his convictions. I am going to see what that book is. So he sent and got the book, and he began to buy the ten cents, and he says, I am out with the volunteers every Sunday myself. He is a banker in Washington city.

Not long ago in Washington, one brother said to me, "Now Brother Russell, some of us think there has been a little mistake made this way: you know General Hall, of the United States Army, is now interested in the truth?"

"Yes."

"Well, General Hall we elected Captain of the volunteer work this year."

"Yes."

"And what we find fault with is this: General Hall is pretty well acquainted, and all the priests and lieu-
tenants, as they meet him, are by law obliged to salute him, and General Hall, as Captain of the volunteer work, laid out the territory, and assigned who should go to such and such a place, and very unwisely, we choose, chose for himself the very part of the city in which he lives. We think that is not right.

I said, "Now my dear brother, don't you say anything about that. I have been wondering while you were telling me, that if I had been in General Hall's shoes if I would have had as much courage as he had, but I am not sure that I would. General Hall has shown more courage in what you tell me than he ever showed on the battle-field in the Philippine Islands when he was over there. I think it takes a great deal more courage for an angel to go down where he lives and hand out tracts and put them under the doors, and meet his friends on the way, and salute them and be saluted by them, than it would take to go into a battle. I think there are a good many people who would go into a battle who would not go and do what General Hall did. You see, dear friends, God is using that very means to develop and crystallize character, not only in General Hall and some of those others, but to all classes of people everywhere. Then, it has another good effect. If you have gone around and distributed some tracts that are along the line of consecration to God, it will make you straighten right up yourself. You will say, Look here now, people will be looking at me more than ever; they will say, he is claiming to be religious, and he must be more than ordinarily religious when he distributes those tracts, and he will have to walk very straight. So it does you good. If everybody is looking at you, and you have to walk still straighter, all the better. And then, it helps you to remember that God is looking at you, and that is the best of all.

So, dear friends, this work of reaping is giving some of its wages now. We are getting characters formed, characters on which God is placing a grand blessing; chars that were not established, but this is the first time we have ever had that kind of a result, that people are coming to worship Him as worship Him in spirit and in truth, and that means no fear of man; that means full devotion to the Lord; that means a full willingness to give all that we have in His service; when we think of what that means, all that we have, why, dear friends, we feel almost ashamed to see how little it is. How little you have that you could give the Lord, and how little I have that I could give—a very few years of imperfect talent, and imperfect ability in every way—but do the best we can, and we are ashamed to offer it to the Lord. We might not be ashamed to offer it to some poor man or woman and say, I have done a little favor for you, and we might feel that we had done something for them and that they were under our measure of consideration, but when we think of God, so high, and so great and wise, and so far above us, and of our own littleness and imperfection, and then to think that we would be permitted to offer ourselves and to spend our lives, and that God would say, Yes, I accept you as ambassadors, you have that you could, and I have done a little favor for you, I can never thank God enough for that. So let us do all in our power, and remember that God Himself has said, "He that reapeth receiveth wages"—and then what? "Gathered fruit unto eternal life." What kind of fruit are you gathering? Why, this very experience is making your own heart overflow, and your own character fruitful. You remember the great apostle who says, "If ye do these things ye shall never fail, but they shall make you that you shall not be barren or unfruitful in the knowledge of God. What kinds of fruits shall these be? Why, this very attempt to serve God and to serve His cause will cultivate that for which you are praying. If as Christians you are praying aright, if you are making your chief prayer that you may be more of the Lord's spirit ruling in your hearts and in all the affairs of your lives, then this will be one of the very means of development, whichever part of the harvest work you may be in, and whatever your hands find to do. And we might not all have opportunity of doing many of these things, but at least our hearts are there. But if we are permitted to do any of these things, we have that you could do, that, to do sharpening, our hearts at least should be there; and we should be in sympathy, and say a word, or write a letter, or do something else that would be helpful in some way. But to have the desires of our hearts there means the cultivation of the fruits and graces of the spirit.

So what are these? Well, meekness comes in. How do we cultivate meekness in being a colporteur? My dear friends, it takes a great deal of meekness to start in as a colporteur. If you feel yourself very big, you will say, O let some insignificant people do that; I am too big to do that, too large a plug for the hole; I cannot get in. You see meekness is cultivated when you even begin to think about any part of the service. It takes a great deal of meekness to contemplate these things, to do sharpening, our hearts at least should be there, and you have to walk still straighter, all the better. And then, it helps you to remember that God is looking at you, and that is the best of all.

So, dear friends, this work of reaping is giving some of its wages now. We are getting characters formed, characters on which God is placing a grand blessing; chars that were not established, but this is the first time we have ever had that kind of a result, that people are coming to worship Him as worship Him in spirit and in truth, and that means no fear of man; that means full devotion to the Lord; that means a full willingness to give all that we have in His service; when we think of what that means, all that we have, why, dear friends, we feel almost ashamed to see how little it is. How little you have that you could give the Lord, and how little I have that I could give—a very few years of imperfect talent, and imperfect ability in every way—but do the best we can, and we are ashamed to offer it to the Lord. We might not be ashamed to offer it to some poor man or woman and say, I have done a little favor for you, and we might feel that we had done something for them and that they were under our measure of consideration, but when we think of God, so high, and so great and wise, and so far above us, and of our own littleness and imperfection, and then to think that we would be permitted to offer ourselves and to spend our lives, and that God would say, Yes, I accept you as ambassadors, you have that you could, and I have done a little favor for you, I can never thank God enough for that. So let us do all in our power, and remember that God Himself has said, "He that reapeth receiveth wages"—and then what? "Gathered fruit unto eternal life." What kind of fruit are you gathering? Why, this very experience is making your own heart overflow, and your own character fruitful. You remember the great apostle who says, "If ye do these things ye shall never fail, but they shall make you that you shall not be barren or unfruitful in the knowledge of God. What kinds of fruits shall these be? Why, this very attempt to serve God and to serve His cause will cultivate that for which you are praying. If as Christians you are praying aright, if you are making your chief prayer that you may be more of the Lord's spirit ruling in your hearts and in all the affairs of your lives, then this will be one of the very means of development, whichever part of the harvest work you may be in, and whatever your hands find to do. And we might not all have opportunity of doing many of these things, but at least our hearts are there. But if we are permitted to do any of these things, we have that you could do, that, to do sharpening, our hearts at least should be there, and we should be in sympathy, and say a word, or write a letter, or do something else that would be helpful in some way. But to have the desires of our hearts there means the cultivation of the fruits and graces of the spirit.

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So, dear friends, this work of reaping is giving some of its wages now. We are getting characters formed, characters on which God is placing a grand blessing; chars that were not established, but this is the first time we have ever had that kind of a result, that people are coming to worship Him as worship Him in spirit and in truth, and that means no fear of man; that means full devotion to the Lord; that means a full willingness to give all that we have in His service; when we think of what that means, all that we have, why, dear friends, we feel almost ashamed to see how little it is. How little you have that you could give the Lord, and how little I have that I could give—a very few years of imperfect talent, and imperfect ability in every way—but do the best we can, and we are ashamed to offer it to the Lord. We might not be ashamed to offer it to some poor man or woman and say, I have done a little favor for you, and we might feel that we had done something for them and that they were under our measure of consideration, but when we think of God, so high, and so great and wise, and so far above us, and of our own littleness and imperfection, and then to think that we would be permitted to offer ourselves and to spend our lives, and that God would say, Yes, I accept you as ambassadors, you have that you could, and I have done a little favor for you, I can never thank God enough for that. So let us do all in our power, and remember that God Himself has said, "He that reapeth receiveth wages"—and then what? "Gathered fruit unto eternal life." What kind of fruit are you gathering? Why, this very experience is making your own heart overflow, and your own character fruitful. You remember the great apostle who says, "If ye do these things ye shall never fail, but they shall make you that you shall not be barren or unfruitful in the knowledge of God. What kinds of fruits shall these be? Why, this very attempt to serve God and to serve His cause will cultivate that for which you are praying. If as Christians you are praying aright, if you are making your chief prayer that you may be more of the Lord's spirit ruling in your hearts and in all the affairs of your lives, then this will be one of the very means of development, whichever part of the harvest work you may be in, and whatever your hands find to do. And we might not all have opportunity of doing many of these things, but at least our hearts are there. But if we are permitted to do any of these things, we have that you could do, that, to do sharpening, our hearts at least should be there, and we should be in sympathy, and say a word, or write a letter, or do something else that would be helpful in some way. But to have the desires of our hearts there means the cultivation of the fruits and graces of the spirit.
it depends upon the territory. I find it is a work that as we continue in the work we continue to learn more about it and how to get at it.

I will say this much about my methods: I make them as simple as possible; another thing is that I try to impress everybody that I am in dead earnest about the work. If we cannot impress the people that our work is worthy of our attention and that we are in dead earnest about the work, we are not apt to do a great deal. I have found it about as easy to sell to one class as to another, as a general thing none know anything about it except what you tell them. Of course a great many do not know anything about it. A great many say, what is the book worth? I say, it is only worth $1.00. Well, that is the cheapest - Bible help I ever heard of. Not so; this is not a Bible, somehow or other it is put up in Bible study. We ought to be able to give everybody an introduction into the Bible that is within us, and how we are able to go about the country and sell the books at such a low price. My experience is that in order to have an answer for everybody we must expect all kinds of questions.

For the benefit of some at least, I will say: When I go to see the people I usually say, "You observe these arches, etc., which describe the creation of man; the first volume takes up and treats on the creation of man, and the second takes up where the first lays down, and the second one is the one you ought to read particularly. Why is that?" Because it is entitled The Time is at Hand. We are living in a particular time when two great parties are marching together; we are living in perilous times, etc. I presume you are a laboring man, and you ought to read up on this matter. These time prophecies have told us all about these things; they show we shall have a great conflict and with that conflict all the kingdoms are going down. Well, he says, you can put me down for three, and you can put my brother-in-law down for three.

I am telling them the facts and not lies; you want to sweep them right off their feet.

I would like to ask you a question, dear friends: Won't these volumes and Dawns be of some benefit to the world when the perilous times come, when the great battle is to be fought? Won't the worldly men read and find out for themselves? I would like to know these things. I asked Bro. Russell, just to work right for this is good for the development of character in each one. Well, I want to wear and be worn until I wear my life out. I never expect to be called off the field as a colporteur until God says "enough." Let all the devils in the world rise up against us. I feel we are all in the most glorious work that has been known in this world, and we have been enabled to lay our lives down in the service of the Master. And I want to say to you colporteurs and prospective colporteurs that there is a deep tender feeling in my heart for you, and while I love all the brethren and sisters in the Truth, there is a tender feeling for every colporteur and everyone that is willing to go out and distribute tracts.

When the Truth overtook me, I was in the ministry as a Baptist minister. Then I had read about half the book which shows that we are living 6000 years from the creation of man; the first volume takes up and shows that we are living in the days of Adam, the second takes up and shows the creation of man, to the point where the first lays down, and the second one is the one you ought to read particularly. Why is that? Because it is entitled The Time is at Hand. We are living in a particular time when two great parties are marching together; we are living in perilous times, etc. I presume you are a laboring man, and you ought to read up on this matter. These time prophecies have told us all about these things; they show we shall have a great conflict and with that conflict all the kingdoms are going down. Well, he says, you can put me down for three now, and you can put my brother-in-law down for three.

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do, for I knew I had been turned out. My son said, 
Well, Pa, what is the matter with you? We are being 
disgraced. I said, why, son? Why you cannot behave 
yourself enough to keep from being turned out of the 
church. I said, I would like to explain it to you but 
can’t do it, I reckon.

All in the association knew that I had been turned out 
and when I started to colporteur they would say, aren't 
you the man that got turned out of the Baptist Church? 
Yes, I said, I am the man that got turned out of 
the church and when I started to colporteur they would say, aren't 
you the man that got turned out of the church. I said, I would like to 
convert into Old church. I had in mind 
Yes, I said, I am the man that got turned out of the 
church. I said, I would like to 
disgraced. I said, 

"Tell, 

There is another sense in which we are millionaires, 
and so as our Heav­ 

RO. COLE: I am very 
glad myself to see so 
many Millionaire Col­ 
porteurs; Millionaires in 
more than one sense, too. 
You know the Scripture 
says, "If we are Christ’s, Christ is 
God’s," and so as our Heav­ 

Brother J. A. Cole.
Brother J. A. Cole.
said,

Now the Lord sent an angel to Cornelius, and the angel said, I have good news for you. The Gentiles had no share, for unto His house only was He sent. But there was a time when they lost that faith and the Lord was going to send it to Cornelius. Now the Lord sent an angel to Cornelius, and the angel said, I would just give anything if I could tell you some thing about this, it is something great, something incomprehensible to you, but it is not my privilege to tell you, but He sent me down here to an old fisherman, and you are to send some of your servants to Him; the great privilege has been accorded to Peter; he will tell you all, I will go out and tell our Lord's blessings, that He has some plan that the angels have not had the privilege of telling. Sometimes we go to the door and they will be very angry because we rang the door-bell; some are very gruff, etc. But let us accept all of these experiences coming from the Lord, realizing that in them all He has lessons for us to learn, not to lose.

I want to read a few verses from Ezekiel, second chapter, for the Scriptures speak a little about such experiences. We expect some are going to turn a hard face to you. (Please read the entire second chapter of Ezekiel.) I want to tell you a few things about that Prophet mentioned in verse five, and to have you understand that half the time he has privileges which we have not, a part of that great Prophet. At Niagara Falls he was telling us not to overwork ourselves—four or five hours would be about all we could stand? I want to tell you the example that he sets; I could not tell it properly if he were here, but he is not, so I am going to tell you a few things, and I am in a position to know a few things about the privilege to be at the Bible House about six months a year, and have the pleasure of sharing Bro. Russell's room for that time. I know him pretty well; you know you like some people pretty well, but after living with them for a while, you do not like them so well, but the more you live with this prophet the better you will like him.

The first sign mentioned being applied to the first hundred years, went down. That is what Ezekiel tells us of his life. He would have been a millionaire if he had followed that inclination; he has not a second that he was not going through pain on account of a headache. He has a headache nearly half the time; he has not a second that he was not flowing that money for it, and so we might think if that is the way the people are accepting this book, I cannot go ahead and sell it when I feel they are not going to get any good out of it. Well, we are not responsible as to how they receive it, but we are responsible to try to sell it. I wish to give an illustration of two jewelers talking. One said, When people come to me they have to rely on me, because they do not know me. The other did not think that was hardly so. The first one said, I took one of my $500 diamonds and put it in the showcase in the window and put a label marked 50 cents on it. People passed by for a week and not one wanted it. Well, we are not responsible for how people accept the truth to the people and sell the book for only 35 cents, it is certainly a pearl beyond price, but if they cannot pay 35 cents we cannot more. It is not our fault; do not get weary from this standpoint. Another way probably of becoming weary is in losing sight of the reward. This seems to be so stupendous that it is almost impossible to grasp it. Maybe we are sometimes of the sort like that. No, at first we think we have sent the truth to the people and sell the book for only 35 cents, it is certainly a pearl beyond price, but if they cannot pay 35 cents we cannot more. It is not our fault; do not get weary from that standpoint. Another way probably of becoming weary is in losing sight of the reward. This seems to be so stupendous that it is almost impossible to grasp it. Maybe we are sometimes of the sort like that. No, at first we think we have a great deal of it, but after a while it becomes old also. Let us not do that with the truth. It becomes more valuable with age.

It is hard to imagine how valuable that prize is. We cannot think of any people at the present time worthy of the Lord's favor. Down in the Millenial age every knee shall bow and every heart shall confess. Just think, Peter, we do not have to lay down our life. That is what Ezekiel means, the people from Adam will get help and strength from us in due time. You know the disciple that was nearest to the Lord's heart asked about the reward, and he said, it is impossible for me to say; all I can say is that, when He shall appear, we shall be like Him. Suffering first, just a few years now is far more than worth it. Then also take, for example, some of the past ancient worthies; how they were not acquainted with these privileges. I recall to mind Daniel; he merely wanted to understand these things, but the Lord said, No, Daniel, go your way, it is not for you to know; it is for us who are living right here now. He only wanted to know about it; we not only know about it, but we have the privilege of sharing in it and having the blessing.

Take again the angels; our Lord did not offer it to them. "Unto which of the angels did the Lord say, thou art my Son, this day have I begotten thee, etc." They simply desired to look into them, but they were not permitted. We should never become weary in well doing. We are going to reap if we faint not. Again, I recall the angel in conversation with Cornelius. You know back there at that time when the Lord was on earth at the first advent, it was only for the Jews,—the Gentiles had no share, for unto His house only was He sent. But there came a time when they lost that faith and the Lord was going to send it to Cornelius. Now the Lord sent an angel to Cornelius, and the angel said, I would just give anything if I could tell you some thing about this, it is something great, something incomprehensible to you, but it is not my privilege to tell you, but He sent me down here to an old fisherman, and you are to send some of your servants to Him; the great privilege has been accorded to Peter; he will tell you all, I will go out and tell our Lord's blessings, that He has some plan that the angels have not had the privilege of telling. Sometimes we go to the door and they will be very angry because we rang the door-bell; some are very gruff, etc. But let us accept all of these experiences coming from the Lord, realizing that in them all He has lessons for us to learn, not to lose.
against me." You see they are rebelling against the Lord and not us; "they and their fathers have transgressed against me, even unto this very day." You see how true it is, that is the principle of God. They say to us, "Why don't you go to the slums, etc." Do not pay any attention to them, the Lord said, "I send you unto them." We are to preach to them whether they will hear or whether they will forbear, because the Lord intends they shall know there hath been a prophet among them. In the 8th verse, the Lord tells us not to be rebellious like that rebellious house, but to open our mouths and eat that which He gives us. Sometimes we are very surprised when we meet a preacher how easily we have been able to answer him, and we say, the Lord has done this and has made our foreheads hard. Fear not, neither be dismayed at their looks though they be a rebellious house. No matter how much they scold at you, do not get weary in the work because of that. I remember when canvassing in Zion City, how the people there seemed to be looking for the truth, etc. I recall one lady how she would like to have the book but had no money at all; she said, my closet is hanging full of silk dresses, etc., while she was going out to visit the country peddling potatoes. When they came there they had lots of money. The Lord has given us this truth and this privilege of proclaiming it, and how happy we should be. We are receiving a hundred fold even in this life.

I recall one experience when Brother MacMillan and I were working in the country towns, we had a standing joke; when coming to a place, we would see a steeple, 'tain a grave-yard, then a saloon. I recall one town with 'not much more in it; we canvassed the town and sold two books. Brother MacMillan sold one to the saloon-keeper and I sold one to the preacher; the saloon-keeper paid for his, but to this day I have not gotten a cent from the preacher. Let us always look on the bright side and not lose sight of the reward promised.

I mentioned at the Niagara Convention how it would be a fine thing if you would just go out with each other and in the spirit of love and with a desire to help each other, criticise each one's canvass and methods. (See address to colporteurs in Niagara portion of this report.)

Another thing, look neat and clean, keep your clothes pressed up. It is not so necessary that you have expensive clothes, but that you keep them neat and clean. However, a good suit of clothes will last longer and keep their shape much better than a cheap one. I usually press my own clothes every Saturday night. When in the town you cannot do that very well. Brother MacMillan and I had another scheme in those places; we would lay our trousers down smooth on the springs under the mattress and sleep on them and in the morning they would be pretty well pressed.

About keeping the book out of sight, some say they do not find it convenient to carry the book in a little bag when calling on a family, and that it is not done. I keep the book out of sight because I do not want the people to think I am a book agent. We are not deceiving them, but are really justifying ourselves. All I wish to do by keeping the book out of sight is to hold their attention until I can secure myself and show them that I am not a book agent. As soon as I have shown them that, I bring out the book.

Regarding the introduction, where the people are hard to get hold of, make the introduction a little longer. I talk in a low subdued tone; it is more in keeping with the truth that we are presenting. I use a great deal of inflection in my voice, and expression in my face. Let them see that you believe and mean what you are saying.

Here Brother Cole gave an illustration of his method (see method as given in "Hints to Colporteurs" as sent out from the Bible House; also notice the method, somewhat modified, as printed in Part I, contained in report of Indianapolis Convention).

I make use of three particular points; the enormous circulation, not a book outside of the Bible has such a circulation; second, it is sent out by a Bible society, and if it were not good, the Bible society would not sell it; third, then you see the price is only 35 cents, we are not getting rich, etc.; these books used to sell for $1.00 each. I also sometimes speak of the binding and having the spring-back, it is not going to fall to pieces. I also refer to the print, large type, etc.

Perhaps some will say they have no money. I reply, well, we sometimes do like this: We take your order for just the one volume, all these subjects of importance are complete in this one volume, the address of the Bible Society is here and you can send to them yourself for the others. If they will not take one volume then I try to sell the "Za."

Perhaps after giving the canvass, they will answer in such a way that I will not say another word about the book but give them a tract and leave them pleasantly. Do not talk and lose time by casting your pearls before swine.

BROTHEE RUSSELL: I am glad to see such a large company of colporteurs and friends of colporteurs and I presume sharp-shooters, too. I was very much surprised to find that few had made application for permission to enter the work. I must suppose that you have already applied to the office or else there are very few new colporteurs at this convention who are thinking of entering the work.

A cheerful face: This is very important. Some that are the most successful nearly always have something cheerful about their faces. There is no excuse for any of us not having a cheerful face, it does not cost much; you have only to take it with; you have the TRUTH. Do not get alarmed when you go to a house to offer the books; you are on a mission of love; you are an ambassador for Christ. I would not like to give anyone such an opinion as would puff him up, but from another standpoint, it is very important that we realize that we are Christ, that you are in the most honorable business you could engage in. You are ambassadors for God. You know how honorable the ambassadors are considered in the various countries; they usually get a good salary and are often exempt from certain laws.

About the happy face, I want to bring in here an item; you cannot have as happy a face after you are all worn out. Therefore some say it is not necessary that you keep the book out of sight because I do not want the people to think I am a book agent. We are not deceiving them, but are really justifying ourselves. All I wish to do by keeping the book out of sight is to hold their attention until I can secure myself and show them that I am not a book agent. As soon as I have shown them that, I bring out the book.

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brother, you have the wrong idea, you do not want that man to look up and down the street, but to look at the book, the book—you do not want the dogs or cats or anything about you while talking, that would attract the attention away from the book. Fasten his mind, you want to help him to centre his mind upon what you are saying to him, you do not want to help him think of anything else.

I think of another brother, he said he could not take any orders at all; so I said, tell me how you do it, and he showed me. Brother I know your difficulty. He was a New England man, they talk very rapidly and know what they are about. Watch them, you can follow all you can understand, but if not, you get tired, you would not know what he said. Someone would come to the door and he would say, trrrrrrrrrrrrr. They would say, I don't wish any, thank you. They did not know anything he had told them. In the country, people do not hear much talking and do not talk much, so you must talk with the people and different and you can talk faster. If you happen to live in the country, you want to get up steam and talk as fast as you can; if from the city, tone down your voice.

Rest: A great many need to know what every person ought to know and particularly the sisters, that is to say; when we get weary all of our muscles relax and not only affects the muscles of your arms and limbs that you are tired, but your abdominal muscles and internal organs also; if you get tired, you may never lie down in that way; it is altogether wrong, and you are very likely to get up just as tired as when you laid down. Before lying down every night, or any time, you ought to lift the abdominal parts in your hands so as to relax and take the weight from the cords which are elastic and when very dry they are quite stretched out and when you lie down that way you may get up the same and if you keep that up, you will soon not be able to be in any kind of work, especially the sisters, housekeepers, colporteurs, etc. Lift up the abdominal organs, lie down then and let go; you have relaxed them. During the night, nature restores the organs also in the morning you will feel you have gotten the good of the rest.

Food: Another important thing is food, you cannot be a good colporteur without eating. Some of the dear friends when they think of economy, think they want to do everything economically. All I am speaking of is that you need food, good food, wholesome food, you need this in order that you are not tired, you are very likely to be on table for a long time; they are needed and when you are tired you need wholesome food.

You want is wholesome food and good food taken regularly and chew it well. God gave us teeth for the purpose of masticating and saliva to help digest the food. But if you swallow your food without chewing it, but washing it down with coffee, etc., you will get dyspepsia and you are very likely to get up just as tired as when you laid down. Before lying down every night, or any time, you ought to lift the abdominal parts in your hands so as to relax and take the weight from the cords which are elastic and when very dry they are quite stretched out and when you lie down that way you may get up the same and if you keep that up, you will soon not be able to be in any kind of work, especially the sisters, housekeepers, colporteurs, etc. Lift up the abdominal organs, lie down then and let go; you have relaxed them. During the night, nature restores the organs also in the morning you will feel you have gotten the good of the rest.

Business Details: I wish to mention a few details that will be helpful to you and to the workers of the Bible House: Write plainly, give full name and address of those to whom you want Towers and tracts sent so they will not go astray. Always give your own name in full, do not sign your letter, "Sister Ida." I know every letter delivered to you is a child of God and glad to lay down his or her life in the service, but it makes unnecessary work if you do not give full name and address etc. The work at the Bible House is divided among various departments and if you do not give full particulars in your letter, it necessitates going from one floor to another and consumes a great deal of time that have been saved by a little more care on your part.

Promp: It is not necessary to hold your report and sheets until you have made the delivery of the books; these names are the names of those whose orders you have taken, no matter whether they take the books or not. Just put down all the names of those who order and let it go at that.

In receiving to give quickest attention, for their business is important and they are all more or less in a hurry, and if your letter is otherwise addressed, it may be a day or maybe three days later. At Christmas time we may have a thousand letters delayed, which does not matter a great deal, but we want the colporteur letters to have prompt attention; therefore use the colporteur envelopes. If you do not have colporteur envelopes, for it is already printed on them. If you get out of these, just write "Colporteur Department" on any envelope. If you use a postal card, do the same with that.

Remittances: When you make a remittance or a Money Order or an Express Order, always put it down on your order blank, which is furnished and also enter in remittance. This is a money order or an Express Order. It may make trouble for you and for us. If you make a mistake and someone in the department makes a mistake, they are multiplied.

Keep a Copy: If you have a small piece of carbon paper, so that you could keep a copy of your letters and orders, it would be an easy way and would be very helpful when making reference to any previous transaction. This is an easy way and will save you a great deal of time, have an exact copy, but if you do not have any carbon paper, make a copy anyway for it will take only a few minutes to copy it.

Tower Subscriptions: When Tower subscriptions are not marked (NEW) on the front page of the order blank, they will be considered (RENEWALS) and you will be charged 80 cents each, as all colporteurs are allowed 10 cents for renewals. For all new subscriptions, colporteurs are allowed 50 cents. In order to have any recognition as new subscriptions you want to have
on the order blank the word (NEW) in the proper place and mark it 50 cents; otherwise it will be understood to be a renewal. We do not have time to go and look up everyone, it would take up more than ten cents of time; because one party takes charge of the subscriptions and another party in another part of the building, quite a distance away, takes care of your order.

Delays in Communications: Communications should be addressed to the Watch Tower Bible & Tract Society and not personally to anyone in the office. If you have any personal communication, that of course is a different matter, but no personal letters go into the files. If you should ever want to address me personally, mark it "C. T. Russell, Personal," so it will not be a part of your personal communication to the office, but an individual letter.

Delayed Shipments: If you should find that your books do not come within a reasonable time, advise us; do not wait too long. We have suggested on the bottom of the bill a reasonable time to wait according to the distance from Pittsburg, otherwise let us know and we will trace it to see where it has been delayed, to see where it is and why it stopped. Do not hesitate to let us know, for we want to do all we can to help you.

Conclusion: I want to tell you in conclusion that I have a very deep sympathetic love for all the Lord's people. But want to say that I have a special love for some. You know Jesus loved certain ones: Martha, Mary, Lazarus, Peter, James and John, and Jesus spoke about John whom he specially loved. It is not wrong to love some more, you cannot help it. Why did Jesus love Peter, James and John more? I think it was because they were the most energetic in the Lord's service. I find myself naturally loving those whose love for the Lord is of the practical kind. So when I find one laying down his life for the Lord, I love him most. I think the Lord does and that He is willing I should, so I have a special love for those who are actively engaged in the Lord's work, those who are engaged as Pilgrim, Colporteurs, Sharpshooters, Volunteers, those that are making contributions, etc.; these all make a special appeal to my heart. So to all who are here, I feel that I am addressing those; I am addressing some that I specially love. If ever in trouble, write to me, but first write to the Lord and then to me. I am sure the Lord will take care of the matter and then I shall be glad to do anything in my power.

This colporteur session then closed, by singing hymn No. 23, "Blest Be the Tie."

7:30 P. M.—Colporteur Praise and Testimony Meeting.

Led by Bro. Frank Sherman. Meeting open by singing 132—"I Will Sing of My Redeemer." This was followed with prayer by Pilgrim Bro. Sampson.

Bro. Sherman. Just as I was coming to the platform, a brother asked me if I was going to run the meeting. No I am not going to run the meeting, all I hope to do is to get it started and it will run itself. We know that our Lord is here, that He is listening to us and that He is pleased to listen to the friends. This is Colporteur day and this service is particularly in the interest of the Colporteurs.

By way of introduction, a thought was suggested at the Niagara Falls Convention, in the words of our Lord in the 24th chapter of Matthew, where he speaks of the eagles being gathered together, and the thought was that the Lord's people are likened unto birds. (See similar remarks in Niagara report under heading of Colporteur day.)

As to my testimony, I will give part of my experiences while canvassing at Philadelphia. I knocked at the door of a house and a little girl came to the door and I asked for her mother, the lady came to the door and as I began my canvass, I opened the book and a man came from another room very much incensed and said, "Get out of here, if you do not get out, I will give you a smash in the face;" I began to back away and get out of the door, and as soon as I got out, they slammed the door. It was, however, my privilege to bring the truth to a number who were hungering and thirsting after righteousness. The great lesson is that we should be properly exercised by all these experiences.

A brother: My greatest troubles that I have come to me from the ministers, they say we are getting tired of these people who are building up two by four churches and taking the best people out of our churches. Pray for me that I may be more able to bear the persecutions and that I may consider it an honor. A brother in Chattanooga said to me, "The Lord is going to let some of the preachers around here give you a good beating if you are not careful." If the Lord will spare me a year longer, I hope to grow up to be able to bear these things.

Bro. Sherman: If we do get a beating, we can remember that the Apostle Paul got stripes, but we want to be sure that we are not getting the beating because of our own indiscretion.

A brother: I had one experience, a man said to me, I saw you go into that house, you saw an old lady in that house and you thought you would take advantage.

You get out of here before I give you a black eye. I was trembling and so walked around the block and prayed to the Lord for strength to keep my temper down and be calm and gentle before I approached another house.

A brother: In the colporteur work you will find some of the coldest and some of the warmest receptions. These warm receptions are worth all the hard ones. I find I need all the experiences that the Lord gives to me.

A Sister: My heart rejoices that the Lord has opened my eyes to see His wonderful plan. My experience is different from others; I have not had many unpleasant experiences. I often have them say to me, I do not understand why I invited you to come into my house, for I never allow agents to come into my house. I realized that whatever it was, the Lord helped me.

A brother: I can say the Lord has richly blessed me in the colporteur work, I have been in it a little over a year now. When I hear some of these unpleasant experiences they make a deep impression upon my mind, and by telling some of them, they may frighten others from going into the work. I want to tell you that they do not come very often, they are rare. They make such a deep impression because the old man always gets control. I have found that the pleasant experiences are specially interesting, when we find someone that is interested in Bible study or someone who has been reading Volume One, sold by some other brother a year before, and are longing to understand and are wanting to know more. I have found a number of such and I have had grand experiences in trying to explain things further to them. I have found that people are that way on the days that I have sold the fewest books. When I do not have much success I say to myself. I wonder where that grain of wheat is that I am going to find? Another suggestion I wish to make, when a brother asks us to pray for him, we cannot remember to pray for them individually, so let us at the moment he makes the request offer up a silent prayer.

A brother: I am contemplating the colporteur work, it is not necessary to see how we are going to make our expenses, etc. I had a wife and a little child and about three years ago, I had the opportunity to start in my own town of 75,000. I had a twin brother who was a mail carrier and he asked me not to sell the books in his district, but I paid no attention to him. One woman said, you have been so good about bringing my mail
that I will give you an order. After that I started out with my wife and we have been able to make all of our expenses. At the present time our little girl goes to school and we are getting along very nicely. If you have an opportunity to do a few days’ work, let us do that and see how far we can go. The Lord will bless our efforts. When we do get a great many people together in conventions and on every occasion is a refreshment of spirit.

A brother: I esteem it a great privilege to be in the colporteur work, I have been in it for four years and it is the most blessed time of my whole life. We have some pleasant and unpleasant experiences, but the Lord says they are all going to work together for our good. We had an experience in one town, we sold nearly 500 volumes and when we came back to deliver, we found the minister had made quite a stir, he had denounced them publicly and had a large article in the newspaper and when we came to deliver, the telephones of the town were kept busy by the different people telling one another that we were there with the books. They said we had misrepresented them. We said that if they had been misrepresented that someone else must have done so for you will find the same particular questions ask as we stated. As a result we delivered over 400.

A brother: I never knew what it was to earn a living, the money just came without any effort on my part. When I started out the weather was 14 degrees below, zero, but I had the little redback book under my arm, but the Quaker oat smile disappeared and did not come back for a week. I am glad to say now, however, that I am more interested in the colporteur work and hope to be actively engaged in it very soon.

A colored brother: I do not have trouble to get into houses but my greatest trouble is in delivering; sometimes going twelve and fifteen times to deliver one volume, so you see I have had great opportunity to develop patience.

WEDNESDAY, OCTOBER 2.

5:30 A. M. Sunrise Prayer and Praise Meeting, led by Brother Russell.

When we entered the hall at 5:15 A. M., there were fully 100 persons present. Promptly at 5:30 Bro. Russell stepped upon the platform and there were by that time 225 present; before the meeting closed there were over 400. The service opened by singing No. 19, “Awake My Soul to Joyful Lays.” This was followed with prayer by Bro. LaFerrey. Then we sang hymn No. 206, “O, How Happy Are We Who in Jesus Agree.”

Bro. Russell: Dear brothers and sisters, I am very glad to greet so many of you this morning and to see that so many of you enjoy the prospect of an early morning prayer meeting.

As I saw a number of you headed this way as I was coming to this meeting, it made me think of some of the reasons that draw us together. I was reminded of the words of the Lord, that in this day, pointing down to the very time. He said we would all be gathered together, the disciples said, “Where, Lord?” and He said, “where the carcass is, there will the eagles be gathered together.” So, one reason we like to meet together in conventions and on every occasion is because the Lord seems to give us something special to eat where there will be a gathering, all the wheat from the tares, all the sons of God, that glorious gathering, which will mean the establishment of the Kingdom of God, out of which will flow all the blessings of God to all the families of the earth. So we have many reasons for thankfulness this morning as we think of the blessed scripture references to this morning time in which we are living, in which we will strengthen gathered together, etc., so when two or three of us meet in His name, we may be sure of His blessing and a refreshment of spirit.

In this morning time, more than at any other time, though it has been true throughout all the ages where His people met, but now early in the new morning, when the new day, the grand Millennial Day, He is inviting us together; He tells us that there will be a gathering, all the wheat from the tares, all the sons of God, that glorious gathering, which will mean the establishment of the Kingdom of God, out of which will flow all the blessings of God to all the families of the earth. So we have many reasons for thankfulness this morning as we think of the blessed scripture references to this morning time in which we are living, in which we will strengthen gathered together, etc., so when two or three of us meet in His name, we may be sure of His blessing and a refreshment of spirit.

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So we have heard the knock and already on this side the vail we have entered in and are getting some of the food and refreshment—how glad we are.

The whole world, a greater part of it, as we came here, are still asleep. Some others are awake besides ourselves; you saw the butcher and the baker and the man and others all busily engaged looking after their dollars and cents and that was proper in its way. We also have a business, we have left the world behind, we have become new creatures in Christ Jesus and we must be about our Father’s business. A principle proper to apply, how energetic have you and I ever been in the affairs of earth in our scramble for dollars and cents? In that proportion let the Lord see that you will be no less energetic in the Spiritual. Some say Brother Russell, you work late and early; well I used to work late and early for selfish interests, I now have something I love far better, why not work late and early in the Lord’s cause as well as in the early interests? If the Lord should find that I was careless of His interests in comparison of my previous experience in life, what would He say? It would indicate that I would love the earthly more than the Heavenly. We do not want Him to say that we ever loved earthly things more than the Heavenly. We are not children of the night, but of the day, let us walk in the light.

Ye brethren are not in darkness that that day should come upon you as a thief, but it shall come as a thief and a snare upon the whole world and they shall not escape. Ye brethren are not to fear or measure yourselves from a worldly standpoint. They have no hope such as we have. Surely, very few persons hope as we do. What manner of persons ought we to be, said the Apostle, in all manner of conversation, etc., hastening to that glorious time which shall be ushered in with that that—

I am glad that we have this blessed privilege of meeting this morning.

Then a prayer and praise service followed:

No. 152, “A Thousand Years.”

No. 318, “Watching for the Day.”

No. 72, “Hail to the Brightness.”

No. 316, “Watchman, Tell Me Does the Morning of Fair Zion’s Glory Dawn?”

No. 14, “Only Waiting for the Dawning.”

No. 282, “Let the King of Glory In.”

No. 21, “Christian the Morning Breaks Sweetly O’er Thee.”

Concluded with the Doxology,

“Praise God, from whom all blessings flow.
Praise Him, all creatures here below;
Praise Him aloud with hearts and voice,
And always in His Son rejoice.”

10 A. M.—Praise and Testimony Meeting, led by Brother Van Amburg, opened with Hymn No. 166: “Love of Jesus.”

Prayer by Bro. Graham, then hymn No. 95, “More Christlike.”

Bro. Van Amburg: I would suggest that each one preface each testimony with a text of Scripture. All have received from the Father’s table these rich truths, let us hand them around to each other.

The text that I am going to suggest, not because I love it the best, is “Whereby are given unto us the best promises” (that is the literal Greek). Good promises for the world, better promises for the Jews, but the best promises are for us. And by laying hold of these by faith, we may become partakers of the Divine nature.

Why should He give us the best? He said, “Because I love you; as the Father loveth me, so have I loved you.”

A brother: 2nd Timothy 2:21, “Wherefore if a man purge himself from these, he shall be a vessel unto honor, sanctified and made meet for the Master’s use.”

A brother: “Now the God of peace, that brought
again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant."

This has been a very precious verse to me; when we see the high standard, we are apt to become discouraged, but we are to realize that we are not doing this in our own strength.

A brother: "He that hath left father or mother or houses or lands," etc. I live in a place of 10,000 and have been in the truth five years and am still alone. When I left for this convention my wife would not say good-bye. I tried to get my daughter to come to this convention and I am glad to say she is here, and I hope some of the prejudice may be removed. If the prejudice in our family cannot be removed by the other members of my family seeing as I do, then it will have to remain, for I cannot worship as they do.

Bro. Van Amburgh: I would suggest another text, "Let your light so shine that others may see your good works." I had a similar experience, when I tried to preach to others for whom I was working, but they did not pay me for that, so I found a better way was to let them see by my daily life.

A brother: "Sanctify them through thy word, thy word is truth." I love the word, the Lord opened up the way that I have had my prayer answered. This is my second convention; they are all good, but they grow better and better. I love all the brethren, yea I love my enemies.

A brother: I love to keep my eyes open to see things around me; yesterday I went to the exposition, and the thing I saw there that made the greatest impression and probably the best part of the exposition caused me to think of these texts the Apostle Paul uses in the 8th chapter of Romans—the words the redeemed have been prepared to receive the holy Spirit... That exhibit was the display made by the U. S. Government in the Army and Navy Department. When I saw that display, I thought, "Thy Kingdom come, thy will be done on earth as it is done in Heaven." The grandest display that humanity can make is their instruments of slaughter. I saw one gun rigged up to kill 800 men every minute, another gun cost $1,500 every time a shot is fired, and it is capable of sending a great war-ship to the bottom of the sea. Surely the world groans.

A brother: I have given a great lesson from Bro. Van's remark about letting our lives shine forth telling what and who we are when we cannot tell them by talking. Perhaps I have talked too much. I told the minister that he would have to cut the tongue out of my mouth. I wanted to stop talking, for I cannot help talking of this glorious truth.

A colored brother: "Ye are my friends; if ye love me ye will keep my commandments, and greater love hath no man than this that he laid down his life for his friends." I am thankful that the Lord has permitted me to meet here. He has revealed the secret of His love to some people and I am so thankful that the Lord has called me to be one of the anointed. I have learned more of the Bible since I have held open of the Millennial Dawn than from any other book.

Bro. Reed of Chicago. I would like to sing this song as my testimony.

"MY GREATEST DESIRES."

I want to know Jesus, my Saviour so dear,
Far better than loved ones below;
His heart I would find very gracious and kind,
His fullness of love I would know.

I want to be like Him, my Saviour and Lord,
So patient and tender and true;
I'd walk as he walked, and I'd talk as He talked,
And gladly His will I would do.

I want to see Jesus in beauty arrayed,
The glorified Saviour so fair;
In mansions of light, Oh, so beautiful and bright
I want in His glory to share.

The greatest desires of my life are these,
That I may know Jesus divine,
And like Him to be, His glory to see,
And in that bright image to shine.

A brother: "Blessed are the pure in heart for they shall see God." What a grand and glorious thing the DIVINE nature. Who gives it? God Himself. How? By being pure, emptying ourselves of ourselves, crucifying ourselves, being prepared to receive the holy Spirit.

A sister: "Kept by the power of God through faith unto Salvation." This is not so much my testimony, but for a dear isolated brother: While the convention was in session at Niagara, I was at a convention of three, a brother who had been in the Truth for nearly 20 years and until the day I went there, he had never met with any of like precious faith, but with that brother and Bro. Streeter, I had a grand time of fellowship. She then read a portion of a letter from this brother which indicated his love for the truth and his gratitude that it had been made known unto him.

A colored brother: I cannot find words to express my gratitude. Fifteen years ago I told the people that I was converted, but four years ago, when I received the Millennial Dawn, I found I was not converted.

A brother: I did not intend to testify, but I cannot keep still. I want to say how much I was helped by a discourse by our dear Pilgrim Bro. Paul Johnson at Niagara on the subject, "Walk in the Spirit and ye shall not fulfill the lusts of the flesh."

A brother: The brother that just spoke, has taken the text out of my mouth? When I heard Bro. Paul Johnson at Niagara, I just thought I would appropriate that sermon all to myself. It was as if it was written for me, and I applied it to myself individually. For many years I had been trying to keep this old body down, but continually he would rise up in spite of what I would do, and I saw my mistake as soon as Bro. Johnson spoke on that subject. I was fighting the old man right along when I saw that the two natures run opposite to each other. I pray for more of His Spirit and He is increasing, and I can say as never before, Praise His name for this grand salvation.

A colored brother: I am so glad to understand something about our Heavenly Father's plan. I did not know it in the past, but since the Heavenly Father has been pleased to open up our understanding, it has filled me with joy and gratitude. This hope caused me to attend this convention this season.

A brother: Sing No. 113, "I Love Thee" for my testimony. The Apostle Paul thanked God for what he was, but I thank God for where I am.

Bro. Fowler: "Ye are our epistle written in our heart, read and known of all men." We are receiving great blessings; I wonder how many blessings we are going to take with us? How are our lives speaking to others? I think this is very important. The time is short, let us use the little that is left in perfecting our characters.

A sister: "Be ye steadfast, inasmuch as your labor is not in vain in the Lord." I know that I have passed from death unto life, because I love the brethren, and it is growing deeper and stronger every day of my life.

A brother (formerly a Jew): Phillip opened the Scriptures and preached Jesus from top to bottom. And that was the main thing in my mind of the work that was done. After the baptism, Phillip was taken away and left the Eunuch to lean upon Jesus whom Phillip taught. When I received the first three volumes, I not only read them, but I ate them. Then I hunted up the friends that believed that way, and I rarely miss an occasion to meet with them.

Sisters Nation sang "Saved by Grace."

All who had not had an opportunity to testify were asked to rise while all sang No. 277, "Take My Life and Let It Be."

This service was held in a large and beautiful edifice used by one of the Baptist congregations.

Bro. Thompson (Colporteur) presided at the large pipe organ. After the singing of several hymns approximately to the occasion, Bro. Russell addressed fully 700, who listened with close attention to the discourse on the subject above mentioned. Fifty-three then symbolized by water immersion the burial of their wills into that of Christ.

8 P. M.—Discourse by Pilgrim Brother J. A. Bohnet, of Allegheny, Pa.

Topic: "The Righteous Like the Palm Tree."

Bro. Bohnet said, in substance:

Dear friends: Our text is found in the 37th Psalm and a portion of the 12th verse, reading: "The righteous shall flourish like the palm tree," and a portion of the 35th verse of the 37th Psalm, reading, "The wicked ... spreading himself like a green bay tree." It was when I was a lad, there were numerous texts of Scripture brought to my mind in my youthful days that I did not get the full sense of until long years afterwards. One of those texts was about the rich man's difficulty to get into heaven, and how much easier it would be for a camel to go through the needle's eye. I did not understand that, because I did not know that the needle's eye is a small gate alongside the large gate in the walls of ancient cities, and therefore my mind was confused, and I thought how impossible it would be for a rich man to enter into heaven at all. But as I understood the facts upon which that statement was based, I of course grasped the text in its fullness.

So, too, another text was vividly brought to my attention, and I wondered how it was that our Lord in sending forth His disciples to preach, charged them that they should not greet anyone along the way. And then after they had exhausted their questions about each other individually, the question must be extended to the members of the family, and then to the relations, and by the time the greeting had terminated, there was often a headache produced which lasted three or four hours, and it consumed considerable time. Our Lord knew that the disciples would do justice to the occasion, they would not shirk in this matter, and their heads would come together with such force that naturally they would be rendered unfit for the service for which they were dispatched. He charged them not to greet anyone by the way—not to pause to have this interchange of questions. It is just as proper there today for two persons to pass, not pausing to regard each other, as it was in this case. This business man of this town to pass without stopping to shake hands; no discourtesy would be shown whatever; therefore it would be perfectly proper for them not to stop to exchange such greetings. But if they commenced it, they must go through with it. We would not understand the reason and the depth of meaning back of that statement, if we were not familiar with the customs, or had some facts outside of the Scriptures.

So it is, I think, with this text, "The righteous shall flourish like the palm tree." That text was given to me some years ago as a subject for a testimony meeting. I hardly remember how I managed to get through with that service; I know that I did not do justice to the occasion. So I determined then and there that if so justice to the occasion, I would familiarize myself sufficiently with the character of the palm tree so that I could do better. This led me to investigate the palm tree and it took years for me to get well enough acquainted with it so I could feel that I had something to offer on the text.

Now, why did God say, "The righteous shall flourish like the palm tree"? Why did He not say, like the oak tree? Is it not as vigorous, a hardier and a more beautiful tree than the palm tree? Would not the wide-spreading elm have made a much better illustration of the way in which the righteous shall flourish? Or why did He not select the palm beach, or the maple, or any of the trees of the forest? Why did He select the palm? There must be some reason there, and devolves upon us to ascertain for what reason the palm tree was selected. What is there about the palm tree that would command admiration, or draw forth our appreciation? It is apparently the most insignificent of all the trees. You have seen a telegraph pole before there were any wires on it. If we fasten a little bunch of green at the top, we would have a picture of a palm tree. You have all seen pictures of palm trees. Apparently, it is the most uninteresting of all trees. The casual observer would hardly stand and admire the palm tree for its beauty. It is a singular tree. It is different from all other trees, and yet that very characteristic is doubtless one of the reasons why our Lord selected that tree as an illustration of the righteous.

We are all said to be a peculiar people. Is not the palm tree peculiar? It stands out distinct from all other trees. It has a peculiar characteristic of its own. So we see, to begin with, there is something about the palm tree that fitted the text—its peculiarities. Just as one passing the palm tree would not consider it much
Brother J. A. Bohnet.
of a tree, nothing to command his special regard, just so it is with the righteous, the ordinary, casual observer, as he passes by sees nothing in the character of the righteous that appeals to him or her as worthy of commendation, of approval, or respect. It is written of the grandest character the world has ever known, our Lord Jesus Christ, that they hid as it were their faces from Him. He had no beauty in their eyes that of the grandest character the world has ever known, a good thing.

Jesus, all other trees, different from each and all, just so faces from Him. He had no beauty in their eyes that of the interest of others. Like the palm tree, though, we may have a rough exterior, yet we should have a gentle, kind, loving heart toward all men, doing with our might what our hands find to do to please one another, and to please the Heavenly Father. The righteous shall flourish like the palm tree. Again, the palm tree has, in proportion to the size of the tree, the fewest and the smallest roots. The roots of the palm tree resemble very much a beet, or a carrot, or a pointed stick stuck in the ground with little rootlets running off from the main tap. It has the least hold upon the earth. Is not that the characteristic the righteous should possess?—not being interested in having anything to do with the growth of its neighbors; it does not cast any reflection upon anyone who is making progress, all of them, not that set forth the characteristics of the righteous. That which grows straight; it does not grow to the right or to the left, this way or that way, but with singleness of purpose it shall flourish like the palm tree. The palm tree rises above its fellows; it towers above other trees. You have all seen pictures of the palm; it is always the highest object in the picture; so it should be with the righteous; they should rise above the common, they should have prouer dignity, ever aspiring to that which is greater, lovelier, more exalting; and like the palm tree lift themselves high above the ordinary, high in the sight of God their Creator. "The righteous shall flourish like the palm tree."

Again, the palm tree is always green; it is an evergreen tree. Does not that set forth the characteristics of the righteous? That which does not fit the oak tree, would it? By no means; the oak tree, or any tree in which it sense of being dead six months in the year, and it would not do for the righteous to appear to be dead part of the time, but they should be alive all the time. It is said that the oak tree grows for three hundred years, or thereabouts; then it stands for a period of about three hundred years, degenerates, and passes away. But not so this arts has continued in it in which it reaches a condition of standstill, it is not content with reaching such a condition, but it is always aspiring to reach higher and higher, growing until it begins to go down. So with the righteous; they should not be content with any position to which they may attain in the righteous, heavenly, upward, course, but ever seeking to to grow, it would not deter the palm from its onward course, but it would come up right against that slab, go out to the edge of it and up again. You cannot make it grow in any other direction; it is bound to rise upward, bound to grow heavenward, bound to tower above. So it should be with us. We should not be easily discouraged, whatever the besetment may be; whatever difficulty we may have, and whatever obstacles we have, these should not have the effect of dampening our ardor, or destroying the life we possess, or impairing our progress and growth and spiritual development to any appreciable extent. In spite of all these obstructions and inducements to turn aside, to press ever onward towards the-loftier attainment, we should not cast any reflection upon others—setting their affections on things above, reaching ever onward and upward to a loftier attainment. "The righteous shall flourish like the palm tree."

The palm tree does nothing to hinder the sunlight from coming down or the rain from descending upon others that are seeking to prosper. So it should be with those who are righteous inclined. They should, like the palm tree, do everything possible to let in the sunlight of God's Word, to let down the rain of truth, that others might strive and be benefited by the blessings, and not seek to cast a damper, or any reflection, on others that would retract or retard them in their spiritual development and growth towards this lofty, heavenward attainment. "The righteous shall flourish like the palm tree."

We see, more and more, why the Lord selected the palm tree. Again the palm tree has another peculiarity; it is the softest at the heart of all the trees. So too, it should be with us; we should not be hard-hearted; we should be sympathetic, compassionate, tender, solicitous of the interests of others. Like the palm tree, though, we may have a rough exterior, yet we should have a gentle, kind, loving heart toward all men, doing with our might what our hands find to do to please one another, and to please the Heavenly Father. The righteous shall flourish like the palm tree. Again, the palm tree has, in proportion to the size of the tree, the fewest and the smallest roots. The roots of the palm tree resemble very much a beet, or a carrot, or a pointed stick stuck in the ground with little rootlets running off from the main tap. It has the least hold upon the earth. Is not that the characteristic the righteous should possess?—not being interested in having anything to do with the growth of its neighbors; it does not cast any reflection upon anyone who is making progress, all of them, not that set forth the characteristics of the righteous. That which grows straight; it does not grow to the right or to the left, this way or that way, but with singleness of purpose it shall flourish like the palm tree. The palm tree rises above its fellows; it towers above other trees. You have all seen pictures of the palm; it is always the highest object in the picture; so it should be with the righteous; they should rise above the common, they should have prouer dignity, ever aspiring to that which is greater, lovelier, more exalting; and like the palm tree lift themselves high above the ordinary, high in the sight of God their Creator. "The righteous shall flourish like the palm tree."

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Furthermore, the palm tree will not be easily repressed. It is said that if someone will take a large stone slab, or some hard substance and place it over there where a palm tree is planted and endeavors to make it to grow, it would not deter the palm from its onward course, but it would come up right against that slab, go out to the edge of it and up again. You cannot make it grow in any other direction; it is bound to rise upward, bound to grow heavenward, bound to tower above. So it should be with us. We should not be easily discouraged, whatever the besetment may be; whatever difficulty we may have, and whatever obstacles we have, these should not have the effect of dampening our ardor, or destroying the life we possess, or impairing our progress and growth and spiritual development to any appreciable extent. In spite of all these obstructions and inducements to turn aside, to press ever onward towards the-loftier attainment, we should not cast any reflection upon others—setting their affections on things above, reaching ever onward and upward to a loftier attainment. "The righteous shall flourish like the palm tree."

On the Mara Posa trail in California there is a place where a little stone cabin was built a cabin years ago over a spot where a palm tree sought to establish itself. What did the palm tree do? Did it give up because of the obstacle placed there? Not so. It grew and kept on growing until it came up through the floor and went out through the ceiling, and on through the roof. The cabin stands there today, so far as I know, and also the palm tree rising about eighteen feet above it, and near the middle of the delapidated hut. Nothing in the way of ob-
the palm tree from the fllth of the earth.

The palm tree generally grows along the edges of the desert. I could not verify this, but I had to take it from writings that, when the dust blows across the desert in sweeping clouds of sand storms, the dust and sand usually accumulate on the limbs and branches of trees; but it is said that one can go up to a palm tree and find comparatively little of this accumulation. What does this teach us? It keeps itself unspotted from the filth of the earth. So it should be with us.

We should have purity, and not be contaminated by the evil influences, and by the various winds of doctrines that are wafted about by every breeze, but should keep ourselves unspotted, pure, clean and white, and thus be free from this contaminating influence. “The righteous shall flourish like the palm tree.”

The palm tree does not bear fruit for itself. Neither should we bear fruit simply for ourselves. What do we mean by the fruit? Paul tells us the fruits of the spirit are love, joy, peace, brotherlikeness, temperance, and all those other kindred qualities, and these we should have in abundance that the ordinary passer-by might be profited, benefited, blessed and helped in his onward course along the straight and narrow path that leads to heaven. “The righteous shall flourish like the palm tree.”

The palm tree, the sweeter the fruit. Should not that be true of the Christian? The longer they are established, the longer they are in the way, the sweeter should be the fruit. Naturally so. If we are established for a considerable time, we ought to expect sweeter fruit and in greater abundance, just as with the palm tree.

One can go to the palm tree early and late and get fruit. It has a prolonged bearing period. One can go there, so to speak, in season and out of season, all the time, and get fruit. Its fruit bearing period is not limited to a short space of time. So it should be with those who are righteously inclined. One should be able to go there any time, early and late, in season and out of season, and get an abundance of fruit, and the longer one is established, the longer may he be given to the fruit bearing period. In this heavenly way, the sweeter should be the fruit. “The righteous shall flourish like the palm tree.”

Another peculiarity: it furnishes all that man needs. Of the trunk, man can build his home and manufacture his furniture, and other useful utensils; out of the straws of the leaves he can make baskets, etc. And what a handsome thing the tunic is that can be made from this substantial cloth closely resembling satin, and the juice exuding from them is said to be very nutritious; and thus the palm tree furnishes the necessary of life. This would seem to teach that we should be content with such things as we have. We may not have satins and silks and luxuries, but we do have all things needful, and with these we should be content.

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Our heavenly Father would have used nothing here but a tree that bears fruit.

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They hang on to what they have—that is mine, it belongs to me; keep all you get, and see if you cannot get some more. "The wicked spreading like a green bay tree."

In the middle of the burned district in San Francisco, there is a green bay tree about twenty inches in diameter, I should judge, that was burned literally to a charred trunk; the bark was burned off it; and it put forth leaves and grew again. It is a very hard thing to destroy. So with selfishness: it takes a great deal to crush out the life of selfishness. "The wicked spreading like a green bay tree"—they hang on to that precious life they have.

And the same gentleman I spoke of a while ago who told me to break off a branch, said, after I had done so, Now just crush those leaves in your hands. I stripped off some of those that were on the little twig and rubbed them in my hands, and was wondering what would happen, but nothing happened, and I looked up at him somewhat in wonder, and he said, Just smell of your hands. That settled it; it was a sensation very much like that which comes from inhaling very strong ammonia. It was charged with the most disagreeable odor, and in less than five seconds I had a very severe headache. And I suppose I have smelled of those leaves a score or more of times during my trip west. Not so much as an instance I had a headache that lasted from at least five to ten minutes. That carried home to mind the thought, don't rub up against the wicked; don't produce any friction there, don't stroke them the wrong way. If you do, you will wish you had not; you will want to get away from there. "The wicked spreading like a green bay tree." It is all right enough to go off at a distance and leave a certain amount of antagonism; but do not get intimately acquainted with it, to the extent of rubbing against it very hard, or you will produce a condition that you will want to get away from. We all know how that is.

Now we have on the one hand the characteristics of the bay tree,—the wicked spreading like the green bay tree,—and on the other hand we have the palm tree, a tree datally very materially from the green bay tree in almost every respect, if not quite so, and yet in its simplicity to be looked up to by us at least with appreciation, with admiration. And I appreciate very much the effort of a little sister who sent me a little drawing which she called a beautiful palm tree. I do not know how old she was, but she was quite young. It represented her endeavor to set forth her appreciation of the palm, very interesting and charming in every way; and I suppose she had learned of its characteristics. "The righteous shall flourish like the palm tree."
learned to love you more because I have become better acquainted with you. As I see the spirit of the Lord manifested in your hearts, and as expressed in the handshakes, it inspires me to feel that I want to be more like the Lord, and want to manifest His spirit more and more. I trust this spirit has been increasing; I feel it has been.

We are expecting Bro. A. E. Williamson, who will be chairman of the second part of the Convention, to arrive tonight, so I will bid you all good-bye.

This closed the first part of the Convention, of which Bro. Van Amburgh was chairman. Bro. Williamson, chairman of the second part of the Convention, arrived at Norfolk, Thursday morning, and was warmly greeted by all the dear friends.

THURSDAY, OCTOBER 3.

This day was given over to informal social interchanges; and the friends chose their own method of spending the day; some went to the James-town Exposition; some to view the ocean, and many visited the Army and Navy Yards, and went through one of the large battleships. Many lessons were drawn from viewing these great engines of destruction. We were all glad that we were "Soldiers of the Cross," and rejoiced in our hearts to know that before long all those guns and battleships would be turned into pruning hooks, etc.

At 4:30 Bro. Russell left the Convention for the Bible House. About 40 went to the depot to see him off. As the train was pulling out, we all joined in singing "God Be With You," and waved our handkerchiefs, as a parting salute of LOVE. It was a very impressive scene; and as we saw "That Servant" disappearing in the distance, our own hearts rejoiced in realizing that we were having a part with him in this great harvest work.

Brother A. E. Williamson, Chairman of Second Part of Convention.

7.30 P. M.—Discourse by Brother Frank Draper, on the subject: "The Spirit the Water and the Blood, these Three agree as One."

Brother Frank Draper.

Bro. DRAPER spoke, in substance, as follows:

The subject for our study is suggested in the 8th verse of the 5th chapter of John's First Epistle: "And there are three that bear witness in heaven, the Spirit, and the water, and the blood: and these three agree in one."

If we did not notice particularly to whom these words apply, we might wonder why they are made in the way they are found in this verse. We might wonder why the blood is not stated first, because all Christians recognize that the foundation of the Christian religion, so to speak, is the death and resurrection of our dear Redeemer, who was delivered for our offenses and raised again for our justification, and suggested in the third verse of the 15th chapter of First Corinthians, "For I delivered unto you first of all that which I also received of Christ Jesus died for our sins according to the Scriptures, and was raised again the third day according to the Scriptures." But when noticing that these three propositions, the spirit and the water and the blood are made with reference to our dear Redeemer, it is all plain. If they had been made with reference to those who become His disciples, His followers, it is very probable—indeed we feel certain—that the blood would appear first, as in some other texts. When reading two or three of the preceding verses, we will see that these verses apply to our Lord Jesus. Beginning with the fifth and reading to the seventh, which omit, as it is not in the original Scriptures, but even if it were, it is not pertinent to our subject, we read: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? That is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth, and there are three that bear witness in heaven; the Spirit, and the water, and the blood: and these three agree in one."

As the Diaglott renders it, "These three are for one." And who is he? Why, the Lord Jesus Christ. And dear friends, all that is suggested in these verses constituting our text was fulfilled during the brief period of three and one-half years, beginning when our Lord was immersed at Jordan, and ending when on the cross He exclaimed, "It is finished," and when the blood and the water flowed from His side. The thought of the text then is, the Spirit, the water and the blood bear testimony to the Messiah, or Jesus, whom God sent into the world to become its Saviour, its Redeemer. And then, of course, many other texts show that all who are in their graves shall hear His voice and come out of the death condition, when hell will deliver up the dead in it. Our dear Redeemer during the thirty years of His earthly life prior to His baptism by John in Jordan was perfect in every respect. He was without spot or blemish. But at the same time our text did not apply to Him during that period, but during the period when He was baptized in Jordan, and terminating when He expired on the cross.

In the first verse of the 61st chapter of Isaiah we find this prophecy recorded of Jesus: "The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the poor; He has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the blind's eyes; to set at liberty them that are bruised, to preach the acceptable year of the Lord." Our dear Redeemer did not preach glad tidings prior to His baptism by John in Jordan; but during the period when He was baptized in Jordan, and terminating when He expired on the cross.
Brother Frank Draper.
ful lessons that He never would have been able to accomplish without that power of the holy Spirit. You will recollect at least that He applied the prophecy quoted from Isaiah 61 a few moments ago, to Himself, in the 4th chapter of Luke: "The Spirit of the Lord is upon me because He hath anointed me to preach glad tidings to the meek." And, in the 10th chapter of Acts we find it stated by the Apostle Peter that God anointed Jesus with the holy Spirit and with power. While that is true, it was not omnipotent power, it was not all power, and it was a limited power, even though it was very great, by which He accomplished such wonderful things; but it was not equal to the power which came into His possession when He was resurrected. He said to His disciples after the resurrection: "All power in heaven and earth is given to me." We see that He did not possess that power.

What about the water? Notice that the first proposition is the Spirit, and the second is the water, and the third is the blood. And the sixth verse says He came not by water only, but by water and blood; He came by those two things, and then the Spirit bore witness, you see, to these two things, so to speak. And when was that witness born? It is shown in two or three of the Gospels, but we had in mind more particularly the third chapter of John. When the water was baptized in Jordan by John. John saw the holy Spirit descending from the heaven in the form of a dove on Jesus and heard the voice, "This is my beloved Son, in whom I am well pleased, hear ye Him." And then the water began to bear witness, to give testimony to the messiahship of Jesus, and three and one-half years later the blood gave similar witness or testimony. Notice the Spirit is first, and then the water, and then the blood.

But you might be disposed to say, if the water came second why is it intimated in the text quoted that it was after Jesus was baptized in water that the Spirit descended upon Him, that God bestowed on Him the gift of the Holy Spirit without measure? Why was He endued with power from on high there? Why does it seem to be stated in that way, if the water is second? Was He not baptized in water apparently before He received the holy Spirit? Wasn't it because He was obedient in the performance of that rite, saying to John, "It thus becometh us to fulfill all righteousness," that He was baptized with the holy Spirit and with power? Dear friends, I think it will appear very clear when we come to the 4th chapter of John, that the word "water" in the text does not refer to literal, ordinary water, but to an entirely different kind, represented, illustrated, symbolized, by literal, natural, ordinary, water. It is called in the Scriptures, the water of the Word. Now after our dear Redeemer was baptized by the holy Spirit and endued with special power from on high, He began to speak as man had never spoken before. He spoke wonderful words of life for three and one-half years, and you know the effect those wonderful words of life had on the minds and lives of those who became His disciples. He said to them, Now ye are clean through the word which I have spoken unto you; ye have been washed and made clean through the word that I have spoken to you.

Now, dear friends, we will wonder a little about this water from the 4th chapter of John: "Then saith the woman of Samaria unto Him, how is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? Jesus answered and said unto her, if thou knewest the gift of God, and who it is that sayeth to thee, give me to drink; thou would have asked of Him and He would have given unto thee living water. The water which I give shall become a well of water in thee, and the water shall be in thee forever. But the water that I shall give shall spring up into everlasting life." Then again in the 7th chapter of John, beginning with the 37th verse, we read: "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him should receive, for the holy Spirit was not yet given; because that Jesus was not yet glorified."

Please notice the difference, dear friends; because Jesus received the Spirit without measure this living water flowed from His lips for three and a half years and gave life in a reckoned sense to those who became His disciples, and He washed them, cleansed them, to a certain extent, either for their defilement. When the holy Spirit was bestowed upon the disciples in the upper room in Jerusalem, then this text began to apply to them. Out of their belly (out of their mouths) shall flow living water (the water of truth, refreshing, strengthening, as well as cleansing, those who became the Lord's footstep followers for more than eighteen centuries past).

You will perhaps remember this text in the 12th chapter of John: "Therefore with joy shall ye draw water out of the wells of salvation." During the Gospel Age, beginning at Jesus' first advent, more particularly at Pentecost as we are considering the matter now, and ending shortly, the Lord's people have been drinking water from the well of salvation. There has been, no river flowing for them, but they have been using the well. You have been, dear friends, wells from which other people have drunk, and I trust by God's grace, we have been able to give you a little water of the precious Word this evening. I trust you are giving this water to the fellow members of the Body of Christ daily. But by and by these wells will come together, so to speak, and they will constitute the source or fountain of the great river of life that will flow to bless, and cleanse, and give life, to all the obedient of the human race.

It is mentioned in the 22nd chapter of Revelation as the river of life that John in a vision saw flowing underneath the throne of God and the Lamb, and then whoever will may come and drink of that water of life and live forever. That is when the Spirit and the Bride will come. Now the Spirit is saying come, drawing near. The Bride is saying come. And the prospective Bride class is saying, oh, that they may drink of this water of life and become wells themselves. You remember Jesus said, No man cometh unto me except the Father draw him. But when the Church is completed and glorified, constituting the Bride, then the Spirit and the Bride will say come, and whoever will may come and drink of the water of life forever.

We will read of this river of life from Ezekiel the 17th chapter, beginning at the first verse:
1. "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold from the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, and from the left side of the house.
2. Then brought he me out of the way of the gate northward, and led about the way without unto the outer gate by the way that looketh eastward: and, behold, there ran out waters on the right side.
3. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.
4. And he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.
5. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

You ask what is meant about that in the book of Revelation. There was a river of water of life flowing from under the throne of God. That is at the time of the parable of the sheep and the goats, when then He will sit on the throne of His glory, and all nations shall be assembled, and then, thank God, that class of people who will be unworthy of the throne of God and the proclamation will go forth, "Whosoever will may come!"

I refer you now to the 7th and 8th verses: "Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

And he said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed."

It is the same idea of which we read in the Book of Revelation: "The sea gave up the dead in it"—the lawless, restless, and anarchistic classes of humanity. We are very rapidly approaching that sea condition now. There will be no such river in it, but only peoples of the world. When the time of trouble is over, that sea class, many of its members having survived the awful storm, when the time of trouble is over, that sea class will stand before the great white throne to be judged. Then, thank God, there will be no more sea, there will be no more anarchy, no more tribulation on earth, for it will have forever passed away, and there will be a new heaven, a new ruling power, and a new earth.

Then I will read the 12th verse of the 47th chapter of Ezekiel also: "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for the healing of the nations. When that river begins to flow, the Scriptures seem plainly to indicate that it will be only ankle deep and will cover the earth early in the Millennial age. Later it will be knee deep, a little later it will be loin deep, and a little later, at the end of the Millennial age, so deep that people can swim in it; it will be ocean deep; it will be worldwide; all will know Jehovah from the least to the greatest, and then nobody will have the least vestige of an excuse for not coming into the knowledge of the Lord.

And this then evidently is the water mentioned in our text. There are three that bear witness, the Spirit and the water and the blood. And these three agree in one—they are united in testifying that Jesus, the Messiah, is the Saviour of mankind.

Now a few words about the blood before we take up another feature of the subject. I am sure that we can all quite easily discern what is meant by these three propositions. How plainly it is taught in the Scriptures that it is only through the shedding of blood of our dear Redeemer that the remission of sins can be obtained, for "Without the shedding of blood, there is no remission of sins." You know that under the law for eighteen centuries thousands of birds and animals were slain, but the Apostle tells us in the 10th chapter of Hebrews, the blood of those sacrifices did not cancel any one's sins. He explains there that the very fact they were offered year after year for centuries was positive proof they did not cancel anybody's sins. If they had cancelled sins, one offering would have been sufficient, just as the one great offering Jesus made at Calvary was sufficient to cancel the sin of the world, as expressed in John's statement: "Behold the Lamb of God that taketh away the sin of the world."

Those Scriptures pointed forward and typified that great, grand, complete, all sufficient sacrifice, and then they provided a typical justification, or covering, for the Jewish people. God showed favor to them that He did not show to the Gentiles, who in that period were without God and without hope in the world. And then also they taught that the perfect human sacrifice, the Son of God, taught throughout the blessed Book that, without the shedding of blood, no fallen human being's sins could be remitted.

So then we see that the three statements, the Spirit and the water and the blood, all apply to our dear Redeemer, and now we want to consider for a while how they apply to those who are footsteps followers, to those who will be made joint-heirs with Him in the kingdom, to those who will get eternal life on any plane. All who will get eternal life on any plane must have the blood. We are going to reverse the order now; they must have the blood, they must have the water, and they must have God's holy Spirit. I am not intimating that all who will get life on earth, the kind of life Adam possessed for a little while before he fell, all who will be the new people, perfect humanity, who will have the Spirit in the sense the members of the Church have it now, in the sense our dear Master, the great head of the Church, possessed it there, but God at that time will pour His Spirit out on all flesh, and all flesh will see the glory of God together, and it will be necessary for them to be in harmony with Jehovah's right-handers. It will only be necessary for them to consecrate their lives to Him, to submit their wills to God, to give their hearts to God, in order to obtain eternal life. Those who become the Lord's footsteps followers now are baptized into His death, and they become heirs of God and joint-heirs with Jesus in the kingdom, and they must fully surrender their wills to the divine will. The surrender of the human will to the divine will in regard to the Kingdom is the meaning of the statement in Hebrews, "Ye are His chosen sons." Paul expresses it in the 6th chapter of Romans: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death."

He who presents his body to God in this Gospel age, his reasonable service, is baptized into Jesus' death, while those who offer themselves during the Millennial age are not. That is when the leaves of the trees shall be for the healing of the nations. In the 22nd verse of the 10th chapter of Hebrews, Paul explains that the Jews under the law, for whom these typical sacrifices were offered, did not have their hearts sprinkled from an evil conscience, and our bodies washed with pure water. Having our hearts sprinkled from an evil conscience means that because we have accepted Jesus as our Saviour, and believed with our hearts unto righteousness, God does not impute sin to us. In the 9th chapter of Hebrews Paul explains that the Jews under the law, for whom these typical sacrifices were offered, did not have their hearts sprinkled from a consciousness of evil. Why? Was it because they were all dishonest and hypocritical, or insincere? No. Many of the Jews under the law were honest, sincere, Israelites indeed. They were in their hearts in harmony with the Lord, just as you and I are striving to be in harmony with Him in our hearts. But on account of certain motives in the flesh inherited from the fall, they were not able to come
up to the standard; the standard of the law was a perfect standard and it was stipulated that whosoever kept the law should live. But whoever keeps the law and is guilty upon one point is guilty of all. And you remember the 10th commandment: "Thou shalt not covet"—thou shalt have no wrong desires, thou shalt not have the least bit of selfishness; the least bit of selfishness is beneath the standard of perfection, and the standard would be one hundred points, one hundred percent; no one can keep it. Jesus, however, keeps the law which could come up to that standard. Perhaps some of the Jews kept the nine commandments very well, but the tenth was, "Ye shall not covet," and no fallen man could keep that, so no Jew under the law, except Jesus who was perfect, could keep the law. You remember that Jesus, made under the law and born of woman, was the perfect man Christ Jesus, and He kept the law; therefore was entitled to the life the law promised to those who kept it. But instead of keeping that life He sacrificed it to redeem the human race, and also to redeem the Jews from the curse of the law. Well, then, because the blood of bulls and goats did not cancel anybody's sins, the Jews under the law had all of their imperfections charged against them. Or, if you can imagine, Jesus had the ability, He had the ability to love and to do that little bit of covetousness, that would bring Him under condemnation, because it would bring Him under the standard; He had not reached the standard.

Now, how is it with those who accept Jesus? Are they better in their hearts than those honest Jews? No. Do they live better lives than Nathaniel, and those other Israelites indeed, lived? No. What is the difference, then? It is this: Those whose hearts are in harmony with the Lord, and who are living the way He has spoken to their ability, and by faith appropriating the merits of His death to themselves, their covetous dispositions which they have, and which they are striving to overcome, and the many weaknesses of their flesh, God does not charge against them. Why? Because they are acceptable in the Beloved; they are complete in Christ. This text in the 4th chapter of Romans applies to them: "Blessed are they whose iniquity is forgiven and whose sins are covered." It does not say, Blessed are they who have no unrighteousness. That would be a happy condition to be in. But blessed are those who continue to walk in the Master's footsteps a little while longer; fighting the good fight of faith, being faithful unto death. That does not mean serving God perfectly. If there was a one hundred-point standard, and none of the Jews could not meet the conditions. But this is the proposition: To all who have accepted Jesus, and are endeavoring to walk in His footsteps, and have made a full consecration of their all to Him, being faithful unto death, He will give them the crown of life. Keep on believing, and do not let anyone swerve you from the narrow way you have entered. Those who are trusting in the merits of His death do not have their weaknesses and imperfections charged against them; they are free from a consciousness of evil; they are free from all iniquity. But if any child of God should say, "I have no sin," what would be his condition? John describes it: "If we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ cleanseth us from all sin." Mark you, it does not say cleansed (past tense) us from all sin. It is in the present tense—cleanses us from all sin. But if we say we have no sin to be cleansed from, we deceive ourselves, and the truth is not in us.

Some in different parts of the world are deceiving themselves. They are not bad people, they are not hypocrites. Hypocrites are not self-deceived, for they probably know they are acting hypocritically, but these deceiving themselves, they are not aware of their sin. We are free from all the defects of the fall." I trust we are not of that class. I trust we are of the class who intelligently use this petition, "Forgive us our trespasses as we forgive those who trespass against us." Everytime we offer this petition we are confessing our sins, and our imperfections. Our brothers, and sisters, and neighbors, and enemies, trespass against us; our faults, our failures, and our weaknesses; and we say, we forgive these; we forgive what we might regard as unkind looks, etc., but we do not charge these against them. No, no, we know they are weak, and we gladly forgive them. We are on the lookout for opportunities to forgive without even being asked.

But you might be disposed to say, it is stated in the text that the blood cleanses us from all sin. Yes, but it is a reckoned cleansing, it is not an actual cleansing. If it were an actual cleansing it would not be called a covering, as it is in other texts. The proposition then is, that while we are out of harmony with evil and fully consecrated to the Lord, endeavoring to walk in our Master's footsteps, our shortcomings, our imperfections, are not charged against us. Or, this is the justification of the first proposition of the text we are considering—having our hearts sprinkled from an evil conscience, or from a consciousness of evil. I fear that sometimes we do not lay sufficient stress upon it in this way: some of the dear brothers and sisters who are exceedingly humble-minded take the position that because they are so weak, and make so many mistakes, they are not acceptable to the Lord. They think, neighbor, and Mr. and Mrs. So and So, they are better bred, better breds, and have a better education than I have, and I do not wonder that the Lord accepts them and gives them a blessing in the race for the prize, but I am such an insignificant creature that I fear He will not accept me as a runner in the race. I think He has forgiven my sins; I think for Jesus' sake He has forgotten my iniquities and my sins, and He remitted them from me as far as the east is from the west, and I almost, if not quite, believe my present sins are covered; but I can hardly think He would accept me as a runner in the race for the great prize, or that He has accepted me. Now when brothers and sisters say to me: Brother Draper, we are insignificant, and amount to very little, I do not contradict them; I never would think of doing so, because I feel that it would be unscriptural. We are all insignificant; none of us amount to very much, dear friends, and were it a question of worth or merit on our part, the Lord never would have started us in the race. But this is the Bible way of stating it; the Lord has chosen the base things to confound the mighty, and the things that are not to bring naught the things that are. If you can imagine two races, one race that would bring naught the things that are, in order that no one might start in the race, and do not think you are started in the race. But this is the Bible way of stating it; the Lord has chosen the base things to confound the mighty, and the things that are not. If you can imagine two races, one race that would bring naught the things that are, in order that no one might start in the race. But this is the Bible way of stating it; the Lord has chosen the base things to confound the mighty, and the things that are not, in order that no one might start in the race. But this is the Bible way of stating it; the Lord has chosen the base things to confound the mighty, and the things that are not, in order that no one might start in the race.
You did not call yourself; you did not say, I am going to enter the race for that great prize. I trust you have never had such a thought as that. I trust you felt about to serve, or my poor, finite mind could comprehend, and so here, Father, I will perform my reasonable service: I will present my body a living sacrifice to you, and, Father, here I do that; I will not take into consideration so much what I have in store for me will be a million times better than I deserve, or my poor, finite mind could comprehend, and so here, Father, I will perform my reasonable service; I present my body a living sacrifice to you.

Do I beseech you to enter the race for the great prize; He inspires heavenly hopes and ambitions in their hearts, and they begin to aspire heavenward, and to lay up treasure in heaven, seeking the things which are honorable, that glorious position. No, no, He humbled Himself and became obedient to death, even the shameful death of the cross, wherefore, as a result, God laid down His life for us, and we ought to lay down our lives for the brethren. Whosoever speaks, love in words, neither in tongue, but in deed and in truth. And hereby we know that we are in the truth, and shall assure our hearts before the Lord. And what was the consequence with respect to our forerunner, He called fallen and imperfect human beings to share His glory also. You did not call yourself; you did not say, I am going to get to that position, but God called you, and now what remains for you to do is to run as patiently as possible the race set before you.

Am I saying to Jesus, not looking unto His face but, “Yes, but I have a great many weaknesses, a great many blemishes, and make many mistakes.”

Are you in harmony with your weaknesses, and blemishes and mistakes? If it was something sharp you said, do you approve that?

“No, I hate it, I almost bite my tongue, and say that I will do better next time.”

Then the Lord does not charge it against you, it is considered as sin. “If you write these things unto you that ye sin not.” Guard your weaknesses, your blemishes, your appetites, as carefully and diligently as you can, so they may not overcome you, so that you may not be ensnared by Satan, but if on account of weaknesses, if on account of appetites inherited from the fall, or cultivated before becoming a Christian, or even since, you make a mistake, and you are not in harmony with it, but you immediately confess your sin and ask the Lord for forgiveness, He will grant it, because if “we” the members of the Church, sin, we have an advocate with the Father, Jesus Christ The Righteous, who is the propitiation (satisfaction) for our sins, and not for ours only but for the sins of the whole world.

The plain Bible teaching then is, that all sin committed through ignorance and weakness by members of the Church and the world is freely forgivable through the merit of the atonement: “Behold the Lamb of God that taketh away the sin of the world”—of course that includes the Church.

But do not get a wrong thought. If we say something sharp to a brother or sister, or an enemy, if we do nothing we know is wrong, and we are in harmony with the Saviour, and do not try to make it right, we would be under condemnation, but as surely as we tried to make it right, and all the time appropriate the merits of Christ’s death to ourselves by faith, God will regard us as having a clean robe; we thus keep our robes unsullied from the world.

Our Lord said in the sermon on the Mount, “If thy brother hath ought against you, if you know you have wronged him, before you present your offering at the altar, go to your brother and make the matter right, or do what you can to make it right, then come back and I will accept your offering.” So then, if you and I knew a brother had been injured by us through some kind, harsh or unchristian conduct on our part, before the Lord would fully accept us, even if we believed with all our hearts in the merit of the atonement, it would be necessary for us to do all in our power to make that matter right; and in these two ways, appropriating the merits of Christ’s death to ourselves by faith, and to the best of our ability righting every wrong, we would be keeping our hearts in the proper attitude before the Lord, and we would be fully accepted by Him, and thus keep our robes unsullied from the world.

Now let me read a little further from John’s first epistle, from which we have taken our text. There are some very significant statements in this chapter in connection with the subject we are discussing. Beginning with the 14th verse of the 3rd chapter, we read: “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. For if our hearts con­demn us, God is greater than our hearts, and is able to judge us. We love Him, because He first loved us.”

Our hearts are anchored within the vail, where Jesus, our forerunner, has entered. He never called Himself by saying, I will be a High Priest; I am going to get that honorable, that glorious position. No, no, He humbled Himself and became obedient to death.

For we say some­thing sharp to a brother or sister, or an enemy, if we know you have wronged him, before you present your offering at the altar, go to your brother and make the matter right, or do what you can to make it right, then come back and I will accept your offering.” So then, if you and I knew a brother had been injured by us through some kind, harsh or unchristian conduct on our part, before the Lord would fully accept us, even if we believed with all our hearts in the merit of the atonement, it would be necessary for us to do all in our power to make that matter right; and in these two ways, appropriating the merits of Christ’s death to ourselves by faith, and to the best of our ability righting every wrong, we would be keeping our hearts in the proper attitude before the Lord, and we would be fully accepted by Him, and thus keep our robes unsullied from the world.

For if our hearts condemn us, God is greater than our hearts and knoweth all things. Beloved if our hearts condemn us not, then we have confidence in God.” But some one may say, “My heart does condemn me for many things, and I am not able to live a perfect life.” That is not the proposition here at all. If your heart condemns you because you make mistakes, or get a little impatient at times and say a sharp word to your wife, or husband, or children, or neighbors, and you are not in harmony with that word, and you ask the Lord to forgive you, and apologize to your husband, or wife, or neighbor, as the case may be, He will not charge that against you. That is not the subject that is being discussed here. Well, what is it? If we love the brethren, then our hearts will not condemn us, but if we do not love the brethren, then our hearts will condemn us, and God, who is greater than our hearts, will also condemn us. Now let us make it personal, applying it to myself and to all present. Do we love the brethren? Do we feel like taking them in our arms of love, so to speak, and helping them to fight the good fight, and run the race set before them unto the end? Yes, Well then, your heart does not condemn you, and your heart does not condemn me. What, are you living such a good and perfect life that your heart does not condemn you? I did not say that. I wish I could live a perfect life. I am full of imperfections, I make mistakes every day, but, thank God, I do love the brethren; I love them now a thousand times more than I loved them ten or fifteen years ago, and I find my love increasing for them constantly; I love to be...
with them. Why just think of it, we have the glorious prospect of living together—how long? A hundred years? A thousand years? A hundred thousand years? A million years? No, dear brothers and sisters, but for ever and ever. And surely that is one good reason for loving each other now. But that is not the Bible reason; the Bible reason is because we have the Master's Spirit, the spirit of love, the spirit of kindness, the spirit of gentleness. In order to remain under condemnation, even though we do make many mistakes and slip and slide sometimes.

He who is pursuing this course in condemning himself is doing what is altogether unscriptural. Do you not think, dear brethren and sisters, that you are reflecting credit on the Lord, and that you are honoring the Lord and His arrangements for your acceptance, even though you are making mistakes and trying to serve Him? Do you not think you are trying to keep His law? Brethren, Christ is the end of the law for righteousness to every one that believeth. The righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit. If while you are doing that you are condemning yourself, you are not honoring the Lord. Just think of the man who talked this vision: I am such a weak, insignificant person, making so many mistakes, the merit of the atonement is not sufficient for me. I think you are honoring the Lord and His arrangements when you say this: Lord, I am weak, I do not amount to much, but I am glad you fully accept me in the beloved, and now I have the perfect love that casteth out fear. My heavenly Father, I am not afraid of you now. I love you to the best of my ability, and if I should die now, I would not be afraid of meeting you through the merit of the atonement. That is the love of every true child God may have, not because he is perfect, but because he is fully acceptable to God in the beloved.

I will read a little further. And whatsoever we are, we have made peace with God, because we keep His commandments, and do those things that are pleasing in His sight.” Again I imagine someone saying, “I cannot do that, I cannot keep His commandments, I can do not those things that are perfectly pleasing in His sight, and I am not included in this class.” And what is the commandment? And this is the commandment, that we should believe on the name of the Lord Jesus Christ. Cannot he be known to you not constantly believe that Christ is your Saviour, and by faith appropriate the merits of His sacrifice for you? “Yes, I could do that.” And what next? Love one another. “Can you do that?” “Yes.” Well then, dear friends, whatever petition you offer God hears and will answer it. Every petition offered by those who have accepted Jesus as their Saviour, and love the brethren, God answers in His own time and way.

Now just a few words about the second proposition. In the text from the 10th chapter of Hebrews now under consideration,—having our bodies washed with pure water. First, we are sprinkled from the consciousness of evil, and, second, our bodies are washed with pure water. Suppose a person had his heart cleansed from the consciousness of sin, suppose he accepted Jesus' merit by faith, thus appropriating it to himself, and went no further, what then? Dear friends, he could not remain in such an attitude of heart, continue in a condition of peace with God; he could not remain under the cover of Christ's righteousness; he would lose the robe that Jehovah gave him. In order to remain under that robe, he must develop character, he must add to his faith the characteristics, the qualities, of the Spirit. Peter enumerates them: virtue, temperance, patience, knowledge, brotherly kindness, love. In other words, he must cleanse himself, in the manner Paul explains in the 5th chapter of Ephesians, through the washing of water by the Word.

Now, my dear brothers and sisters, when by faith we appropriate the merits of Christ's death to ourselves, we are not actually washed, but our past sins are forgiven; they will not be charged against us again; our present imperfections and blemishes and sins are covered. In order to make us acceptable to God as overcomers, to obtain eternal life, we must be cleansed by the washing of the water of the Word; we must purge ourselves of our old imperfections, thus purifying us for our heavenly Father, I am not included in this class.” And what is the condition of peace with God; he would lose the robe that Jehovah gave him. In order to remain under the cover of Christ's righteousness; he would lose the robe that Jehovah gave him. In order to remain under that robe, he must develop character, he must add to his faith the characteristics, the qualities, of the Spirit. Peter enumerates them: virtue, temperance, patience, knowledge, brotherly kindness, love. In other words, he must cleanse himself, in the manner Paul explains in the 5th chapter of Ephesians, through the washing of water by the Word.

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the blood”—the spirit, the Word and the blood, if you please. We understand the water the laver in the court of the tabernacle contained, and the laver in the court of the temple, the cleansing of the Word of God. You remember of what the laver was made. It was made of copper. What kind of copper? It must have been a highly polished copper, of a finer quality than ordinarily used. You know how it was supplied or furnished. The mirrors the women of Israel used at that time were of polished copper, and they contributed their mirrors. They probably did not contribute them all, but they contributed them in sufficient quantity to make the laver, and now that laver was of a finer quality of copper than the other copper in the court. The copper in the court represented their reckoned human nature, and that laver evidently represented our dear Master's perfect human nature. Now in the type the copper for the laver was furnished by the women of Israel, the women who were interested in the construction of the court of the tabernacle and the tabernacle itself. The antitype of such sentiments is this: that the perfect human nature of Master Jesus was made of a woman, not of a man. He did not come from a man. Jehovah did not say to Eve, after the fall, the seed of the man shall bruise the serpent's head, but the seed of the woman. He was made of a woman, under the law. If he had been of the seed of the man, He would not have come. He could not have died; He Himself would have been under Adamic condemnation with the rest of mankind, as our dear Brother Russell very beautifully and scripturally explains in the Fifth Volume of the Scripture Studies.

Now, dear friends, in the New Testament Scriptures we read about the women ministering to the Lord of their own free will to represent the antitype also, that the Lord has conferred very great favor on the women in connection with His work, in connection with the propagation of the Gospel, etc. You remember, also, that the Lord has had for His disciples, who constituted the nucleus of the Church, a power in their lives that you and I do not possess. He has given you and I a new body, when He ascended to heaven, and ten days later the holy Spirit was bestowed on the Church, and the Spirit has been with the Church ever since. It comes more through the Word than it did to the dear Redeemer and to His disciples, who constituted the nucleus of the Church. The dear Master had the Spirit bestowed on the Church, and the Church is God's holy power. Is something that actually exists in a person's heart. I mean it is a powerful influence that acts on His mind and inclines it heavenward, so that he now takes interest in heavenly things above, endeavoring to lay up treasure in heaven, and that is why we talk about heavenly things. When the Lord's people lay up treasure in heaven, they like to talk about the treasure. If their hearts are up there where their treasure is, they discuss those things, which he did not take before he became a Christian. I do not mean that a person comes into the body, but it is a new desire which He did not have before He consecrated himself to the Lord. Before that he was solely interested in earthly things—not necessarily vicious or immoral things of earth, but nevertheless in temporal things only. Now, under the power of the Holy Spirit, the Church is God's holy power, is something that actually exists in a person's heart. I mean it is a powerful influence that acts on His mind and inclines it heavenward, so that he now takes interest in heavenly things, their possessions and money, their farms, etc. I trust by God's grace, you and I are laying up treasure in heaven, and we can see that the majority of the Lord's dear people are indeed laying up treasure in heaven, because they like to talk about heavenly things. That is their intention. For where a person's treasure is, there will his heart be also. So you can say you consecrated your lives to the Lord. A new body? No. You have the very same physical head and body that you had then. What have you now that you did not have then? You have a new mind. "Let this mind be in you which was also in Christ Jesus."
have the mind of Christ. "If any man have not the Spirit of Christ—God's Spirit in His Word, operating on his faculties, inclining them heavenward; and as Paul intimates in his text, "Be not conformed to this world, but be ye transformed by the renewing of your minds, that you may know what is that good and acceptable and perfect will of God"—he is none of His. And, furthermore, in the Word of the Lord a very plain distinction is made between this new mind and will and the disposition called "motions of sin in the flesh." Some of our dear friends confuse these two things. They seem to think that a motion of sin in the flesh, a wrong thought or a wrong desire, is the will. Why, if that were true, you would have a number of wills. There are very many different faculties in the human head. We have been told there are motions of sin in the flesh; a wrong thought or a wrong desire is the will. But every consecrated child of God has only one will, and that is to please God; he is not a double minded person. He is a steadfast person. He is always saying, "thy will be done." This is the narrow way our Master trod; He was misunderstood. His name was cast out as evil. The servant is not above His Master. The new will keeps this disposition of the flesh under control, but it will always give you some trouble. Some of the dear friends think it is the devil that is at work. They think that the devil is working directly but is under the control. He cannot be with you always; he has a lot of business to attend to in the world; he is over in the other countries part of the time. Your old flesh is with you every moment, and whether waking or sleeping, it is giving you trouble. I met a good brother sometime ago who, before he became interested in the truth engaged in what is called a social game of cards, occasionally, and he said in my presence to some of the friends. "I am glad I am not responsible for that dream." On the way home some of the friends explained to me why he made that remark. Some time previously he had a dream that he was playing cards, and enjoying himself, and a brother knew the truth and knew never when they were playing. Oh, he said, is not this mortifying? Is not this terrible? Here is this truth brother who finds me playing cards! He said, "I awoke and found it was a dream, and I thanked God that I am not held responsible for my dreams, or for the motions of sin in my flesh that might produce these dreams; and if I expect to participate in the Kingdom of God, I remember sometime ago, I dreamed a little along this same line. You know the Bible says, he that hath a dream, let him tell it, and he that hath a word, let him speak it. This is not the Lord's Word, but only a dream. I used to use tobacco before I came into the truth, and for a while after I came into the truth, and I have much sympathy for our dear friends who use tobacco, and I know that the sin in their lives causes them much trouble. I have much sympathy for our dear friends who smoke tobacco, and naturally a very clean man in every respect, and when I saw him coming, out went the tobacco, and when I awoke, I was glad the Lord did not hold me responsible for the dream. I thank you for your kind and close attention.

FRIDAY, OCTOBER 4

9:30 A. M.—Praise and Testimony Meeting led by Brother A. E. Williamson.

This service opened with hymn No. 15, "Hope in Christ"—"Ask me what great thing I know that delights and stirs me so." Prayer by Bro. Kuesthart.

Bro. Williamson remarked about the "Cross" and how so many in the world are finding the "Cross" to be a stumbling block and foolishness. He said we rejoice as we consider that one by one our dear ones are passing over, even in the midst of such circumstances as took the two precious ones at the beginning of this convention, with whom we were very intimate. We are not saddened and overwhelmed, for the feeling of joy and thanksgiving are greater than sorrow and our hearts are filled with thanksgiving as we see that our two brothers whose companions were taken away are here with us again in this Convention.

The particular thought impressed upon my mind this morning, is that if we are looking for that glorious change, and if we expect to participate in it in due time, we will have to be made ready for it. Not one of us who has a covenant with the Lord will be permitted to pass the portals that lead to the Kingdom unless the Spirit of God is working in our hearts to perfect the character that He wants. If by some mischance, which of course is impossible, we should be translated into the Kingdom before we were ready for it, we would beg and plead with God to send us back to earth, because we would not find ourselves in position to enjoy the blessings of the Kingdom. The glories of that Kingdom are so immeasurable from a human standpoint, and as we are bound by human conditions, we cannot, before our change, enjoy the conditions that belong to the Spiritual Kingdom of Heaven. So the Apostle lays it down very emphatically; "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." If it has not entered into their hearts, they cannot take hold of it or appreciate the condition when changed. The Apostle goes on to give us the blessed assurance that may stimulate us. He says, "but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yet, the deep things of God.

Now, dear friends, we have the spirit of God's grace, the heritage of our inheritance so that we may be able to familiarize ourselves with the conditions God expects us to use. Such as to make us ready to appreciate the conditions of the Kingdom by putting them into our daily lives.

We would like to hear testimonies from all; some do not testify because they feel that they must speak along some particular line, and they think no one wants to hear of their trials, etc. And as they do not feel they are babbling over with joy, they think they had better keep still. That is a great mistake and a testimony is desired from all whether of joy or whether telling of the troubles, etc.; that the Lord is permitting to come to test and to perfect the characters.

Brother Conklin: We have a fruit farm and Brother Conklin and I wanted to sell our farm so we could get into town where we could have the fellowship of the brothers and sisters. Well not a single customer has turned to us. Conklin and I wanted to sell our farm so we could get into town where we could have the fellowship of the brothers and sisters. Well not a single customer has taken away are here with us again in this Convention.

Brother Staples, Richmond, Va.: I have been set thinking since yesterday because of the testimonies of
two brothers who spoke of trouble in their homes. These two brethren mentioned something of the breach that had been made in their families which was caused by some of the brethren who had talked too much, especially on a subject that my companion is not in the truth. While a very dear wife, she seems to take no interest in the precious things that stimulate our hearts. In early marriage I had to pray a good deal to find God’s will in the matter. The leader said yesterday that perhaps these brothers had talked too much, especially, in the light of my consecrated child of God surely ought to be able to live with any reasonable creature on the face of the earth in some degree of harmony and love. I called to mind a silent sermon, when our Saviour preached to the spirits in prison and I determined to emulate Him, feeling that it would be the best sermon. So, dear friends, I want you to say if you will just came there praying over the matter looking to Jesus as the example and follow Him, you will get help. His sermon was His life, His death, and His resurrection. They saw something in Him that they did not see in father Adam. I now find in my household it is the pleasure of my life to be with the dear ones. I find my wife has mellowed down to my astonishment and will help me to any reasonable extent. I ceased to call her by any name but “my dear,” “my darling,” “my precious one.” And when coming in from work I would ask how are you my dear, are you well, etc. Try it dear brethren.

Brother Causer: It seems like a peculiar thing that the brother from Richmond and I had thoughts traveling very much the same way; I find an exact converse with my wife, but not because she opposed the truth. When I first came into the truth, some thirteen or fourteen years ago, I was probably like some of the rest of you; the truth was so grand and invigorating that we wanted to give it to somebody, and, like untrained soldiers, we could not handle the sword in our hands. I was the one that was going to get out and attend the meetings, although she knew I loved the truth, and would lay down my life for it. I never knew why my wife would not attend meetings until Brother Van Amburgh came there and said she was trusting in the Lord and running for the prize. Do not take the truth as a club to knock your wife’s brains out, call them dear, darling, etc.; they are dear, I love them and I want to do them good. My wife does not say how as she used to, “Pop is going to Heaven and does not care for the rest of us.” I want her to go with me, and she is going to help me to be an overcomer, and I am going to help her.

A brother: I was thinking about how as stones for the Temple we are being chisled, shaped, etc., so as to fit. Sometime ago while in a restaurant the waiter did something which caused me to make a very sharp remark to her; after leaving the restaurant, the brother with me put his arm around me and asked if what I had said was in a Christ-like spirit? I saw my mistake and was very sorry. Since coming to this convention, I had a somewhat similar experience; the waiter spilled a boiled egg all over me, and I felt a good deal like I did before, but the Lord helped me and I never let it out. I hope that if the Lord ever lets me have another experience, the sharp words or desire to say them will not even be there.

A brother: I have made many mistakes along the way, but inasmuch as I did not do these things intentionally, the Lord has not held them against me.

Brother Thornton: My troubles are not with my wife nor children, nor the brethren, but with myself. The cares of life that I have allowed to come upon me are the ones that are making me trouble. The cares of this world have choked out the cares of the Lord’s work. I have been choked some. I want to get rid of all the cares possible.

I felt it my duty to provide things decent, etc., so I bought a great deal of time with brother Van yesterday; I was pouring out to him my trials and trouble and I want the prayers and assistance of all, that the Lord may give me grace and strength necessary to come to the proper decision.


(Notes: We again remind the friends that our report of the three general conventions this year has reached very large proportions, and in this instance, as in one other, we have had to give only an account instead of the discourse in full.)

This subject announced for this forenoon is one with which we are all familiar—“The New Creation.” Those who have familiarized themselves with the thought in the 6th volume of Dawn already have before their minds far more than I could hope to present to you in the short period of time I have to talk. There are so many texts of Scripture bearing on this subject that any one would do as a basis for what we have to say. But upon the program you will notice that we are giving Paul’s letter to Timothy, 3rd chapter and 15th verse.
"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the Living God, the pillar and ground of the truth."

This brings us to the consideration of the fact that our dear Heavenly Father in His wonderful plan proposes to have a New Creation of beings, in whom He can dwell, and with whom He can have perfect communion, fellowship and harmony—a New Creation taken out of a world and made fit for His use, bringing them up to the divine nature, making them such beings that He can dwell with them, so to speak, associate with them, and use them in the duties for which His wonderful mind may look forward to see in ages to come.

Our mind is called just here, dear friends, to the wonderful and important plane of the great "I AM" as brought to our notice through the Prophet Isaiah. Our Heavenly Father, speaking through the Prophet Isaiah, in the most positive terms declares, "I am God, and there is none else." He tells us that as He has thought, so it shall come to pass—not may come to pass if I can bring it to pass, not, as many are in the habit of saying, I will do wrong by design, but the great wonder is that men do not do right through love. I think it is really worth thinking of. Satan is here and is leading wrong, and instigating wrong, but the wonder is that many men do not make a mistake and do right in the midst of all of this.

Brother Staples then briefly reviewed the history of creation of man, his trial in the Garden of Eden, and his fall; and speaking of the degradation of the race, said: "I call to mind a little statement by an English writer, as follows: 'No wonder that men do wrong by design, but the great wonder is that men do not do right through love.' I think this is really worth thinking of.

We believe, dear friends, there is but one building in all the world that would fulfill the conditions of this prophecy. Naturally our attention would be directed to the land of Egypt to ascertain what the prophet was alluding to. We have noticed that the oldest building and grandest building ever erected by man should be the corroboration witness of the oldest and the grandest book—our heavenly Father's Word.

Before we consider the passages and chambers of the interior of the pyramid, as represented on this chart, we will bring out the meaning of the exterior of the pyramid, its location, etc., to see whether it really is the witness, and in what respect it would be a pillar, a sign, and an altar.

In considering the prophet's words, "In that day," we believe from the text in the 19th chapter of Isaiah...
Brother M. L. Staples.
Brother Rockwell.
that the prophet was speaking of a special day. Oh, dear friends, it is that happy day, that glorious day of the Lord of which we have just been singing; it is that
day of the Lord of which one of the prophets speaks when he says that the Lord would be king over all the earth in that day. In other words, it is the thousand year Millennial day, the thousand year reign of our dear Redeemer and Lord. And we have the evidence of the Scriptures, as well as the evidence of the fulfillment of prophecy that we are already living in that day; that is, we are living in the period when the Gospel and Millennial ages overlap, so that it can be truthfully said, we are living in that day. And that is the reason, we are enabled to appreciate the pyramid, and see that no doubt it is the stone witness of the Lord, because it was to witness in that day; and the fact that it was to witness at a particular time, when it would begin to witness would be a proof or sign that we were living in that day. So we see how the pyramid fulfills the other condition here mentioned by the prophet, that it should be a sign unto the Lord of Hosts in that day.

Well now then, how would we consider it as an altar, or a pillar? My understanding of the matter is this: That the word “altar” has not only the significance of a place where sacrifices are offered to God, but it is a place where religious worship, and prayer, and devotion, may be made to the Almighty God. You are all familiar with the fact that in all the churches of the day they have altars situated in the most prominent part of the church where the people kneel down and offer prayer, etc. So I understand that this pyramid during the thousand years when the world of mankind is coming to a realization that it is indeed God’s stone witness, that Jehovah is the great architect, that naturally, or we may say instinctively, as they would come to examine the various features of the pyramid, their prayers would go up to God; it would be a place of worship. The pyramid is located in the geographical land surface of the earth. Some of my dear hearers may not be familiar with what we mean by that statement. We will suppose that the whole earth’s surface was spread out on a level plain, North and South America in the west and Europe, Asia and Africa in the Eastern portion of it. When we would come to examine the geographical surface of the earth, we would find that the great pyramid of Egypt is located exactly at that point. Well now, we can readily see that when all the nations of the earth come to a realization of the wonderful things that are occurring in Jerusalem (Jerusalem will undoubtedly be the capital city of the world during the Millennial Age, that it would be the most convenient point for all the people going up to Jerusalem to incidentally pass by this great pyramid, this great stone witness of our Lord) they would naturally examine into the wonderful things that pertain to the pyramid.

Looking at the location of the pyramid in the land of Egypt, we find that in one sense it is in the midst or center of the land of Egypt, and at the same time at the border thereof. Now that seems like a paradoxical statement. How could anything be at the center and at the border? That is, we may say instinctively, as they would come to examine the geographical and the bordering lines come together, and the pyramid is right at this point where these two boundaries, as it were, come together; and the center of the sector is the point where these lines come together. So see how the stone witness of our Lord is at the center and at the border of this sector-shaped land of Egypt—in the midst of the land of Egypt. And it is also at the border because this is at the border of this lower land of Egypt. So it is also at the center and at the border of the land of Egypt.

In our study of the Scriptures, I trust we have all found that Egypt is symbolic of the whole world, and that Pharaoh was a type of Satan, as Satan is the ruler of the world; he is the god of this present evil world. So looking at it from the larger standpoint, we see that the pyramid is in the geographical center of the whole world. Now how could it be at the border thereof? I understand it this way: We all are familiar with the fact that the world is a globe, and of course any part of that globe might be considered the border, but in a particular sense we might say that the pyramid is located at the border of the world. In other words, it lies between the occident and the orient, the east and the west. The meridian upon which the great pyramid is located would be the natural boundary between the Eastern and Western empires, and that would be at the border, as it were, between the occident and the orient.

Then we would understand the expression, “Pillar unto the Lord of Hosts” in this way: That it is a pillar in the sense of meaning a monument unto the Lord. That great pyramid is indeed a wonderful monument. As we have just remarked, it is the greatest structure on the earth. It is 446 feet high and 726 feet broad at the base. It’s estimated cost at the present rate of masonry work would be something over forty-five millions of dollars, and engineers who have examined the structure say that it undoubtedly required the services of at least one hundred thousand men for a space of twenty years. So you can gain some conception of the wonder of this remarkable edifice because it is like our heavenly Father to use the grandest and most wonderful structure in all the world to be the corroborative witness of His Word. So this pillar would be a standing monument unto the Lord of Hosts, attesting God’s wisdom and foreknowledge, and power, in arranging it as He did to foreshadow the evidence of His Plan as revealed in the Scriptures.

Now this pyramid reminds us of the Bible in many respects. As the plan of God was sealed in the Bible for centuries, thousands of diligent Bible students having read and reread the Scriptures and having gone back to some of the oldest documents to get the most correct translation, and yet with all their efforts, time and again trying to understand the mystery of the Plan of the Ages, they could not find out what the divine purposes were until the due time. So it is with this pyramid. Its witness was not due to be understood or made known until that day of the Lord. And now, dear friends, we are privileged to rejoice and be glad in this corroborative witness, giving us that much more foundation for faith, as it were, in the things of our God.

There are in the neighborhood of seventy other pyramids located in the vicinity of this great pyramid, but
all of these others are inferior in every respect to the great pyramid, and we notice in examining the others that none of them contained the upper chambers and passageways as represented on the chart here. Most of them have this descending passage with this subterranean chamber, and this is a proof that the others are but imitations, or copies, of the great witness. Well now, how was it that the builders of the other pyramids did not imitate the great pyramid in having those upper chambers and passageways? It was this way, dear friends: These upper passages were concealed until the year 825 A. D., when Al Mamoun, an Arabian calif, endeavoring to find treasures in the great pyramid, quarried his way from the outside into this portal, and in doing so, he removed the cornered stone that blocked the entrance to the first ascending passageway was dislodged from its place, dropping down into the descending passageway, and there for the first time was revealed the way to these upper chambers and passages.

We believe, dear friends, that was designed of the Lord to conceal these things until the due time. Now what significance would the other pyramids have had? What significance would they have had? That is the key. That is the significance at all; it would fittingly represent the various churches and denominations, the various religious sects and bodies in the world, professing to be churches of Christ and professing to be preaching the Gospel. But now we find, as we examine into the doctrines and the teachings, the planks, that in place of pointing out the way of life and immortality, making clear or explaining the mysteries of the kingdom of heaven, and pointing out the future day of salvation for the world, they are all busily engaged in pointing out the way that leads to destruction. You know the general teaching of the churches is to the effect that this world is lost, that there is no hope beyond the present. In other words, the Lord designed that His elect people would be saved, but that all the non-elect would be destroyed. And that would be fittingly represented by the fact that they all have the descending passageway, which we expect to point out to you represents the downward course of the world towards destruction; they are all busily engaged in that; not only claiming the world is lost, but is doomed to misery and everlasting torture.

Now, dear friends, we will take up the chambers and passageways located in the interior of the pyramid. We shall endeavor to point out the significance of each one as corroborating our heavenly Father's Plan. We believe that all these upper chambers and passageways were thoroughly furnished unto all good works; therefore we should not expect to find anything in the great pyramid that would teach things additional to the Scriptures, that would bring some new item of truth before our eyes. No, no, it is merely a corroborative witness; we believe our heavenly Father's purpose in bringing these things to His people at this time is that they might have a stronger foundation for faith; for undoubtedly we are living in the evil days spoken of by the Apostle, that evil day when it would be necessary to have on the whole armour of God that we might be able to stand; that those who were anxiously seeking to make their calling and election sure should avail themselves of all the means, and utilize all of the privileges, the Father would grant to them in order to stand in that time. And so as a further means of strengthening our faith, and as an attest to our Heavenly Father's love and interest in His children, we understand is the reason why these things are revealed to us at the present time, although primarily the witness was designed for the whole world during the Millennial Age.

This direction of the chart is North and this is South. So when we speak of the north end of a passageway, and the south end of a passageway, you will have your bearings, and you will know what we mean. The pyramid is facing towards the North, and on the north side is an entrance-way leading into this descending passage. This descending passage-way is about one hundred and fifty yards long, and it is only about four feet high. We believe this is a very appropriate symbol representing the course of the world from the time of Father Adam's disobedience down to the time when the present evil world will go into a great time of trouble and be completely destroyed, as represented by this subterranean chamber, or as it is sometimes called, the bottomless pit. This passage only four feet high, and at a steep angle, the descending passageway was dislodged from its place, dropping down into the descending passageway, and there for the first time was revealed the way to these upper chambers and passages.

Well now, as the race started off on the downward course, the way to destruction, it rapidly deteriorated, going down more and more and that original light that was manifested in man's very constitution was gradually eliminated, until the darkness was intense. And so at the present time, looking out over the world, we can realize the force of the prophet's statement that 'the lightness covers the earth and gross darkness the people.' Dear friends, I think here we have a remarkable proof of the fact that the world is constantly inclined downward, and never upward. You know it is the thought in the minds of many of our dear Christian friends that the world is growing better; that it always moves on higher and higher; especially is that the theory of the evolutionists, who state that man originated as a microbe, or protoplasm, and developed through countless ages to the monkey stage, and then on up to the present degree of development, and they proudly speak of this as the brain age, and that by and by man will develop into something far higher. But we have it in God's Word that the inclinations of men's hearts are downward continually. And then we note the experiences of the various peoples in the past; we note in the first period of time, marked out in the Plan of the Ages, which we call the first dispensation, a space of 1,656 years, the world had degenerated so rapidly that in those two cities of Sodom and Gomorrah there were not ten righteous persons be found.

And then we note the Lord's dealings with the Jewish nation. With all the favors and assistance rendered that nation, there was not one who was able to keep the law and to obtain life, and we note that they were so heart-hearted and so disobedient that when the Son of God, our dear Redeemer, presented Himself to them as their Messiah, or King, they rejected and crucified Him. So, dear friends, with all of these experiences of the past, and the world, and especially dear friends in these other churches, ought to learn that the tendency is downward and not upwards.

The height of the passageway is only four feet. You can imagine how, if you were going down that long passage only four feet high, and at a steep angle, after proceeding for some distance, your back would begin to ache, and possibly your head would begin to throb, and you begin to groan, and perhaps you would begin to
to think it was a hard and unsatisfactory way, and you would begin to say, probably, is it worth while? Now, how beautifully this represents the condition of the world. It is a groaning creation, the Apostle says—the whole creation groans and travails in pain until now—groaning and going down, down toward destruction. After continuing for a long distance, we reach a place dear friends, when we speak of the world, we do not always refer to the literal earth, nor do we always refer to the people inhabiting the earth, but we refer to the world in the sense the Apostle Peter refers to it—the evil condition, the evil dispensation, the social order, as it were; and so we find there is a time coming when this present evil world is to be utterly destroyed,

where it is horizontal, and no longer downward. We understand this marks out a place where there is some relief gained, that there is a restraining influence exercised to prevent the too rapid deterioration of the world. Or we might look at it in this way, that the world had reached a condition of depravity where it would be almost impossible for it to get below that level. Now, as represented at the close of this passageway which represents the destruction of this present evil world.

This symbolism of the descending passage is further proved by the measurements. In other words, the Scriptures reveal to us that this present evil world was to continue for a definite time, and then go into destruction; and in our study of the Scriptures we find that the
date designated for the great time of trouble, when all the evil institutions and governments will go down and be destroyed, is 1915;—that marks the beginning of it.

Now we find this pyramid marks out the time of the end of the trouble. A question in the minds of many of the friends is, What will be the end of the great time of trouble? We are all familiar with the fact when it will begin, but when will it end? Up at the date of the first ascending passageway and lower opening down into the subterranean pit, the condition of that time would be the residence of our Lord Jesus Christ; we have a beautiful picture of how the Jews, when the law was presented to them at the hands of Moses, entered into covenant relations with God and said they would keep all the conditions of the law that they might do why all these things we will do. But, poor Jews, they thought they could comply with the law, keeping it fully, but they did not realize their fallen, imperfect condition, and that it was impossible for them to observe the law satisfactorily, because the perfect law of God requires the full measure of a perfect man's keeping of the law. If the Jews had been able to keep the laws of God in that period of time, it would have been in the period, during which we are living, the period in which the Lord was dealing with that race, we find there was not a single member of the Jewish race who obtained life by the keeping of the law, although it was promised to them that if they would keep the law they would obtain life by it. The law is represented by this great granite plug, granite being an emblem of divine things. And the Jews, as they started to come up and go forward, the historical times, the period up to the well—up to the time of the death of our dear Redeemer,—the law age, the law dispensation, is clearly indicated. Well when did the law begin? At what year? It began with the exodus from Egypt, and the date is indicated in the pyramid by extending this granite plug downward, by placing the upper end down to where the lower end is now, and then taking the complete measurement from here up to the time of the death of Christ, when He nailed the law to the cross. And so the exact number of inches correspond with the exact number of years indicated in the Scriptures as being the length of the law age.

Now then, dear friends, the Jews were typically justified by year by year through the sacrifices which they made—not actually justified, but typically justified. The Apostle tells us that the blood of bulls and goats could by no means take away sin, and so they are represented as making progress up over this first ascending passageway. It is only for fear higher stones, as it were, presenting themselves to hinder and block the way—this granite plug.

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cial time of favor spoken of by the prophet Daniel is here symbolized in the great pyramid, the time of 490 years, the 70 weeks of special favor that were marked out for that nation. In a prophetic sense a day stands for a year, and seventy weeks, or seventy times seven, would be 490 years. Now when did that period of favor begin? It began with the proclamation given to Nehemiah to rebuild the walls of the city of Jerusalem, and that date is marked in Bible chronology as the year 454 B.C. When did these seventy weeks of favor end? Dear friends, the seventy weeks, or the 490 years, of favor came to an end three and one-half years after the death of our Lord, when the favor that had been confined exclusively to the Jewish nation was turned to the Gentiles. You remember the prophet Daniel tells us that the Messiah would be cut off in the midst of that seventieth week of favor, which began with the anointing of our Lord, and in the midst of the week our dear Redeemer was crucified, and at the end of that week Cornelius, the first Gentile convert, was grafted in and accepted as a member of the Body of Christ. And this is well represented here by the number of inches from this first transverse plate of stone, 385 inches up to the mouth of the well and then off to one side where it is indicated in the pyramid that the gospel of special favor was turned aside from the Jews to the Gentiles.

I would call your attention to this enlarged section of the chart. This represents the beginning of the grand gallery, and we will just suppose we are standing at the mouth of the well, as represented here. This grand gallery is seven times the height of the first ascending passage, and we find represented here the well. The well was not located right in the center of the floor, but it was off to one side. This shows how the well was located off to the Western, right-hand side, as you go up; but it was right at the beginning of the grand gallery that they put a pool in it that we go up without first recognizing the existence of the well. Now we measure up here 385 inches to the beginning of the grand gallery, and we find from that point over to the mouth of the well, as represented in this larger section, representing this point, there are 23¾ inches more; and the well being 28 inches square, half of that number of inches is 14 inches. The gallery is 14 inches in diameter, and the well is a pool or a basin 14 inches in diameter. Then, when they passed from under the gospel favor—they passed outside of it, the favor was no longer confined to them; and we find in adding the number of inches all together, it gives us the exact number of inches that correspond with the number of years of the special period of favor, or 490 years.

Then again, if that date marks the beginning of the seventy weeks of favor, it also marks out another very important period in the law dispensation. You remember the period of time that had its beginning at the same time when the commission was given to Nehemiah to rebuild the wall? It began, dear friends, the 2,300 days, or 2,300 years, to the cleansing of the sanctuary.

Brother Morton Edgar, of Scotland, who discovered this time feature in the great pyramid, wrote me a letter recently, saying how the Lord seemed to him, that as the seventy weeks of favor were marked out, it would be reasonable that the 2,300 days should be indicated in the pyramid, because they both had their beginning at the same time. And in considering the matter he saw very readily that to measure from this first transverse plate of stone all the way up to the King's chamber, which represents the Sanctuary, the Church (the King's chamber is the Sanctuary in the Pyramid), there would be too many inches altogether; the distance was too great; and in pondering over the matter, he came to the conclusion that by the means of trigonometry, dropping a line from the North wall of the King's chamber perpendicularly, and then drawing a line from this first transverse plate of stone over to where it would intersect this perpendicular line, he would find the number of years. When he came to work out the problem by means of trigonometry, he obtained 2,302 1-3 British inches. Now we are to take off one inch from every thousand, and that means we would take off 2 and 1-3 inches to reduce the British inches to pyramid inches (it being the pyramid inches that indicate the years) and so we have the 2,300 days to the cleansing of the sanctuary.

I would here remark that all of these time features and points indicated in the pyramid seem to have a double corroboration, so at, least, he concluded that this is not conjecture, or coincidence, or guess-work, but that we are justified in accepting the testimony of the pyramid as corroborating the Word of our Heavenly Father. As we have just seen, this indicates the two lines of time prophecy, which are fully borne out in these measurements.

Now we come to the consideration of another important period in the law dispensation. You will remember the 490 years period was from 332 2-3 British inches, now reducing this number to pyramid inches gives us the last jubilee year of the nation of Israel, and this is marked in the great pyramid by the number 490 B.C. That the last jubilee was kept by the Jews.

And then, dear friends, coming down to the third transverse plate of stone, we find another line of prophetic testimony marked out. Measuring from this third transverse plate of stone on up and over into the well, clear over to this point, it gives us the number of inches to correspond with the number of years that elapsed from the time when they rejected the Messiah as their King, and He appointed judges to rule in their place. And when they rejected Him they passed outside of the gospel favor—they passed outside of the nation went into death at the destruction of Jerusalem, 625 years. Now the nation of Israel went into death at the destruction of Jerusalem, reached a point when they passed from under the favor of God, and the nation went into death at the destruction of Jerusalem, 625 years, measured from the time when the commission was given to Nehemiah to rebuild the walls of the city of Jerusalem, which marks the beginning of the 490 years period of favor.

It is this that the Lord recognized as their King, and He appointed judges to rule in their place. And when they rejected Him they passed outside of the gospel favor—they passed outside of it, the favor was no longer confined to them; and we find in adding the number of inches all together, it gives us the exact number of inches that correspond with the number of years of the special period of favor, or 490 years.

And then again, if that date marks the beginning of the seventy weeks of favor, it also marks out another very important period in the law dispensation. You remember the 2,300 days period of time that had its beginning at the same time when the commission was given to Nehemiah to rebuild the wall? It began, dear friends, the 2,300 days, or 2,300 years, to the cleansing of the sanctuary.

Now the nation of Israel went into the "hades" condition. That nation is to be restored some time. In what condition would it be restored? Would the kingdom be restored in a perfect condition, or would it be restored in that condition in which it went into hades, or the death state? The well representing the death of our Lord, the mouth of which is slightly above the floor surface of this passage-way leading to what is called the Queen's Chamber, represents the place of human perfection. Our Lord was on that plane as a perfect man when He went into death. Now the Jews went
down into hades. Will they come out on the perfect plane, or will they come out on the depraved plane? We find they would come out on the depraved plane, represented by the descending passageway, as indicated by the lower opening of the well. And so considering that point as indicating the time when the nation of Israel was restored to the earth, and this is represented by the pyramid, that when it would be restored, the full number of years is indicated in the pyramid in this way: The distance would be too great to come down the first ascending passageway, and then down the descending passageway to the mouth of the well, and Brother Edgar in considering the matter used the method of trigonometry again; raised a perpendicular over the center of the well, and then dropping a line down to the well and getting the number of inches, it would indicate the number of years from the time of the beginning of the kingdom of Israel to the time when it would be restored. In other words, it indicates the date 1915 when the kingdom will be restored to Israel.

Now, dear friends, we come up to the grand gallery and the horizontal passageway over to the Queen's Chamber. The upper passageway indicates the way to life and immortality. Perfect human life is represented by the Queen's chamber, and Immortality is represented in the King's chamber. As we have just pointed out, all the surroundings of the King's chamber is granite, and granite indicates divine things, or conditions; so in all these conditions would be divine or spiritual beings. The only way whereby it would be possible to enter on the way to life and immortality was closed up for a long time. The Apostle tells us that the way was opened up when he said our Lord Jesus brought life and immortality to light through the gospel.

Well, now, let us consider again this descending passageway as representing the world on the downward course. There is no way to get up into the upper passages, unless we were to go up into the ascending passageway, or up the well. We find that the first ascending passageway is blocked by the granite plug. The Jews thought to go up that way and could not, and if they could not, with all the assistance rendered them, surely none of the world could. Now then, how about the well? Originally the well was closed up at the upper point; it was sealed up so that it would be impossible to get up into the upper passageway unless the way was opened up, and this is represented by the ascending passageway, by our Lord, by His death and resurrection, opened up the way to life, and to immortality.

Now, as we examine this passageway, we find the floor very uneven, seeming to indicate, in the language of the pyramid, that there were no time measurements recorded there. It is too uneven: you could not get an accurate measurement; but, dear friends, in another way it indicates the whole history of mankind from the beginning down to the end. We find that for the first six-sevenths of the distance the height of this passageway is less than four feet, and this would represent the condition of the world still groaning under the oppression of sin by the Adversary, the god of this world, Satan. Now then we are looking at this passageway, not from the standpoint of our Lord, by His death and resurrection, opened up the way to life, and to immortality.

We come now to a consideration of the grand gallery, which is seven times the height of the first ascending passageway, which is four feet high, the grand gallery being twenty-eight feet high, and to my understanding represents the perfect condition of the world as it will be at the end of the thousand years of the millennial reign of our Lord, after the final testings that will close that thousand-year period.

We come now to a consideration of the grand gallery, which is seven times the height of the first ascending passageway, would now enter the condition of the world, where the world will go into the time of trouble; but when they struggle to their feet again, they will find they enjoy greater freedom and liberty. Now they are released would make the four-space, or room, wider, and there would be but room or space for two people to walk abreast over the grand gallery.

Imagine the appreciation of those Jews, who, coming up out of the first ascending passage, would now enter the condition of the world, where the world will go into the time of trouble; but when they struggle to their feet again, they will find they enjoy greater freedom and liberty. Now they are released would make the four-space, or room, wider, and there would be but room or space for two people to walk abreast over the grand gallery.

This beautifully represents how we are to walk in the companionship of our Lord Jesus Christ—"My Lord and I." So those Jews who were delivered from the bondage of the law, how it must have rejoiced their hearts when they came out of the condition to a proper realization of the liberty that belongs to the children of God. You remember our dear Redeemer came unto His own, but His own received Him not, but to as many as received Him, to them gave He liberty, or power, to become the sons of God.

Now think of the favorable conditions represented in this grand gallery! Here we have this railing, but the race when they would come out of this condition in some way; it is a narrow-way, but by availing ourselves of the help that our Lord has provided, and has beautifully represented in this grand gallery, we are able to make progress, and to go up to the conditions represented by these upper granite chambers. These two railings, one on each side, to my mind suggest the precious promises of our Lord. We know something about
these promises. We were talking about them here the other day in our testimony meeting, when Bro. Van Amburgh was here. The Apostle Peter says, "Exceeding great and precious promises have been given unto us, that by these we might become partakers of the divine nature." With you and I it is a very important matter that we lay firm hold on these promises of our Lord, in order to assist us in making progress onward and upward over the narrow way over which our dear Redeemer walked. And as we go onward and upward, we find the ante-chamber. This necessary step projecting quite a distance into the grand gallery, represented here in this larger section by these lines; it projects sixty-one inches from the South wall of the grand gallery. Now we have been looking at the grand gallery as representing the individual experiences of the members of the Church of Christ. Let us look at it as representing the high calling. Let us look at it now from the collective standpoint, as it were, representing the course all the way along from the beginning of the high calling, which began with the birth of our Lord—the North wall of the grand gallery. Our Lord was called from His birth. But now as we come to the end of the high calling, we encounter this great step. And as we go onward and upward, we come to the closing days in the experience of the Church there will be a special time of trial and testing come upon those who are endeavoring to enter into the King's chamber. Dear friends, take the individual experience of our dear Redeemer; we know that while in the Garden of Gethsemane He experienced, as it were, the supreme trial and test of all His experience. There He was tried so severely. He prayed to the Father that if it were possible the cup of suffering might be removed, yet he said, "Not my will be done, but thine, O Lord." So, dear friends, we understand that would represent the experience of the members of the body, when in the closing days of their individual experiences they would be called upon to go through with the final or supreme test. And what will that test be? Along what line? It will be along the line of complete submission to God's will—a complete humbling under His mighty hand. Dear friends, may we avail ourselves of the grace of God that is provided for us at this time to grow stronger in the Lord and in the power of His might, that we may be enabled to pass successfully the final or supreme test. Now while this is an individual matter. During the whole history of the Church, the Scriptures indicate that in the last days of her experience there will be a time of fiery trial and testing, and the Scripture statement is, who shall be able to stand? Only those who have put on the whole armor of God, who are trusting in the Lord, endeavoring to do His will, humbling themselves under the mighty hand of God.

Now coming to the close of the conditions represented by the grand gallery, the close of the high calling, we find that the experiences of the Church are represented likewise in the ante-chamber and the king's chamber. The ante-chamber and King's chamber of the pyramid represent exactly the same conditions as are outlined by the apartments of the tabernacle, and where the gold represents one thing in the tabernacle, the granite will represent exactly the same conditions as are represented in the ante-chamber, and the second vail represented the spiritual condition. You know it is possible for one to give up his own will and accept the will of someone else, but that is not the Lord's arrangement; that is not what He desires. In order to be in the second vail, it is necessary for us to humbly accept His will, and be guided by Him. So having accepted the Father's will, we are fully in the ante-chamber, and are recognized as spiritual sons of God. You will notice that the lime stone is represented by the white here, and the divine, or spiritual condition, is represented by the red shading; that the granite door begins under the granite leaf, and this shows how that when we have accepted the will of the Father as our will, we are no longer human beings—old things have passed away, all things have become new; we have a new standing before the Lord; we are new creatures in Christ Jesus. But you will note this particular feature: that the granite flooring is directly perpendicular over the granite leaf, that is, it gives us a very deep pit; the bottom pit, as we have pointed out, representing the second death, absolute destruction from which there would be no resurrection or restoration, so this seems to indicate that those who have been brought to the spiritual condition, those who are new creatures in Christ, if they fall away, if they deny the Lord, if they are rejected, it means the second condition for all such.

Now then, going on, we make progress towards the King's chamber. We find there is another low passage-way to pass through before we actually enter into the conditions represented by the King's chamber. The King's chamber is entirely of granite. It is thirty-four feet long, seventeen feet wide, and nineteen feet high—all the河南vail representing the second death, absolute destruction from which there would be no resurrection or restoration, so this seems to indicate that those who have been brought to the spiritual condition, those who are new creatures in Christ, if they fall away, if they deny the Lord, if they are rejected, it means the second condition for all such.

Now in closing let me just point out that the symbolism of the grand gallery, as I have endeavored to explain to you, is further proved or attested by the measurements. As we said, the grand gallery, the high calling condition, began with the birth of our Lord Jesus. And measuring from the north wall on up to the bottom of the step we have 181514 British inches. And measuring the height of the step from the base to the top of the step, we have 36 British inches. But then there is another condition to comply with before we are actually and fully in the ante-chamber; and that is represented by what is called the granite leaf. This extends to within four feet of the floor. And as we go on to the death the human will, coming up to the other side of this projection it is necessary for us to humble ourselves once more in accepting the Lord's will. The divine will is represented in this projection. You know it is possible for one to give up his own will and accept the will of someone else, but that is not the Lord's arrangement; that is not what He desires. In order to be in the second death, it is necessary for us to humbly accept His will, and be guided by Him. So having accepted the Father's will, we are fully in the ante-chamber, and are recognized as spiritual sons of God. You will notice that the lime stone is represented by the white here, and the divine, or spiritual condition, is represented by the red shading; that the granite door begins under the granite leaf, and this shows how that when we have accepted the will of the Father as our will, we are no longer human beings—old things have passed away, all things have become new; we have a new standing before the Lord; we are new creatures in Christ Jesus. But you will note this particular feature: that the granite flooring is directly perpendicular over the granite leaf, that is, it gives us a very deep pit; the bottom pit, as we have pointed out, representing the second death, absolute destruction from which there would be no resurrection or restoration, so this seems to indicate that those who have been brought to the spiritual condition, those who are new creatures in Christ, if they fall away, if they deny the Lord, if they are rejected, it means the second condition for all such.

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FAITH is the most important thing in the life of a Christian. He builds character like the pattern of his Lord. The apostle Paul says: "Without faith it is impossible to please God." We have to believe in God, to trust in the Word of God, to listen to the voice of God, to love it, to keep it, to maintain it in our lives. Without faith it is impossible to please God. Because faith is the foundation upon which the true Christian builds character. The apostle answers in Rom. 10: 17: "Faith cometh by hearing and hearing by the word of God." How firm a foundation, love it is impossible to please God. Faith is the basis of things hoped for, the conviction of things unseen. (Diaglott.)

How do we get faith, or how does faith come? The understanding of these matters, that our faith might be increased, and that we might have stronger foundation for our faith; and I think the more we avail ourselves of these helps, the more reverent our love for all the Father’s provisions for our needs, the stronger we grow, the more appreciative of his goodness, and the more pleasing in His sight. And my earnest desire this afternoon has been to point out some of the features of this pyramid, that you might study into the matter more fully, and derive increasing joy, and peace, and comfort, in having the assurance that these things are true, that the time is short, that there have been no mistakes regarding the chronology of the Scriptures. In a recent issue of the Watch Tower a query was made by one of the brethren to this effect: Are we justified in accepting the lines of chronology as given in the Scriptures, and presented in the Dawns, as positive knowledge? And our dear pastor pointed out that we are not walking by sight and as actual positive knowledge, but are walking by faith; but at the same time, in view of the fulfillment of prophecy, and the testimony of this great witness of the Lord, we are justified in saying that there is not a shadow of doubt but that the Biblical chronology of our Heavenly Father’s Word, is presented. In the Dawns, is true. Amen.


The apostle in Heb. 10:19-23 says: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God: let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful that promised." God, therefore, not only requires faith of us, but gives us the means necessary to obtain this "precious faith." How few of the Lord’s professing people are able to give a satisfactory answer to the question, Why I Am a Methodist, or Why I Am a Baptist, etc. About all they can say, "We are here because we are here." Again there are others of the Lord’s people who have some faith but not a full assurance of faith, a conviction of things unseen. Their standpoint expressed in words is—

"Is a point I long to know." They are amazed when they meet any one who speaks with assurance as to his faith, and declares he knows in whom he has believed, and is fully persuaded in his own mind. What is the difference between these two classes? The one class, filled with fear and foreboding by the precepts and teaching of men whose teachings are not founded upon God’s word, have practically no faith. But if we hope for that which we see not (do not possess) then do we with patience wait for it.” Rom. 8: 24, 25.

The other class have their faith based or founded upon God’s Word. They have the Scriptural assurance from God’s Word that (Rom. 8:1.) "There is there-
Brother W. J. J. Thorn.
fore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." And that (Rom. 8:14) "As many as are led by the Spirit, they are the sons of God." And (verse 16) "The Spirit itself beareth witness with our Spirit, that we are the children of God." Into such a heart the love of God enters and ablodes, and it casts out fear and torment, and peace and joy reign within.

It would be very displeasing to the Lord for such to at any time doubt their sonship. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." There are some things that we do not know yet. Never having seen God, we do not know what He is like. We do not know what Jesus is like. We are unable to describe any Spirit being, therefore we know not what we shall be like. But there are some things we do know. We know that when He shall appear we shall be like Him. John says of this class, "Ye have an anointing from the Holy One and ye all know it." (I John 2:20, Diaglott.) And in T Thess. 5:1 we read: "But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night." And your Master's own words are, "Ye shall know the truth, and the truth shall make you free."

But faith alone will never gain for us the promised reward. "Faith without works is dead." We must also have patience. The Apostle, in Heb. 6:12, shows us that we must get to work: "That ye be not slothful, but followers of them who through faith and patience inherit the promises." Well did our Lord know how trembling would be our faith, and we might express it as follows:

"Is it for me, dear Lord, Thy glory and Thy rest? For me so poor and humble, ah! shall I then be blest? If it is for me to see Thee in all Thy glorious grace, For me so poor and humble, ah! shall I then be blest?

And hear what God in mercy hath said to us (Heb. 6:16-20): "For men verily swear by the greater; and an oath for confirmation is to them the end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec."

If we have the proper faith in God, we are compelled to believe that all things work together for our good. If we are truly His children, and are properly exercised by what God sees fit to send upon us, we would not dare to believe anything to the contrary. And consequently we permit God to choose for us whatever He sees is best; for we know that He knows us, and loves us, and careth for us.

To be where God wants us to be, is to be contented and happy. And to realize God's presence and smile and blessing, there, is to be in the sweetest place there is on earth.

"Content with beholding His face, My all to His pleasure resigned; No changes of season or place Can make any change in my mind.

"While blessed with a sense of His love, A palace a toy would appear; And prisons would palaces prove If Jesus still went with me there."

**SATURDAY, OCTOBER 5.**

**9:30 A. M. — Praise and Testimony Meeting.**

THE friends were asked to give a verse of Scripture along with their name and testimony.

Bro. Gibbs: "Our Rock is not as their rock, even themselves being the judges." Bible Christians, greetings to all.

C. D. Wright, Boaz, Ala.: "Surely goodness and mercy has followed me all the days of my life." Brethren, I saw the goodness and mercy of God something like twenty-five years ago. When I had an appointment with mine minister; I was in darkness and was praying that the Lord would give me light. I wanted more light and God worked the matter about that I came into possession of the first volume of the Dawn, the Plan of the Ages, and it gave me more light and comfort and joy. I thought that everybody in the world surely would accept it if they could only hear about it a week or two or three. I left it where it was, and they seemed so long, because I wanted to tell them of the darkness and the light; but to my astonishment, they began to kick and call me an old crazy crank. The truth has been growing brighter and brighter with me and will continue until the perfect day.

Bro. La Ferry: I was a Baptist minister myself, and I too thought everybody would come into the truth if it was only presented to them. I thought I would convert the whole of Georgia and then Tennessee; I thought it was a world-wide work and would take only six months to do it if I could only get a lot of my friends to help, but my friends were my worst opponents. I can't understand why I waited so long before I found the Dawn. When I first received the first volume, I had only read a part of it and I began to spread the truth. I want to lay down my life in the Harvest; I would like to lay it down in a week if I could be with the Lord.

Bro. and Sr. Wiley: We are glad to be able to say that we know John 3:16 is true. The thought came to me yesterday, what a glorious thing it is to know that we have been beheaded, and that bye and bye we will reign with our King. Kings and queens take care of their relations, and how the Lord takes care of His children! We have a loving God who has made provision for one and all.

A Sister: "Blessed are they who hunger and thirst after righteousness, for they shall be filled." I have read all the books, but I am going back to read them all over again.

A Brother: "This promise of my Blessed Saviour impresses me, "My grace is sufficient for thee." I am a little baby in Christ. I have just finished reading the six volumes of Dawn and I can testify to the grace of God and, I want to express my gratitude to our Father and to Bro. Russell and to all the dear brothers and sisters at this Convention. I praise Him that I am one of His children.

A Brother: This promise of my Blessed Saviour impresses me, "My grace is sufficient for thee." I am a little baby in Christ. I have just finished reading the six volumes of Dawn and I can testify to the grace of God and, I want to express my gratitude to our Father and to Bro. Russell and to all the dear brothers and sisters at this Convention. The first volume was put into my grip by my wife, who said that the brother who gave it to her was a good man anyway. I read it and then the next, and the next, etc.

A Brother: I am not serving a God of hate, but a God of love. I have been in the truth for only about three months. I read my half-way through when I
realized that I had found the truth and it was what I had been looking for.

A Brother: Just to hear the testimonies this morning is worth more than my transportation to this Convention.

A Brother: A preacher once said, that one thing he noticed was when anyone got this doctrine of Millennial Dawn, they got it very bad. From the expressions heard this morning, there are a good many here that have it pretty bad, and I am one of them.

Bro. Ellis: "Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." When we realize the shortness of the time, I think we will all be willing to be very patient and humble and submissive to God while guiding and overruling all of our experiences so as to develop this character-likeness of our dear Lord. I realize that I come very short, but I am trusting in the merits of my dear Redeemer. I certainly hope to meet with you beyond the veil and to be associated with you in blessing all the families of the earth. When I read my Heavenly Manna, I offer a special prayer for those names who appear that day.

Bro. Murray: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." I have recently passed through a very severe trial, the death of my beloved brother, and my health failed and I had to go home, but there I realized that I had found the truth and it was what I had been looking for.

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NOW have much pleasure in introducing to you a dear brother from the middle west, one who has been very faithful and energetic in arranging the details of this Convention, our dear brother, S. D. Senor, who will speak to us on the subject of Gathering and Scattering.

Brother Senor spoke, in substance, as follows:

Dear Friends: "Jesus is head over all things to the Church, which is His Body. As we are gathered together as members of His Body, let us bow our heads in silent prayer, asking His guidance that the words that may be spoken may be for our edifying. (All joined in silent prayer.)

We have for our subject, dear friends, one that is of vital interest, we believe, to all that are engaged, in that the words that may be spoken may be for our edifying. Let me read our text again to fix it in our memories:

Let me read our text again to fix it in our memories: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Ah! dear friends, if we could only grasp the meaning of these words, and keep them in our hearts daily and hourly, how much they would edify us, and how carefully would we seek to walk with Him in the narrow way, and strive to carry forth the glad tidings, the harvest message: as He has given it to us, that we may be gathering "with" Him, and not "scattering" abroad.

Let me read our text again to fix it in our memories: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Dear friends, we would like first, to bring to all the thought that there will be a "harvest" time, that there will be a time for "gathering," and we would like to consider briefly a few of the things leading up from the sowing to the harvest, to the end of the age, the time in which we now live.

Our dear Lord explained this Parable to His disciples—His learners—His followers as the wheat class would gather together unto the harvest, and bind them in bundles; the various sects, etc., preachers, and they were told to let both grow together until the harvest; the tares, the imitation wheat, the counterfeit, but in time of harvest our dear Lord, present as chief reaper, would say to the reapers, Gather ye together first the tares, and bind them in bundles, to burn them (as tares, not as human beings), but gather the wheat into my barn.

First, we desire to point out in the Parable of the Sower, how the Gospel has been received down through this Gospel Age. "In sowing some seed fell: First, by the road, and the birds came and picked them up. Second, and others fell on rocky ground where they had not much soil and immediately vegetated through not having a depth of earth, and when the sun had risen they were scorched, and having no root, they withered. Third, and others fell among thorns: and the thorns choked them. Fourth, but others fell on good ground and yielded increases, some a hundred, some sixty, and some thirty." Our dear Lord explained this Parable to His disciples—His followers as the wheat class would gather together unto the harvest, and bind them in bundles; the various sects, etc., preachers, and they were told to let both grow together until the harvest; the end of the age, and that in time of harvest our dear Lord, present as chief reaper, would say to the reapers, the angels, the messengers, those who have the harvest message and are carrying it. We would like to remark here that we are not the message, but we are the messengers, the channel that will bring the harvest message that will bind the imitation wheat, the tares, the counterfeit, but in time of harvest our dear Lord, present as chief reaper, would say to the reapers, the angels, the messengers, those who have the harvest message and are carrying it.

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But that which was sown on good soil, and produced fruit, some an hundred, some sixty, and some thirty, denotes him who not only hears and considers, but obeys the word. And so we note in this explanation by our Lord the Gospel, coming in contact with mankind would divide them into these four classes, according as they heard, considered, and obeyed the word.

The first class came in contact with the Gospel, but gave it no consideration, or considered it of very little importance. The second class received it with joy, but would not stand persecution for the word. The third class was good soil, but they allowed the cares of this evil age and the deceivings of riches to crowd out the word so that it would not bring forth the fruitage in their lives. The fourth class heard, considered and obeyed the word, and brought forth fruitage. So it has been down through this Gospel Age from seed sowing to the harvest, to the end of the age, the time in which we now live, with our dear Lord present again as Chief Reaper, and is now bringing forth the Harvest Message, and this harvest message is being sent forth by Him to gather the wheat unto Himself, in the barn condition. And this harvest message is received in like manner as the dear Lord explained the parable, the world of mankind still dividing into these four general classes, as they hear, consider and obey this harvest message. And we who are watching can see those who are obeying this message being gathered together unto our dear Lord and Head, and can note them bringing forth the fruitage of the spirit in their lives.

Second: We desire to call attention to the parable of the Wheat and Tares, and no doubt, we are all well acquainted with its teachings; it teaches that there will be a harvest and why a gathering time would be necessary, and this is what we desire to show.

You will remember how the wheat and tares were to grow together unto the harvest, and how in the time of harvest He would say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them (as tares, not as human beings), but gather the wheat into my barn. And how our dear Lord sowed the good seed, the children of the Kingdom, begotten of error, of hope of worldly advantages, by joining some nominal church, etc., among the wheat-class, children of the Kingdom—and how the wheat class discovered the imitation wheat class, the tares, and they were told not to gather them up during the age, lest they root up the wheat with them. And they were told to let both grow together until the harvest, the end of the age, and that in time of harvest our dear Lord, present as chief reaper, would say to the reapers, the angels, the messengers, those who have the harvest message and are carrying it.

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Brother S. D. Senor.
Himself. And in this time of harvest "he that gathereth not with me scatters abroad."

Third. We desire to call attention to the falling away, and how wheat and tares became mixed, and having become mixed, it would be necessary for a harvest time, a time of gathering.

Our dear Lord gave us an illustration of three measures of meal. As we understand this, the three measures of meal refers to all the teachings of the Scriptures that would produce the proper faith, the proper hope, and the proper love which our Heavenly Father would accept and reward. The Adversary, recognizing this, endeavored to destroy these teachings, and when the Apostles fell asleep (died), he formed the Apostate Church, the Roman Catholic System, through which System he gained great power over the various systems out of His mouth, as unfit to be used as an instrument or channel for the gathering.

Apostate Church, the Roman Catholic System, through which System he gained great power over the three measures of meal referred to all the teachings of the Scriptures that provided for God's household, The True Church, and the Adversary proceeded to mix with the three measures of meal the leaven of her impurity. The result was that all the family food, all the Holy Holy of Holies (bottles), for there would be no elasticity—nothing was left pure and clean, as it was handed down through this Gospel. Let us read it again, looking back at the first harvest, the one at the first sowing of our dear Lord, begotten of men and human institutions. And so we see the harvest sown by our dear Lord, begotten "by the word of truth," and the tares sown by the Adversary, begotten by the word of error, growing side by side down through this age until the harvest, the time of gathering. So that when our dear Lord came in 1874 He came outside of all sects, and called the Israelite in-deed unto Himself, by using a harvest message then set before us in the Gospel was changed to another out of semblance to its original simplicity, the Hope being distorted with her false doctrines as the instrument or channel for the gathering?

Looking back at the first harvest, the one at the end of the Jewish Age, we notice our dear Lord did not come as a Pharisee, neither as a Sadducee, but came outside of all sects, and called the Israelite in-deed unto Himself, by using a harvest message then for this purpose. And in the antitype, this harvest, He came outside of all sects, and called the Israelite in-deed unto Himself, by using a harvest message then set before us in the Gospel was changed to another out of semblance to its original simplicity, the Hope having rejected all Sects as being unfit to be used as an instrument or channel for the harvest.

We now note the first step in the harvesting or gathering, as recorded in Luke 12:37, "Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you that he shall gird himself, and causes us to recline to serve us, unseen by the natural eye but seen by the eye of faith. Now how will He serve the food? There are some passages of Scripture, some people do not like to investigate closely, but who have laid out the truth and have of it, because the Father's will and way, are glad to accept any method or channel that the Lord approves.

We now note the second step in the harvest or gathering, through what channel the Lord will serve the food; as recorded, in Luke 12:42-44 as follows: "And the Lord said who then is the faithful, the wise steward whom the Lord will appoint, who are some passages of Scripture, some people do not like to investigate closely, but who have laid out the truth and have of it, because the Father's will and way, are glad to accept any method or channel that the Lord approves.

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We now note the second step in the gathering: our gathering together unto Him. "Where Lord?" was asked by His disciples, Luke 17:37 and the answer He
gave them was "For wheresoever the carcass—the food—is, there will the eagles—the consecrated wheat—be gathered together. Matt. 24:28; Luke 17:37.

Dear friends, we get from this that the food would do the attracting and that when the hour for the harvesting would come, the Lord would set the food and all the wheat class would be attracted by the food, and be gathered together unto Himself.

Let us get the picture of the table and the food before our minds, with the dear Lord present at the table unseen, but serving, and the one He has appointed setting forth the meat in due season, in regular order, on the table as it is supplied by the dear Lord.

We desire to use the figure found in Zechariah 4:2, 3, 11-14. It reads thus: "What seemeth thou? and I said, It beareth fruit. And he said, Let it be fruit unto the Lord. Then I looked, and beheld a candle-stick all of gold, with a bowl upon the top of it, and seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two Olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. Then answered I, and said unto him, what are these two Olive branches, which through the two golden pipes empty the golden oil out of themselves? and he answered me and said knowest thou not what these be? and I said, no, my Lord. Then said he, these are the two Anointed ones, (sons of oil-margin) that stand by the Lord of the whole earth."

Let us draw the picture in our minds. First, a bowl up here, then seven pipes leading down from that bowl, connecting the two golden pipes; a seven lamp candlestick, a pipe to each lamp, all of gold.

This, we understand, refers to the whole Church. Then we have the two Olive trees beside the golden bowl one upon the right and one upon the left. These are the Old and the New Testament, emptying themselves into the Golden Bowl, representing Jesus, the Head, and the two golden pipes emptying the golden oil out of themselves (sons of oil-margins) that stand by the Lord of the whole earth. The golden candlestick representing the Church. The golden pipes representing the servant over each stage of the Church.

There are seven golden pipes leading down from the one bowl to the seven lamps on the candlestick, a golden pipe for each lamp, conveying the oil from the one bowl to each lamp. As you see, the Lord has appointed over each stage of the Church to bring the proper allowance of oil to it from Himself.

Our Lord has been Head over all things to the Church, from the time when He was made Head of the Church, which is His body. And "without Him we can do nothing." To gather and not scatter; we will see how He is gathering, and then we will co-operate with Him, using the food and channel He is using, then we will have part in the harvest work with Him, then we will be gathering and not scattering. If we use the first illustration, the Lord has been Head since the Tabernacle, it had seven lamps; the seven stages of the Church, which is His body, as the Lord would select one as a channel for conveying the teaching to each stage of the one true Church.

But what are these to serve themselves? No, dear friends, the Lord girded Himself and said He would do the serving, and so He is.

Then what are we to do? We are to recline at the table and eat of the spiritual food that is prepared and set before us by the Lord, through our consecrated brother, the one He is using to bring forth the meat in due season. Then what is the fruitage of this thing that has been given us, of the far-sighted eagles or vultures, seeing the carcass—the food—and being attracted by it, from a long distance, they hover around for a while, to see that there are no enemies present, then finally settle down on the carcass—the food.

This is the way the Lord is doing at the present time, in the gathering. The food has been attracting the consecrated ones.

The Lord girded Himself and is serving the meat at the table, by the appointed servant and by this meat attracting and separating the wheat from among the tares, by this food; gathering His saints together unto Himself; those who have covenanted by sacrifice.

Are these to serve themselves? No, dear friends, the Lord girded Himself and said He would do the serving, and so He is.

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Our Lord has been Head over all things to the Church, from the time when He was made Head of the Church, which is His body, and when we were consecrated and accepted as a member of His body, the yea and the nay passed from us unto Him as the head, and it now resides with Him to order all things for us. I desire to emphasize that there are no enemies present, then finally settle down on the carcass—the food.

I would like to call attention to a few pictures in the Scriptures for our edification, along the lines of Jesus the Head, and the Consecrated Servant, and the Church His body. We call attention to these not to excite our curiosity, but for our edification. Not only to say we understand the picture, not only to get the teaching out of the picture, but that we may specifically apply it to our own lives.

So then in making use of these figures we do so for edifying. "Let all things be done unto edifying." (I Cor. 14:25) is the admonition.

I have great hopes, dear friends, that all here today have our wills so buried in the Lord's will, that His will may be the form and direction, and the rule and guide of us all, so that He is our head because we are members of His body, and He is head over all things to the Church which is His body, and when we were consecrated and accepted as a member of His body, the yea and the nay passed from us unto Him as the head, and it now resides with Him to order all things for us. I desire to emphasize that in everything we may give thanks as being God's will through Christ Jesus toward each of us. I Thes. 1:1. And this care is so close over each of us, that even the hairs of our heads are numbered; that is to say that nothing can happen to us as members of His body without His knowledge and consent.
Brother John says, "I saw seven Golden candlesticks and in the midst of the seven candlesticks one like unto the Son of Man—and He had in His right hand seven stars, and out of His mouth went the sharp two edged sword. The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks. The seven stars are the messengers (angels) of the seven Churches. (Rev. 1:12, 13, 16, 20.)"

Let us picture in our minds the figure. The Lord stood, and about Him seven golden Candlesticks, here the Candlesticks are separate, showing that the one Church would be developed in seven stages. And the Lord standing in the midst, as Head over all things to the Church. The seven stars in His right hand, corresponds to the seven pipes in the first figure used. The stars are explained, by the Lord, to be the messengers or angels of the seven churches, and it is pointed out that they are held in the Lord's right hand, held in the Lord's power under His control, and it is here shown that it is the Lord that is doing the teaching, saying, and out of His mouth went the sharp two edged sword, the Word of God the Truth; through the Star or messenger. A star is one that shines, and that one shines "by holding forth the Word of Life," which it receives from the Lord, and that one star is many stars making use of one member of the Church and controlling him, bringing forth the truth, the light for each stage of the Church, through the appointed messenger, or Star. To corroborate the thought that the Lord, as Head, would use a member of the Church, to bring the message to the Church, we read in Rev. 2:1: "Write to the elect, to the Angel of the Church of Laodicea, to the Church by the Messenger, in each of its stages and we are now living in the last or Laodicean stage, the harvest period. And "He said write by the Messenger to the Church at Laodicea, that ye are neither cold nor hot" and in 1878 he spewed the Nominal Systems out of His mouth, rejected them, But we are in Him but rejected. I am not only expressing my opinion, I am stating a fact, not scatter."

Verse 22 shows the failure of the Miller movement, saying, "The days are prolonged, and every vision falleth. The Miller movement set a day in 1844 for the Lord's return, and they on that day would be caught away with Him, and the earth would be destroyed, making it a vain vision. They made all the time prophesies (the days in Daniel, etc.) end on that day. And all the prophecies fulfill on that day. The day came and no fulfillment as they expected. Then went forth the saying, the days are prolonged and every vision faileth. This proverb was used till our Lord's presence in 1874 when He began to speak, to bring forth the meaning of the time prophesies and the various visions, and teachings of the Scripture on all points. When He began to speak, He said, "Tell them (that are using this proverb) therefore, thus sayeth the Lord God: I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them: The days are at hand, and the effect, purpose, and that corner pulling and spreading it out. And that corner pulling and spreading it out. So we may have part in this gathering with the Lord by laying hold of the Truth, the Lord has prepared and is preparing over, The Dawns, The Tracts, The Towers and by word of mouth so far as we may have attained knowledge of this message, By spreading it out over our relatives, friends, neighbors and all others, so far it, there is no doubt but that we will gather with Him, and not scatter.

Some one may say, What can I do? I do not see
any use of my calling attention to the Message, no­
tobody takes heed to what I say, and I am unable to enter
the branches of the tower.

Dear friends, we all can have part in the tracting,
and thus help in sweeping away the refuge of lies; it
may not sweep away the lies but it will sweep away
the refuge, so that there will be nothing left for them to
dodge behind. And we can use the mails now and then
in sending the message to others at a distance, not
in other branches of the work.

First—As this message is brought in contact with a
grain of wheat, it is garnered; and they take their place
at the table, and take hold of the truth, and start to
harvesting, to gathering with it, according to their
power.

Second—As this message is brought in contact with
tares, it drives them into their Sect bundles, prepara-
tory for the burning; getting ready to depart. As the
Revelator puts it, "The heavens departed as a scroll
when it is rolled together."

Third—When this message is brought in contact with
the unheeding world of mankind, it leaves a record
among them, that the Lord is now about to establish
the Kingdom, in its due time, over the entire Earth.
As soon as the Church is completed, then our Heavenly
Father is ready to "Bless all the families of the
earth, and pour out His Spirit upon all flesh." If the
world of mankind would heed this proclamation of the
establishing of the Kingdom, would welcome it, thereby
be established. But we also see it pictured in Proverbs the
first chapter: "The rever­
ence of the Lord is the beginning of knowledge." And
our Heavenly Father is by His Word, pointing out,
that He is about to establish the Kingdom over the
world. But the world does not reverence the Heavenly
Father, nor His Word, if they did they would heed it and
there by establish the Kingdom without a great day of
trouble, and no heed given to it; and finally: the great day
of trouble, in which they seek the Lord early, but shall
not find him. If it takes the great day of trouble, to
teach the world this great lesson, the reverence (or fear)
of the Lord, and that it is the beginning of
knowledge, the Lord will not interfere; but will permit
the great day of trouble, to teach the lesson well. So
that throughout all eternity, they will reverence the
Lord and His Word, which He places on a par with
Himself. And this day of trouble comes upon them
because they would not heed the message, as it is
written, "You despised My command when you chose
to stretch out My hand, and no man regarded;
but ye have set at naught all my counsel; and
would none of my reproof." Instead of heeding these things,
"They take council against the Lord and His anointed." Ps.
2:2 "When your fear cometh as a desolation, and your
destruction cometh as a whirlwind; when distress
and anguish cometh upon you, then shall they call
upon me, but I will not answer: they shall seek me
early, but they shall not find me." And gives the rea­
son why. "For that they hated knowledge and did not
choose the fear—reverence—of the Lord: they would
none of my counsel:—wisdom crieth without: she ut­
tereth her voice in the streets: she crieth in the chief
places of concourse, in the city she uttereth her words.
"—They despised all of my reproof, therefore shall they
eat the fruit of their own way, and be filled with their
own devices." And so we see from the Scriptures; the
world of mankind will not heed. But our part is to
continue to proclaim the glad tidings, "Whether they
heed or despise, they shall eat the fruit of their acts,
and shearing the truth, and living the life, and be as wise
as serpents, and as harmless as doves. We call to mind
a few Towers back, how the serpent showed his wis­
dom, how he ate of the forbidden fruit and acted wise­
ly, and in this way tempted Eve. So we should eat
the truth, and live in accord with the truth; so that
others may see, and be tempted to eat of the truth.
We know the consecrated will use every endeavor, not
only to gather the wheat, but also to carry the glad

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tidings to the world of mankind; so that they will have
no excuse when the great day of trouble comes, to say
they have not had the opportunity to hear
and obey.

But after we have done all we could, we are unprofit­
able servants. We have brought no profit to our Hea­
venly Father, He is spending time and energy to
develop and fit us for a position in the Kingdom.
We are to let our lights shine, and in doing so, it will
bring us into trials and difficulties, and if we are ex­
ercised by them, it will form our characters like our dear
Lord's. Before we can let our light shine we must be lit up.
The Scriptures tell how we are lit.
"The entrance of Thy words giveth light." Ps. 119: 130.

"Thou didst light up my candle, the Lord my God
enlightened my darkness." Ps. 18: 28.

Again—"For ye were sometimes darkness, but now
are ye light in the Lord." Eph. 5: 8. And after we have
become light in the Lord, we are told how we shine;
how we give forth our light.—saying—"Ye shine as
lights in the world, in the midst of a crooked and per­
verse nation, holding forth the word of life." Phil. 2:
14: 16.

It is made plain that not all will come in contact
with the Glad Tidings; only a few will receive it,
and act upon it. All together a little flock, and to these
watching ones it is said, "Blessed are your eyes for
they see, and your ears for they hear, and it is given
them to know the mysteries of the Kingdom, but to
them on the outside, it is said in dark sayings,
that seeing they may see, and not perceive; and hear­
ing they may hear, and not understand. The Master
made it plain, what class would be able to receive
the message; when he said "Thou hast hid these things
from the wise and prudent, and hast revealed them
unto babes."

So then, those who have the light, are privileged to
shine, and have part in the Gathering.

We gather with the Lord, when we are in harmony
with Him, and His arrangements, making use of the
channel, and food which He provides, the Dawns, the
Tracts, the Tower, etc. And "lean not to our own
understanding," for His "ways are higher than ours."

We gather with Him, when we live the proper lives
in our homes; in our neighborhood, and with all those
with whom we come in contact, not forgetting to walk
worthily with our brethren.

We scatter abroad, when we are out of harmony
with the Lord, and cease to use the channel, food, and way
that He has provided. The Dawns, the Tracts, the Tower,
etc., or when we try to mix some of our own get up
with the food, thereby confusing others and scattering
them, instead of gathering them to the Lord; strive to
be cemented to Him ourselves, and to cement others to
Him. We are to make the Truth our own, for the
Lord has sent it unto us, and it is ours.

We might scatter, and also do injury to ourselves,
by trying to force an interpretation, before the Lord
given the understanding, remember the time-lock
will open, in due time.

We might scatter, by striving to draw away follow­
ers after ourselves, confusing them, instead of edifying
them.

We might scatter, if our hearts are not right.

We might scatter, by sitting down and doing noth­
ing, setting an example to others to bury their talent.

We might scatter, by adding to the Scriptures, by
adding a teaching, which the Scriptures do not teach.
for example: Eternal Torment.

We might scatter, by sitting down and doing noth­
ing, setting an example to others to bury their talent.

We might scatter, by taking away a teaching, which the Scriptures do teach.

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ing, setting an example to others to bury their talent.

We might scatter, by adding a teaching, which the Scriptures do not teach.
for example: Eternal Torment.

We might scatter, by taking away a teaching, which the Scriptures do teach.

We might scatter, by sitting down and doing noth­
ing, setting an example to others to bury their talent.
We are to gather, with our dear Lord, by striving to "lay hold on that, for which also we were laid hold on by Christ." Phil. 3:12. The character likeness of our Lord and Head.

It is not enough merely to come to the Lord, but we are to see that after we have been gathered to Him, that we go on, and in the school of Christ become copies of Him, in will and intent; that we may have "Christ in us the hope of glory" developed; so that we may have part with Him in the Chief Resurrection. We are to do as our dear Brother Paul did, "keep our bodies under," the control of the new will and bring it into subjection to it, lest by any means, that after we have carried the harvest message to others, we ourselves should be castaways from the little Flock; and another be given our place. We are to so run, that another take not our crown. And in the trials that are permitted to come to us; "work out our own salvation with fear and trembling," for he that despiseth the day of small things, shall not see the good thereof. We are permitted to come to us; and as we have consecrated to do the Father's will, we would like to know what is the Father's will concerning us. We find it written in I Thes. 4:3, 4, "This is the will of God, even your sanctification (setting apart), that you may know how to possess his vessel, in sanctification and honor, not in lust." We are to possess our vessels against the flesh, the world, the fallen angels, and the Adversary. And in all of our temptations we are to keep the body under the new will; we may possess our vessel against the flesh, and not against the world, nor against the Adversary. And again, we may possess our vessel against the flesh, and the world; and not possess it against the Adversary. It is not enough that we possess our vessel against the flesh, and against the world, but we must also possess it against the Adversary. "This is the will of God, even your sanctification, that every one of you, should know how to possess, his vessel, in sanctification" that as we have consecrated to do the Father's will, He grants us the opportunity, in our trials, in our temptations, in our difficulties, to put our consecration (our willing to do the Father's will), into practice even doing the Father's will, not doing our own will, nor the world, nor against the Adversary. The opportunity to practice the Father's will and way; and have His will and way formed in us, and be able to say with the dear Lord and Head, we delight to do Thy will, O God. If at the end of the race, we are able to truly say, we delight to do the Father's will, we will have possessed our vessel, against the will of the flesh, against the will of the world, and against the will of the Adversary. And our consecration will have merged into sanctification, and we will have the character likeness of Jesus in us, copies of our Lord and Head, in will and in intent, and we will have so run as the winner of the race, the Children of God. All these lessons will have been learned in the school of Christ, under our dear Lord as Teacher, who will never permit us to be tempted above our strength to endure, for without Him we could do nothing.

While we are tempted, let us not say that we are tempted of God, for God cannot be tempted with evil, neither tempteth He any man." And the Scriptures make it very plain here how we are tempted, and what will be the result, if we do not possess our vessel, and keep it under the new will,—saying—"But every man is tempted, when he is drawn away of his own lusts and enticed: Then when the lust hath conceived, it bringeth forth sin, when it is finished, bringeth forth death." (James 1:13, 14, 15.)

We see here how we are tempted, by our lusts being enticed and drawing us away, from our consecration, to do the Father's will and way. Instead of doing the Father's will and way, we are tempted to fulfill these lusts of ours, the lusts of the flesh, the lusts of the eye, and the pride of life. And if we would be a friend of the world, the enemy of God. If we are enticed by them, and conceive and formulate a plan, for the fulfilling of these lusts, and put them in practice, in place of our Father's will, it would bring forth sin, in the place of righteousness, and when we would become fixed in sin, it would bring forth the wages of sin, death, and to us Second Death. But when being tempted, we do not fulfill these lustings of ours, but practice the Father's will and way, it will bring forth the peaceful fruits of righteousness in our lives, and when we become fixed in righteousness, it brings forth its wages, the Crown of Life, the Divine Nature, and Joint Heirship, with our dear Lord.

The flesh appeals to these lustings, the world appeals to them, and the Adversary appeals to them. But we are to possess our vessels, control them, keep them under the new will, and practice the Father's will and way, thereby resisting the Adversary, and by so doing he will flee from us, and we will be drawing nearer the Heavenly Father, and He will draw nearer to us. We are to become like our Heavenly Father, in His will; our wills will be appealing to our lusts, our wills to fulfill the lusts of our own evil, but have our lusts dead, neither tempt any man by drawing forth their lustings.

How are we to escape these lustings, with what force are we to meet them, and control them? We read—"Let us take an example.—We might be tempted, to strive for power and honor in this present evil world, the Adversary, being hungry for power and honor in this present evil world, might be appealing to our lustings in this direction, and at this time, the Father would will in us, to will and do His good pleasure, by calling to our attention some of the exceeding great and precious promises, which are ours. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."—Again—we might be tempted to do the same thing, when being tempted, we would say: "All things are yours: whether the world, or life, or death, or things present, or things to come; all are yours." And tells us the reason why, because "ye are Christ's: and Christ is God's. Heirs of God and joint-heirs with Christ: if so be that we suffer with Him, that we may be glorified together." And "Fear not; nor be tempted by the Adversary, a spirit of fear to give you the Kingdom."—Again—reasons are set forth together with the promises, why we should overcome our lustings.—"All that is in the world the lust of the flesh, the lust of the eye, and the pride of life (ostentation of living) is not of the Father, but is of the world, and the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." "If any man love the world, the love of the Father is not in him." "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."—Again—"The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, that ye might not do the things that ye would."—Again—"Warnings and promises are set forth together, to aid us in overcoming our lustings. "For if ye live after the flesh ye shall die, but if ye through the Spirit do put to death the deeds of the body ye shall live, for as many as are led by the Spirit of God..."
they are the Sons of God, then if sons, heirs." Then, dear friends, let us strive to do the Father's will now, that we may have the promises fulfilled in us. "That after ye have done the will of God, ye might receive the Promise." Again we may be tempted, by justing after worldly ease, and set down and do no harvest.—Again we read—"He that knoweth to do good, and doeth it not, to him it is sin," and "He that reapeth receiveth wages, and gathereth fruit unto life eternal," and "He that gathereth not with me scattereth abroad, and he that is not with me is against me." So in all our trials, in all of our experiences whatever they may be, after we have come to the Lord, and to His table to be fed and taught by Him, and are striving to have His character likeness formed in us, we realize nothing is happening to us by chance, but is permitted to come only by design. Therefore, "In everything give thanks, for this is God's will by Christ Jesus concerning you." I Thes. 5:18.

Dear friends, I desire to impress this one verse upon your minds, that in all your trials, in all of your difficulties, it will come to your remembrance that it may cheer your hearts, and that you may rejoice in your hour of trial with exceeding joy, and I hope you will get the blessing out of it, that I have, on more than one occasion, let me repeat it. "In every thing give thanks" (that does not leave out one thing.) "In every thing give thanks, for this is God's will by Christ Jesus concerning you." While He is forming our characters like unto His own, in the school of Christ, we may know that in every experience we have His goodness, and His mercy are following us, in forming our characters like His' own, and in due time to give us a place by His side forever, then we will dwell in the House of the Lord forever. If we overcome, if we be dead with Him, we may also live and reign with Him. While we are in our trial time, we are to rejoice in tribulation, and this word came from the Latin word tribulum, and a tribulum was a heavy roller used in threshing, by being pulled around over the wheat, breaking the husk and freeing the wheat. In like manner, the Tribulum of experience is rolling over us, in our trials and difficulties, breaking down the old human nature husk, and building up the new. As we read in the Word, "We glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts, through the Holy Spirit which is given unto us." Rom. 5:3, 4, 5.

Blessed is the man that bears up under temptation, because having become an approved person, he will receive the Crown of Life which the Lord promised to those who love Him." James 1:12.

And now, dear friends, we ask the Lord's blessing to abide with each of us here, and those of like precious faith everywhere, while we keep in the garner of the Lord's people, which we are keeping here ourselves unduly on this account, but I think perhaps we might encourage it to a larger degree than is manifest at present. Our Scottish friends are more like us in this respect, in that they are usually quite quiet during the meetings, although their interest is quite as deep and earnest as that of the English and the Irish.

One feature which I felt like particularly commending is the habit of taking Bibles to meetings and confirming every statement of the speaker by reference to the "sure word of prophecy." I noticed this amongst the religious ones who came as strangers to the services. Careful following of the discourse was associated with equal care in noting Scripture references, which increased the expressions of praise and joy than is usual amongst us. We will not criticise ourselves unduly on this account, but I think perhaps we might encourage it to a larger degree than is manifest at present. Our Scottish friends are more like us in this respect, in that they are usually quite quiet during the meetings, although their interest is quite as deep and earnest as that of the English and the Irish.

Upon being requested to give a short account of his experiences while abroad, Bro. Williamson very kindly gave us the following:

I would like to say in the first place in connection with my trip abroad, my association with the dear friends in Great Britain and Ireland was a source of great spiritual refreshment to my own heart. It was very encouraging to realize that in a land so far distant from us there were many who are actuated by the same sentiments manifested by us, and that their conditions lead them to look upon the various interests of this life from quite a different viewpoint, when they talk about the Truth they talk the same as we do! They seem to think, and they speak and act, as persons being directed by the same holy spirit, and are therefore fulfilling the Scriptural suggestion, "Minding the same things; the Scriptures in Christ they and we know not one another after the flesh, with the various interferences and hindrances occasioned by the differences of government, environments, personal interests, etc., but look at and think of the precious things we hold in a spiritual way exactly alike. I felt that I could not ask for a better proof than this if we needed one from the outside, regarding the genuineness of our belief respecting the purposes of God revealed in His Word.

The work in Great Britain has been in progress in a systematic manner for only about seven years, and it was a special incentive to see the zeal and earnestness manifested wherever I went, and the general growth of the work in different parts of the country. It would have refreshed your hearts very much to have seen the various expressions in Christ they and we know not of the good tidings we declare, and to note from the words of the mouth as well as the expressions upon the faces how the truth has taken hold of many hearts in that deep sense which betokens the proper working of the Holy Spirit in the life.

It was a joy to be at the London Convention, as the opening experience in connection with the tour. There were gathered about eight hundred friends from various parts of the country, indicating a very encouraging amount of interest altogether, for of course this number would not represent a fourth of the total number of students of Present Truth there.

I may say that the dear ones in England are inclined to be more demonstrative than we are here, and in the meetings we hear more open expressions of praise and joy than is usual amongst us. We will not criticise ourselves unduly on this account, but I think perhaps we might encourage it to a larger degree than is manifest at present. Our Scottish friends are more like us in this respect, in that they are usually quite quiet during the meetings, although their interest is quite as deep and earnest as that of the English and the Irish.

A feature which I felt like particularly commending is the habit of taking Bibles to meetings and confirming every statement of the speaker by reference to the "sure word of prophecy." I noticed this amongst the religious ones who came as strangers to the services. Careful following of the discourse was associated with equal care in noting Scripture references, which increased the expressions of praise and joy respecting the truths uttered, as being surely based upon the Word, but also insured the carefulness of the speaker in referring to the Word, so that his positions would be properly pressed. I was much impressed by this point, and have been particularly helped by it in endeavoring to make as clear as possible, in public presentation, how everything in the Bible presents the plan we delight to proclaim. It was interesting to see how the countenances of persons in an audience expressed astonishment as each assertion was shown to have the full endorsement of the Scriptures, reference to each of which was given, and the exact words read before all. People in this country seem to have something of a shame-faced feeling in taking a Bible to a meeting, which prevents their receiving the amount of benefit otherwise obtainable. This, of course, does not apply to the friends of the Truth, who recognize the Scriptures as
One of the interesting incidents of the London Convention was the testimony of a man who heard the truth expressed for the first time at the first evening meeting. Interested by the presentation, he took advantage of it, and announced, to the amusement and joy, as well, of all the friends, "I've been in the truth just twelve hours!" He came to every service thereafter, and as he was employed at night he had to choose advantage of it, and announced, to the amusement and opportunity for testimony was given he promptly took meeting. Interested by the presentation, he took home just twelve advanced in the truth, and I was glad to find, on my re-ual blessing possible-getting no physical between the meetings and sleep in the day time, and still rejoicing and progressing in the Lord's way.

Another incident illustrated the Lord's concluding providence in bringing a lady to the convention through the invitation of my aunt (not herself specially interested with us, but desirous that the lady should become acquainted with me for family reasons). She came to the concluding service, introduced herself as a member of the Church of England (not usually demonstrative people in religious matters), and was so much interested by what she heard, following closely Bro. Hemery's discourse of the evening, and the Scriptures cited, that she participated in the love feast at the end, coming forward with the others of the audience, and shaking hands with all the elders gathered at the platform, and subsequently exclaimed to me, "You are the most wonderful people in the world! I never saw any like you! I think the Millennium must have begun in you already!" Her eyes meanwhile shining with enthusiasm and earnestness. She went away with a large supply of literature and a determination to study matters for herself. The Lord bless her with the truth! Another interesting incident was the development of deep interest in a whole family, the children in which had been attending a Roman Catholic educational institution, and were seriously contemplating entrance into that anti-Christ system when in the Lord's providence they were brought in contact with the Harvest message. They evinced much intelligent appreciation of the various features, notwithstanding the children were still in their teens. It may seem quite an opposite extreme from Catholicism and Episcopaliansm to speak of the Salvation Army as being a means of bringing some of the grains of wheat also, and some very prominent workers have been harvested from that organization, their spiritual senses being turned to something more satisfying since worldly prominence given to General Booth and his humanitarian projects, through the Army's agency, have apparently squeezed out much of such spiritual thought as may have obtained amongst them previously. So the Lord is gathering from opposite ends of the harvest field, and so we are being encouraged and refreshed as we consider His gracious providences and our own permission to participate, even in very humble co-operation.

It was a source of much encouragement to my heart to note the deep love for our dear Brother Russell manifest amongst the British friends. While we all realized that our dear brother seeks nothing of us in adulation, and while none of us would consider it appropriate to indulge in man-worship; we do recognize that the Lord has brought us great blessing through a servant who has been humble enough to be made use of, and it refreshes us on this side the ocean to see the recognition of the situation by the dear ones on the other side. Wherever I went I was blessed in noting the affection the friends have for the Lord's servant, and their earnestness in giving expression to it. It was not infrequently the case that when, as a Church, it was desired to send a message, through me, to Bro. Russell, the dear brother expressing the congregation's sentiments was obliged to stop in the middle of his remarks, with tears coursing down his cheeks as he reflected upon the dear fellow servant. Notwithstanding special workmen into precious heavenly light experienced through Millennial Dawn, and in a choked voice to say, "I—I can't say any more, Bro. William-son—you see—tell Bro. Russell how we feel." And I did see, and felt that the message was the more emphatic because of inability to put it into words.

The friends are very studious, too. They are not inclined to take the commonest opportunities for study, and were especially eager in finding out in many instances in the questions propounded in private conversation. They manifested a determination to "Prove all things," to "Study to show themselves approved unto God," and as a result the Lord is blessing them. If a word might be said on the other side a word we ourselves need, as well as they) it would be that not only is the intellect to make it, the heart to translate the sentiments of the Word, but the heart is to be trained in the development of the character which shall make us ready for the Kingdom, and I know of nothing better to aid in that direction than the prayer, praise and testi­moniy meetings, which give special attention to encour­agement of thought along the essentially spiritual lines, leaving the "Dawn Circles" for the discussion of doct­trines.

I found that the Lord had been blessing some of the incidental helps provided for our refreshment in these closing hours of the harvest-day. For instance, the "Heavenly Manna," with a text for each day in the year, was specially blessed to a dear brother who was hesitating about whether or not he should be baptized. Looking up the "Manna" text for his birthday, on the morning of the day the baptism was to be held,—as he opened at the date and read the text, he dropped the volume in amazement. The text read, "Why tariest thou? Arise and be baptized!" The dear brother realized that God had sent him a message, and he promptly fulfilled the injunction. I learned of a number of other almost as striking applications of birth'-day texts to the personal experience of the individuals whose births related to those dates, which seemed quite remarkable.

I found amongst the people a marked decadence in the religious spirit, which surprised me greatly, for I had always idealized Britain's element of religion, remark­ing as it was its origin in Reformation times and since, but it emphasized the fact that we are reaching a climax in the world's his­tory. On the one hand I realized that many are being indoctrinated with the "New Theology" the chief exponent of which just now is the pastor of London's famous City Temple. One of his many remarkable propositions, now, which is his "intellectual make it," the most strange doctrines that supposed Christians are deluded by his views, is—"Sin is a seeking after God!" And yet one sister told me that after her daughter, intellectual and clear­headed, had heard a minister expound these views, so fascinating was the presentation, and so plausible were the arguments, that he had not heard her mother express a preference of the "plan of salvation" she had been taught in the churches. A most appropri­ate response to give in her own mind to the sophistries she would have espoused the error at once! On the other hand, I found many independent Christians, driven from denominational association by lack of spiritual provision for their hunger, anxious to increase in knowl­edge of the Lord's way, and grasping at the truth as it was presented to them by the brethren. It was a most refreshing experience to be able to give these little groups some help, and to show forth the enlightening message. This was the case in Leicester, where twelve embraced the clearer Gospel after having been associated with a modified form of Christadelphianism for several years—the mod­ifications representing the independent spirit which de­barred them from acknowledgment by regular Christ­adelphian circles.

I likewise found a readiness to frankly assert an-
tagonism in the public meetings when individuals felt opposed to the message presented; and on the other hand an equal readiness to express approval when the latter sentiment prevailed—both attitudes being unusual to one accustomed to audiences in this country, where either sentiment is only expressed after the meeting is closed. At Luton we had to contend with a New Theology exponent; at Leeds, with a Christadelphian, who seemed much incensed because the discourse was so lengthy that he could not have a good opportunity to express himself, in Scotland with some old-fashioned Covenanters, and others; and in Devonshire with some city missionaries. The interest, however, preponderated on the side of hearing the truth, and the Lord seemed to bless the expression of interruption so that more close attention was given by the others, and we trust the truth was still more thoroughly impressed by the Lord's Spirit.

As in one of the Scottish towns we endeavored to present the subject of "Hell," and to show the Scripture testimony of a hope of return therefrom. After explaining the real significance of the original words as "sheol" in Hebrew and "hades" in Greek, and that "Hell" meant the death-state, we quoted Rom. 5:18, "As by the offence of one judgment came upon all men to condemnation; but not unto condemnation the free gift came upon all men unto justification of life," which meant a coming back from hell for everyone whom Adam had been the means of sending there. At that declaration a man jumped up from the midst of the audience, "I see no Blasphemy! I am surprised that any Scotchman would listen to such stuff!" Immediately another man arose in another part, and shouted, "Sit down, sit down! This man hasn't said anything yet except what he has proved from the Scriptures!" Of course confusion reigned, and the meeting might have broken up, but I simply repeated, "This is an application of the words, and we were only appealing to the Bible, and that we wished all who were interested in that book to hear us to the end; but that those not interested in the Bible we would be glad to see go out. Thereupon two men left the room, and the remainder, after considerable applause, listened patiently to the end. I learned subsequently that one of these two men had read volume one of Dawn in India, and had evidently gotten some blessing from its perusal.

The Devonshire experience was still more stirring. It was the first meeting held in public in the city of Plymouth, where a dear sister had been serving and studying the truth practically alone for several years, with a certain amount of sympathy from another lady, who refused to be called a "sister," but who, I found, was as enthusiastic a sister-in-law as I should want to see, so far as our meeting was concerned. She cooperated enthusiastically in the circulation of the announcements, sending them to every minister in the city with the request that they be read at the Sunday School scholars, and that if possible some tract be purchased. The Divine Plan of the Ages, to which attention was called at the close. The chairman himself remarked, "Well, I must admit that I came to this meeting in a very dubious frame of mind. My friends said they did not know why I allowed my name to be attached to that circular, and I didn't know either, but I am glad to say that I look at matters differently now that I have heard this discussion. I see your view more clearly, and I am much interested. I have that book at home, and I am going to read it thoroughly." We praised the Lord that He had graciously overruled and given a blessing in the midst of disturbance.

In Leicester two Sunday School teachers came to the public meeting. One of these gentlemen had purchased The Divine Plan and took a large quantity of tracts. Next evening they came again, their interest still at its height, and said they had given all the tracts away to the Sunday School scholars and wanted more! They was to be an address, upon a very peculiar subject—"Is there Hope Beyond the Grave?" He had no idea what was to be said, but had been assured that it would be in harmony with the Bible, but he did not wish to be understood as endorsing the matter beforehand; all he asked was that the audience would pay careful attention and seek to get as much profit from the address as possible—which was a very fair way of stating the matter, and we could not have asked for anything more.

In endeavoring to emphasize the Bible hope beyond the grave we used that eloquent text, John 3:16, which emphasizes the love of God for the world, so that whosoever believes upon Jesus Christ might have eternal life, and then sought to show that there were several periods in the history of the race in which God had shown special favor to a few, to the apparent exclusion of the rest, as for instance, in the world before the Flood; and that Noah and his family were specially blessed. Then it was suggested, "If God blessed these, and no others, and has made no provision of a hope beyond the grave, so that the majority died in eternal despair—then John 3:16 is not true!" At this a burly, red-faced man in the audience shouted out, "It is true!" Of course I was ready to admit that, but knowing that there would be some difficulty over the word "all," I simply reiterated the point, ignoring the interruption, whereupon the remainder of the audience manifested approval by vigorous applauding and quite angry looks at the interrupter. Proceeding, we endeavored to show the method of selection of Abraham, Isaac and Jacob, to the apparent exclusion of many others, and we trust the truth was still more thoroughly understood—both attitudes being opposed to the message presented; and on the other
stated that they had been hungering for more information respecting the Lord's plan for some time, and felt sure they were in the way of getting it through the present message. At the same meeting an infidel was present, who wanted to know what proof we had that the Bible was the Word of God, and when he was recommended to read the Divine Plan asked us what relationship we stood in toward the denominations in general. Fearing to stumble the first beginning of interest by a reply suggesting condemnation, I thought best to have him answer his own question, and so asked him what he thought of the topic discussed that evening. He replied that he considered it the most reasonable explanation of the matter he had heard. And what do you think of the denominational teaching?”[Can’t hear any of what I thought was satisfactory at all.” Then doesn’t that answer your question—what our relationship is to the teaching of the denominations?” He saw the point, and said, “Yes—that’s so! I’m going to take this book home and read it carefully, and when I’ve done I’m going to come back and tell you what I think. If I like it you will know, and if I don’t I will tell you where it is wrong!” Which was exactly what we would like everyone to do.

I met three other infidels on the tour—one in Bradford, another in Belfast, and another on the boat returning to New York. The Lord graciously blessed the precious message to each of them in some degree at least, stimulating them to a further study of the Word which has been so maligned by false friends, who preach “another gospel, which is not a gospel.” By the way, the last-mentioned infidel was so much interested in what he heard that in private he requested, and, together with a Christian cabin-companion, we prayed, and had the joy of hearing the erstwhile infidel say: “I am one of those who have become interested by the discourse, having apparently only come because of the coincidence in names, but took some of the tracts home with him. He was back the next evening, and at the close of it stated that he had been so much interested in reading one of the tracts that he remained out of bed until four o’clock in the morning to finish it!

In Glasgow we had many refreshing experiences. The Church there is a very flourishing one, built up by the earnest zeal of dear ones who have become interested within the past ten years. At that time the interested ones who gathered in the first meeting held numbered seven, in a little back shop whose proprietor was a dear old sister now familiar to many of the dear friends throughout Britain as “Aunt Sarah.” It was she whose energy began some of the work which has attained large proportions today. “Aunt Sarah” had for a long time been deeply interested in the second coming of Christ, expecting Him to come at any moment, and earnestly desiring to be ready when He came. Providentially she was near Dr. McMillan, then of Manchester, who “showed her the way the truth was to be introduced perfectly,” she readily grasped the truth respecting the “parousia” of the Lord, and the Scripture teaching regarding His coming as a glorious spirit being instead of in, His Body of humiliation. In her zeal to proclaim the truths she had begun to learn she aroused the anxiety of her relatives to an alarming degree, they attaining large proportions today.

In the early, discouraging days she was sometimes in a state of mental distress, and at length calling in a celebrated physician to examine her mind. It is a rather remarkable coincidence that the physician called was Dr. John Edgar, whom we all today very dearly love as a brother in the Lord, although I am not able to climax the incident by stating that it was through this professional visit that the doctor became interested in the truth. That came later, after the work had made some progress in Glasgow, through the entreaty of his sister, now Sister Minna Edgar, that he read the DAWNS, she having become meantime deeply interested through meeting our dear Bro. Hemery, and learning from him the blessing of the truth now due to be understood.

“Aunt Sarah” had circulated many tracts setting forth the teachings of the book of Joshua, expecting Him to come at any moment, and by the close of it stated that he had read the DAWNS, which we have found to be the most satisfactory, and when I’ve read them the circu-lation was naturally limited. She told me she used to say to herself sometimes, “I wish some old lady would die, and leave me a lot of money to purchase tracts!” And when she found Present Truth, and realized that she could procure all the tracts she wanted without having to pay anything, her joy was unbounded. She immediately wrote to the British Branch in London and gave an order for thirty thousand tracts! You can appreciate the faith which inspired our dear sister, and the zeal she desired to manifest. And God richly blessed her efforts, for I found that many persons had had their start in studying the truth through receiving a tract, and had formed the desire to purchase other tracts; one our sister ordered when she started to circulate “free tracts.”

In the early, discouraging days she was sometimes asked the question, in a bantering way, “Well, how many converts have you gotten to your new religion?” and her reply always manifested her faith. She said: “I haven’t any converts, but I have St. Andrew’s Hall for our meeting!”—referring to the largest public hall in Glasgow. And sure enough! when Bro. Russell again visits Great Britain, the Glasgow Church purposes engaging that same St. Andrew’s Hall for his public address, and dear “Aunt Sarah’s” cup of blessing will be full! So different are the conditions in Glasgow today, compared to when the Church was able, under the efficient direction of another devoted brother there, also a doctor, Bro. McMillan, to circulate in one week announcements of a public service in the second largest hall in the city, to the number of 92,000, bringing out an attendance of over three thousand persons, who listened very attentively to the message, and asked the preacher, who judge the feeling of weakness of the poor speaker in being called upon to face such an audience as that! Only the grace of the Lord permitted the carrying out of such a task, and whatever blessing may have resulted is attributable only to His loving kindness in overlooking the imperfections and deficiencies manifest. Prior to facing the great gathering the elders and the speaker gathered in a little ante-room for prayer, that the Lord might guide and overrule, and just before stepping upon the platform I received a telegram which brought much comfort and encouragement. It was sent by dear friends in Manchester, with but three words in the message; “Joshua one nine.” Being a reference to the book of Joshua, chapter one, verse nine, which reads: “Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee, whithersoever thou goest.” It was certainly a very special help in time of particular need.

Doctor McMillan, to whom I have just referred, holds the highest position in dentistry in Glasgow, as Doctor Edgar does in London. The ministerial union and the zeal of these two men, so prominent from the worldly standpoint, is very striking. Dr. McMillan’s interest was first excited by Bro. Edgar, but there was a good deal of hesitancy about taking hold of matters earnestly for some time, our brother taking the view urged frequently by those we seek to interest, “If these things are true why do not some prominent ministers...
put them forward? Since none such do endorse them surely they are erroneous." The brother had specially in mind the doctrine of the immortality of the soul, and when, to his astonishment, the denial of that doctrine was emphatically advocated by one of the prominent Methodist college professors of England, Dr. McMillan, who was emphatically advocated by one of the prominent Methodist college professors of England, Dr. McMillan, that he had his answer, and proceeded to study so thoroughly that he is now heart and soul in Present Truth—helped thereto, quite unwittingly of course, by the Methodist professor.

In Edinburgh, the home of Scottish history in many respects, gave an audience of seven hundred to hear the truth publicly proclaimed, whereas the interest was so small when Bro. Russell was last there that but fifty heard him in a small room in the same building in which the large hall used on this occasion was located. Here a young Armenian showed much interest, and after attending several of the meetings introduced himself as a college student, very anxious to know more of these precious things, and stating that he was determined to make a study of them for himself. This reminds me that there are two Armenians fully consecrated to the Lord in England, anxious to return to their own country to spread the glad tidings there. So that, with a whole family of that nationality living in this country the representation in Present Truth from that people is quite good, and reminds us of Rev. 5:9. 10

I found deep interest in Ireland also, although the number of churches as yet is but two. Conditions are very different there from either England or Scotland, on account of the still prevalent bitter feeling between Catholics and Protestants. Good hearings were accorded, however, in both Belfast and Dublin, and the brethren there are very zealous in both cities, being very anxious to make known the glad tidings to all who have an ear to hear.

Coming back from Dublin to Liverpool, the singing of a farewell hymn by the Dublin friends on the landing stage as the boat moved out attracted the attention of the man who showed that his mind was meditating upon the unsatisfactory conditions in Christendom, and the need for some greater power than the Church has been able to exercise during its humiliation to bring in better arrangements. This led to arrangements to meet again in England, which were subsequently fulfilled, and the greatest interest was shown. This was DAWN Vol. 1 and states that he will read it carefully.

The same readiness to attack the truth on the part of "hireling shepherds" is shown amongst the experiences of our British friends as we are able to show in this country. In one case a young sister sought her pastor's advice regarding her study of DAWN teaching, hoping that, if she were in error herself she would have no doubt as to her future course. Instead of performing a proper shepherd's duty, if his sheep were going astray, however, he launched out into invective, and said harshly, "If I had my way with those people I would put everyone of them into prison for interfering with my congregation!" The ungodly pastor was as a merchant, he remarked, "Say, this is the place where those al-u-min-i-um Dawnists live, isn't it?" The merchant was highly amused, and thinking it a good nickel, gave an audience of seven hundred to hear the truth publicly proclaimed, whereas the interest was so small when Bro. Russell was last there that but fifty heard him in a small room in the same building in which the large hall used on this occasion was located. Here a young Armenian showed much interest, and after attending several of the meetings introduced himself as a college student, very anxious to know more of these precious things, and stating that he was determined to make a study of them for himself. This reminds me that there are two Armenians fully consecrated to the Lord in England, anxious to return to their own country to spread the glad tidings there. So that, with a whole family of that nationality living in this country the representation in Present Truth from that people is quite good, and reminds us of Rev. 5:9. 10

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faith in Christ (Rom. 5:1); in the bullock the man and in order to properly apprehend their significance we need at least briefly to survey their surroundings. We have already, through the apostle, identified the Great High Priest of the New Age as the antitypical atonement day and by the same authority we may say that in the earthly tabernacle the condition of justification reached by faith in Christ (Rom. 5:1); in the bullock the man Christ Jesus (Heb. 10:5, last clause); and in the Lord's goat the Church who participate with their Head in His sufferings, reproach and finally his exaltation (2 Tim. 2:11-13). By the altar blasphemy, but expressed out in the ransom sacrifice, upon which basis all these sacrifices are offered, the fire in every case representing

3 P. M.—Discourse by Brother E. H. Thomson, of Washington, D. C.

**Topics: The Three Fires of the Atonement Day.**

**Our Lord** told his disciples, "If any man will come after Me, let him deny himself, take up his cross daily and follow Me" (Matt. 16:24). I am glad to believe that practically all present are in this school, as well as students in the great school of Christ. And that all use that most wonderful text-book, the Bible. In it are found not only the rules and instructions, but also illustrations and types, and these, we are told by Brother Paul, "were written for our admonition upon whom the ends of the ages are come" (1 Cor. 10:11). Prominent among the types is the Atonement Day with its sacrifices, typical of the great antitypical Day of Atonement, the Gospel Age (Lev. 16:29-30; 2 Cor. 6:2).

Another, a sister, greatly distressed at the sight of sin, suffering and misery revealed to her as she walked up the street to tell him some of the good tidings of the great antitypical Day of Atonement, the Gospel Age!" Brother E. H. Thomson.

In another instance a sister received the message in moving into a vacant house, where she found Vol. 1 of Millennial Dawn lying on a table—the only article in the house when she arrived with her goods. And in another, a husband and wife experienced the blessing the Lord had for them through a magazine copy of Vol. 1 which had been sent from Allegheny to the clergyman for whom they were working, and who contemptuously threw it into the waste basket, with the remark that it was only "another freak religion from America!"

A colporteur had a curious experience which the Lord overruled. A lady whom she canvassed asserted that she wouldn't read that kind of literature under any consideration, but that she would buy the book, for there was another lady against whom she had a grudge, and to whom she would send it! This she did. The second lady likewise had no use for the book, and laid it aside. When, however, some one called to ask for a donation for a church bazaar she bethought herself of the book, and thinking thus to rid herself of it gave it to the caller, who made it up for the bazaar, where it was duly displayed for sale. The minister of the church, who saw the book but strangely enough never heard of it before, and being somewhat struck with some phrases purchased the book and took it home. His further reading developed a strong antipathy, which he displayed in a series of sermons against the views expressed. Remarkable to relate, perhaps the congregation did not wholly endorse the minister, but took different sides, some with the book and some against the preacher, as a result of which a number began to read the literature, and the Men's Club put a set of DAWN into their library for convenient reference of all the members! Whether anyone became deeply interested does not yet appear, but it indicates how the Lord makes use of some people's spite to make known his truth.

I must close this subject. Hundreds of other interesting details of my tour, and of the deep interest and growth of the British work might be related, but time forbids. But one thing more I may say, and that is that in whatever proportion the dear friends may have, through the Lord's overruling, received any assistance through the visits I made to the various places, hundreds of times more than could have been imparted to them,—blessings which I trust by the Lord's grace shall continue to inspire me as they do now until the end of the pilgrimage, and thus enable me to run with patience the race, and to make my calling and election sure to the Kingdom.

**Types Only for Illustration.**

At this point permit me to call attention to a wise warning in our Berean Topical Index under the heading of Types and Figures. "A type must not be used to teach a doctrine, but merely to illustrate one that is elsewhere taught in plain terms." I want to heed this warning and apply it this afternoon by using our Lord's words first quoted as my text and these types as their illustration. He told His disciples of three steps necessary for all who would come after Him, namely, self-sacrifice, cross-bearing and following Him, and we find three fires upon which the sacrifices are offered, the fire in every case representing the same thing, the sufferings and trials which the course of faithfulness and obedience entail upon the sacrifice. The sacrifice of the bullock alone represented the death of the perfect man, Jesus, the satisfaction of justice, the payment of the ransom; while taken in connection with the sacrifice of the Lord's goat the two constitute a type of the great sin offering for the world, the death by sacrifice of Jesus, the Head and the Church, His Body.

It is this latter point of view which we wish especially to consider now. In the account given in the 16th chapter of Leviticus, verses 11 to 15, 25, 27, 28, we find the same course followed with the goat as with the bullock, and we find three fires upon which the sacrifices are consumed, the first mentioned being the fire upon the golden altar in the holy, then the fire upon the brazen altar in the court, and finally a fire outside the camp upon which the carcasses were completely burned.

**The Fire in the Court.**

fitly represents the trials and sufferings entailed by an acceptance in this age of God's will instead of our own.
Brother E. H. Thomson.
The presentation at the door of the tabernacle of the bullock and the goat typified that which Paul quotes in Heb. 10:7: "Lo I come to do Thy will, O my God." Since God's will is our consecration unto death, the bullock and the goat are both slain and their fat, much in the case of the bullock and very little in the case of the goat, is burned upon the altar, causing much smoke to ascend toward heaven. Herein we see an illustration of the loving zeal which the fire of trials and suffering only causes to send forth more visible evidence of our devotion to our Heavenly Father's will, and by which our Lord proved and we may prove that "I came not to do mine own will but the will of Him Who sent me." "Not my will but thine be done." For, as Paul says, "Even Christ pleased not Himself." The smoke of the burning fat, the evidence of our loving zeal, ascends as a "sweet savor unto God" and is visible also to all who are in the court, the justified condition, and is understood and appreciated by them, even if all are not themselves sacrificing priests. Indeed to those who have not made a similar consecration it is an incitement unto love (toward God) and good works (toward men). Yet, my brethren, though we have sacrificed our own wills, yea, if we give our bodies to be burned, it profiteth nothing unless we fully carry out the type and learn the lesson of

The Fire in the Holy.

Let us remember that the priest immediately entered the Holy with the blood, fire from the brazen altar and both hands full of incense. As soon as full consecration has been made and we have been begotten of the Spirit, we, as new creatures, enter the holy or spirit begotten condition, where, as indicated in the type, we have our feet shod with the preparation of the gospel of the Church as indicated in the golden candlesticks, one after another having been lighted till now all seven are shining upon us. We are privileged both to feed upon the unleavened bread, the Word, and, as the golden table, to hold it forth to others who enter the Holy. We therefore have that which the Jews, with all their zeal toward God, so sadly lacked, and that is, knowledge, knowledge of God and of His will concerning us. It was the knowledge of Jesus as well as His perfect ability which enabled Him to offer upon the golden altar the incense representing the perfecrions of His Being. The fire was from the brazen altar and meant the same in the Holy as in the court or outside the camp, sufferings, trials, consummating, and the crumbling of the incense upon it represented the patient, continuous submission of His Being to the sufferings and trials which His own course of loving obedience brought upon Himself. It was here, in the spirit-begotten condition that the apostle says of Jesus, "though he were a son, yet learned he obedience through the suffering of death." To be here means that He demonstrated to the Father not only that he was dead to self-will and dead to the world, but that we were "alive unto righteousness," or as He Himself said, "I do all things that please Him." He had learned well the lesson in which king Saul failed, that "obedience is better than sacrifice and to hearken unto the Word of the Lord than the fat of rams" (1 Sam. 15:22).

Therefore he could say to the Father, "I know Thou
For like our dear Lord and Head we say, “I delight to do Thy will, O my God, thy law is within my heart” (Ps. 40:8); so we become followers of Him.

To review, then, dear brethren, we saw in the fire in the court a picture of the sufferings and trials with which our loving zeal and self-denial bring us into contact; in the fire outside the camp those which our loving sacrifice and cross-bearing bring upon us; and the fire in the Holy those which our loving and enlightened obedience cause us to suffer. We concluded then that all three fires constitute one complete sacrifice, that each one is necessary, but the best and most valuable of all, the loving obedience whose incense precedes the church into heaven itself. Let us remember that “if we suffer, we shall also reign with Him” (2 Tim. 2:12); and Paul himself, in 2 Corinthians (5:7), I want to add to you, “Our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be of the consolation.” We will therefore look unto Jesus, who for the joy set before Him endured the cross and despised the shame.

7:30 P. M.—Discourse by Brother A. E. Burgess. Our Topic: Study to Show Thyself Approved Unto God, a Workman That Needeth Not to be Ashamed, Rightly Dividing the Word of Truth.” (2 Tim. 2:15)

THERE are four prominent thoughts suggested by this text which I desire to bring to your attention this evening.

STUDY.
We all doubtless recognize the value of study in connection with various earthly pursuits. If, for instance, any of us desire to become an accomplished musician, we must apply ourselves diligently to the study of music. We know that it is necessary to gain a knowledge of the principles and rules governing in music in order that we may become proficient in that profession. In undertaking to learn various languages or a trade of any kind we know that we must get certain rules and principles fixed in the mind in order that we may intelligently apply ourselves to the work in hand. This is also true in the study of the divine science. If we really desire to be men of the Word of God, we must apply ourselves diligently to the study of the Word. We know that it is necessary to gain a knowledge of the principles and rules governing in music in order that we may become proficient in that profession. In undertaking the study of the Word of God we have before us an incomparably more important work. It is no less a thing than to know the will of God, to know what the will of God is, is assuredly.

If we knock at the door of divine wisdom, “seek for her as for hid treasures,” the mysteries of God’s wisdom will be opened unto us, for God has declared in His word that “The secret of the Lord is with them that fear Him, and He hath covenanted to show it unto them.” It is “to those who by patient continuance in well-doing seek for glory, honor and immortality that the promise of eternal life is assured. If we expect to win God’s favor by taking a glance now and then at His Word, merely for the honor of looking at His Word, for the sake of satisfying our conscience that we are in a small measure at least in touch with the Lord, we will surely fail of being approved of Him. If we imagine, as some do, that there is enough in the 5th, 6th, and 7th chapters of Matthew to save any man, without considering any other portion of God’s Word we will be neglecting His instructions and casting His words behind us, for the apostle declares that “All Scripture given by inspiration of God is profitable for doctrine, reproof, correction, and instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good work” (2 Tim. 3:16.)

If we take the standpoint of “Higher Criticism,” “Modern Scholarship,” etc., in their endeavors to dissect the Word of God and bring discredit upon all the Holy prophets and mouthpieces of God we cannot expect to learn of Him and His divine plan.

For instance, they declare that the book of Isaiah was written by different writers and not by Isaiah himself, that from the 39th chapter the style of writing is different, thus proving that more than one person had a hand in the writing of it; and that the writing of it no less than ten different times passages occurring in the 40th, 42nd, 53rd, 61st and 65th chapters giving Isaiah the credit of uttering them.

It is claimed by modern scholarship that the book of Daniel was written, not by Daniel, but about 168 B. C. under the persecution of Antiochus Epiphanes. That it is not found among the Hebrew Prophets. That a class of literature must be recognized, of which the book of Daniel makes no mention of Daniel, and therefore for these reasons we should reject it as uninspired and unsuitable in our study of the divine science. They claim, moreover, that Daniel, being Apocalyptic literature, may possess some of the prophetic element, but it is neither doctrinal nor historical, and is too highly figurative to serve as a basis of a doctrine or the description of a special dispensation, and that its special use consists in that by means of these visions encouragement could be carried to those who were able to understand the figures, while if it fell into the hands of enemies it was useless to them, etc., etc.

Let us search the Scriptures, let us see what they tell us.

The prophet Daniel is mentioned by the prophet Ezekiel in company with two others, Noah and Job (Ezek. 14:14), and again in chapter 28:3, as being a criterion for wisdom. Are we going to accept the inspired record of God’s Word or the babblings of science falsely so-called—Higher Criticism?

Our Lord in His notable prophecy of the Matt. 24 specifically mentions the words of the prophet Daniel as worthy of special attention, saying “When ye therefore shall see the abomination of desolation, spoken of by Daniel, the Prophet, stand in the holy place (whoso readeth, let him understand)” showing that these words were to be carefully heeded by the Lord’s children and serve as a means of information when the proper time should arrive. If the prophet Daniel and his words written for our learning, that we through patience and comfort of the Scriptures might have hope,”. That Daniel himself and the Jews did not understand the meaning of these visions is manifest by Daniel’s own words and the answer of the angel to him (Dan. 12:8, 9). “And I heard but I understood not: then said I,
Brother A. E. Burgess.
O my Lord what shall be the end of these things?" And the answer was, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end."

Thus Daniel was not given to understand the vision which was not for him or for any to understand until the time of the end, until the Lord's due time for revealing the matter, and this is confirmed by the words of the Apostle Peter, concerning the salvation of the Church and what he wrote by the prophets (1 Peter 1:18, 19). "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that is to be brought unto you."

"Searching, what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed that not unto us are the things which are now reported unto you by them that have preached the gospel unto you, but unto all them that obey Him."

Moreover the angel warned Daniel, saying, "Many shall be purified and made white, and tried; but the wicked shall do wickedly and none of the wicked shall understand; but the wise shall understand." Are we to understand that the wise shall understand the Holy Spirit's intent when He sent down from heaven: which things the angels desire to look into?"

"For this will not be sufficient therefore that we possess a rule or principle, who desires to look into the deep things of the Lord and gain an insight into the deep things of the Lord, and has obtained a knowledge of the rules and principles and how to apply them."

"But another thing is requisite in our study of arithmetic. We may have the desire and determination to learn, and we may also have the text-book, but we will find the study and application of the principles for the working out of the problems difficult indeed, unless we have an instructor, a teacher, a helper, who has already obtained a knowledge of the rules and principles and how to apply them."

"The great head teacher or principal in this school is our Heavenly Father Who needeth not to have anyone teach Him, for He established His own laws and knows all about them. As the prophet Isaiah declares "Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge and understanding" (Isa. 40:13, 14). It is He who has given us our text-book, the Bible, as the Lord Himself declared "It is written in the prophets, and they shall be all taught of God" (John 6:45).

"Our Lord Jesus is the great teacher and instructor under the Father who has been given charge of the instruction of this world. He might sanctify it and cleanse it with the washing of water by the Word. That He might present it unto Himself a glorious Church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish." For this reason our Lord Himself received instructions in the principles of righteousness and in the laws which the Father laid down for the government of this world, and therefore our Lord was instructed and brought through experiences in the application of these principles which would enable Him to be a suitable teacher and instructor of the Church and all mankind. As the apostle says, "Wherefore in all things it behooved him to be made like unto His brethren, that He might have an instructor, a teacher, a helper, who has already obtained a knowledge of the principles and rules of arithmetic and how to apply them."

"In taking up a study, as arithmetic, for instance, it is necessary, that we procure a text-book containing principles which are to be brought into operation, and which contain the instructions necessary for the application of these rules. The rules to be applied in the working out of certain problems are given and then illustrations and examples of the application of these rules follow."

"So also in the study of divine science—the Heavenly Wisdom—we have our text-book, the Bible, which contains all the rules and principles necessary for those who desire to learn of God and be found approved of Him. As the apostle declares, "The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus." All Scripture, etc. (2 Tim. 3:15, 16)."

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Teacher Necessary in Studying the Scriptures

"This is true also in the study of the Scriptures; it is necessary that there be teachers or instructors who, by knowledge and experience, can instruct in the quickest and best way of learning the principles of righteousness and how to apply them."

"The great head teacher or principal in this school is our Heavenly Father Who needeth not to have anyone teach Him, for He established His own laws and knows all about them. As the prophet Isaiah declares "Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge and understanding" (Isa. 40:13, 14). It is He who has given us our text-book, the Bible, as the Lord Himself declared "It is written in the prophets, and they shall be all taught of God" (John 6:45).

"Our Lord Jesus is the great teacher and instructor under the Father who has been given charge of the instruction of this world. He might sanctify it and cleanse it with the washing of water by the Word. That He might present it unto Himself a glorious Church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish." For this reason our Lord Himself received instructions in the principles of righteousness and in the laws which the Father laid down for the government of this world, and therefore our Lord was instructed and brought through experiences in the application of these principles which would enable Him to be a suitable teacher and instructor of the Church and all mankind. As the apostle says, "Wherefore in all things it behooved him to be made like unto His brethren, that He might have an instructor, a teacher, a helper, who has already obtained a knowledge of the principles and rules of arithmetic and how to apply them."

"In taking up a study, as arithmetic, for instance, it is necessary, that we procure a text-book containing principles which are to be brought into operation, and which contain the instructions necessary for the application of these rules. The rules to be applied in the working out of certain problems are given and then illustrations and examples of the application of these rules follow."

"So also in the study of divine science—the Heavenly Wisdom—we have our text-book, the Bible, which contains all the rules and principles necessary for those who desire to learn of God and be found approved of Him. As the apostle declares, "The Holy Scriptures are able to make thee wise unto salvation through
Christ during the present time and under the present conditions, but "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:12-13).

These teachers, etc., do not gain their opportunities of service in connection with the Church by means of apostolic succession as some have claimed, which is not authorized of God, but consists of the claims of man, but rather the true teachers, pastors, and evangelists are ordained of God, are called of Him, are anointed or begotten of His Holy Spirit, are used of Him to the extent of their abilities for the service of the Church, for its growth and development, as the apostle says, "But now hath God set the members every one of them in the body, as it has pleased Him" (1 Cor. 12:18).

In Rev. first chapter is shown the care of the Lord for His Church and the provision made by the Heavenly Father for her instruction, and the method or means with which He accomplishes this. The Revelation describes how he saw in vision seven golden candlesticks; and in the midst of the seven golden candlesticks one like unto the Son of Man. **12** And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. It is out of our present purpose to examine into the meaning of these symbols except with those which refer particularly to our subject, and so we content ourselves with these. The words evidently refer to our Lord Jesus Christ Himself in His present condition as a glorious spirit being raised far above angels, principalities and powers and every name that is named. And he proceeds to explain some of these symbols. In the Revelation he had seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches. The number seven as used in the Scriptures, seems to signify a perfect number or the whole of that which it relates to, and therefore with this understanding the seven candlesticks would represent the Church as a whole down through the gospel age and the fact that the Lord is represented as standing in the midst would signify that He is present with His Church, to instruct, to assist, to guide her, fulfilling the promise which He made to His disciples just before His ascension, "Lo I am with you alway, even unto the end of the Age." His Father for her instruction, and the method or means for its growth and development, as the apostle says, "For His might and grace to his promise the Church, according to his word, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone." But there are many who do not see how the Lord is doing this thing and instead of recognizing His angels, His messengers, they reject these and say we do not want your Bible Studies, your Bible helps; we study the Bible for ourselves. God teaches us and we do not want any of man's theories. We are heartily in harmony with this last statement of theirs, but they do not realize how unreasonable is their position when it is closely examined. Too commonly in this thinking we thought take possession of their minds that they ultimately come to lay aside the text-book that God has provided, the Bible itself, and claim that they have now got beyond its teachings, and now have some inward, mysterious spirit whisperings, the voice of God direct instructing them what to do, and how they may become approved of Him.

I have an experience along this line a few months ago, having the opportunity of speaking with a gentleman who claimed to be a Bible student. I recommended the series of Scripture Studies published by the Watch Tower Bible & Tract Society, as very effective helps in the study of the Scriptures to obtain a knowledge of the plan of God and a higher and grander and better understanding of the character of God and the lengths and breadths and depths and heights of His love. He answered me that he did not want them as he studied the Bible himself and did not wish to take man's theories for his guidance. I replied, "that I appreciated his desire to keep close to the Word of God and accept what it teaches only, but attempted to point out that we needed some assistance in our study and that God used various means and instrumentalities in instructing us in His Word," and furthermore, I said, "My friend, do you not study the Bible with the hope of gaining a knowledge of the plan of God and the salvation which He has provided and do you not tell the result of your study to others so that they may be instructed and blessed?" He replied in the affirmative. I answered, "Then, my friend, there is the difference in your studying the Bible and telling the result of your study to others and in writing the results of your studies and having them published in book form?" Might not those whom you are endeavoring to tell your ideas say, "Those are only man's ideas and we want none of them, they are only your ideas, etc., etc." He recognized that you were right and that the principle of the matter was no different but he was not sufficiently influenced to act in harmony with that conclusion. But we have the Scripture evidence that something more is necessary than the desire and determination to learn and the possession of the text book the Bible. In Acts 8:26-36 we read how that Philip was directed by the Spirit of the Lord.
to go down into a certain place and there he found an
Ethiopian eunuch of great authority sitting in his char­
iot and reading the prophet Isaiah. Here we see this
Ethiopian had the prophet Esaias, a part of the text
prophecy. The place of the
said, I pray thee, of whom speaketh the prophet this?
Lord ever mindful of those who are feeling after Him
the faith, giving heed to
mouth, etc." “And the eunuch answered Philip, and
said, I pray thee, of whom speaketh the prophet this?
of himself, or of some other man?” Here we see the
need of the man who though having the text book and
the determination to learn yet needed some assistance in
the understanding of the book. He needed a
science seared with a hot
Here the eunuch recognized that something more
was necessary than merely the text book. He needed a
teacher, an instructor, who had already learned the prin­

ciples and how to apply them and who could instruct
him how to understand the matter contained in the
prophecy. The place of the Scripture which he read was
as the fear deep to the slaughter; and like a
and desirous to receive his truth rely on his promise
that a Bishop must be blameless, as the stew­
derful. The people were shut out of the

to show thy
in earth as it is in

Approved of God.

But a very important consideration now demands
our attention. The apostle says, “Study to show thy
self approved unto God.” Ah! yes! how necessary to
consider the approval of God. How much studying
there has been to be found approved of men instead of
the Word of God. And what spare has there been of
the Spirit been unto the Church. Truly did the Lord say
“How can he believe, which receive honor one of
another, and seek not the honor that cometh from God
only?” It was on account of this seeking honor from
one another and from men on the part of those who
professed to be God’s children that brought the period
known as the “dark ages.”

And again, “For the
time will come when they will not endure sound doc­
trine; but after their own lusts shall heap to
themselves teachers having itching ears; And they shall turn
away their ears from the truth, and shall be turned
unto fables.” And how exactly these words of the
Apostle have been fulfilled is attested by history in the
following extract from Lord’s

In
the succeeding centuries up to the fourth, he then
says: “The clergy, ambitious and worldly, sought rank
and distinction. They even threwed the courts of
princes and aspired to temporal honours. They were
no longer supported by the voluntary contributions of
the faithful, but were supplied by the govern­
ment, or property inherited from the old (pagan) tem­
ples. Great legacies were made to the Church by the
rich, and these the clergy controlled. These bequests
became sources of inexhaustible wealth. As wealth
increased and was intrusted to the clergy, they became
indifferent to the wants of the people, no longer sup­
ported by them. They became lazy, neglectful and indi­
dependent. The point but we shut out of the govern­
ment of the Church. The bishop became a grand per­son­age who controlled and appointed his clergy. The
Church was allied with the state and religious dogmas
were enforced by the sword of the magistrate.” We
might go on multiplying Scriptural and historical testi­
mony on this point but we have quoted sufficient to
establish the fact that there has been much studying
on the part of the Lord’s professed children to show
themselves approved unto men rather than God, and
it is to this fact that we find the Christian world and
the so-called Christian Churches in the confusion doc­
trinally and spiritually in which we see them today,
finding themselves spiritually in denominational tables full of repulsive and loathsome food (false doctrines of eternal torment, etc., etc.), and
lamenting with the oft repeated cry “How can we reach
the masses,” and imbued with the false hope, the
false idea that the Lord has commissioned the Church
at the present time and under the present conditions
to convert the world for Christ, that the Lord has
promised them the power of the Holy Spirit to make
them as a sheep to the slaughter; and like a

Apostle as
declared
meat. And as a result of this preaching the eunuch
was led to believe in the Lord, was baptized
and as a result of this preaching
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Methodist faith, or the Presbyterian faith, or the Lutheran faith or the Catholic faith, should not search any further because he has been brought up and taught in either of these systems of faith and therefore must accept them as infallibly true and from which he dare not deviate? No. Many do according to the Revised Version, which reads, "Holding fast the Faithful Word," which would signify God's Word, God's Truth, God's teaching and not man's word or man's teaching or the teaching of creeds instituted by man. The revised version renders the text thus "Holding to the faithful word which is according to the teaching," which would bear out the same thought and signify that a Bishop who would be approved of God would be one who studied to show himself approved of God, who teaches the true words of the Lord and His Apostles—"The faith once delivered to the saints," instead of another Gospel or Gospels, systems of faith, creeds of men originating during the dark ages, misrepresenting God's character and plan. We have seen how very important study needs a practical understanding of the principles of His divine law.

The Scriptures show us that there are workmen of two principal kinds—workmen who "work the works of God," bringing forth fruit unto the honour and glory of God, and workmen who work the works of the flesh and of the devil, bringing forth fruit unto the dishonour of God, His character, His plans, and His Word. Some of the workmen of both classes are active, energetic, and useful, with others who are lazy and useless, and with different, easy-going kind. It is therefore necessary that those who would be workmen that need not be ashamed should see to it that their work is in accordance with God's instructions, should be sure that they are working the works of God and not the works of the flesh and of the devil.

The importance of having our work of the proper kind is made evident by the words of the Lord in Matt. 7:21. "Not every one that saith unto Me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." He shows that when the working of the Church during this age shall be reckoned up, when the judgment of the Church shall be manifested and all that doeth the will of my Father which is in heaven will be seen to have been converted to infidelity and present-day deceptions.

But while it is necessary that the teachers, the instructors of the Church should see to it that they hold fast to the faithful word or teaching and teach only those things which the Lord directs, it behooves also those who hear to be very alert concerning what they receive and teach. It is said, "Beloved believe not every spirit (doctrine, teaching) but try the spirits (doctrines, teachings), whether they be of God," and then he goes on to show that any teaching which makes void the foundation principle of Christian faith, the ransom, is not of God but is the spirit of the Antichrist, and should not be entertained by those who would be pleasing unto God. He gives a means to His people to test all those who claim to be teachers and there is a responsibility on each one of us to see to it that we hear, recognize and appreciate only those teachings which are in harmony with, and authorized by the Word of God, and that we reject all that is inconsistent with this Word and dishonoring to the character of our God.

A Workman that Needeth Not Be Ashamed.

We have seen how very important study is in connection with the word of God, but all the studying we may do will be of no value to us unless we put into practice the results of our study. We may be entirely satisfied with the truths of the great principles of faith which we have learned which constitute the "faith once delivered unto the saints," but unless we have also the spirit of obedience and work in accordance with those principles we will not be found approved of God. "Faith without works is dead, being alone," said the Apostle.

We find this principle operating in earthly pursuits for in taking up a line of study or a profession, it is well known that a theoretical understanding is not sufficient but it needs a practical understanding of the operation of certain principles and this is only to be obtained by working in accordance with the rules which we have studied.

The Apostle declares that "We are God's workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them (Eph. 2:10)," and he declares moreover that we have the privilege of laboring together with God, co-operating with Him in the work of building up characters which He can use for the great work of blessing the world which He has designed in His plan. He declares: "For we are laborers together with God. Ye are God's husbandry; ye are God's building." Then he points out that having accepted and recognized the proper foundation of faith, our Lord Jesus Christ, it is necessary that we should work to build up a superstructure of faith, a character in harmony with the principles of His divine law.

We find now at the present time many who are naming the name of Christ, who call themselves Christians are endeavoring to do what seems to themselves "many wonderful works" in the name of Christ, and for the evangelization of the world which from the light of the truth which is now shining on the pathway of righteousness shines so bright some of these works are not such as are approved of the Lord. Many who claim to be Christians and who would feel very indignant if they were called otherwise, nevertheless deny the Lord in their doctrines and in their works accepting the speculations of "science, falsely so-called, higher criticism, and skepticism, which deny the ransom, the very foundation principle of Christ, and of the Word of God," and subvert the faith of many who are deceived by these speculations.

We have shown before how that a lack of proper study on the part of the Church has resulted in the dark ages wherein arose many false doctrines and false teachers who instead of waiting the Lord's time for the completion of His work, have laboured in their own ideas, and have caused the work which the Church was commissioned to convert the world for Christ during the present time that Christ is now reigning and has been reigning since Pentecost, and that His Kingdom will be fully come when all the world shall have been converted to Christ, and those who refuse to obey during the present time will have their portion in eternal torment forever and ever. But the falsity of these hopes is demonstrated not only by the Scriptures but by facts themselves, for reliable statis-
tics show that the proportion of births among the hea­then who know not God as compared with the number who are being converted to Christianity is much greater at the close than at the beginning of the last century, and if this be true the hope of the Church in converting the world will never be accomplished. But these false hopes are the result of a failure to

"Rightly Divide the Word of Truth."

the 4th principle thought suggested by our text. The importance of rightly dividing the Word of Truth can only be appreciated by those who have studied to bring forth proper works, those who are learning in the school of Christ for these realizations as we have shown before. If we desire to utilize our energies in a way which will give us the best results we must study to obtain a knowledge of the principles governing in any pursuit we undertake and so the Apostle Paul declared "If therefore so run, not as uncertainly; so fright I not as one that beateth the air.‖ I Cor. 9:26.

We have been accused of taking a Scripture here and there and making them fit our own idea, and plans, by some who fail to discern the necessity of rightly dividing the Word of Truth, and we often hear the statement made that "you can prove any doctrine you like by taking disconnected passages from the Bible,‖ and "The Bible is an old fiddle upon which any tune can be played,‖ but these statements are not the genuine, authoritative, progressive statements proved from the Bible, for let us remember that any doctrine that does not recognize the Scriptures as a whole, and while apparently being supported by one or two or more Scriptures, yet contradicts other Scriptures of equal authority, is not thereby proved to be a true Scriptural doctrine, as the Apostle Peter declares "No prophecy of the Scriptures is of any private interpretation.‖ (I. e., is not to be interpreted by itself alone without reference to other Scriptures). For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit," II Peter 1:20, 21.

If we recognize the whole Scriptures as the Word of God and profitable for doctrine, reproof, etc., we must recognize the fact that it will reveal a plan of salvation. The Word of God is a plan or a system, a plan which will not cause the statement of one Scripture text to contradict that of others but will harmonize all Scriptures from Genesis to Revelation, and unless we have such a doctrine, such a system of faith we cannot be assured that we have the truth— "the faith once delivered unto the saints.‖

But the claim that we should not use a Scripture here and a Scripture there for the purpose of making plain the plan of God is false reasoning and contrary to the example of the Lord and the Apostles, for did not our Lord again and again refer to certain passages from the prophets without reference to what came before or after them and did not the Apostles and those who wrote the history of the Lord refer again and again to the prophetic passages, which clearly prove the fulfillment by our Lord of certain things prophesied? And did not the Apostles in the Acts and in the various epistles quote detached sentences from the Old Testament to prove and illustrate the teachings they desired to inculcate? If anyone doubt this let him look up the matter in the back of a teacher’s Bible where he will find the subjoined prophetic verses quoted from the Old Testament which are quoted in the New, and he can satisfy himself that this is true. We notice, however, that the utterances of one apostle and inspired writer when seen in their proper light do not contradict the utterances of others, and if they seem to do so, the fault is with the system of belief and not with God’s plan for these realizations as we have shown before. The foregoing therefore is in harmony with the words of the Apostle Paul in I Cor. 2:12, 13, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teaches but which the Holy Spirit teacheth; comparing spiritual things with Spiritual." In other words, comparing Scripture with Scripture. "Line upon line, precept upon precept, here a little, and there a little.‖

By seeking the harmony of this particular text with God’s plan as a whole. By noting the general character of the book in which the text occurs.

Some books, like Daniel, being partly historical, partly prophetical.

Some books wholly symbolic, as Revelations.

Some partly literal and partly symbolic as the Epis­tles.

Some almost wholly literal, as Eccles.

A few illustrations of the necessity of rightly divid­ing the Word of Truth. For instance Ecclesiastes 1:20 declares, "One generation passeth away and another generation cometh; but the earth abideth forever.‖

This text occurs in a connection which seems to be wholly literal describing accurately present conditions as they exist in the world under the present reign of evil.

Another text which seems to be in harmony with the statement is the declaration through the prophet Isaiah, "For thus saith the Lord that created the heav­ens; God Himself that formed the earth and made it, He hath established it, He created it not in vain, He formed it to be inhabited.‖ Isa. 45:18. These plain literal statements would scarcely harmonize with the teaching of some professed Christians to the intent that at the second coming of Christ some of those who were brought to salvation will be burned up with all who are in it except the righteous who will be caught up to heaven or who have heretofore died and gone to heaven, basing their claim on a literal interpretation of the symbolic statement of the Apostle Peter, where he declares, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall meet with fervent heat, the earth also and the works which are therein shall be burned up.‖

We note, however, that the Apostle would guard our minds from a literal interpretation of the symbolic language he is using here, by cautioning us to not interpret the word day literally in this connection, saying, "But, be­cause ye know not what a spirit is, that one may say, the day of the Lord will come as a thousand years and a thousand years as one day.‖ II Peter 3:8-10.

Another illustration of the necessity of "rightly divid­ing the Word of Truth" is the use of the word "heavens" in the Scriptures. This word is used in three different ways in the Scriptures. In Genesis 1:20 we read, "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heav­en." No one surely will deny that this is a literal state­ment referring to this air or atmosphere which sur­rounds the earth, and yet to say that this is the heav­ens which is to be dissolved would necessitate also the burning up or destruction of this earth which the wise man abides "above the firmament."

In Isaiah 66:1 we read, "Thus saith the Lord, The heaven is my throne and the earth is my footstool." We could not reasonably expect that this Scripture is the heaven referred to by the Apostle Peter as being on fire and being dissolved, for it would be absurd to think
of the Lord permitting evil in His throne or place of authority and therefore there would be no necessity of burning up the Lord’s throne for the purpose of purifying it. And besides this is not heaven represented as the home of the righteous who our nominal Christian friends claim went there when they died, and if this be true would they not be suffering some punishment, and would not their bliss be interrupted by having their throne dissolved or burnt up? Who cannot see the absurdity of such reasoning.

But when we come to consider the heavens in their symbolic aspect we will recognize why the symbolic heavens should be burnt up and why the new (symbolic) heavens and new (symbolic) earth spoken of by the Apostle (2 Pet. 3:12) and the Revelator (Rev. 21:1) should succeed the former.

When we realize that the Scriptures use the word heavens symbolically to represent the present spiritual ruling powers of evil, Satan and his angels and his systems as he is called “the god of this world” and “the ruler of the darkness of this world” and that the symbolic earth would consist of human society organized as it is into various governments established upon a foundation of selfishness, fail of evil works so that the wise man describes the condition of the human race in the present time says, “So I returned and considered all the oppressions that are done under the sun, and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore (says the wise man) I praised the dead which are already dead more than the living which are yet alive.’ Ecc. 4:1, 2. We can see the necessity of these being removed and the new heavens (God’s Kingdom) ruling in righteousness under the whole (heavens) and the new earth (human society organized on a basis of love and righteous works only being tolerated) taking their place, while the literal heavens and earth remain as they are being neither wicked, nor evil but rather “very good.” Thus by means of rightly dividing the word of truth we are enabled to harmonize otherwise conflicting Scriptures.

Moreover we have the two great conflicting doctrines of “Election” and “Free-grace” which have puzzled the minds of wise men of different denominations and proved a fruitful source of controversy in times past and at the present time. And yet those who teach these doctrines can apparently find abundant Scripture texts to prove their positions which has given rise to the thought that God’s Word is contradictory and resulted in many turning to infidelity and skepticism. But “rightly dividing the Word of truth will harmonize these seemingly conflicting Scriptures.”

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” (Rom. 8:29).

“Elect according to the foreknowledge of God through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.” (1 Pet. 1:2). Texts claimed by those teaching election.

“And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.” (Rev. 22:17). Text claimed by Arminianism.

A right dividing of the Word of truth shows us that God has not been arbitrarily selecting a “Little Flock” to be saved and the vast majority to be eternally tormented, but rather has been selecting, trying, testing, an elect little flock to constitute His Kingdom or be associated with the Lord as joint-heirs with Him in the Kingdom of God for the purpose of blessing the vast majority and giving them a full, individual trial and opportunity for salvation under much more favorable conditions than prevail at the present time.

A right dividing of the Word of Truth prevents us from concluding that God though having the most benevolent intentions toward the human race, while congratulating Himself that the man whom He had created was “very good” had all His good work and good designs overturned by a master stroke of running on the part of Satan, and being desirous of recovering as much of the wreck as possible and save as many of the human race as possible from eternal torment, having been driven to the extremity of sending His only begotten Son into the world to die on behalf of all mankind, has been compelled as it were, to stand aside wringing His hands as He beholds the wrecking of all His plans, crying and pleading, coaxing and cajoling, guilty sinners in the words so often used by evangelists, “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways, etc.,” endeavoring by this means to snatch as many as possible from eternal burning. But the earnest pleading apparently falls upon deaf ears and most until the most strenuous efforts put forth by himself and these so-called preachers of the Gospel in their endeavors to “save souls,” is able to extricate only a “little flock” from out of earth’s millions out of the dire predicament into which they have fallen and save them from that eternal torment which we have been taught is in store for them.

Our dear friends, through a failure to study to show themselves approved unto God and thus to rightly divide the Word of Truth in their teaching that God has, ever since the fall of man, been extending His grace and mercy, full and free, to the intent that all, if they would might be saved. In other words, that God has been trying all through the past up to the present time to convert the world by various means, and that the present life and times, ends all probation, are like a builder who undertakes to build a house, after laying the foundation, starts to build upon it what is intended for the second story, before he has started work on or completed the first story, for they are endeavoring to accomplish a work which is not intended by the Lord to be undertaken until a previous part of God’s plan is accomplished, of taking out a people for the name of the Lord, bringing them through certain experiences which will fit them for the great missionary work of the future—the blessing of all the families of the earth with a knowledge of divine grace and favor—the awakening of the sleeping millions of the human race from the grace and helping, assisting, and lifting up the willing and obedient to all that was lost by father Adam’s disobedience as the Apostle James declares in Acts 15:12-17, saying, “Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name. And to this agree the words of the prophets; as it is written. After this (after the selection of this Little Flock) I will return (referring to the second coming of our Lord in power and glory) and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: THAT THE RESIDUE OF MEN (all those who during the present time have not heard of the only name under heaven given among men whereby we must be saved, those who are not of this elect class) MIGHT
SEEK AFTER THE LORD, AND ALL THE GEN-
tiles, UPON WHOM MY NAME IS CALLED, saith the
Lord who doeth all these things.

My relosure is arranged in His plan for
glorious hope for the world, that though now
"the God of this world has blinded the minds of them
that believe not lest the light of the glorious gospel
of Christ, who is the image of God, shall shine upon them"
(2 Cor. 4:4) yet the Lord has provided in His plan that
in due time, "The day shall the deaf hear the words
of the book (The Scriptures, containing God's plan)
and the eyes of the blind shall see out of obscurity and
out of darkness" (Isa. 29:18). For "then the eyes of
the blind shall be opened, and the ears of the deaf shall
be unstopped." (Isa. 35:5.)

And it is very important in order to rightly divide
the Word of Truth that we realize that our study of the
Scriptures is along two general lines,
(1) Practical application of those Scriptures which pertain
to the development of character, and the
exercise of the qualities of love, and
(2) Study and practical application of those Scriptures which pertain
to a knowledge of dispensational truth and God's deal-
ings with the world of mankind in general, which will
enable us to know what will be the world's engagement
at any particular time, whether it is a work of sowing the
seed or of reaping what has already been sown,
and thus we may be able to utilize intelligently what-
ever powers we have to use in the Lord's service, in
harmony with his will, which will obtain the best re-
suits and thus we will grow not only in GRACE (char-
acter) but also in the KNOWLEDGE (understanding)
of our Lord Jesus Christ and of the Heavenly Father's
plans.

SUNDAY, OCTOBER 6.

9 A. M.—Praise and Testimony Meeting, led by Brother Steve Kendall, opened by singing
No. 165: "Love Divine, All Love Excelling."

Prayer, followed by hymn No. 210: "One More Day's
Work for Jesus."

Bro. Rutherford: We are rejoicing that we have the
opportunity of working one more day for Jesus, and
that we are one day nearer the Kingdom.

Bro. Mead, Boston: I stand before you this morning
full of love for Christ. This convention has done
me more good than I can ever tell you.

A brother: We have bumped against the real thing;
it is not a dream. Our Saviour Jesus is with us now,
and is King of Kings and Lord of Lords. I hope this
carpet is only through his kind ness that I am
to the whole country. Let us work with all our might
and main. You have no idea what a blessing it has been
to me.

Bro. Read, of Chicago: I want to testify and say
how much good the testimonies of the friends have
been to me; I have enjoyed them very much. I am
what I am by the grace of God. I am almost ashamed
as we do these things, but I want to have
brothers to keep hold of this grand truth.

Bro. Hall, Louisville: I want to acknowledge my
Heavenly Father's blessings. The text that has
impressed me is: "Be content with such things as ye
have; for He hath said, I will never leave thee, nor
forsake thee."

When we look back and see how God has led us
over the rocks and stumbling stones, placed in our way,
my heart is lifted up in thankfulness to our Heavenly
Father. I am only through His kindness that I am
here, not expecting to attend any convention for some-
time, but He opened the way and gave me the bless-
ings that I so much needed. Our Heavenly Father
will never leave us nor forsake us. I can realize all
the way that the Father's hand has upheld me and
through faith in our dear Redeemer I have been able
to keep hold of this grand truth.

Bro. Williams: I have the pleasure this morning of
meeting with you in this place. I make it a point to
tell the friends among whom I work, that we have a
family reunion. Yesterday someone said we all looked
alike. We all smile alike anyway. I am glad I could
meet with so many here, for there are about seven
hundred present and I am glad I have so many broth-
ers and sisters. Even though I am tall, yet I need
your prayers as much as if I were a little fellow. Pray
for me that I may be faithful.

A colored brother: (This brother referred to the
parable of the "pearl of great price" for which a man
sold all he had so as to purchase it.) He said, I under-
stood the mistakes of studying the prophecies and the
prophecy and dispensational truth and neglect the
work of character building which causes them to be-
come spiritually lean and weak and tends toward pride
and vanity, as the apostle says "Knoweie puffeth up
but charity (love) edifieth." (I Cor. 8:1.)

But our time will not allow us to consider any more
of the many illustrations of the value of rightly divid-
ing the Word of Truth but we trust sufficient has been
presented to make the matter clear in the minds of all
and if any are desirous to know the way of the Lord
more perfectly and who are hungry and thirsting
after righteousness, and to study to show himself
approved unto God, a workman that needeth not to be
ashamed, rightly dividing the Word of Truth," we would
recommend to such an one a careful. and prayerful
perusal of the six volumes of Scripture Studies publi-
ced by the WATCH TOWER BIBLE AND TRACT
SOCIETY of NEW YORK, PA. at a cost of
seventy-five cents—and we feel sure will be time and
money well spent, and that as a result the individual will
receive joy and blessing in his heart.

Bro. Hollister: I testified in a colporteur meeting,
but I forgot to bring the love and greetings to you from
THE subject this morning is of deep importance to all the persons here, and it is one that covers as much more ground than I could hope to cover in one discourse; I would rather have as many as three discourses on this subject, if opportunity permitted.

The text is in the 8th chapter of Romans, the 16th and 17th verses: "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 we suffer with Him, that we may also be glorified together."

In the 7th chapter of Romans, which preceding the one from which I have taken the text, the Apostle is telling about the conflict he found waging within him after he had been begotten to the spiritual nature, through the Word of Truth. He speaks of the old man and the new man both dwelling in the one tenement of clay, the one coming into life, and the other reckoned dead. You remember in another place, he speaks of the body in the then present condition of a tenement, and of the two tenants. And he said that he did not desire particularly to be unclothed—that is, not have any body in which the new spirit-begotten mind should dwell, because to be unclothed back there in his day, he would have no life at all; he would be dead and would have to wait until the first resurrection. But he did desire to be clothed upon with the better house from heaven, though he would rather have the old human body for a while as a tenement rather than to be entirely unclothed, and so he tells us again and again about this warfare waging to a greater or less extent between the two. Now I want to impress the thought I understand the Apostle to teach—that he did not count the old man actually dead, but only reckonedly dead.

I do not know that I have heard this thought more clearly expressed than by Brother George Draper at the St. Paul Convention a year ago this Fall. He was telling us about the time when he withdrew from the Baptist Church of which he had been a very acceptable member. The Baptist minister came to labor with him, to set him right—right in his own estimation, of course. Now he said, I went to see your former pastor; I want you to take your Bible and sit down here with me, and we will read together and do a little studying together; I want to get you right about this matter; you are imbibing some very unscriptural and unsafe doctrines.

Very well, said Brother Draper. He said the minister was a good man and he appreciated his efforts, how he had misguided them. Now, said the pastor, let us open our Bibles at the 16th chapter of the Gospel of Luke. I want to have a little discussion with you about that. You are altogether mistaken regarding the statement there concerning the rich man and Lazarus. I want to prove to you that it is not a parable, but a straight, literal statement.

Well, well, said Brother Draper. They sat down together.

Now, the minister said, let me read: "The rich man died and was buried." You do not see anything like a symbolism or a parable in such a statement as that, do you? Is not that a very common every-day occurrence? Are not men dying every day and being buried?

Yes. Well now when you are ready, go on and read some more.

"And in hell he lifted up his eyes—"

Hold on, now, said Brother Draper, if he lifted up his eyes he was not dead, was he? You never can make me believe that man was dead as long as he lifted up his eyes. And so he said, in this case, I find that man was reckonedly dead, because every hour and then I find him lifting up his eyes pleading for indulgences, for ease, etc.—things contrary to the spirit. And I have to do as Paul did, to put up a good, strong fight to keep my body under.

Brother Harrison, speaking a little along this line to us in the city of Scranton a few months ago, said, Take the old man and yoke him up and put him to work; keep him busy in the service of the new mind, and then we won't have so much trouble with him.

And then we find, dear friends, the new is coming into life if we are following on to know the Lord, while the old is only reckonedly dead, and will actually die in due time. And so the Apostle, speaking further in this connection, said that having been begotten of the spirit, if we turn to walk after the flesh, to persist in such a course, we shall die—lose all life entirely—because we have consecrated the old for the express...
purpose of complying with the new conditions; but if we through the spirit do mortify the deeds of the body, then as spirit beings, we will live. Toward the close of the 7th chapter, still going on in the same strain, he cries out as though under the dominion of the old,—“O wretched man that I am, who shall deliver me from this body of death?” And then triumphantly explains the reason, “Thanks be unto God through Jesus Christ our Lord.” There is where we will get the deliverance. Then with the beginning of the 8th chapter, he says: “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.” This would naturally raise the question in our minds, What is the condemnation to which all men are subject? In the 5th chapter of that Epistle and in the 12th verse, “Therefore as by one man, sin entered into the world and death by sin; and so death (sentence) passed upon all men, in whom all have sinned.” (See margin.) All sinned in the one man, their natural representative head, and they were condemned in him. Further, in the 15th verse, we read, “Therefore by the offense of one man judgment came upon all men unto condemnation.” What did it condemn them to? The other verse has told us: it condemned them all to death. But here we turn to the 5th chapter of the same Epistle, and we read of a class that is free from all this condemnation. Well then, if this sentence of death passed upon all, and they all sinned, and all were condemned, why, then, do they die? They do not die in Adam. They die with Christ a sacrificial death, justified to life through faith in His ransom; it is a consecrated death. Our Lord gave us His life in sacrifice. No man taketh my life from me; I lay it down. It is true also in a measure with those who receive Him as their Saviour and Lord. When our Lord was entering the scene of His public ministry, the cross was staring Him in the face, and we remember how He went into the garden of Gethsemane, and how He prayed there, “Oh My Father, if it be possible (consistent with Thy will and I understand it to be) let this cup pass from Me.” But it was made very clear to His understanding that it was part of the Father’s plan that He should drink that bitter cup to its dregs if He would fulfill the Father’s purpose and intention concerning the redemptive work, and he said “Thy will be done.” He no doubt heard the tramp of the multitude coming to arrest Him, and having the victory in every sense, as implied in those great words, “Every knee shall bow to Me, and every tongue shall confess that I am Lord.” We believe that there was a way in which I was, looking at time, happy. Well then, according to our theory, it was the property was swept away. to the very last dollar; and it was followed by cruel death. We buried two grown up girl and boy, as we say, and I saw the hot, bitter tears, I felt as though my own heart-strings were breaking, and from the depth of my soul I wished.
I had never been born to see such sorrow. According to our theory, the Spirit was not bearing witness with me in the things of God, because I was not happy, but very unhappy indeed. A very unsatisfactory witness then indeed, for just at the time when I needed the witness of the Spirit most that I was a child of God was the very time that I did not have it at all, according to our theory.

How different all of this is now since walking in the light of Present Truth, and knowing the sweet, sweet influence of the Spirit is and how it witnesses. I remember how some three or four years ago on my way towards New York City, I stopped to hold a meeting at Port Jarvis, and there I met an old associate who had been with me in revival work more than twenty years ago; in fact I had not seen him for eighteen years and did not know him when he came to the meeting. During the discussion I had occasion to speak of the time when I doubted, but now I know, and at the close of the meeting he rather took me to task for making so broad an assertion. He said that is too much for any living man to say, that he knows about these things. Well, I maintained that the prophets of the old dispensation I understand that it is true if they use their justification for the purpose. Therefore if we use the doctrine, whether it be of God or whether I speak myself. Then in the first epistle of Paul to the Thessalonians, 5th chapter, we read: "But of the times and seasons, ye, brethren, have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace, peace; then shall sudden destruction come upon them as travail upon a woman with child, and they shall not escape. But ye brethren are in darkness, that that day should overtake you as a thief. Ye are all the children of the light and the children of the day: we are not of the night nor of the darkness." He explains and proves it.

Then in Proverbs 4:18, the Lord declares through the writer that the pathway of the just—the justified—shall be as a shining light;—that is, I understand this is true if they use their justification for the purpose for which it was provided. Let the floor represent the fallen condition, let the chair represent justification, and let the platform represent consecration, and consequent sanctification. No one could come up from the floor to the platform at one bound, but he must have a stepping-stone; and justification is provided for that purpose. Therefore if we use it for that purpose, the pathway of the justified will be as the shining light, that shines more and more unto the perfect day. While unto the Gospel Church, I understand it witnesses more in an explanatory way. I think we will see this is reasonable, because we are living in a time when the light is shining more brightly. To a remembering mind, about what Brother Senor brought to our attention yesterday morning when he told us of the candlesticks, one after another being lighted—one, two, three, four, five, six, seven. We are down here where they are all shining. And then the Lord tells us in the 30th chapter, the 24th verse, of Isaiah that the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as though the light of seven days were poured into one. Now we are living in the time when this wonderful light is shining, and therefore we can see readily that the holy Spirit would naturally witness to us more in an explanatory way, and so it would witness through Jesus to this influence.

In the 7th chapter of John's Gospel, 17th verse, we read: "If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself." Then again in the 8th chapter, 31st and 32nd verses, we read: "Then said Jesus unto those Jews which believed on Him, if ye continue in My word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." Then in the first epistle of Paul to the Thessalonians, 5th chapter, we read: "But of the times and seasons, ye, brethren, have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace, peace; then shall sudden destruction come upon them as travail upon a woman with child, and they shall not escape. But ye brethren are in darkness, that that day should overtake you as a thief. Ye are all the children of the light and the children of the day: we are not of the night nor of the darkness." He explains and proves it.

But somewhat further would be this thought, in regard to the mechanical witness in the case of the prophet and of the explanatory witness in our case. Let me just cite you to the case of Daniel, and that will be sufficient for this occasion. Daniel had seen many visions concerning the Gentile governments, one in the form of the great image with the head of gold, and the shoulders and breasts of silver, and the lower part of the body of brass, and then iron, and then finally iron and clay mixed. And then he saw great beasts representing the four great universal empires, etc., and he saw the hand of God but understood not; and he tells us that the hand of God put him into a place, and there was permitted to know the meaning of some of the things which he himself had been inspired to write. And for his comfort the Lord said to him, through the heavenly messenger, the angel who acted as the medium of communication between the Lord and Daniel, "Thou art greatly beloved Daniel, but go thou thy way, for the words are closed up and sealed until the time of the
end." Then neither wisdom, nor piety, nor education, could open those seals and read understandingly before the time of the end. But in the time of the end, the wise shall understand. What is the spirit? Not wise according to the course of this world, but those who are wise enough to gladly and thankfully receive the Lord's truth when due, no matter how unpopular the channel through which the Lord may see fit to send it to them. Those are the wise ones who will understand in the time of the end. Indeed it would be pleasant to go on and show how we are in the "Time of the End," and bring forward the Scriptures and chronological proof, but that would be unnecessary with this company, I think.

Now we reach the question, What is the holy Spirit? All beings conscious if life have a spirit. There is no mistake about this. Animals have a spirit, man has a spirit, angels have a spirit, God has a spirit. Now, to illustrate in the case of animals: We sometimes see a man driving a horse along the street, and we notice that it is about all he can do to manage and control that animal, and we say that man is driving a very spirited horse. What do we mean? A horse very full of life, activity and energy. Directly we see another man, and he is driving a very nice looking horse, very fat and nicely groomed and all of that, nevertheless we notice the lines are hanging loose, the man with his elbows resting on his knees, and if the day be warm apparently both are half asleep. We say, That man is not driving a very spirited horse. What do we mean? We mean a horse that is very full of life, activity and energy. Here they get into a great deal of trouble, and tell us that the holy Spirit is just as much a person as the Heavenly Father is, or that the Heavenly Son is a person—making the mistake of not distinguishing between the Heavenly Father being a spirit being, and of having a spirit.

The Hebrew word rendered spirit in the Old Testament is spelled in our English language "ruach," and Prof. Young gives us sixteen definitions of that word. One of those definitions is spirit, another is mind. And then again there is the word in the New Testament translated from the Greek, spelled in the English language "pneuma," and there he gives us three definitions. He defines it as will, understanding, mind. Those are his definitions of the word spirit. Now as I have said, God is a spirit being, and He also has a spirit, a mind, a disposition, a will; that is God's spirit, His Holy Spirit, and it is expressed in His Holy Word. That is how we come to know what is the Spirit and how it witnesses. God expresses His mind in His written Word, as we have already seen. It is the ability to discern spiritual things. It is not fully developed, because the Apostle Peter tells us that we see (not the world, the world does not see) through a glass darkly, dimly, as though the glass had been smoked or befogged. This is in our begotten condition, but you remember He tells us by and by that which is in part, the begotten condition, is going to be done away, and that which is perfect, the born condition, will then have come, and then we will see with all the fulness of the divine vision. Will not that be a joy and a delight?

In this connection, I cite to you some thoughts suggested by the Apostle in his first letter to the Corinthians, 2nd chapter, 9th to 16th verses, speaking of that 6th sense: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into heart of man (mind) man the things which God hath prepared for them that love Him. But God hath revealed them unto us—that which "us?") Who was he writing to? Turn to the beginning of the epistle and see: The "sanctified in Christ Jesus, called to be saints." "But God hath revealed them unto us by His Spirit." How? Expressed in His written Word, as we have already seen. "The Spirit (mind) searcheth all things, yea the deep things of God."

Then in the 11th verse the Apostle does some reasoning, calling our particular attention to this thought, he says, "For what man (person—it will bear that rendering) knoweth the things of a man (person) save the spirit of man (mind of man) which is in him?

None except those on a higher plane. For instance, you may have a very intelligent horse, or dog, and I have seen some that have surprised me. I call to mind one now, that a few years ago a man owned, and I know that man would say to that dog (and he was a very large one) sitting in the room, not making any motions at all, "Go over to father's and get the paper." I remember the old father was reading the paper he had to fold it up and give it to the dog, because he would paw him and tear that paper to pieces but what he would get it. Now, how did the dog understand? These are actual facts, and even more wonderful things than that I have seen him do by simply being talked to. Now suppose this man had...
wanted to talk to somebody about phrenology, or the­
ology, or physiology, or any of the sciences; would he
have talked to that dog? He might just as well have
gone to the woods and talked to a tree. If he wanted
to exchange thoughts with somebody along these scient­
cific lines, who would he talk to? To a man or woman
like himself. So the Apostle reasons it out in this con­
nection saying, What person knoweth the things of
man, save the spirit of man, or the mind of man,
which is in him? Even so the things of God knoweth
no man, save him which has the Spirit of God. How
plainly the Apostle has made that matter. That is
why, dear brothers and sisters, you and I have im­
bibed so much holy Spirit, and are able to under­
stand the deep things of God. And still there is more
to follow. Praise His Name!
And so the Apostle says, “Now we have received,
(that is, the “us” of the other verse, the church) not
the spirit of the world, but the Spirit which is of God;
that we might know the things that are freely given
to us of God. Which things also we speak, not in the
words which man’s wisdom teacheth, but which the
holy Spirit teacheth, comparing spiritual things with
spiritual.” Then in the 14th verse, “The natural man
receiveth not the things of the Spirit of God. And it
does not make any difference how good a man he
may be, if he is a natural man, if he has not received
the 6th sense, he does not understand those things
at all.

I have in mind this morning a dear friend of mine, a
son-in-law, and outside of the truth I never knew
a better man than I know him to be, having proved
him from every point, I may say; yet he is a natural
man and does not understand these things. I can talk
to him about any other subject, and he will listen to
all I want to say on this subject, but he makes no
reply; he does not understand it. The natural man
receiveth not the things that are of God. They are
foolishness to him, neither can he know, or under­
stand them. Why? Because they are spiritually dis­
cerned. They are discerned by that sixth sense which
God has graciously granted to you and to me. “But
he that is spiritual judgeth (discerneth) all things, yet
he himself is judged (discerned) of no man.” How
true that is. You and I can explain to members of
our own family who love us and whom we love, and
if they have not received this spirit they do not un­
derstand as Bro. Thomason said, why it is we pursue
the something we do not understand. You may
stand shoulder to shoulder with another man or
woman, and that man or woman may be a daughter
or son of your own father and mother, and yet if you
have received the holy Spirit, this sixth sense, they
cannot understand you, and yet no blood relationship
could be closer by any possible means. Why is this?
Well, we understand it is because one is spiritual and
the other is natural. And so the Apostle concludes
with the 16th verse, as follows: For who hath known
the mind (spirit) of the Lord, that he may instruct
him? But we have the mind of Christ.” We see how
these words “mind” and “spirit” are used alternately
by Bible writers. They do not confine themselves to
either the one or the other; they are just as liable to
write mind as spirit, and vice versa, according to ex­
pediency.

Now we come to another question, What does the
holy spirit witness? If I answer different truths to dif­
ferent people at different times. For instance, in the
first great dispensation, that was before the flood, it
witnessed to Noah for one hundred and twenty years.
He was informed that there was coming a flood, and
he prepared an ark to the saving of his house, and
became an heir of that righteousness which is by faith.
Then it witnessed in the Patriarchal Age to Abraham
that “in thee and thy seed shall all the families of the
earth be blessed.” Then in the Gospel Age, it wit­
nessed as to what constitutes that promised seed. If
time permits, we will see something about that further
on.

Now what were the results of its witness to Jesus? We
will take Jesus as an illustration, for He was a
perfect illustration and He had the Spirit without
measure. I answer that its witness to Him was peace—
peace in time of greatest trial. We have already seen
that when the cross stared Him in the face He got the
full victory over the mind. That is I understand our
Lord had preferences there. If the Father was willing,
He would rather have laid down and died on a couch,
perhaps, as so many have, because it was death, and
not crucifixion, that redeemed us. It was not that He
was pleading any cause of His own, He would un­
derstand, but from the bitterness which accompanied
it by crucifixion, with all that it implied. And so He
said, If it be possible Father,—nevertheless, Thy will
be done.

Well when He saw it was not part of the Father’s
purpose, or plan, that He should not drink that cup
to its dregs, there He got the full, complete victory,
and said, Thy will be done. He was a perfect mind,
running parallel with the Divine mind; there was no
crossing of the divine with the human, and it gave Him
perfect peace. He said unto the disciples, The flesh
is weak, but the mind is willing. Whether He had ref­
erence to Himself, to them because they were asleep
again and again, or to us, we may not fully know, but
perhaps He had reference to both. His own flesh was
getting weak, and He recognized the weakness in their
flesh. He had no doubt they were willing to stay awake with Him, for Peter said,
I am willing to die for you, Lord, and the Lord Him­
self was pleading to be released from death, I would un­
derstand, but from the bitterness which accompanied
it by crucifixion, with all that it implied. And so He
had peace when He needed it,—very different from the unscrup­
tural witness I told you about earlier in the discourse
as my own experience.

“My will, dear Lord, from Thine doth run
Too oft a different way;
’Tis hard to say, Thy will be done,”
In every darkened day!
My heart longs still to do Thy will
And all thy word obey.

My will sometimes would gather flowers;
Thine blights them in my hand;
Mtnese reaches for life’s sunny hours;
Thine leads through shadow land;
And many days go on in ways
I cannot understand.

Yet more and more this truth doth shine
From failure and from loss:
The will that runs transverse from Thine
Doth thereby make its cross;
Thine upright will cuts straight and still
Through pride, and dream, and dross.
But in parallel to Thine
My will doth meekly run,
All things in heaven and earth are mine;
My will is crossed by none;
Thou art in me and I in thee:
Thy will and mine are done.

Let this be our experience, dear brothers and sisters,
and then we will have the witness of the Spirit that
we are the children of God.

Now the Spirit witnesses through Jesus in the 14th
chapter of the Gospel of John, at the 6th verse,—“Jesus
saith unto him, I am the way, the truth and the life:
no man can come unto me except the Father which
sent me draw him.” Now a question would arise here
in many a thoughtful mind, What particular difference
would it make who drew the man or woman to Christ, the Heavenly Father, or the Heavenly Son? Would there be any difference in the decision? No, I think not. Would it make whether the Heavenly Father or the Heavenly Son drew the members of the Body, and no man can come to the Son, except the Father draw him.

Now I raise my question again, What difference would it make whether the Heavenly Father or the Heavenly Son drew the members? Suppose, for instance, the Heavenly Father would and is drawing Brother Smith? Would not the Heavenly Son draw the same man? I have not the shadow of a doubt about it; but let us notice that very evidently the Heavenly Father and the Heavenly Son are working along the lines of the strictest propriety, so to speak. That is, one would not even seemingly infringe on the rights and prerogatives of the other, even though they are one in nature. We all, some people say they see one in person because Jesus is expressing two natures.

But Jesus said also, I and my Father are two. They do not read far enough. He said it to the Jews on one occasion. It is written in the law that the testimony of two men is true. And I am one that beareth witness concerning myself, and the Father also hath borne witness concerning me; the testimony is true, that the Father is one in person because Jesus is expressing two natures. But one would not seemingly infringe on the other's prerogatives. This will explain why the Heavenly Father, and not the Son, draws the members to the Body during the Gospel Age, for we must remember that when Jesus died and redeemed our human race from death, He did not redeem anybody to heavenly glory. Why? Because no one had lost any heavenly glory. His testimony is that He came to seek and save that which was lost. Had father Adam ever lost a heavenly inheritance and a spiritual existence, then of course that would have been what Jesus came to seek and to save, but He would not have come in human nature for that purpose. But since Adam lost his human life and earthly inheritance, that was what Jesus came to seek and to save, and for that reason He did come in human nature. Now when He had accomplished these realms and very generally the facts of the Heavenly Father, God raised His from the dead and exalted Him to glory, honor and immortality on His own throne. Did that give Jesus, strictly speaking, a right to invite Peter, or James, or you, or me, or anybody else, up there to partake of the divine nature? No, I think not. But if in the lengthens and breadthens and heightens and depthens of the Heavenly Father's wisdom He sees good during this Gospel Age to call one hundred and forty-four thousand and give them specifications concerning development, and if faithful unto death He will exalt them with their glorious Lord and Head, I apprehend He had a perfect right to do that, and Jesus fell in line with the Heavenly Father's plan, and said, I thank thee, O Heavenly Father, Lord of heaven and earth. Thine were, and thou hast given them to me to be my companions, my associates; so Father, I will that they whom thou hast given me shall be with me where I am. Thus we can see, I think, why the Heavenly Father and not the Son, draws the members of the Body of Christ during the Gospel Age, and thus the Spirit witnesses.

The Spirit witnesses again through the Lord Jesus. The Father judgeth no man, but hath committed all judgment unto the Son. Another reasonable question that might occur to any thoughtful mind is, What difference would it make who judged men, the Heavenly Father's part? I would like to have a theologian arise and explain it to me. Suppose the Heavenly Father should judge me unworthy of everlasting life; would not the Heavenly Son judge me just the same? There is no doubt about it. But again we see these lines of propriety carefully followed out. We remember again, when Jesus died on Calvary and redeemed our human race, He bought the whole human race, living and dead, and that part still unborn on the earth, and the Scriptures declare it was a commercial transaction, even though some people say that against us in a sneering way. I am not afraid to stand up for this truth. It was a commercial transaction. He bought our human race, with His own lifeblood, for all the whole earth as He found it. Now, bear in mind, it was not the Heavenly Son who had sentenced the human race in Adam, but the Father had expressed His judgment six thousand years ago when He sentenced the whole human race to death. That was the full penalty of the broken law. Could the human race get any benefit from a further judgment on the Father's part? I would like to have a theologian arise and explain to me what that benefit could be. Jesus had no personal law of His own to maintain against our race, because it was not Jesus who sentenced them to death, and therefore we can see why it is that the Father judgeth no man, but has committed the matter under the Son. But now the question naturally arises in this connection. Is the Son exercising that judgment regarding the world during this Gospel Age? A so-called orthodox answers, Yes. I answer, No. I have the Scriptures behind me at this point. He is not exercising that judgment. Take the 17th verse. Take the 21st chapter of the Father's apostle John. Jesus said, "If any man hear my words and believe not, I judge him not." Now, is it not strange that if the world is on trial, and the Father judgeth no man, but has committed all judgment unto the Son, and the obedient Son refuses to judge? Well, the world is not on trial. He made that matter as clear as sunlight in the last clause of the last verse from which I quoted, when He said, "I came not to judge the world." That was not the object of His
first advent. He said, "I came not to judge the world but to save the world." And in those few words He tells us very clearly and definitely what the purpose of His first advent was — to save the world. Did He accomplish that object? I answer, Yes, He did. "What shall we say then? Shall we continue in sin that grace may abound?" No, we are not to return the world. Why, why are we fighting as people in the fire to save souls from eternal torment, and you tell us Jesus saved the world. It is all foolishness." I answer, "Jesus Christ, by the grace of God, tasted death for every man, and God has appointed a day, and that day His Word declares is a thousand years long, in which He will judge the world in righteousness by that angel of the Father's plan, so far as the redemptive features are concerned, and be lifted up to glory, honor and immortality, then when this judgment day comes I will draw all men unto me. And so the Lord declares that when that time shall come, He will pour out His Spirit on all flesh, even as during this Gospel Age He is pouring it out on the few, His servants and handmaids.

I just want to call attention to one more thought in this connection. Notice the Father's willingness to give this holy spirit to those who ask for it. You remember how Jesus put it, — and I have thought about this in the case of the young prince the constitution further provides that the juvenile, because of his tender age; he is not only princely by birth, education, etc., but in every way his hands are clean and his heart is pure; and the constitution provides that ten years further on when he is thirty years of age, that he shall take the crown and throne and reign for an appointed time, and for a purpose. Well, just so in the case of our Lord Jesus; separate from sinners, made higher than the heavens, He is able to take the crown and throne and reign for a thousand years. Now in the case of the young prince the constitution further pro-
vudes, that when he does take the crown and the throne he must be married; he must have a bride, a consort; and it further specifies she must be like him. Who shall she be? At the court there are usually relatives of the royal family, and always members of the families of the nobility, and so we read about this heavenly court there are cherubim and seraphim, and so on, there, but for certain reasons in the case of the young prince, no member of the royal family, or of the family of the nobility, was chosen; and near the king lives not only his subjects themselves, but people of all ages, of all states and conditions, and in that family there is a little girl; she has been of time only ten years of age, but she manifests certain traits of disposition and character that promise a grand harvest further on when womanhood has been reached, provided she is properly trained and developed; and the conclusion is reached that the offer shall be made to the little girl. Now she is reaching the bride ten years further on. Then she will be twelveteen years old, providing she complies with all the conditions. The matter is explained to the little girl, as far as her young mind can take it in, and she falls in line with the thought and says, Yes, I will be very glad to put my best efforts forth to learn and develop into all he wants me to be. She is placed under the instruction of proper teachers, and the years go by. She is eleven, twelve, thirteen, fourteen, fifteen and sixteen—now she is getting to be a very large girl, and she knows a great deal more about the young Prince than when her education began, and her desires have only intensified to comply with the requirements of what the father desires. She has had practice of music, her study of languages, her embroidery, work, and whatever goes to make up the education of a Princess. And she is seventeen, eighteen, nineteen, and now much better acquainted with him and his desires have intensified the more; she has but one year more, and if she passes her examinations that year there will be a great festival occasion—the marriage supper of the Lamb. Leave her here for one moment, clad in all her beauty and glory, while we go back and see her invitation, as it is expressed in the Old Testament prophecy, in the 45th Psalm,—I will bring only this one to your notice, for lack of time:—"Hearken, O daughter." Now she would not be a daughter if not justified. The Lord is not inviting any but the justified. "Hearken, O daughter, consider, and be wise; for she is a royal bride. She is the daughter of her father's house. She is like a daughter of princes, and her livelihood shall be prepared like fine gold, like the Royal Crown Prince saw the little girl developing, and she was reaching nineteen years of age, would not he naturally desire the consummation? Certainly he would; it would be natural. She was very beautiful when she was ten years old, but was not then suitable to be a queen. Oh, no, she must develop both in an educational way and in other developments. She passes the examinations of that last year successfully, and O, what joy! there is going to be a great festival occasion, the marriage supper of the Lamb.
Bethany until the holy Spirit came to the Church at Pentecost, there was an interval of ten days, as we count time on earth. What may have occurred in this heavenly court during those ten days we may not know very much about, indeed, but my thought is that one of the grandest festivals that court ever knew up to that time was in evidence on those days. The great triumphant Redeemer had returned successfully the conqueror of death and the grave, and God gave assurance to all men, and promised that He would judge the world in righteousness by Him.

Now at the close of this Gospel Age, the beloved Bride has made herself ready, and there is going to be another festival occasion, as we have seen,—the marriage supper of the Lamb. "Blessed are they that are called to the marriage supper of the Lamb." She having made herself ready, the question arises (Song of Solomon), "Who is this that cometh up out of the wilderness condition leaning on the arm of her beloved?" And over in the fifth chapter of Ephesians we read, That He might present her to Himself a glorious Church, without spot, or wrinkle, or any such thing, but that He should be perfect and without blemish before Him in love. That dear friends, is the Lord's espoused; she comes leaning on the Bridegroom's arm; and the shafts of error, and words of malice, will then be unable to do her any harm.

Ascend, beloved, to His joy.
Thy festal day has come;
Tonight the Lamb doth feast His own,
Tonight He with His Bride sits down,
Tonight He puts on the spousal crown,
In the great upper room.

Ascend, beloved, to thy Love;
This the day of days;
Tonight the bridal song is sung,
Tonight ten thousand harps are strung
In sympathy with heart and tongue,
Unto the Lamb's high praise.

The festal lamps are lighting now
In the great marriage hall;
By angel bands the board is spread,
By angel hands the sacred bread
Is on the table laid;
The King His own doth call.

Long, long deferred, now comes at last
The Lamb's grand wedding day;
The guests are gathering at the feast,
The seats in heavenly order placed,
The royal throne above the rest—
How bright the whole array!

Sorrow and sighing are no more;
The weeping hours are past;
Tonight the waiting will be done,
Tonight the wedding robe is on,
The glory and the joy begun,
The hour has come at last.

Within the hall is heavenly light;
Around, above, is love;
We enter, to go out no more;
We raise the song unsung before;
We doff the sackcloth that we wore,
For all is joy and love.

Ascend, beloved, share His life,
Our days of death are o'er;
Mortality has done its worst.
The fetters of the tomb are burst.
The last has now become the first,
Forever, evermore.

Ascend, beloved, to the feast,
Make haste, the day has come;
Thrice blessed are they the Lamb doth call
To share the heavenly festival
In the new Salem's palace hall,
Our everlasting home.

At this point Brother Samson sang, and the friends, whose hearts were overflowing with joy, joined with him, the following verses:

And there will be presented the Church,
His worthy Bride;
Those faultless virgins chosen,
His joint heirs to abide;
They share His royal honors,
His nature and His throne,
While written in their foreheads
His Father's name is shown.

Oh, that will be a marriage
Such as earth has never known,
When the Bride and Bridegroom are made one
Before the great white throne;
Oh, that will be a marriage
Such as earth has never known,
When the Bride and Bridegroom are made one
Before the great white throne.

And it is to this, dear brothers and sisters, that you and I by the favor of the Lord have been invited. Let us have so high an appreciation of these our privileges that we will renew our vows, and throw aside every weight and whatever acts as a hindrance, and run with patience the race which the Lord has set before us, looking unto Jesus. Amen.
In His kingdom. In oriental countries the conditions are very different than those which exist today among western people. (1) It was not the individuals themselves who arranged the marriage conditions. They were arranged by the parents of the parties concerned. (2) The individuals were not permitted to see each other when the arrangement was made. It was definitely determined that they should not look upon each others' faces until the day they were actually united, but (3) they were permitted to have a certain amount of communication by way of correspondence, letters passing between the two, and (4) in connection with the wedding, if either of the parties should manifest any unfaithfulness to the espousal which had been made by their parents, they could be treated as though they had actually violated the marriage law, and would be subjected to the restrictions of a divorce as though they had actually been married; and (5) after the wedding for a period of usually about one year, if they proved faithful and the conditions were satisfactory, amidst great rejoicing the proposed Bridegroom came to the home of his loved one, received her to himself, escorted her with all the dignity appropriate to his station in life to his own home, and there in a great feast, called a marriage supper, she was inducted into all the privileges of union with her lawful husband.

In this fifth condition we find a remarkable similarity to certain arrangements which God has instituted in gathering together a certain class of persons which are to constitute the Bride of Christ and share in His eternal kingdom.

First, it is not the parties themselves which instituted the arrangement; it was the great parent which instituted the espousal condition whereby it was possible for these two to be united. God Himself, the Father of all, was the one who originated that there should be any Bridal arrangement at all. It was not Jesus who did not say, "I am going to be married. I wish to have associated with me a companion for the administration of my kingdom work." He did not have any authority to say that, and He did not say it. The Church did not say, "We propose to have a husband; we are going to unite ourselves with Christ, and we are preparing ourselves for relationship with the Lord in the kingdom, and we will call that the relationship of Bride and Bridegroom." She did not have any authority to take any such a position. God was the only one who was in a position to make such an arrangement, and it was God who has ordained that there shall be this condition. God Almighty has proposed that there shall be a marriage and that His Son, our glorious Redeemer should be the Bridegroom, and that there shall be gathered together a special class of persons whom He can look upon as His daughter, if that class fulfills the conditions He shall lay down.

Secondly, these two are not permitted to look upon each others' faces until the great marriage day. The Bride recognizes the existence of her future Bridegroom by the eyes of faith, and in no other way. She is called upon to endure a special testing and to realize what under the Lord's arrangement she is learning certain special lessons in connection with it.

Thirdly, there is a condition which the Lord has arranged so that she shall have made up to her for the loss in the second condition, namely that God has provided for her certain correspondence—precious letters, love letters, if you please, which God has arranged, to be put into such form that they can be perceived by one who is being made ready for the queenly position, and here we have them particularly in the New Testament part of the Bible. They are the messages which Jesus Christ has arranged shall be communicated to His future Bride, and which shall give her the refreshment, and stimulation, and comfort, to prepare her while she is on her way to the heavenly city.

Fourthly, just as in the oriental arrangement there was a possibility of a serious estrangement and separation, so in this special arrangement which God ordained. If those who have entered the race to become members of His Bride should lose their faith and confidence, and if they should turn their thoughts and affections on some other one, if objects of an earthly kind would attract them instead of the one to whom they had been espoused in their consecration, then the Lord would see to it that they should be divorced from relationship with the Bride of Christ, and they would not be permitted to share in the same favor of the Lord, but some others would be brought in to take their places in the blessed arrangement God had made. Even then they proved faithful, trusting in the Lord's grace, and recognizing the comfort and assurance that He has provided that they should make their calling and election sure, Jesus Christ shall fulfill the precious word of promise as recorded in the 14th chapter of John's Gospel, the first three verses, where He says:

"Let not your heart be troubled: ye believe in God, believe also in Me."
Brother A. E. Williamson.
were not so, I would have told you. I go to prepare a
place for you.

3 And if I go and prepare a place for you, I will
come again, and receive you unto myself; that where I am, here ye may be also."

And when God's good time has come fully, and the
Lord has reached the place which God has ordained for
the establishment of His glorious kingdom, He shall
take unto Himself His great power and begin a
reign over all the earth, and He shall receive unto
Himself those faithful, waiting ones who sought to ful-
fill the obligations of an espoused bride, and usher
them into the glories of His wonderful kingdom, and
He shall permit them to sit down in His throne and
reign with Him over all the conditions which the
Father has presented as being necessary to comfort and
grace to all the families of the earth.

Now, dear friends, this is the thought which we are
to have in mind with respect to the great work
which the Lord is carrying out at the present time—the
great work which God has wedged in, so to speak, between
that accomplished by Jesus Christ when He gave Him-
self a sacrifice for the sins of the whole world, and that
when Jesus Christ shall pour out the blessings upon
the members of His bride. Until this Bride shall have been found, that particular feature of
co-operation which the Lord intended should be ac-
complished in connection with the administering of
the precious benefits of the sacrifice of Jesus Christ,
will not have arrived. But when the Bride shall have
been gathered together, then the Bridgroom and Bride
under the special arrangement of God, shall take
upon themselves the power which the kingdom represents, shall direct the govern-
ment, which shall be all powerful for the benefit and
help of every member of the human race who wishes to
profit by it.

Now the question arises, where could God get such
a glorious company as would necessarily occupy the
position described in such language as we have been
reading? Is there such a company that could be
offered to and taken upon by the Bride of Christ?
Where in the general situation of the whole world,
by reason of their wicked works they are
so death passed upon
and under a terrible condemnation.

Not upon sinners. Taking these two texts together, it
has no relationship to God as a daughter; they are not
in such a favor as would be represented in brideship.

Evidently, then, there is not one that is fit to be in
the glories of His wonderful kingdom, and the
condition which is reckoned to the individual rather
than upon the actual condition of the individual him-
self. He is a child of God by faith in Jesus Christ,
covered with the robe of righteousness of our
Redeemer. And when Jesus Christ shall come in to the
establishment of His glorious kingdom, He shall
bestow upon those who have exercised faith in Him
and have received salvation, and who are not sinners,
and those who are in a sinful condition must in
the very first instance recognize the redemption of Jesus
Christ through His precious blood. When the indi-
vidual has done that he realizes he is now called to
fulfill the will of God, and to take up that position which the Apostle emphasizes in
the 3rd chapter of Galatians, 6th verse, and when
they have fulfilled that condition then they have come
into the relationship in which it would be appropriate
to use the precious, endearing expression, which this
10th verse of the 45th Psalm uses. Galatians 3:26
says: "For ye are all the children of God by faith in
Christ Jesus." That is the relationship and that is all
that is necessary to be done in order that the rela-
tionship may be established—to exercise faith in Jesus
Christ constitutes the individual a child of God, and
having exercised that faith, then this exhortation is
appropriate, whereas it previously was not. The one
who has exercised this faith hears this blessed exhorta-
tion, "Hearken, O daughter, to the word of the Lord;
and take some special relationship with regard to his posi-
tion before God. The thing which he is called upon to
fulfill is something altogether different from something previously enjoyed, and to take hold
upon something else—"Forget thine own people, and
thy father's house." Whatever this means,
dead, old, evil, wicked conditions from which he is
formerly considered that it is not something the individual
is called upon to fulfill while he is a sinner. The indi-
vidual is here called a member of the daughter class,
and that individual must have partaken of the benefits
of the righteousness of Christ, and become a child
of God by faith in Jesus Christ, before he could hear and
fulfill this. He would be able to appreciate the invitation, because that one
has come nigh unto God through the precious blood
of Christ.

The Scriptures suggest to us a very beautiful sym-
bolic thought in connection with the situation; the
thought is that God has made a gift to the individual,
and that gift is the robe of the righteousness of Christ;
the individual is represented as being clothed by God
with such a robe. Paul says: "Therefore being justified by faith, we have
peace with God, through our Lord Jesus Christ." Faith
brings a condition of reckoned perfection in the sight
of God, even though actually the individual is still
depraved, and in his imperfect condition, because he has
not been thoroughly renovated as to condition,
and the exhortation is brought to the person's atten-
tion, "Hearken, O daughter, and consider"—carefully
attend to that which I am about to tell you of a glori-
ous privilege and a wonderful opportunity which you
never previously enjoyed. "Forget also thine own
people and thy father's house." Whatever this means,
dead, old, evil, wicked conditions from which he is
formerly considered that it is not something the individual
is called upon to fulfill while he is a sinner. The indi-
vidual is here called a member of the daughter class,
and that individual must have partaken of the benefits
of the righteousness of Christ, and become a child
of God by faith in Jesus Christ, before he could hear and
fulfill this. He would be able to appreciate the invitation, because that one
has come nigh unto God through the precious blood
of Christ.
the earthly tabernacle of clay which belongs to the
human condition.

The prophet here exhorts the individual who has
become merged into the "sacrifice" class to forget his
human nature, to lay aside the interest he has upon
the affairs that pertain to this present life, and to take
hold on something else.

In order that we might as clearly as possible under-
stand this matter, let me use an illustration: Let us
imagine a dairy maid in her father's dwelling place,
and associated with the affairs that pertain to farm
life, the milking of the cows, the pasturing of them,
etc., the milk pans, the milk and cream, and all the
various interests that would be associated with that
condition in life. Suppose this young woman should
one day come into contact with the prince of the realm,
and this prince, charmed with some beauties which he
noticed in her, considered that it would be proper for
her to forget her present condition, lay aside the interests
that pertain to her dairy work, that she might lay hold on an
other—let her become a princess, united with him in
marriage, when they should be ushered into the author-
ity of the kingdom, administering its various affairs to
their own honor and the blessing of the people. The
invitation to the woman to forsake the interests perta-
ing to the dairy work would be far more important,
considered that it would be proper for her to forget
the interests that pertain to this present life, and to take
hold on an interest that would bring her into the position of
queenship in the government of the kingdom, would be an invitation to forsake her father's house, to let go that interest in order that she
might take hold of an interest which was far superior,
something that would give to her a good deal of
authority and responsibility, and bring blessings to
mankind.

The individual would not be invited to let go of some-
ting that was bad in order to take hold upon some-
ting that was good, and I would like to impress that
point in connection with the invitation that comes to
the class of persons who are called upon, if they appreci-
ate the opportunity, to become members of Christ's
Bride-elect. The Lord does not ask them to leave a bad
thing in order that they might take hold of a good
thing. The Lord asks them to leave a good thing in
order that they might take hold upon the best thing.

And, dear friends, it is a far more trying position, and
a far more searching test of one's willingness to be
obedient to the Lord, to forget something desirable and
attractive of itself, and lay hold upon something that
bears simply the relationship of higher attractiveness,
and lay hold upon something that is good, that is
acceptable of itself; and lay hold upon something that
is better, that is superior to this present life, and to take
hold of an interest which was far superior, an interest
that would give to her a good deal of authority and respon-
sibility, and bring blessings to mankind.

When the individual has heard this exhortation to
forget one's own people and his father's house, that
individual has heard in different language the word of
Romans 12:1, "I beseech you therefore, brethren, by
the mercies of God, that ye present your bodies a living
sacrifice, holy, acceptable unto God which is your
reasonable service." It is essential that we should be
willing that the Lord's will to the best of our ability. The making
of this body a living sacrifice, signifies that it would be
presented with all its being, and all its having been
cleansed from its filth, sinful condition, through
the application of the precious blood, of course it is not
fulfilling the last clause of the verse which says, "accep-
table unto God, your reasonable service." The individual
who has been merely justified, and who thinks he is pres-
senting his evil companions and bad habits to the Lord
as an offering, is simply bringing them with the things
from where he took them, so that he might have him-
self completely separated from those wrong associa-
tions, in order to set himself before God as an accept-
able offering, when he would present his body, not his
bad habits, not his associations, but his body cleansed
from unrighteousness by reason of his exercise of faith
and holiness, his body consecrated to the Lord, his body,
that the Lord's will to the best of his ability. The making
of his body a living sacrifice, signifies that it would be
the first sacrifice of his whole life, not a little bit of
his life: every day of his life is to be continually given
to the Lord, to honor the Lord in all of his interests in
order that the Lord might be pleased with him, and
prepare him for whatever He has for him in His king-
dom.

When an individual has accepted such an invitation
as this he is permitted to realize that there is something
further in connection with the sacrifice he is called upon
to make. "Forget thine own people and thy father's
house," reminds us of the great privilege, which Jesus
Christ, by the grace of God, purchased for the whole
human race, when He died on the cross at Calvary.
Adam, in the garden of Eden, had a perfect human
house. He lost it by reason of his sin. Jesus Christ
purchased it by reason of His faithfulness even unto
death, which was consummated at Calvary. And when Jesus establishes His glorious kingdom on the earth, and institutes righteousness, the purpose of that kingdom is that the whole world of mankind will come under His dominion, and will then have the blessed privilege of being restored to Adam's house, in all its grand perfection, through the grace of Christ, their glorious Lord and Redeemer. And that great blessing is one to which you and I naturally are entitled; and if we went on in ignorance of the Lord's will at the present time, and were favored of the Lord during that glorious period, we would have the opportunity of taking hold upon those blessings, and seeking to fulfill the Lord's will, in order to get back to the perfection of Adam's house. But the Lord graciously invites us to forget that house, to let go our claims on the privileges of restoration to what Adam originally enjoyed, laying that all aside so that, by the Lord's grace, we would be able to take hold upon another house which is eternal in the heavens. It is a spiritual house. It is a house that belongs to the very highest order of nature which God could provide, and it is a house which is absolutely reserved for that class of persons who shall make their calling and election sure to membership in the eternal kingdom of Christ.

Now, dear friends, nothing could be brought to our attention in the picture, the prophet here uses, notice that he says in the 13th verse: "The king's daughter is all glorious, is all glorious within, her clothing is of wrought gold." Verse 14, "She shall be brought unto the king in raiment of needle work." I would like to emphasize the revised portion of this passage of the Bible. The difference here represents the matter much more accurately, and gives us the picture of the queen just as she has entered the queenly condition: "The king's daughter within the palace is all glorious." Not while she is here on earth, not while she is still in her humble attitude, surrounded by the imperfect conditions with which she was associated naturally, not while she is making herself up to share in the glories of the kingdom, but after she has fulfilled the conditions, and after the Bridegroom has arrived and taken her to be with himself, then the king's daughter within the palace is all glorious. "Her clothing is of INWROUGHT gold." Mark the difference there between the revised and authorized versions; the authorized version saying that her clothing is of wrought gold, as though it were endeavoring to suggest that the clothing is of one great piece of gold hung from the neck to the heels, and that this cumbersome, inartistic adornment would make her specially attractive in the sight of God in the kingdom, which is untrue; it would be entirely inartistic and unattractive; but as the prophet is presenting it, her clothing is of inwrought gold, which would suggest something that is worked in, as of some kind of ornamentation, in order to make her particularly on the beautiful and attractive when she would enter into the presence of the king, clothed in the precious wedding robe that God wants her to adorn herself with, in order that she might be meet for the inheritance of the Bride of Christ.

"For her clothing is of wrought gold. She shall be brought to the king in raiment of needle work." Put these two together, inwrought gold and embroidery work, and we get the relationship which we believe the Lord inspired the prophet to present to us,—the picture of the queen having undertaken to prepare herself for queenly association with the King in the kingdom, and receiving instructions in relation thereto from the precious love-letters of the New Testament, this queen, laboriously taking the robe of the righteousness of Christ and working into it certain golden threads of embroidery, which would make that garment rich in ornamentation, and then when she had finished the work of embroidery, transplanted from her earthly condition into the glories of the kingdom of heaven, and when she had learned the work of the Lord and was the perfect understanding of all that had gone before, and very properly described by the prophet when he says, "She is all glorious within the palace." The embroidery which the Lord provided was that she might realize what was necessary to do in order to make her garment beautiful, inwrought into the very fibre of the garment, and the garment provided by which would be appropriate for her gloriously strong condition of life.

Dear friends, the obligation upon the elect Bride of Christ is that she should help make her own garment beautiful and attractive before her king, and not until she shall have done this will she be received with joy and thanksgiving and acknowledgement of her faithfulness, the necessity of which she will recognize with whom she shall rule over all the earth in due time.

These letters which the King has given to the elect bride, instruct her that she must put in all her time and attention upon this particular work of putting the golden embroidery in its proper position, and weave it into the places that He has designated, so that a beautiful garment is provided which will make her beautiful, and she is to consider that her obligation to her Lord is so important that no other work can be done while she is endeavoring to prepare that garment for a share in the kingdom. And when we have considered just what is represented in the development of the ornamentation upon the garment to make it a wedding-robe, I think you and I agree that a woman could never be able to do another thing but ornament that one robe for that glorious occasion, and that if she left that work to attempt to do something else she would lose such valuable time that the work would likely never be finished.

But just one moment to emphasize the relationship between these two doctrines of faith and works, the two doctrines which have been frequently set up by different classes of Christian people as supposedly antagonistic; one class emphasizing the assertion that only faith is essential to eternal salvation, and that if one manifested the required faith at the last moment of one's existence, the next instance he would be swept into glory, and another class emphasizing the idea that on the other hand another class of persons emphasizing the thought that if one develops the right kind of work, it does not make very much difference whether they have believed in Christ, whether they have recognized the precious blood of our glorious Saviour or not, the fact that they did what they thought was right merited for them God's eternal blessing, and they likewise at the end of their meritorious career would be permitted to go into the kingdom and receive all of its favors. Now the Scriptures do not represent either of these
doctrines from this standpoint. The Scriptures emphatically declare that without faith it is impossible to please God. They likewise limit the matter still further, so that not only general faith in God is required, but likewise faith in Jesus Christ, His glorious Son our Lord. In the text we quoted a while ago, it says, “Ye are all children of God by faith in Christ Jesus.” And thus the very foundation of the Christian religion is laid in recognizing that faith in our Redeemer must be present. All the good works in the whole world would never purchase that glorious robe, or make the individual fit to stand in the presence of God. He must have the gift of God through Jesus Christ our Lord by exercising that simple element of faith in our dear Redeemer.

And then when the faith has been manifested, God ordained that the individual, in order to get a place in the kingdom, in order to share with Jesus Christ in the glories of the queensy position on the throne, must develop certain works, without which it would never be possible for the person to have faithfully fulfilled the obligations and be ready for association with our Lord in that place.

We are not saying that individuals who have not been particularly doing work in the present time will never get any blessings. In his address a week ago, Brother Russell emphatically presented the matter from the standpoint of the Scriptures that thousands and millions who have never had any knowledge of Jesus Christ, and never had an opportunity to do anything in the Lord’s service will be blessed when the Millennium kingdom of Christ is established. What we are emphasizing is, that no person shall ever inherit the kingdom of heaven, no person shall ever share the glorious position of a member of the Bride of Christ who has not fulfilled the Apostles’s exhortation in his letter to the Ephesians, where he says, “Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do His good pleasure.”

And so we have the basis in the garment representing our faith. And then upon that working in the precious golden threads of our consecration representing character development, the Queen is being made ready for her association with her Lord in glory. Now, dear friends, it is an obligation upon every Christian to so let his light shine before men that they, seeing his good works, may glorify the Father which is in heaven; but the individual lets his light shine by taking an active part in the establishment of the kingdom of Christ. Now, dear friends, it is an obligation upon every member of the human race to be ready for the grandeur of the kingdom, which, when it is established, will so effectually preach to every member of the human race that no one will be deprived of the glorious opportunity of eternal salvation. It is to get ready to do something in preaching the Gospel that the Bride Class is expected to be giving all diligence in putting in the precious golden threads which will constitute that ornamentation to make this garment a wedding robe in harmony with God’s instructions.

Giving all diligence, “Add to your faith, virtue.” Now in these two words, faith and virtue, the Apostle mentions the first two qualities of Christian character which must enter into the robe. But notice for a moment the word “add.” This is an unfortunate translation; it does not signify in the original Greek to “add” to one’s faith, but to “superadd,” to “put in,” the Apostle was to say, put in all of the first quality I mentioned, and then after you have gotten that all in, put in all of the next quality, and after this is all in put in all of the next quality, and so on, because, dear friends, that is contrary to the facts. Having faith, we do not develop one quality at a time, getting all of the moral qualities are concerned. It is not possible, dear friends, for us to be ushered into the kingdom of heaven without any preparation. It is not possible for us, fixing our thoughts, and purpose, and attention, upon the earth all the days of our life, to expect that at the last moment the Lord will be changed character and make us ready for the glorious things that when we shall be ushered into the kingdom of heaven, we would find ourselves in complete harmony and accord with that glorious situation. It would be absolutely impossible to expect that that could be fulfilled, if the kingdom is a spiritual kingdom, and if it consists of such glorious arrangements that the Apostle Paul could say, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” It would be impossible for any individual to enjoy this condition unless he had learned something about the situation before he would be translated there. It is essential that those who expect to be of the divine nature should have the characteristics that will enable them to appreciate the divine nature; they must get these characteristics into their minds and hearts. That represents the ornamentation of the wedding-robe, to make it fit for the kingdom. And then the Apostle gives us the outline of the character, so that we might be able to appreciate the obligation upon us. In the fifth verse he says, “And besides this, give all diligence, that ye may be perfect in the faith.” That represents that manifestation of his own endeavor to produce the characteristics that are in harmony with the great nature which he expects to attain in the kingdom; and what he is obligated to do is not to go out and preach to the whole world the blessed tidings, because he cannot reach the whole world at the present time, but to make himself ready for the glorious opportunity of eternal salvation. It is to get ready to do something in preaching the Gospel that the Bride Class is expected to be giving all diligence in putting in the precious golden threads which will constitute that ornamentation to make this garment a wedding robe in harmony with God’s instructions.
The first quality is put into its place for a little space; a little bit of the drawing in of the golden thread is manifested, and we strive to develop along that line; and we find we cannot get very far until we have to work in another quality, because the peculiarity of the arrangement or the ornamentation requires that another one shall come in just a little bit after the first one has been worked; and then when the second one is worked a little ways, we find we cannot get very far until we must have another one in the garment if we are to make the ornamentation right; and so we bring in the next quality, and after we have gone a little ways with that, we find that we have to put in a little more of the first, then bring in some of the fourth, then a little more of the second, then a little more of the first, then bring in a little bit of the fifth, and some of the first again. And so going on from one to the other, and superadding to each one, until as the arrangement progresses we find we are superadding little by little and intertwining these various qualities represented in the ornamentation, until the last quality crowns them all. And thus the glorious robe approaches the completion which the Lord ordained, and we are ready for a grand entrance into the glorious kingdom. We are superadding a little at a time to every one of these, according as the Lord wants us to do.

Now the Apostle says, "Superadd to your faith virtue." The first quality you must have is virtue. Faith is the very first foundation. It is, so to speak, the thread that runs all around the bottom of the garment, and from which all the others must proceed. It is not merely the faith which brought justification, but we must have the faith that presides in all the experiences of our Christian life, or we shall never be able to complete the work the Lord gave us to do. Some persons think all that is necessary to do is to manifest faith in Jesus Christ, and get justification, and then everything else depends on the work. Dear friends, you try that for a little while, and forsake the faith with which the Lord has blessed you, and you will never be able to make any progress in the Lord's work at all. You must keep faith all the way along. So faith is not merely represented in the precious robe which was the gift of the Lord because of our faith, but faith is represented in the precious golden thread which constitutes the very foundation of the ornamentation; we have to put it in as the first one of them. Dearest friends, we are already members of the Bride class for the precious privileges of the kingdom of heaven. We began with faith, and we get a little bit of faith in its proper position, and then the Apostle says to superadd to your faith, virtue.

The word virtue is not a good translation, either, dear friends. The ordinary conception of that word is purity, innocence. That is not the thought the Apostle was giving. The innocence is represented in the cleansing, in the garment. The Apostle is presenting to us a characteristic of Christian development. Superadd to your faith fortitude, which is the proper rendering of the original Greek; or, if we want to express it in just as clear and literal language as we can,—manliness, courage, resolutions, purposes in the heart. We are the wicked and perverse generation, which would endeavor to overthrow our faith and prevent us from fulfilling the Lord's purposes upon these things, and to think that we might as well let our minds dwell on them, that may be the Prince will never come, that may be we will never have the opportunity of being associated with Him as His Bride? Are we going to do that? Dear friends, if we are doing that, then the quality of self-control is not being manifested; we are not rising to the challenge which the Lord presented to us, and we allow our affections to center on some individual who belongs to the earthly race, if we are thinking about the things that pertain to the earth from such a standpoint, when we made a covenant with the Lord that we would be thinking about Him, and would be preparing for His kingdom and association, and with the manifestation of His glorious spiritual arrangement, and we are losing self-control. We are not getting one of these precious golden threads in its proper relationship in the garment that we are to make ready as a wedding-robe.

But, on the other hand, if we are faithful to the exhortation of the Apostle in the 3rd chapter of Colossians, the first three verses, "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right-hand of God. Set your affections on things above, not on things on the earth, for ye are dead and your life is hid with Christ..."
in God”—we are bringing in another golden thread; we are putting it into its proper relationship in the garment; we are making ourselves ready as the Bride of Christ for a precious share in His kingdom.

It is exceedingly important that we hold to the position suggested by the Apostle when he was writing his first letter to the Corinthians: “I keep under my body, and bring it into subjection; lest that by any means, when I have preyed upon others, myself should be a castaway” (1 Cor. 9:27). We are still in the body; we are still associated with the old conditions; we are still connected with the father’s house; we have not left it; we must be here in this earthly tabernacle until the Lord changes us and puts us into relationship with the glorious, eternal, permanent household of the kingdom, and we are to keep these bodies in subjection; we are to hold them under control, and when we are holding them under control, we are getting this particular quality which the Lord is so emphatically presenting to us through the Apostle in this expression.

Then we do not get very far in self-control, for there is another exceedingly essential quality. We have learned something of faith, and we have learned something of fortitude, and something of knowledge, and something of self-control, and this all reminds us of the next quality the Apostle mentions when he says, “Superadd to your self-control, patience.” Dear friends, how absolutely necessary it is to be patient in the Lord’s service, and in the accomplishment of the Lord’s will? Here we are taking up various needles, and putting in different threads, in putting in one a little ways, then dropping it and picking up another one, and then dropping that, and picking up another one, and then bringing in the first one again, and putting that in a little way and dropping it, and bringing in another one, and so on, and finally we might come to the conclusion, “Well, what have I done all of this? How tiresome the whole thing is! It keeps me busy all the time looking after all of these particular threads, and sometimes I put one in and when I have it worked in to my satisfaction, I find it does not fit in with the pattern, and I have to pull out the whole thread again. I have made some serious mistake, and I will throw the whole thing away.” Now, dear friends, if we have in some terrible moment of self-commisseration thrown the whole thing away, we have lost our patience and we have lost the opportunity of becoming sharers with our Lord in the precious privileges of His kingdom. Dear friends, the Lord never says: “Brother Smith, if you are deficient in various ways, and that he needs the loving consideration of the brethren. Now that is developing the particular quality of Godlikeness that the Lord wants to see in us.

And we are to have the quality of wisdom which comes down from above, the wisdom which is first pure, then peaceable, gentle, easy of treatment, full of faith and of action. And I have noticed sometimes in our bearing with one another, we are inclined to put the order the other way and to say, “Brother Smith did not treat me just right; I do not think he is acting just right.” That is not the Lord’s standpoint; that is not the Lord’s answer. “What is Godlikeness?” He speaks when He says that we are to be as wise as serpents and as harmless as doves: the wisdom to which the Apostle Paul referred when he wrote to Timothy about the spirit of a sound mind, the wisdom which is to govern all of the Lord’s people, the heavenly wisdom governing all of our thoughts and purposes, so that we will be striving to be wise and attentive to the interests of another day by day. To be just to the brethren when we consider their weaknesses and imperfections, not to deal with them from the standpoint of iron-handed tyranny, but recognizing our obligation of justice in such a degree that we will perform reasonably, and properly, and faithfully, all of our duties toward them, striving to develop this quality of self-control, of patience, and in our endeavors to try to do good to one another, a loving helpfulness that will try to provide for one another’s interests, according to our best ability, a love that will permeate our thoughts and actions before one another, so that, striving to manifest the qualities of love, we shall be like God to the world.

We will realize also, while we are developing these qualities, that if we are trusting in the Lord, we shall have the power which will enable us to fulfill the requirements. “Be strong in the Lord and in the power of His might” is the exhortation of the Apostle, and if we have the strength which the Lord provides,
Dear friends, if we have that attitude in heart, we have learned something about Godliness, the Apostle does not stop there, but says, “Superadd to godliness, brotherly kindness.” Or, as more accurately translated in the Diaglott, and also in the revised version, “Love of the brethren.” Superadded to your Godliness, love of the brethren. It does not stop with loving God, and loving Christ, and trying to follow in the footsteps of Jesus Christ; it goes further than that, but to let your love flow out in all that increasing intensity as you come to develop in the characteristics of righteousness, so that you will have loving kindness for all the Lord’s people, realizing that we are all walking in the same way, striving to attain to the same conditions, having the same obligations before your Godlikeness, love of the brethren. We should not have selfishness about that attitude which is not characteristic of righteousness, so that you will have loving kindness, brotherly kindness. That is all, dear friends,—no limitation, no circumscribing of the expression by adding any adjectives to it, to limit what it would express in comprehensiveness, but just love in all the grandeur of its fullness and completeness, flowing out to the whole world of mankind: not merely a general, compassionate, Interest in the world as a whole, but going so complete an extent that love for the very enemies who would injure us if they could, would be especially prominent in this characteristic. Dear friends, if we have that attitude in our hearts we will be able to fulfill that precious little thought which our dear Brother Barton left with some of us when he said, “Doing a kindness, being solicitous for one who has done us an injury, with a sincere tear in our eyes, is loving God.” And it is loving God, it is loving Christ, it is loving our brethren, and that is what we want to do, because the Apostle John says in that precious text which we all realize so fully since we have learned about Present Truth, “God so loved the world that He gave His only begotten Son, that whatsoever believeth on Him should not perish but have everlasting life.”

So, dear friends, as the Apostle has expressed it in the passage which we have made this full covenant of consecration to the Lord, and if we have been striving to develop these qualities to just push myself ahead with all the earnestness I can, tendeth to the climax to the whole situation. He speaks of the present time, and He ardently desires thy beauty. He is looking forward to it all; He sees the consummation, He perceives the wonderful development which this class can make if they put their trust and confidence in Him; and His mind pictures this grand company, perfectly formed in character and ready for association in His kingdom, when they have been separated from their imperfect bodies of flesh, lifted up the erring brother who has fallen by reason of some overcoming thing in his flesh, setting him on his feet again to walk in the same narrow way, and to accomplish the same conditions as are laid upon us; it is that interest which, prompting us to the encouragement of another, will lead us to the sacrificing of our personal interests, so that we will show our loving care for one another as fully and completely as it is possible for us to do in this present time of deficiency and weakness; and when we are doing that, this precious quality, the bright-shining characteristic of love of the brethren, is being drawn into its proper position, and helping us to stand together with the other qualities to produce the ornamental grand Redeemer in all the authority and power of its position, it is because of our own error, our own mistakes, that we have learned something about the present time, and He ardently desires thy beauty. He is looking forward to it all; He sees the consummation, He perceives the wonderful development which this class can make if they put their trust and confidence in Him; and His mind pictures this grand company, perfectly formed in character and ready for association in His kingdom, when they have been separated from their imperfect bodies of flesh of the present time, and He ardently longs to be associated with His Bride that she might manifest these characteristics in their beauty and glory in the heavenly estate, and He is waiting for that grand time to come when the work which He and His Bride shall perform may be inaugurated for the blessing and comforting of the whole world.

Dear friends, let us unite in earnest and prayerful desire to accomplish that which the Lord has given us to do, realizing that He who has begun a good work in us is perfectly able to complete it, unto the day of Jesus Christ; and if we are not sharers in that glorious position, it is because of a failure on our part, a neglect to lay proper hold upon the assistance which the Lord has graciously provided.

Those who make their covenant of consecration to become members of the Bridal class, according to the Scriptures, are eventually divided into two different parts; one of them is the class which, realizing its obligations, went on day by day to fulfill that which the Lord gave it to do. These made mistakes, they slipped and fell in the way: from time to time they got their...
garments soiled with the flesh and with their contact with the ground, but just as soon as they realized they had made mistakes, then they immediately appealed to the Lord; they confessed their imperfections and weaknesses, and acknowledged with sorrow the wrong that had been done, and the Lord graciously washed out the stain and made the garment pure and white, so that the individual could see the lines or marking of the ornamentation which was to be properly worked in. But the other class forgot its obligations, forgot that which was laid upon them as necessary in order to be members of the Bride Class; when they fell, and allowed the cares of this world, and the deceitfulness of various kinds of riches to deflect their minds and to cause the whole world of humanity could be numbered into the kingdom, and they shall have an opportunity to stand before the throne and bear palms in their hands, and the Lord will permit them to enter into the kingdom by showing our faithfulness to the end, cooperating with Him in the establishment of His great work upon the earth. Amen.

7:30 P. M.—Symposium on the “Fruits of the Spirit of Love”—Love Feast following.

Brother Williamson: We have reached the last session of this glorious convention and are about to start out into the world as ambassadors for Christ, and we want to realize that we have learned something more about the old, old story of God’s love. How refreshing it has been to our hearts, and we want to carry the refreshment to other hearts. Let us sing No. 118—“I love to tell the story of gracious heavenly love.” This was followed by prayer by Bro. Frank Draper.

Bro. Williamson: We all feel like Peter did on the Mount of Transfiguration, we would like to build tabernacles and stay here with the Lord. The inspired record, however, says that Peter did not realize what he was saying. God has work for us to do and we cannot do it here. How He has blessed us! We have been in one place with one accord and we have gotten together...
what we game for and now the Lord expects us to scatter to our different localities and pour out the blessings upon others, and so we must be on our way.

We are further reminded of the fact that while we must separate to the various responsibilities at our homes, we expect to meet by and by in the Great Convention, and we rejoice when we realize that it will never end. We will now sing No. 66, "Sweet By and By."

Brother Williamson: The first part of this evening's program is a Symposium, and our subject is one that must be of vital interest to everyone that is seeking to be prepared for the Kingdom of Heaven: "The Fruits of the Spirit."

The Apostle Paul in the fifth chapter of his epistle to the Galatians, the 22nd and 23rd verses tells us: "The fruits of the spirit are love, joy, peace, long­suffering, gentleness, goodness, faith, meekness, temper­ance, against such there is no law."

The Apostle declares that the spiritual condition which God wants to see in every consecrated child is the development of the fruits of the spirit. We might select one of these and talk all the evening upon that theme, and then we would be able to continue our convention for nine more sessions, because there are nine phases of the fruits that the Lord wants every Christian to develop. We have not nine sessions and we are at the end of this one, so we can say just about half a dozen sentences in connection with each one. Our dear brethren on the platform are going to tell just a little bit on these special features.

Brother Hall, who has been one of the faithful colaborers in the Pilgrim service and active in other ways, and now with the Louisville (Ky.) Church, will give some suggestions in ten minutes on the first two fruits the Apostle mentions:

Love and Joy.

Dear Friends: I would call your attention to the contrast in mentioning the fruits of the Spirit by Peter in the first chapter of his second epistle, and our sym­posium text for this evening, Gal. 5: 22, 23, which reads: "The fruit of the spirit is love, joy, peace, long­suffering, gentleness, goodness, faith, meekness, tem­perance: against such there is no law.

Peter is showing the construction of the "new creature" character, which our dear Bro. Williamson so forcefully presented this afternoon, while the Apostle Paul is evidently showing us the completion of this character. He de­scribes it as the fruit of the spirit, the result or finished work of God working in us to will and to do of His good pleasure. This thought is emphasized by the Apostle in verses 19-21, where he says, "The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness (these four evils head the list), and the depraved character even as love, joy, peace, head the list in the perfect character), idolatry, witchcraft, hatred, variance, emotions, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like and they which do (or practice) such things shall not inherit the Kingdom of God."

A fearful picture, is it not, dear friends. The Apostle holds up the lovable and the unlovable characters in antithesis for our consideration.

This love character of the new creature has been created in righteousness and true holiness by God "who hath saved us, and called us with an holy calling not according to our works, but according to His own pur­pose and grace which was given us in Christ Jesus." Now, what was this purpose? Surely not our salvation only. Dear friends, I fear we do not even yet always remember and understand the highest sense in which we are to be grateful to our gracious Heavenly Father for this wondrous salvation. We find the key in I Peter 2:9. Notice here the reason for our calling. Ye are a chosen generation, royal priesthood, a holy nation, a peculiar people that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light. Dear friends, it is more than all. The creation should show forth His praises. "The heavens declare the glory of God. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor knowl­edge where their voice is not heard." This sentiment in us of showing forth God's praises and never our own, is love—love in its highest sense. This prin­ciple is illustrated in our love for the brethren just as it is in loving, praising and admiring all of God's per­fect work. True love for God with all our being is to shrink out of sight ourselves and pass on the praise to Him, for all we have and are is of Him that no flesh or being in any sphere may glory in themselves in His sight.

This new creature character reminds me of an art glass window I used to see and admire at the corner of Washington and Illinois streets in Indianapolis. It represented a beautiful girl just budding into woman­hood, full of grace and innocency. You all know how such an art glass window is constructed; first the frame work of delicate metal, then the details of the figure worked out and the high lights and shadows of tinted glass set in their proper place. Thus gradually the artist produces a marvel of beauty. I thought how the delicate frame work that separates each tint in the picture fitly represents our faith structure, how as each new tint or glory is added, a cement is applied to keep the glass in position, showing the strengthen­ing of our faith day by day as the Great Artist is "working in us to will and to do of His good pleasure."

This window faced the east. When the morning sun showed upon it no picture was discernible to those out­side, but those in the room, which could represent the first apartment of the tabernacle, saw the glory and beauty of each tint as the sun of righteousness caused its light to be reflected in all its splendor on those in­side. Again, when the electric lights inside illum­i­nated the figure those out in the darkness of this world saw its glorious beauty, reminding me of the Lord's injunction to let my light so shine that men might see my good works—the fruit of the spirit and glorify God. The second division of this fruit assigned to me is joy, which has been described as "love in exalta­tion." Dear friends, we have the Joy of the gospel
ever with us according to the measure of the spirit, or the capacity we possess of containing the spirit. We notice here at the convention, dear friends, how everybody is buzzing over with joy and gladness of heart in proportion as they are making others happy. We can only do that as we are in service enlarging their capacity by a rapid growth in the addition of the graces of the spirit until they come in the unity of the faith and of the knowledge of the Son of God. Henceforth we continue to show forth the praises of God's dear Son. For this reason those who are most active in service grow in grace and in proportion as they are making others happy. We turn their eyes to God their Saviour, thus showing the fullness of Christ to the world. The fullness of joy can only come to us when, clothed with majesty and power from on high as kings and priests we shall in the age to come lift up a dead world, turning their praises to God their Saviour, thus showing forth the praises of Him that called us out of darkness into His marvelous light.

The fullness of joy can only come to us when, clothed with majesty and power from on high as kings and priests we shall in the age to come lift up a dead world, turning their praises to God their Saviour, thus showing forth the praises of Him that called us out of darkness into His marvelous light.

Peace and Long-Suffering.

Brother J. F. Rutherford, Boonville, Mo.: We have reached the close of the most spiritual convention it has ever been my privilege to attend. We are reminded of the fact that we are nearing the close of our earthly life. Whether next year or the year after, we shall reach the Kingdom, and when we reach this point along our life's course, we take a keen interest in all things concerning spiritual development. If there ever was a time, dear brethren, that there was a thought in our minds concerning the time features of God's plan, we ought to be able to judge today from the extraneous evidences about us that the time to reach perfection of the Saints is at hand. Why? Because, dear friends, of the wonderful manifestations of love that we see among the dear friends here. We might say that we are practically led by sight while here at this convention. There never has been a time when the love of Jesus Christ for His Bride, so beautifully pictured in the Song of Solomon, or so clearly understood at the present time. And why so? Because the light of the Master is shining in our faces, clearly revealing God's plan, and causing us to realize more fully what Christ Jesus' love is for us. Thank God, dear friends, for the wonderful manifestations of love in taking out of our midst a people, a peaceable and quiet member of His body—called to be Saints. What is the purpose? "The saints shall judge the world." Now, one of the qualities of a judge is peace, because no earthly judge can sit upon a court and do his duty unless he is peaceable and possesses that quality, because he will be called upon to sit with the Chief Justice and lead the turbulent elements of the world.

Another element is patient endurance with the shortcomings of those being judged. These judges are now being taken out of the world, and the election will soon be over. For this reason, each one expecting to be elected as a Judge must demonstrate the qualifications for the office, and one of these qualifications is peace, and another is long-suffering. Now then, dear friends, if we expect to occupy this position with our dear Lord and Master, are we striving day by day to develop in character these qualities? He has not called us to give up the world, but to show forth the fruits of the spirit early in life. He elected the twelve apostles as a ransom for those who hate us and despitefully use us. This is indeed shall our joy be complete. So let us joy in tribulation and examine ourselves daily to see if we have yet learned to love and pray for those who hate us and despisefully. We might not perish, but we shall through Him get everlasting life. So we see that the feeble words we may now use is not the fullest opportunity we shall have in showing forth his praises. Our actions sometimes speak far louder. Many of the Lord's people should now be at the mark for the prize and in deed should have recognized the principles of the fruits of the spirit early in their consecrated life. While many may have reached having done all we are to stand and let patience have her perfect work. It is only another way of saying the mark already—many of us—we remember that after the wheat has been ground into flour and formed into the one loaf it must be baked with fire before it can be broken to the world. Jesus' persecutions came while he was on the mark. He was born on it. Our spirit is that of the mark shall be after we reach the mark also, so let us joy in tribulation and examine ourselves daily to see if we have yet learned to love and pray for those who hate us and despitely use us. This is proof that we have the love of God shed abroad in our hearts, and the rejoicing in tribulation gives us confidence. Do we not rejoice with hope? Why? Because our joy shall be full of overflowing, when we shall have been made into the image of God's dear Son.

Brother Williamson: I was raised, as far as my secular experience was concerned, in the law, and I was never impressed that many lawyers would get into the Kingdom. I now have the pleasure of introducing one who is not a lawyer, but is a Brother. Brother J. F. Rutherford, who has been associated with the earthly law, but now associated with the heavenly law, and it will not be long before he will be regularly engaged in the Pilgrim work, as he has been partly. Brother Rutherford will now speak for ten minutes on
Bro. D. H. Thornton, of Athens, W. Va.: My dear brethren, in appearing before you this evening in the name of my blessed Master, I do not wish you to have the thought that I do so because of my ability or that I wish to speak to you with entitling words of man's wisdom, but rather in plainness of speech; in order that the babes in Christ as well as those of more mature age may comprehend with all saints something of the heights and the depths and the lengths and the breadths of the goodness of God.

Goodness. 

To further illustrate: Goodness is like fruit, in that it possesses within itself nutritious properties that are well adapted to the perpetuation of physical life, whereas, gentleness is more like the beautiful effects of that fruit. The sweet aroma arising therefrom, is very much like you yourself; there is a beautiful fragrance connected with each face before me of the dear brethren, and we believe there has been a sweet aroma; a sweet incense going up to the Lord from this people. And His admonition is that we bear much fruit and so shall ye be disciples of the Blessed Master.

To further illustrate: Goodness is very much like the light that illumines the room we occupy this evening, whereas, gentleness is as the shining forth of this light. Goodness ought to light the room if it is not under a bushel, but put it under a bushel and you fail to receive the benefit therefrom, whereas, remove the bushel and let gentleness come in; let the light shine out and it will give its light to all in the room. It is said of the blessed Master Himself, He is the light of the world, He lights every man that cometh into the world. The light we are admonished and taught to let our light shine that others may see our good work and be constrained to glorify our Father which is in Heaven. May you do this; may you so emulate the example of our great pattern the blessed Master in this respect—letting our lights shine and shine and shine while here upon the earth. It is a beautiful thing to think to that Kingdom of righteousness where the sun of righteousness will ever prevail in all His Glory and Beauty that even over there, you may be bright and shining lights in the Kingdom of our Father and that you may ever dwell and be in the sunlight of God's eternal Glory.

And dear brethren, unto this end may each of you together with our ownself, develop these noble graces of the spirit—gentleness and goodness.

Bro. Williamson: The next dear brother who shall speak to us was at one time associated with the latter Denomination as a Minister of that particular sect of Babylon. We rejoice very much with him in connection with his relation to the truth and the trials experienced in that dear old which have developed much of the fruit in our dear brother. He will now address us in connection with,

Faith and Meekness.

Bro. S. Kuesthart, Port Clinton, O.: Two fruits of the spirit are, faith and meekness. These two Christian characteristics which our dear Bro. Paul calls the fruit of the Spirit, we need and had to use to receive the truth; it was by faith that we accepted the truth. You will agree with me that only those of an understanding heart, of a meek and humble heart, have been enabled and blessed to receive the truth. Now, the fruit of the Spirit which Paul called the manifestation of faith and meekness is it the same characteristic which we need and use when we receive the truth? Yes, it is. But it is in a much riper, more developed form; it is a fruit. And we know that to bring forth fruit, ripe fruit, it takes time. At first a little bit and begins to grow and it requires the sunshine of God's grace as well as the heat of the fiery trials to bring the color; to bring the ripeness of the fruit. And so our faith ought to grow. Did our faith grow? Yes indeed. While first we accepted the good tidings by faith, especially the central part of faith, that our Lord and His Saviour gave His life a Ransom for all and all was included in the all, there was to be no doubt in my mind that I was one. I accepted it and was saved by the Grace of God. Being justified by faith freely from all things, faith was necessary again, faith to give everything to my Heavenly Father in consecration. Faith was necessary and if we would continue in the narrow way, we must have faith; we find it is getting more difficult as we go on and maybe it is necessary to drop many things which we carried along at first; we have to drop them by the way-side one after another and rest exclusively on the everlasting Father and our dear Brother who is present. That is one thing we have to accept by faith and we know by faith beyond doubt that Christ is here the second time the Chief Reaper, to gather His saints, the Elect, His Kingdom in full power in due time and that His
that in attending to that duty of the physical elements, that I have certain obligations to perform, I will endeavor to make such wise selections in food for the sustenance of my body, and when making that selection, I am exercising self-control, when not, I am not exercising self-control, and I am bound to suffer. There is bound to be certain interference with my bodily functions and consequently with my usefulness in the Lord’s service. In the first exhortation, I am endeavoring to round out the character the Lord expects me to have. But looking at self-control from a broader standpoint, I have often been very much strengthened by the illustration of Jesus, when he said, in Matthew 11:28-30, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your soul. For My yoke is easy and My burden is light.” In the first exhortation, He is willing to take the burden away from the individual and give him righteousness, peace, and liberty—justification. Next, we are to take something, He says take My yoke upon you, put a new burden upon yourself, undertake a certain obligation; it is your privilege. We ought to show our appreciation. The object of the yoke was and is to have two animals working together in an effective and united strength co-operated might fulfill a duty not otherwise so successfully performed. The two animals yoked up together, their strength properly divided, would be able to do a work if they appreciate their relation to one another. Supposing one was inclined to be obstreperous and wanted to get away; you can easily see that their relation would be a sorry one. The yoke would be forced down upon them and would chase each animal and there would be no comfort or satisfaction in their work. That is our condition individuals get into who are yoked with the Lord in consecration but are trying to fulfill their own wills, and they go back to the former condition. In other words, they are not obeying the Lord or getting behind Him; in either case lacking self-control. Many are trying to get ahead of the Lord, thinking this is the time to save the world, thinking about something else than developing character. They see the world needs something but as they do not study the truth, they think the world needs something which they might bring in to make a difference among the world. A precious blessing the Lord ordained should be their portion now. He says,—“Learn of Me.” While not learning of Him, they are experiencing the choking of the yoke which prevents them from experiencing the peace and satisfaction they ought to enjoy. While that is not commendable, the other side of the matter is still less commendable. They drop away behind the Lord. Many are inclined to say, the Lord can get along without me; He has so many I may as well take things as they come. That is dropping a long way behind the Lord, not exercising self-control, and the Lord will not appreciate them and will not bless them. Our duty is to give the Lord all our hearts and serve Him, laying aside all that might hinder us. That is self control. It constrains us we are exercising self-control. When we are moderate with all these matters, we are along side the Lord and then we can learn of Him, because we can see how He is walking and how He wishes us to fulfill His will, and we will be able to carry it out in all the details of life. If walking with Him day by day and by the lesson of patience and experience the Lord wants us to learn, His yoke will be easy, His burden will be light. It will not bring trouble; it will bring comfort, peace and happiness and God’s grace manifesting itself in the fact that Jesus Christ is the great burden bearer and that He is holding the largest portion upon His shoulder, and we will bear just enough to properly fulfill our duty, using all our strength in His service. We will get the rich blessing the Lord intends us to have and then we will be greater and grander servants in the Eternal Kingdom to which He
that there are some who are exceedingly close to it and being called to be associated with those on the Lord's people were sitting down at the Lord's table, the Lord was going to decide our eternal fate, either in the pleasure of the Lord or the marriage supper can be accomplished. We must be able to rejoice in the rich refreshment that approves of the labor that we have undertaken. It is suggested in the 14th chapter of Revelation, 13th verse: "Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors, and their works do follow them." So while we now labor and recognize that the labor is laborous because of our weakness and imperfections, yet when we get into the Kingdom, we are not going to stop work; because the very object of being called to the Kingdom is to do the most glorious work God could give us to do. We are rejoicing in getting tired in the Lord's service and we thank God that His grace is sufficient, but we will never be tired of God's service, but will wait until the time when the laboring ceases and we will be able to engage in the precious work which will not be labor because of the bodies provided and the intentions of our mind will be able to fully express themselves. Let us give ourselves to this work so that in due time, we may be able to enter together beyond the vail.

At this point all of the Elders from the various congregations were requested to line up in front of the platform; then in front of them stood the brethren who had spoken at the different sessions of the convention, the Pilgrims holding plates of bread. Opposite to this line, was another very long line facing them, composed of the colporteurs and intending colporteurs. The congregation was then invited to pass between these two lines, which they did, shaking hands with them, wishing them God's blessing and breaking bread with the Pilgrims.

Thus ended the best convention ever held. Indianapolis was good, Niagara better, but Norfolk BEST.

(We wish to again remind the friends that the Report has not been edited by the speakers but the discourses, except where condensed, are practically as delivered. If the speakers were to write out their discourses for publication, the people would doubtless be changed, but reporting them as delivered carries with the Report the personality of the speakers, and the friends can almost imagine they are in actual attendance.)
JUDGE ME, O LORD!  Psalms 26:1.

I want the Father's favor, O, I wish His sweet "well done,"
To crown this consecrated way in which my feet have run!

It worries me but little as to what shall be the prize,
But I long beyond describing for approval in His eyes.

It pains me when I find the world misunderstands my ways,
And grieves still more to hear my friends unkindly voices raise.

So Lord, to Thy wise judgment, my decision now I leave,
In confidence 'twill be alright, whatever I receive.

I know if I must stand the test applied by earthly fame,
Or fill the measure that is used by those who live for gain,

Or even reach unto the mark which worldly minds call ease,
All they will disappointed be who measure me by these.

And e'en disciples of my Lord who look for outward deeds,
Will judge me wrong as they behold how many are my needs.
They'll hear me speak the hasty word, they'll see my fault and sin,

And lack the grace that is in Thee—the power to look within.

How little knowledge do they have of how that thing I did,
Was meant by me the other way,—to their eyes that is hid.
The thing so good I wished to do they never, never know,
The motive in the heart's unseen, the weaknesses but show.

But even self cannot be judge of what I shall receive:
My feelings, and my fallings too, would even me deceive;—
I may sometimes account myself more virtuous than right,
Or even may condemn severe where censure should be light.

But Father, I can trust in Thee more than in self or friend!
Just where I'm right, just where to blame,—Thou canst all comprehend.

Thou knowest what the heart has meant and where the flesh was weak,
And in the secret of my soul, the motives Thou dost seek.

I fear not Thy correction, for I know 'twill be in love,
Sent not to hurt and crush me, but to fit me for above.

I try self-disciplining, but I leave so much undone;
To teach those needed lessons best Thou art the very One.

Oh! show me where I'm faulty and then show me what is right,
And as I learn the lesson, give me strength the wrong to fight.

My heart holds purest motives, in my life may they shine out;
Thy holy spirit's presence proving thus to those about.

—Selected.