Souvenir.
{notes from}
Watch Bible and Tract Tower Society's Conventions
OF
BELIEVERS IN THE
ATONING BLOOD OF CHRIST.

INDIANAPOLIS, IND.
JUNE 14 - 17

NIAGARA FALLS, N.Y.
AUG. 30 - SEPT. 6

NORFOLK, VA.
SEPT. 29 - OCT. 6
1907
PART I

YE SHALL KNOW THE TRUTH

A RANSOM FOR ALL

THE SHALL YOU TRUTH MAKE FREE
Souvenir
(Notes from)
Watch Bible and Tract Tower Society’s Conventions

To the King of Kings and Lord of Lords

IN THE INTEREST OF HIS CONSECRATED SAINTS,
WAITING FOR THE ADOPTION,
THIS WORK IS DEDICATED

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein he hath abounded 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 fulness of the times He might gather together in one all things, under Christ."

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

1907

Indianapolis, Ind.       Niagara Falls, N. Y.       Norfolk, Va.
June 14-17              Aug. 30-Sept. 5          Sept. 29-Oct. 6
The Pure Testimony

The pure testimony put forth in the Spirit
Cuts like a sharp two edged sword,
And hypocrites now are most sorely tormented
Because they're condemned by the Word;
The pure testimony discovers the dross,
While wicked professors make light of the cross,
And Babylon trembles for fear of her loss.

The world will not persecute those who are like them,
They'll hold them the same as their own.
The pure testimony cries out separation,
Which calls you your lives to lay down;
Come out from their spirit and practices too,
The track of our Savior keep full in your view,
The pure testimony will cut its way through.

Has not the time come for the Church to be gathered
Into the one spirit of God?
Baptized by one spirit into the one body,
Partaking Christ's flesh and His blood;
They drink in one spirit which makes them all see
They're one in Christ Jesus wherever they be,
The Jew and the Gentile, the bond and the free.

A battle is raging between the two kingdoms,
The armies are gathering around,
The pure testimony and vile persecutions
Will come to close battle ere long;
Then gird on your armour, ye Saints of the Lord,
And he will direct you by His living Word,
The pure testimony will cut like a sword.
Believers in the Atonement-Sacrifice of Christ, “A Ransom for All.”

Not another year has rolled around and again it seems to be the Lord’s will that a report should be prepared of the proceedings of the Conventions for 1907. The thought seems to be that there will not be many more Conventions for any one of us to attend here on earth and that as many baskets of fragments be gathered up as possible from the remaining Conventions. Therefore, the work has been attempted, and will consist of a combined report, issued in two parts.

While this is not an official report of the Conventions of 1907, held under the auspices of the Watch Tower Bible and Tract Society, at Indianapolis, Ind., Niagara Falls, N. Y., and Norfolk, Va., but merely notes of the sermons and incidents connected therewith, we trust, however, that it will be a fitting memento of the “best Conventions” ever held. Further, that it may be, in a measure at least, the means of stirring up the pure minds of as many as possible to put forth strenuous efforts to attend every Convention possible until at last we gather in that last and best Convention of “The Church of the First Born,” which will never end and from which there will be no parting, and of which these Conventions are but a foretaste.

We read in the Scriptures:

“The secret of the Lord is with them that fear (reverence) Him; and he will show them his covenant.” (Psa. 25:14.)

“Then they that feared (reverenced) the Lord spake often to one another; and the Lord harkened and heard it, and a book of remembrance was written before him for them that feared (reverenced) the Lord, and that thought upon his name.” (Mal. 3:16.)

“Let us consider one another to provoke unto love and good works;
Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.” (Heb. 10:24, 25.)

In view of the importance of the above texts, we wish to impress upon all that these Reports are not meant to take the place of personal attendance at Conventions, if it is as all possible to attend. The fact is, those who attend personally get more from the reports because they refresh their memories with the good things heard and enjoyed there. Especially is this true with the discourses, that nearly all the friends find great difficulty in remembering, and which are worth reading and thinking over a great deal; they are “meat in due season” from our present Lord, the Master of the Harvest, through “that servant” and his “fellow-servants.”

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

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

We cannot urge too strongly that every one go to the Conventions for the valuable experience and fellowship and association at the Conventions with those of “like precious faith,” which cannot possibly be reproduced in any report.

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

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

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

GEO. M. HUNTSINGER,
Columbus, Kansas.

DR. L. W. JONES,
2024 Washington Boul.,
Chicago, Ill.
Indianapolis Convention of Believers in the Atonement Sacrifice of Jesus, began, so far as the Chicago Ecclesia was concerned, when, on June 13th, they met in a body at the Dearborn Station, and with them a number of friends from various places in Illinois, Iowa, Wisconsin and Minnesota.

It was surely a pleasure to see one another so happy and to meet once again this side of the vale those we had met before and to personally meet and greet the others, “whom not having seen, we loved.” It was a foretaste of the joy that was ahead of us.

The Committee of the Chicago friends having carefully considered the various routes to Indianapolis, decided to go over the famous Monon Road, which is the most direct route. Special cars of the most modern type with all conveniences for our comfort were reserved for our use, and we were accorded the finest treatment by the Monon officials. The Monon Railroad also connects with the principal roads going to the Jamestown Exposition and they will be pleased to send, free of charge, upon application to them at 182 Clark Street, Chicago, circulars descriptive of their rates, stop-over privileges, hotels, etc.

The thought came to our mind: “What have we to complain about in traveling?” Surely nothing, if we stop to consider how the Queen of Sheba and her company traveled on camels, when she visited Solomon, and how our dear Lord Jesus and the Apostles walked many a weary mile. Comparing such primitive methods with the service as was rendered us by the Monon Railroad, should cause every heart to render thanks for so many temporal blessings while enroute for the Conventions where such grand spiritual feasts were laid out for us.

There were seventy-three in the party from Chicago and vicinity. We enjoyed the trip very much, singing songs and scattering tracts at the various stations we passed through. The Convention Hall was not open that evening, as it was thought best that all the friends should get a good night’s rest and be ready for the Convention proper, which opened the next morning.

The hall where all the services, except the baptism service, were held is known as the “Tomlinson Hall,” and is a large hall, seating about 3,300. It is nicely arranged for conventions, but because of its size, etc., it is difficult to hear everything that is said, hence all the testimonies will not be reported in full, for we could not always catch the name of the person testifying and in some instances could not hear the testimony at all. However, we did get many of the special remarks in those testimony services and they will appear in their proper order.

The Indianapolis friends did all in their power to make the Convention a success and to look after the comforts of the visiting friends. Like all the conventions, this one was the best, and the thought was many times expressed that each Convention would probably be the best, until we finally reached the last and best Convention of all, the Convention of the Church of the First Born.

At the opening of the Convention, there were about 375 present, but before the Convention closed there were about five hundred present. These were representatives from the following states, and it is possible there were other states represented that we did not learn of. Illinois, Wisconsin, Kansas, Ohio, Indiana, Texas, Pennsylvania, Georgia, South Dakota, Missouri, Oklahoma, District of Columbia, Alabama, Tennessee, Iowa, Michigan, Kentucky and Ontario, Canada.

Tomlinson Hall
Friday, June 14, 1907

10:30 A.M.—Convention opened by singing of hymn No. 87. Opening Address by Brother C. A. Wise, of the Indianapolis Church.

Brother C. A. Wise

O N the 7th day of February, this year, I received an invitation to attend that (exhibiting our blue Tower envelopes); I believe you are all acquainted with that kind of envelopes; you have seen them before. It was from Brother Russell, suggesting the propriety of a convention at Indianapolis about the middle of June. Those of you who know the Indianapolis friends can readily understand how quickly we concurred in the suggestion. Dear friends, our expectations have been great; and as we have anticipated the convention, and the blessings that should be ours in the convention, there has been great joy in our hearts; and as we have corresponded with different friends in various parts of the country, and have learned of their intentions or desires to associate with us during this time, how our hearts have been made glad. We are glad this morning that this day has arrived; we are glad you are here with us at our homes.

It has been a pleasure and a joy, dear friends, for the class at Indianapolis to serve you in the little ways they have been able in the perfecting of the arrangements for the convention; and when you see those wearing white badges you may know they have been in a special way in the last few weeks trying to lay down their lives for you.

I rejoice that I have the privilege of welcoming you here to our homes. I rejoice to have the privilege in this great hall—Tomlinson Hall—of welcoming people such as never before have assembled here. There have been a great many banquetts held in this room in times past, but beginning today there is going to be quiet such as this hall has never before seen. The great King of the Universe has spread the table, the Lord Jesus has come forth and served us; and so we rejoice. All things are ready; all things are ours.

Now, how are our hearts this morning? Let us open wide the doors of our hearts and let the dear Redeemer come in and take full possession of us; He is so ready and so willing to bestow blessings upon us. Now, are we ready, are we willing to receive the blessings? I know we are.

I know of a great many small and some great sacrifices that you have individually made in order that you may make your arrangements to attend this convention, and the Lord is going to honor you in the sacrifices you have made. So this morning what is the condition of our hearts? Are they in condition to receive the blessings and the favors of our dear Elder Brother, the Lord Jesus Christ? Dear friends, I can assure you, I am sure in my heart of hearts that the services of this convention will not be in vain. And I trust also that when you begin to return to your several homes you will be imbued with the spirit of this convention, so that the friends who are not privileged to attend may feel the influence and catch some of the spirit of these gatherings. I trust it may be said of this convention, as of the last convention, that the last was the best. That is literally true. The last convention you see is always the best, because I think, dear friends, there are reasons why it should be. If we are growing in favor, growing in knowledge, and growing in the graces of our dear Savior, then the last gathering should be the best gathering. I trust this may be true of the convention at Indianapolis; that this may be the best ever.

Now how, or by what means, were we able to bring together such a gathering as we see here? It is by the power of the truth. It is by the power of the gospel of the Lord Jesus Christ. It is by the favor which He has bestowed upon us. As He says, "Ye are not children of the night, nor of darkness, but ye are the children of light." And so our dear Savior has taken us into His confidence, and He has revealed to us, and is revealing to us, some of the deep things of Himself. Those of you who are privileged to sit at this banquet table for these four days will partake of this deep, strong meat—not the milk but the meat of the Word—that you may grow up into Him in all things. Dear friends, if your love is right, and you are sitting at this table the Lord Jesus is serving, He will not serve you with any food that will cause spiritual indigestion, or anything of that kind. No, no; just the reverse. We do not have spiritual indigestion, those of us who sit at the Lord's table. So we rejoice in His favor; we rejoice in His presence. And O, how sweet it is for brethren to dwell in unity! And how sweet it is to feel the loving arms of our dear Savior around about us in the busy scenes of the day, in our conflict with the world, and how we rejoice as we feel His loving guidance in all things! The all-seeing eye of our Heavenly Father is around us, and by sacrifice. That is the class the Savior is seeking out, and we are assisting Him in this work—assisting all those who have made a covenant with Him by sacrifice.

I trust the services of this convention may tend to make us strong in the Lord; that we may still find the sacrifice bound onto the horns of the altar, that day by day the Lord may bring about such conditions about those who have made a covenant with Him by sacrifice, until the whole offering is consumed in His service. Now, none of us could do any great thing. You and I have the great privilege of daily laying down our lives for the brethren in the small things that come to us day by day; and you know those are the hardest things to do—those little things that seem so insignificant to the world, and even we sometimes underestimate them, but they are the things that tend to make us grow; those are the things the Lord wants us to do. He will never entrust us with the great things until we have been faithful in the small things day by day. So let us be faithful in all things.

Now I know how anxious you are to tell something of this grand story of Jesus and His love. I know of this grand story of Jesus and His love. I know for you in these last days, so I think a long speech from me at this time would be out of place. I have the great pleasure, dear friends, of now introducing to you our dear brother Herr, of Allegheny, who will be permanent chairman of the convention, and who will now take charge.

Response by Brother M. L. Herr.

Dear friends: It is with a very great deal of pleasure that I come before you this morning, and listen to the precious words our dear brother has brought to your ears. I am sure that ever since any of us have known of this convention our hearts have been dwelling upon the possibilities of blessing in this
the first general convention of this year. I am sure that we have each one already received, as we have listened to the words our brother has spoken to us, a very rich blessing from the Lord. As we near the time when the date was due for the convention to begin, our anticipation grew stronger, and deeper, and in some way the Lord was preparing us for the blessings He had for us; and already we realize that the Master Himself has served us, just as He said He would do; that He would gird Himself and serve us. How He is fulfilling that this morning. The illustration our brother used is taken from the Father’s word. We are seated at the table. You remember the words of the Psalmist, “Thou preparest a table before me in the presence of mine enemies.” There never was a time when this was more thoroughly true of us than today. We of the Lord’s people are in the midst of foes on every hand, visible and invisible, known and unknown. Never was there a time when so much effort was made to overthrow the faith of the Lord’s people, and to divert them from the path of righteousness. We come today to be seated at the Master’s table, and to receive from His hands, and we know the food He will give us is not adulterated, nor has it any admixture of error. That which the Master gives is clean, and that which He serves is pure. Therefore we have the double assurance, first, that it comes from the hand of the Master, and, second, that it is that which is proper and suitable for us; and as we wait before the Lord we know we will not be turned away empty.

We appreciate the love of the dear ones of the church at Indianapolis. We appreciate all their services of love. We know it has cost them little service, but we know it was done in the spirit of love which so characterizes all of the Lord’s people, and for this reason we are pleased to partake of their hospitality at the Lord’s table this morning, today and all through this appointed time. We are pleased to recognize and acknowledge ourselves as sharers and recipients of their loving ministry towards us and towards the Lord’s people in their care for us.

Now, on behalf of the Watch Tower Bible and Tract Society, I bid you all welcome to this, our convention—the convention of the Lord’s people, the convention in which all who love the Lord and are trusting in the precious atoning blood of Christ are welcome. We fellowship together as members of the family of God; we fellowship together not merely as those who love the Bible, and see some blessed truths in it, for if that were true the basis of our fellowship might be very much broader than it is, and include many who are not really cleansed by the precious blood. There are many today who look upon the Bible as a book from which they may receive some blessing, but they get nothing from no other source. We do not fellowship thus. We fellowship as members in Christ, as those who are trusting in the precious blood of Christ; and, unfortunately for them, there are not very many at the present time who are trusting in the precious blood. But it is our privilege in this dark night to be covered by the blood, and through faith in the atoning blood of Christ we recognize the fellow-members who by one spirit have all been baptized into the one body, soon to be complete in glory, and soon to begin that glorious work which will mean the blessing of all the families of the earth.

Now we all realize the Lord has abundantly poured out His spirit in fulfillment of His promise, and let us remember that we are not receiving from the Lord for ourselves merely, but we receive in order that we may again pour out the blessing. As our brother so beautifully expressed it, as we go from this place we pour it out to those who have not been privileged as we to attend. But while we are here, we are not here to receive castoff religion; we are not here as empty pitchers merely to be filled, but as those who are being filled give of that which we ourselves have received. And may we each contribute our share of the blessings to each other, and may we each be vessels filled with the Master’s spirit, and pour out a blessing to others.

We remember that at previous conventions some of those who were not with us in the knowledge of the precious present truth were brought to it through the spirit manifested by those who were attending the convention. When in Washington, D. C., recently I met several brethren who were brought to the truth during the convention. We may not know how the light shining forth from the vessels filled with the holy spirit may accomplish some blessing here, so we pour forth our light shining, and we pour forth that which we have received, and thus we are as bright and shining lights in the midst of a crooked and perverse generation, among whom, as the Lord says, we should shine as lights in the world.

May the Lord bless us all, and may we all be in that attitude of heart by which we can receive the rich outpouring that the Master has for us. I quote the words of our dear brother that this undoubtedly can be, and we hope and believe it will be, the best convention ever held. And so we look to the Lord for His blessing. Amen.

Praise and Testimony Meeting.

At the close of Bro. Herr’s response, he threw the meeting open for praise and testimonies. There were several songs and prayers and twenty testimonies. We could not hear all or get the names of those testifying, but some of the points we did get follow:

One and all expressed their joy and gratitude at being able to be present. To some it was the first General Convention they had ever attended. To some also, it was the first time they had ever seen our dear Pastor Russell personally; it is not necessary to tell how much they appreciated being there and of meeting him, for we have all been to our first convention and remember how it was.

Some told how they had been planning for a long time to be present, while others did not know they could come until the last minute. One sister told us that the Lord had been so good to her that she did not feel she should ask to get away from work, but upon asking her if the Lord ever put a limit to his kindness, she said no. The next morning she asked her employer if he thought he could spare her for a few days and told him where she wanted to go. He replied that she could go and he would manage the work all right. For three conventions if they had made the effort. If you are not planning for the next one, we suggest that you begin at once by asking the Lord to open the way for you, if it is His will.

Not Receiving for Ourselves Only.

One of the thoughts presented several times was that we were not there to receive for ourselves only, but that we were to fill our pitchers and then pour out the good things when we returned to our several homes, and that therefore we were to try to get as full of the Spirit of the Lord as possible.
Convention Fever.

Brother Geo. Draper said that four or five weeks ago he and Sister Draper got the convention fever and so they came all the way from South Dakota to get a blessing. On the way they stopped with the Minne-
apolis friends, who sent them their love and greet-
ings to all at the Convention. Bro. Draper said he was sure this convention would give much zeal and cour-
age to press on.

Song Testimonies.

Several of the friends testified by calling for a special song which expressed the sentiments of their hearts.

San Antonio, Texas.

One sister from San Antonio, Texas, said she brought love and greetings from their class as they all wished to be remembered to those present. She said when she heard four months ago of the convention to be held at Indianapolis, she asked the Lord to keep her well.

Old and Young Need the Lord.

A brother from Johnstown, Pa., stated he was one of six from there. He quoted from John: "If ye love me, keep my commandments," and stated that no matter how old or young we are, we need the Lord. He had been in the Baptist Church for 27 years. He urged that we go prepared to tell the glad story to those near by.

Rejoicing in the God of Our Salvation.

One brother from Elgin, Ill., said he was rejoicing in the God of our salvation and in our fellowship. He said, it is wonderful to think of these things—I am glad I am here.

Live in the Presence of God.

One brother from Batavia, Ill., said, I feel the need of living in the presence of my heavenly father. I want to realize more and more my absolute nothingness.

Many Young People Interested.

One brother said he was baptized into present truth about a year ago and has been feasting at the table ever since.

Consecrated in Nominal Church.

Another testified that he had been in the truth for four years, that he had been consecrated in the nominal systems, but was hungry for more and more truth. He stated that on hearing the first sermon on the truth he accepted it.

Helped to Come to Convention.

One sister testified that she had been helped to come to the convention by a gentleman who paid her $5.00 for a slight service. She said that if she had not been in the truth she would not have wanted to accept it. It was her sixth general convention and she had been greatly blessed in all of them.

Nine Years.

One brother who had been in the truth for nine years said that as he looked back he rejoiced that he had not resisted the Lord to any great extent, but realized on the contrary what a blessing had come to him because of permitting the Lord to do His work in him.

Light Bearers.

Another brother said he thanked the Lord for the light which makes manifest and that we now realize that our eyes are open. For three and a half years Jesus was giving out the light. He then said, "Ye are the light of the world."

Great, Big, Bald-headed Boy.

Another brother said it was not necessary for him to tell us that he was happy for all could see it. He said that for several days before the convention he could hardly eat or sleep and that the day before the convention he laid down on the bed, but after tossing and rolling around for a while he got up and his wife asked him what the trouble was; he said, I cannot sleep, at which she replied, you great, big, bald-headed boy!

For some time I had been searching for the truth. I could not find anyone that had at the truth, and you can imagine my astonishment when I did find the truth. This text has impressed me, "If you continue in my Word (which does not mean merely going to church, etc.), ye are my disciples indeed. Ye shall know the truth and the truth shall make you free."

At the close of this service Bro. Wise announced that volunteers were wanted the next morning at 7 o’clock to distribute cards announcing Bro. Russell’s discourse the coming Sunday on the Overthrow of Satan’s Empire.

Friday Afternoon, 2:30 P. M.

Praise Meeting, Led by Brother Dr. E. W. Jones, of Chicago, following which Pilgrim Brother Frank Draper gave a discourse on the subject of “Bible Times and Seasons.”

EAR FRIENDS: We have before us a chart or dia-
gram of Bible Chronology—our chronological chart. The chronological feature of the Lord’s word and plan is presented more particularly on this first part of the diagram of which I will not speak particularly on this occasion. As expressed in the an-
nouncement, the feature of the Lord’s Word and Plan we will study relates to the times and seasons. There is considerable said in the good Word of the Lord respecting this subject, as most of my hearers already very well know.

I wish to bring to your attention a text. In the 6th verse of the first chapter of Acts you will find these words recorded: "Lord, wilt thou at this time restore again the kingdom to Israel?" This question was pro-
ounced to Jesus by the Apostles very shortly before He was taken from them into Heaven. The Apostles knew that sometime previously God’s kingdom had existed on earth in Israel. We learn from the chronology of the Old Testament of the Scriptures that that kingdom lasted for 513 years—a period marked out on this part of the diagram, beginning when Saul became Israel’s first king and ending at the point of time indicated here, when Zedekiah, Judah’s last king, was de-
throned and unceremoniously and taken captive to Babylon. And there is where the Gentle Times our dear Redeemer referred to ended. You will recall these words he uttered on one occasion: "Jerusalem shall be trodd
en down of the Gentiles, until the times of the Gentiles be fulfilled.” (Luke 21: 24.) The Apostles well knew, therefore, that from that time, about 600 years before our Master’s advent until the time they pro-
pounded the question, “Wilt thou at this time restore again the kingdom to Israel” that God’s kingdom did not exist on earth. We see, however, dear friends, that while it did exist in Israel for more than 500 years, it was only a typical kingdom, foreshadowing and illustrating the grander, better kingdom which will understand the times and seasons, or know something about this feature of my Father’s plan when you shall be glorified and made joint-heirs with Me in the kingdom; but, “ye shall receive power after that the holy spirit is come upon you.” “Tarry ye in the city of Jerusalem until ye be endued with power from on high.” (Luke 24:49.) Jesus said, practically, “Now, my disciples, as natural men you cannot understand this feature of my Father’s plan, for the natural man receiveth not the things of the spirit, but you tarry at Jerusalem, you do as I instruct you, and when you receive the holy spirit you will begin to understand something about this feature of my Father’s plan.”

And it is demonstrated very clearly that this is what our Lord meant, from the words Peter addressed to the assembled multitude on the Day of Pentecost, or the day following, “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing (restitution) shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his prophets since the world began.” (Acts 3:19-21.)

Please notice particularly, dear friends, that ten days previously Peter did not know anything about the times and seasons. Remember he was the spokesman for the other Apostles, and for all of the Apostles on that occasion as on other occasions. Remember it was Peter who personally and directly asked the Lord the question, “Wilt thou at this time restore again the kingdom to Israel?” But under the inspiration of the holy spirit he began to understand something about this feature of God’s plan—the times and seasons. He then understood that Jesus after ascending into heaven would take His seat at His Father’s right hand, intimated or expressed in this text: “Sit thou on my right hand, till I make thine enemies thy footstool.” And then when the time for His second advent to take place was due Jehovah sent Him back to earth, and after glorifying the church and restoring the Jewish nation to divine favor, as other texts plainly intimate will be the first feature of the work accomplished by Jesus, then all the families of the earth shall be blessed; then the last enemy being abolished, the Lord reigning on earth until all enemies are put under His feet, the last enemy being death.

On one occasion Jesus, addressing His disciples, said: “Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” But, “Unto you it is given to know the mystery of the kingdom of God.” Not the mere surface truths of the Lord’s words, such truths and facts as natural men of sufficient intelligence might understand, but the deep features of God’s word, the strong truths, called by the Apostle Paul the strong meat. “But to them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear,
BIBLE CHRONOLOGY.

"PRESENT EVIL WORLD"
II Pet. 3:7

"WORLD THAT WAS"
II Pet. 3:6

Patriarchal Age

JEWISH AGE

Gospel Age

Harvest

World To Come
II Pet. 3:13

First Adam

Second Adam

1000

2000

3000

4000

5000

6000

7000

"SEVEN TIMES"
2520 Years

"SEVEN TIMES MORE"
2520 Years

1335 Dan. 12:12

Restitution Of All Things
Acts 3:19-21

Earth's Great Jubilee

Total Number Of Jubilee Cycles 70

19 x 50 = 950
51 x 49 = 2499

"WRITE DOWN THE VISION & MAKE IT PLAIN UPON TABLES THAT EVERY ONE MAY READ IT FLUENTLY." Habakkuk 2:2.
and not understand; lest at any time they should be converted, and their sins should be forgiven them." (Matt. 19:17; Mark 4:11.)

And thus we see, dear hearers, that it is God's intention that His children, the Master's disciples, should understand the various features of His plan as they come due to be known.

Again, Jesus praying to the Father for His disciples said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Not natural babes, of course; they could not understand any part or feature of God's plan; but to the class Jesus on another occasion called the "Little Flock," His meek and humble disciples, the class He referred to in His sermon on the mount, saying, "If you were blind, your wisdom would be justified; but now ye are beholden for theirs is the kingdom of heaven." (Matt. 5.)

My dear hearers, if you and I are of this class, we are the most blessed and favored people in the world. If we are of the class to whom the Lord is revealing the secrets of His word, the deep things which relate to His plan, or the most advanced features of that plan, we are the most blessed people on earth. Are we sufficiently meek and humble to accept God's favor on His terms, believing in Jesus as our Savior, believing with our hearts unto righteousness and making confession with our mouths unto salvation, and fully submitting our wills to the divine will, enabling us to constantly say, "Father, it be done," but thing be done? If so, the Lord will reveal the precious truths of His Word to us. The secret of the Lord is with those who fear Him, and He will show His covenant unto them; and "the meek will he guide in judgment, the meek will he teach his ways." No wonder then Jesus said, "Blessed are the meek."

In Rev. 1:1 we find a statement which is very significant: "The revelation of Jesus Christ, which God gave unto his holy Apostle John, to show unto his servants what must come to pass shortly. And he said, I am Alpha and Omega, the beginning and the end, the first and the last." When the Master Himself, the Author of the book, wrote these words, he did not understand, or was not acquainted with the various features of God's plan illustrated in the book of Revelation. He did not understand them when He was the man Christ Jesus. Why He could not look far enough into the future to know the time of His own second coming, we cannot tell. But when you and I, and when you and I knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:36.) But when Jehovah resurrected Our Lord He conferred on Him all power in heaven and in earth, as the Master Himself said, "All power is given unto me in heaven and in earth." (Matt. 28:18.) And in the next verse, He said, "Lo, I am with thee always." (Matt. 28:20.) Hence, when the Master was in His glory, and gave Him a name above every name, that "at the name of Jesus every knee should bow, of things in heaven," all the holy angels, "and things in earth," all human beings, and more particularly the human beings that will be on the earth when the kingdom is fully established, "and things under the earth,"—the billions who have gone into the death condition in the past and who will hear the voice of the great Deceiver and come forth when His kingdom is fully established; and they will all bow to Him, all recognize Him as the great King and Judge of earth.

The Apostle Paul in 1 Thes., 5th chapter, says: "But of the times and the seasons, brethren, seve 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 and safety," then sudden destruction cometh upon them, as pains of a woman that is in travail; and they shall not escape. But ye, beloved, are not in darkness, that that day should overtake you as a thief. Ye are not ignorant of the ordinances of God, which is Christ Jesus; for this we also pray and beseech you, that ye be made perfect together with all them who in all the world are called by His name, so that when He shall come, he be not ashamed of you, neither shall ye be ashamed of His name. Now, dear friends, I will bring to your attention some parts of a parable given by our Lord to convince His hearers that the kingdom would not immediately appear; that it would not be established on earth until the Gentile times would end. This parable is recorded in the 19th chapter of Luke, and is introduced thus: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. . . . A certain nobleman went to the Lord, to resign our wills fully to His,—He has counted us worthy of places in the Little Flock. And it is for this reason that we recognize from the prophetic writings and signs of the times that the Master is establishing His kingdom, that great Prince, that great Priest, who actually stands up, and that we are now in the time referred to in this text: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." (Dan. 2:44.) We believe with all our hearts, dear friends, that this text is now being fulfilled, and that the consummation of the ages of the times very plainly indicate that it will not be many years now until it will be fully established, and Satan be bound, and the time for the blessing of all the families of the earth to come, and thus be fulfilled the promise God made to Abraham about 4000 years ago, and the point of time indicated here on the diagram, "In thy seed shall all the families of the earth be blessed."

Many good people, and some who are Christians, making some steps in the Master's footsteps, and walking in His footsteps to some extent, believe that our dear Master established His kingdom on earth at His first advent at Pentecost. But, dear friends, the Bible very plainly and positively teaches to the contrary. It teaches that His kingdom will be established at His second advent,—the time Paul wrote of in this text: "And when Christ shall appear, who shall not appear in His glory? And then shall we also appear with Him in glory. And the time John wrote of in this text: "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." (1 John 3:2.) And the time the blessed Master Himself referred to, saying to His disciples: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions (or habitations): if it were not so, I would have told you. I go to prepare a place for you." (John 14:1-2.)

Now the speaker once interpreted that text, or entertained this thought of it at least, in reference to this part of it, "In my Father's house are many mansions," in this way: as though the Lord had said to His disciples, "Up in heaven there are a large number of beautiful buildings, and, my disciples, those buildings are for you and I, and when you and I go up to heaven and inherit and occupy those buildings." But, dear friends, we now see very plainly that was not the Master's thought. The text itself proves that it was not. "In my Father's house are many mansions," is clearly this: as though the Lord had said to His disciples, "In heaven there is a large number of beautiful buildings. And then the Lord adds, "And when Christ shall appear, who shall not appear in His glory? And then shall we also appear with Him in glory. And the time John wrote of in this text: "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." (1 John 3:2.) And the time the blessed Master Himself referred to, saying to His disciples: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions (or habitations): if it were not so, I would have told you. I go to prepare a place for you." (John 14:1-2.)

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Into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered to them ten pounds, and said unto them, Occupv till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. I recognize that the young nobleman represented Jesus, who forty days after His resurrection went into the far country—heaven—and on reaching that far country Jehovah gave Him the heathen for His inheritance and the uttermost parts of the earth for His possession. Other Scriptures intimate that was when Jesus was resurrected He was given all power in heaven and in earth, and He was given the sceptre, or the right to rule over the entire earth, to exercise authority from the rivers to the end of the earth. And you will remember perhaps having read in the 22nd chapter of Ezekiel these words addressed by Jehovah to Ezekiel: And it came to pass when Jesus was resurrected He was given all power in heaven and in earth, and He was given the sceptre, or the right to rule over the entire earth, to exercise authority from the rivers to the end of the earth. And you will remember perhaps having read in the 22nd chapter of Ezekiel these words addressed by Jehovah to Ezekiel: And in that case Ezekiel was when Jesus was resurrected. (Acts 2:23.)
Marked out on the chart, or diagram, beginning at the point of time marked here, and ending at the point of time indicated there, we have a very long period—7000 years. From the human standpoint that is an exceedingly long period. From the human standpoint a hundred years is a long period. Seven thousand years is just one week, if you please, because one day with the Lord is as a thousand years and a thousand years as one day. In the nineteenth Psalm it is said, "For a thousand years in thy sight are as but yesterday when it is past, and as a watch in the night." That is, a thousand years is as a day is to the Lord. That is why it is said in this length, a thousand years, that God had in mind about 6000 years ago when he said to Adam, "In the day that thou eatest thereof, dying thou shalt surely die" (marginal reading). Adam died, not in a 24-hour day, but in a thousand year day; he lived a thousand years. And so was the Lord's purpose with Adam to turn him out of the garden of Eden, making it impossible for him to have access to the life-sustaining fruits of the trees, he began to die, and continued dying for 930 years, when he became actually dead. My dear hearers, that is when by one man sin entered into the world, and death by sin.
It is not our thought that this is the only day with Jehovah that is a thousand years long. He has various days of different lengths. One of them is 40 years long, called the day of temptation in the wilderness. In the first chapter of Genesis we read of six days in which the earth was created. Then in the New Testament Scriptures at least three terms or words are applied to the same period of time. Paul said: "Now is the accepted time; now is the day of salvation." And Jesus said, quoting from the prophet, that he came to preach the acceptable year of the Lord. These three terms evidently apply to precisely the same period. There is a great deal said in the Scriptures about the last days; the Lord's days. We have been talking about the Lord's days. When I was the word Jesus said to his hearers on one occasion, "And this is the will of him that sent me, that everyone who seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (John 6:40.) That is, I will glorify him at the last day. And that is the day Paul wrote of in his second letter to Timothy, last chapter, saying, "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Therefore there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." He was not appointed to die, but to reign forever. But at that day. What day? The day or time of Jesus' second advent. He said, I will come again and receive you unto myself, that where I am ye may be also. And Paul said, "Not to me only, but unto them also that love his appearing." What then might be said with respect to our dear friends who do not love His appearing, and about persons who say, "We believe the Lord will come some time, but probably not for a thousand or thousands of years. This world is good enough for us; we do not want to be pessimist; we don't want to be old croakers and fault-finders. Here is a class of people who claim that it is not a good world, and will not be until the Lord's kingdom is established. But this is good enough for me." I say on Bible authority, dear friends, that however kind, and gentle, and moral, they may
be, they are not of the Little Flock; they will not be made sharers in the kingdom; they are not of the class that is groaning within themselves; they are not sincerely and heartily praying, "Thy kingdom come, thy will be done on earth as it is in heaven." They are satisfied with this evil world. They will never be in the kingdom. It is on those who recognize this as an evil world, and are out of harmony with it, and long for the Lord's kingdom to be established, who will enter the heavenly kingdom, and sit down with the Lord in His throne. Dear brethren, how is it with us today? Our Master said, "I come quickly." Can we respond, "Surely come Lord Jesus?" What if we could be assured that next week the Lord's kingdom would be established and the present order of things end, the present institutions be overthrown, and Satan be securely bound in prison? Would we then respond heartily, "Even so, come Lord Jesus?" Yes, Lord, we would be glad if Thy kingdom would be fully established tomorrow. Is that the way we feel about it? I trust by God's grace such is the case. We believe with all our heart that in less than 8 years from now Satan will be bound in prison and kept there for a thousand years, during which time all his evil works will be fully undone; and we trust that then and today every one of us can respond, "Even so, come Lord Jesus.

This "last day" is referred to in this text: "Martha saith unto him, I know that He shall rise again in the resurrection at the last day." (John 11:24.) The last day referred to in this text is not a twenty-four hour day, and not the last day of time as we think, but it is the last day of a thousand years, a thousand years long, the first beginning when Adam and Eve fell at the point of time indicated on the chart, and the fourth in the past at Jesus' first advent, and the sixth in the past at His second advent: when the second advent begins, and early in that seventh day; for the seven days, which seven days of God's judgment, the little later the Jewish nation will be restored to divine favor, and then throughout the remainder of the day all the families of the earth shall be blessed. No wonder that is called the day of the Lord. It will be the grandest day the human race has ever experienced, but He does not say the grandest day it ever will experience, because the seventh day will be a still grander day. But during that day the race will be saved from the effects of the fall, and whoever will then obey the Lord will enter the perfect day and live forever.

It may surprise some when we say that we are in the last day. The last day is actually upon us; indeed we have been in it now for more than 30 years. And that is why trouble has increased so remarkably all over the world, not only socially, but politically and religiously. And we believe the physical earth is being prepared or changed gradually for the glorious restitution work soon to begin. Before the flood Jehovah had prepared the elements that destroyed the old world. The flood itself and the ark were prepared. Noah, who prepared the ark, did not know just what means God had prepared for the destruction of the first world, but when the time for its destruction came it was accomplished very suddenly: He made a short work in the earth,—taking about a year for its accomplishment. Now, for a long time—we do not know just how long—Jehovah has been preparing the elements that will destroy this present evil world or order of things, when the time for its destruction shall have fully come. When that time shall have come, and the Gentile times shall have ended, He will make a short work in the earth. When the people say, "peace and safety," then sudden destruction comeeth upon them, and they perish not.

So it is very evident from the signs of the times as well as the prophecies that this day is even at our doors, that the climax of trouble will be reached before many years go by. Perhaps you have noticed when reading the account of the flood, what preceded it and what followed it, in the book of Genesis, that before the flood the average length of life was at least 900 years, and immediately after the flood it was reduced to about 200 years, and a little later to 120, and then later to 100, and to 70, and now it is about 36. The flood so changed the physical earth that the climactic length of human life was reduced from 900 to 200 years immediately, and now we learn from the general tenor of the Lord's word, its general teaching, that when the kingdom shall be fully established on earth, and Satan fully bound in prison, and the "highway opened up, the elements, the climate, the seasons, and everything related to the earth, will be so much more favorable to the sustenance of human life then than now that nobody will get sick and die for Adam's sin. People will begin to improve physically, and mentally, at once. We understand, that it will not be necessary for God to perform miracles in order for people to live longer, but will be that the state was made for miracles to be performed before the flood for people to live 900 years. But they will live at least a hundred years, and if they will not then come into harmony with the Lord, and begin to practice the Golden Rule, they will be destroyed from among the people—not dving what we call a natural death, but by being burned by the sun, which represents the word means. And at the end of the age God will reign fire down from heaven upon those who will not be in harmony with Him, and blot them out of existence.

I am glad, dear friends, to believe with all my heart that there are children and young men and women living today who will never die, but will live throughout the time of trouble, remaining on the earth, and who will be purified by the fires of that time, as stated in the 13th chapter of Zechariah, they will call upon the name of the Lord, and will remain in the land; then if they will continue to obey they will never die, but live forever. Whatever is said of that fourth day as to the work they do will be limited to the work of their own sins. "But every man shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (Jer. 31:30.) We all know that people are not dying for their own sin now, but for Adam's.

In the second chapter of our Lord's gospel according to John we find these words, uttered by Jesus Himself: "Destroy this temple, and in three days I will raise it up." It was a saying of a professed historian.

"But he spake of the temple of his body." I presume that many of us have in the past thought Jesus referred to His own human body, that He would raise it up Himself, but we see now, dear friends, how plainly the Bible teaches to the contrary, that it was God who raised Jesus, not Jesus himself. And in Paul's writings that God raised Him up, Jesus could not have raised His own body; a dead person could not resurrect himself. It is stated in Isaiah of our dear Redeemer that He poured out His soul unto death, that He made His soul an offering for sin: and the Psalmist prophesying long before said, "Thou wilt not leave my soul in hell, thou wilt not deliver my soul into hell." The word translated "hell" in this text is translated "grave" in the following text: "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Ecc. 9:10.) Why? Because "the dead know not anything." (Vs. 5.)

Our Master went into that one place, he remained there until the third day, when our Heavenly Father resurrected Him and gave Him authority to resurrect all others at His second advent, giving Him the keys of death and hell. These keys He will use at His second advent, unlocking the great prison house of death, and bringing the prisoners forth. We read, "He delivered up the soul in hell," (Lk. 23:46.)

What did our Lord mean when He said, "Destroy this temple, and in three days I will raise it up?" Why, other Scriptures show very plainly that He referred to the church, His body. This was spoken of the temple.
His body; the temple Peter wrote about in his first epistle, telling us that it is composed of spiritual stones; and that is the temple of which Solomon's temple was only a type. God's glory was manifested in Solomon's temple; it appeared that God was there. God filled that temple, and through it be revealed to all mankind. And then, dear friends, the glory of the latter temple will be much greater than the glory of the former. Solomon's temple was glorious, but only typical; its glory will be eclipsed by the greater glory of the greater spiritual temple, just as the glory of the law covenant will be eclipsed by the glory of the new covenant.

Our understanding then of this text is this, briefly explained: that during the three thousand year period called the three days, our Lord raises up the Church, His body; all the members of the Church for nearly two thousand years past have been regarded by the Lord Jesus as His body, and as members of His body. Which was cast off from divine favor; and during this period, then, the Lord has in this sense been building up the Church, His body, and early in the third day that glorious work will be fully accomplished. We understand that our Lord had these three days in mind when, in answer to a remark made by the Jews that Herod was seeking to kill Him, He said: "Go ye and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." (Luke 13:32.) We all know our Lord Jesus was not perfected Himself the third day from the time He uttered those words; He was not even glorified as His body until after the resurrection. But the solemn thought in this text that is expressed in the other when He said "Destroy this temple, and in three days I will raise it up." So we understand the Lord began to build up His spiritual temple, His Church, early in the first of these three days. You see, dear friends, reckoning from the fall, the fourth day ended here [Luke 13:32.] and in the resurrection He said, "The first advent is where the fifth day began. Reckoning from the fall, the first of these three days our Lord refers to. Now during these two days, the first beginning one hundred and twenty-eight years before Jesus' first advent, and ending at this point of time; and the second day ending in A. D. 1878, when the Gentile nations have been prepared for the temple, the temple of His body, and then early in the seventh day, that material will all be brought together without any confusion or noise or any great demonstration, the world not being aware of it: Just as in the type, all of the stones for the typical temple were taken from the quarries around Jerusalem and were chiseled and polished before being taken to the temple site. So during the Gospel Age, Jehovah has been taking from the Gentile kingdom a people for His name—taking them from the antitypical quarries, the Gentile nations—and when the last stone will have received the antitypical foundation, it will be placed in the temple and God's glory will fill it and it will be manifested, revealed, to all mankind. There was no confusion and no noise in the building of the typical temple, no sound of a hammer, no iron tool used on it: so when God's due time comes to complete the antitypical temple, there will be no confusion, no noise, no overwhelming. When the Lord's temple, the temple upon the world as a chief in the night, and mankind will not know what has taken place until the time of trouble is over and then they will recognize the Lord's presence; every eye shall see Him—that is, discern Him. We now see Jesus; thank God there are many here who see Jesus today. Many have been looking up to Jesus for years past, not with their natural eyes, but with their eyes of understanding; and in this sense, dear friends, every human being will see the Lord when the time of trouble is over; not in a 24 hour day, but during the thousand year day, the last of these days, each a thousand years. Now read a few verses from the book of Hosea to refresh our memories and to stir up our pure minds by way of remembrance. In the 5th chapter, the last two verses, Jehovah is the speaker, and says: "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, I will tear and go away; I will take away the hair of the young lions, and return to my prey, till they acknowledge their offence and seek my face: In their affliction they will seek me early." And in the next chapter, first verse, the Jews are represented as saying: "Come, and let us return unto the Lord: for he hath torn and he will heal us; he hath smitten and he will bind us up. After two days will we raise us up, and we shall live in his sight." Notice the Church is raised up during the three days, not the third day—"after two days." What we mean by saying, not the third day, is, that the Lord has been raising the Church up during the three days and He completes it in the third day, in A. D. 1914. In the 11th chapter of Romans says: "Blindness in part has happened to Israel, until the fulness of the Gentiles be come in." When a sufficient number of persons is taken from the Gentile nations to complete the Church, then fleshy Israel will be saved. Saved from what? From blindness. The Jews says they have become really saved, from eternal life. They were blinded as a nation partially, not totally, and they will be saved from blindness, and then only those who will follow on to know the Lord will get eternal life.

Now you see the wonderful significance of this text, "After two days he will revive us. During these two days there is this two thousand year period of time; it has been a rejected, cast off, dispersed condition, not being recognized by Jehovah as His sons, or even as His servants—without God and without hope during this period as the Gentiles were previously; but early in the third day the Jewish nation will be restored to divine favor as a nation; it will have a national existence again, and then the individuals will be put on trial. Their judgment will begin just as the judgment of individual Gentiles will begin also, and all who will come into harmony with the Lord, on being sufficiently chastized and disciplined will get eternal life.

To our understanding, the "rich man," of our Lord's parable represents those entering these two thousand years while in hell, while dead as a nation, as a people, God not recognizing them as having any existence; they were dead with the Gentiles. The Gentiles not becoming Christians, God recognizes as dead, and Jews also. Only those who become Christians, either Jews or Gentiles, does God regard as being alive. So then the "rich man" in hades, we understand, was intended to represent the Jewish nation without any life from God's standpoint during the Gospel Age—just as dead as Gentiles who are out of Christ. But we are glad to learn from the Scriptures that the "rich man" will come out of hell after a while. We think he is still in hell. He has been in hell now for more than 18 centuries. The second part of the "rich man" went into hell over in Russia now, and there is where he is being terribly persecuted, and the Lord has prepared the minds of many of the Jews to desire to return to the holy land and indeed many of them have returned since the Lord has providentially opened the way for them to return. So you may say, Does not the Bible teach that the "rich man" will remain in hell forever? No, dear friends, there is not one text to that effect. The "rich man" went into the hell, of which it is said: hell delivered up its dead. It does not say that he went into hell fire. If he had gone into hell fire, he would have remained there forever. Nobody who is ever in hell more than two days will be revived; he will be recovered from it, as Jesus said: "And fear not them that kill the body but are not able to kill the soul, but rather fear him which
is able to destroy both the soul and body in hell (Gehenna).” Thank God the poor “rich man” did not go to that kind of a hell, he went into “hades,” the same hell our Master went into, and the Master was cast out of hell and He is going to bring the “rich man” out of hell very shortly we understand. We learn that death and hell will be cast into the “lake of fire which is the second death,” and we believe that when hell itself long, and therefore nobody could be in it.

Now, the concluding feature of our subject: Most of my hearers are acquainted with the manner with which this seven thousand year period is subdivided into smaller periods or epochs, these two worlds, and these four ages: the world that was before the flood and the present evil world cover a period of thousands of years, and the Millennium Age, the last of the seven days we have brought to your attention. At the end of this last day, the Bible teaches that the curse of sin will have been removed, and there will not be a discordant note in the whole universe.

It is a remarkable fact, worthy of note, that the Bible narrative covers practically only this period seven thousand years long; except that in the first two chapters of Genesis it gives us a brief summary of the period of time ante-dating this period of seven thousand years long. I feel sure that if any human beings had written or compiled the Bible, they would have mentioned matters occurring hundreds of thousands of years before this period began, just as the worldly-wise scientists are now sometimes teaching that the human race had its origin in some form or make-up; they would have mentioned matters occurring hundreds of thousands of years ago, and that by certain processes of evolution have been advancing towards perfection ever since, and they hope they will reach perfection sometime in the future. But as the Bible is God’s book, though written by the instrumentality of fallen human beings, under inspiration, of course, it was God’s intention to limit the revelation to the earlier period. It has been more or less curtailed than for several thousand years, probably the curse will not be fully removed from the earth until the end of this seventh day, the Millennial Age. For this reason and others we might mention, the Bible narrative relates only to this period, practically. There is nothing said in the Scriptures about what will take place when this period will have ended, except to show us that all the great heaven and earth will be in full harmony with Jehovah.

Marked out below the line here, we have a period a little longer than that marked out above the line. Above the line it is seven thousand years, below the line it is seven thousand and forty years. The reason for that, as it appears to our minds, is the following:

To make it possible for a harvest period to obtain at the end of the Gospel Age and at the beginning of the Millennial Age, four years of the Gospel Age are cut off for forty years over into the Millennial Age, and the Millennial Age lapping back forty years in the Gospel Age; the Gospel Age having two endings, and the Millennial Age having two beginnings; as the Jewish Age had two endings and the Gospel Age two beginnings. There is a harvest period at the end of the Gospel Age, forty years long, during which the wheat and chaff are separated, the wheat being gathered into the heavenly garner, called the kingdom by the Lord in some of His parables and plain statements, and the chaff being burned—as chaff, not the individuals represented by the chaff being burned necessarily. We understand then, dear friends, that in order to make it possible for a harvest period to obtain at the end of the Gospel Age the Lord has added forty years to this general period of seven thousand years long. In the fall of 1874 we understand Jesus came from heaven to earth, the time having come to begin the glorious restitution work. But we learn from other texts that it takes forty years practically to establish the kingdom and to bind the bundles of tares to be burned. When the new order of things is established fully and Satan is bound in prison, there will not be any wheat field. All the Lord’s people represented by the wheat will have been gathered into the garner will have been made joint-heirs with Jesus in the Kingdom, and the tares will take their places where they belong,—with the world. They are usurpers, they are intruders, in the wheat field; they are the world and have been cast into the world. And all that has been gathered into the heavenly garner, the tares having previously been bound in bundles and burned as tares, not as individuals, the individuals will take their place then where they belong, with the world. It will not have done them any harm to be associated with the wheat, but perhaps will have toned them up a little; perhaps a grain or two of wheat rubbed on them has somewhat benefited them more or less by contact with the wheat, but it made pretty severe testing for the wheat. It is through that channel that the Church, the Lord’s true people, have been tested, perhaps, more than through any other, during the Gospel Age.

You remember the other figure used by our Lord, recorded in the 13th Chapter of Matthew to illustrate this, that of the Gospel net that cast both good and bad fish into the sea, which was the case. The fisherman drew it to shore in a meshes; and the bad fish were taken out of the net and cast back into the sea and the good fish preserved. It did not injure the bad fish any to be caught in the net; it probably excited them a little, and shook them up more or less, but did them no injury; they would simply cast back into the sea. Now you see the gospel net want cast out into the sea—the world. You remember the Master said, “The field is the world,” and then of course the world is the sea as well, so the gospel net was thrown out more than 18 centuries ago and it has been drawn to shore now in the harvest period, in the end of the age, and it is full of fish; but most of them are back back into the sea. The poor fish do not want What is he going to do with them? Is he going to say, “Now you bad fish, I have caught you in this net, and I am going to roast you forever?” No, dear friends, water would not be a suitable agent in which to roast anything. They go right back into the world, into the sea, where they belong, and it will not have done these poor fish a bit of harm. The figure that has been somewhat misunderstood; in the next age they will stand exactly where they belong, with the world. So there will not be any wheat then, and there will not be any tares then. During this period of forty years long, beginning in the fall of 1874 and expiring in the fall of 1914, preparation has been going on for the great work of blessing all the families of the earth.

This period of 7,040 years long is divided first into two periods or epochs of exactly equal length, the first being 3,520 years long and the second 3,520 years long, and this is a bi-time period. The first period I have designated began when Adam and Eve fell and the second began when the Gentile times began in 606 B. C. The Gentile times were 2,520 years long and then a thousand years added, which is this last “day”, would make 3,520 years. Then these periods are subdivided or divided again. We have three first periods divided into two parts, not of equal length this time, and the second divided into two parts, not of equal length. The first began when Adam and Eve transgressed Jehovah’s holy law, and ended a thousand years later; and this period is spoken of as the first Adam’s day. You will notice on the diagram the words First Adam. The term “First Adam” is used in the Bible as the term for the man who was the head of the race at that time; in other words, the chief of authority for styling this the “First Adam’s” day; because Jehovah said to Adam, “In the day that thou eatest thereof, thou shalt surely die.” Adam lived the larger portion of that day. Then a period of 2,520 years long began with the year 1001, and ended at a point of time indicated here at 606 B. C., when the second period began of 2,520 years, reaching down to 1874. In 1914—the period our Master referred to 7 years ago when he said: “Jerusalem
shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.” (Luke 21:24). Then the Second Adam’s day begins, in the full sense, and will continue for a thousand years, during which time the curse will be removed, the Lord and His joint heirs together constituting the Christ, which will reign for the blessing of all the families of the earth, until all the enemies are subdued and put under their feet, the last enemy being death.

During the First Adam’s day there was not very much sin in the earth; there were not very many people living on the earth then, and it seems that Adam, and Eve, and Abel, and probably most of the other members of the human race during that first thousand year period, were in considerable harmony with Jehovah. But when that day ended the fowls began to prevail more on the earth until a few hundred years later it was so prevalent that God destroyed the old world, including most of the human race, with the flood. Men’s hearts became evil and only evil continually. It is very evident that Adam’s influence was beneficial during his lifetime.

Now notice when Adam was put on trial in the garden he took an animal, ran race was put on trial in him representatively, and when he sinned he shared his sin, and when he fell they shared his fall, and when he died they shared his death. And that is what is expressed in this text, “In Adam all die.” And again in this text, “By one man sin entered into the world, and death by sin.” But note, he was not only dead, but he was dead in Adam in 24 hours, nor in a hundred years, nor in five hundred years, but in 320 years. Adam began to fall when he transgressed, when he fell, and he continued falling for 930 years, when the falling was complete. So, likewise, when revering the order: when the new order of things will be fully established on the earth, God’s day will be fully established in the Millennial Age, those who obey that prophet and are in harmony with the Lord’s just laws and righteous requirements will begin to advance towards perfection; they will come into Christ. That is the significance of this statement, “As all in Adam die.” You see the whole race in Adam transgressed and died, and, “Even so in Christ shall all be made alive.” All who come into Christ when the kingdom is fully established will be made alive. Jesus said, “I am the resurrection and the life.” I used to think that resurrection and life was synonymous, but they are not. Resurrection is one thing and life is another. Resurrection is the resurrection, the restoring process. The word resurrection is synonymous with self-regeneration. During the Millennial Age, the Second Adam’s day, those who obey the Lord will be regenerated, they will come into resurrection, which will not give them life, but simply entitle them to life. At the end of the age they will be fully resurrected and then if they continue to obey the Lord they will get eternal life. Restoration will not give anybody eternal life; it simply places people back where Adam was before he sinned, and gives them opportunity to obtain eternal life, just as Adam was given an opportunity to retain life by remaining in harmony with Jehovah before he transgressed.

So, then, we understand that as the fall was gradual, the rise also will be gradual, although more rapid. Some persons are of the opinion that some will not be perfected morally. Who was the First Adam? Some might say, the man, but from God’s standpoint, the man and the woman, the husband and wife, constituted the First Adam. While Adam called his wife’s name “Eve,” because she was the mother of all living, God did not call her name Eve, but He called them both Adam. The woman was never called after the fall, and that is the race the imperfect and dying measure of life which it has possessed since the fall. Who will constitute the Second Adam? Some one might say the Lord Jesus But no, not the Lord Jesus alone, but the Lord Jesus, the head, and the Church, His body. By one spirit we are all baptized into the one body, and the body is not one member but many; so also is Christ. As many as are baptized into Christ have put on Christ. So dear friends when Jesus the glorious bridegroom, and the Church His glorious bride, are made one, they will constitute the Second Adam that will give life to all the obedient of mankind.

During the first Adam’s day there was not much darkness in the earth; there was very little darkness during the first two or three hundred years, but more, of course, at the conclusion of that day. Then, as already seen, the darkness increased until 16 hundred years after the fall it was so dense and so great that the Lord decided to destroy that order of things. When the Second Adam’s day will have been fully introduced we shall have the darkness there then. How long will it take for the light to become absolutely clear? A thousand years, is what the Bible teaches. Some will live through the time of trouble, but others will be brought out at their graves—heathen savages, idiots, infants and others—and it will be necessary to teach them and instruct them, and so the light will tend to grow clearer and brighter and stronger until at the end of the Millennial Age it will be perfect. That is the day of which we read in Zechariah, the 14th Chapter, that is neither light nor dark, but at even time it shall be light. Is it not remarkable, that at the end of that day, the evening of that day, the light will be made perfect? Ordinarily in nature when the sun rises in the morning and the sun sets in the evening the sun is belled and the mist and gloom is driven away, but not so with the Lord’s day, with the Second Adam’s day. That is not a natural day; that is a day of grace, the day of God’s favor to the human race. So when the sun shall rise in the morning, it will not at once dissipate all of the gloom and darkness of the long night of sin; when the sun shall rise, the darkness will endure for a night, but joy cometh in the morning”—the Millennial morning. It will take all of that day to fully dissipate all the darkness resulting from this long night of sin. At even time, it will be perfectly light; there will be no darkness whatever, there will be no twilight. The twilight of this day will be in the morning, but there will be no twilight in the morning of the Lord. You remember the Lord will usher in the perfect day in when there will be no more night, no more darkness, no more sin, no more pain or death, for the former evil things resulting from the fall will have forever passed away. No wonder that, in view of these glorious prospects, our Master taught us to pray, “Thy Kingdom come, thy will be done on earth as in heaven.”

But how about the proposition that the sun will shine now? There are some good people who believe the sun is shining now. If the sun were shining at the present time, it would not be necessary to carry a lantern, would it? The Lord’s people carry a lantern now,—“Thy word is a lamp to my feet.” They are walking now in a very narrow and difficult way, and in And then the perfect day will be ushered in when there will be no more night, no more darkness, no more sin, no more pain or death, for the former evil things resulting from the fall will have forever passed away. No wonder that, in view of these glorious prospects, our Master taught us to pray, “Thy Kingdom come, thy will be done on earth as in heaven.”

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scene on the Mount of Transfiguration was a type or shadow of the glorious Kingdom which Jesus will estab-
lish at his second advent, when all the overcomers of
the Gospel Age, represented by Elijah, will be with
him in the kingdom, and the old testament over-
comers represented by Moses will constitute the visible
phase of the earthly kingdom, then Peter went on
to say, "as in the common version it is rendered, "We
have also a more sure word of prophecy." That does
not sound right. Think of Peter saying, "The
prophecy is more sure than the vision; don't give much
attention to the vision, that is not as sure and steadfast
as prophecy." No, that is not the thought. This is
the thought which is brought out very clearly in the
Diaglott: We have by this vision a prophecy more
confirmed; the prophecy itself is indeed sure and steadfast,
but this vision confirms the prophecy. "And we
have the prophetic word more confirmed." (Diag.)
What prophecy? That when the time for the Lord's
kingdom shall come, Jesus will come in great glory and
power and will establish that kingdom and all nations
will be assembled for judgment. Then after saying
that we have the prophecy more confirmed by this
vision, he says that we will have "heaven" appear as if
unto a light that shines in the dark place until the day
dawns, and the day star arises in our hearts. What
is the day star? Is it the sun? No, the sun is not the
day star. The day star is the forerunner of the sun; it
precedes the sun. When I was in South Dakota, not very far
from where our dear Brother George Draper lives, one morning I rose before sunup and took a train and I noticed in the east the reflection or glow from the sun and all the stars with the exception of one were beginning to disappear. This was the morning star and it remained very bright after all the other stars had disappeared. And I said to myself, what a beautiful illustration of the star Peter wrote to us about, the day star that rises in our hearts. In this case, the day star does not appear in the heavens but the people are going to see the sun after a while. The day star has arisen in the hearts
of the Lord's consecrated people, and that day star is
Jesus. That day star arose in 1874 at Jesus' second
advent, when He girded Himself and came forth to
serve His faithful disciples, the wise virgins. Indeed
they were not all very faithful when the second advent
took place: they were asleep, but He awoke them, the
proclamation went forth, "Behold the Bridegroom." So
do not look for the day star in the heavens, for it
will arise with Christ for a thousand years. In the Saints
of the Lord's consecrated people, "Behold I stand at
the door and knock." As the natural day star appears,
the other stars disappear: and now since the spiritual
day star had appeared—the great heavenly day star—in
our hearts, in our heavenly horizon, so to speak, the
other stars are disappearing—they are fading. The
sudden appearance of that star from the celestial
heaven, which is another evidence that the
sun will soon arise and will shine for a thousand years
for the purpose of dispelling all the gloom of
the past. Thank God for such a glorious prospect as
this!

My dear brethren and sisters, we now have this
threefold assurance: We have the sure word of prophecy
that Jesus will appear on the mount; and we have the
day star. Could we ask more?

Now in conclusion, we think that the Lord and His
joint-heirs will reign in the earth a thousand years
from the time the kingdom will be fully established,
although we do not say this positively. You remem-
ber it is stated in Rev. 20:4: "And they lived and
reigned with Christ for a thousand years." The Saints
are not reigning now. Satan was not bound immedi-
ately at Jesus' second advent. Some of our dear friends
think that the truth will bind Satan, but the truth itself
could not bind Satan. Why, it is because the truth is be-
ing taught that he is endeavoring more diligently than
ever to misrepresent God and His work and plans, no
setting aside the fact that the majority of those of the
Lord's people and those that profess to be the Lord's
people. Even at the end of the Millennial Age, when
the light will be clear, when it will be perfect, Satan
will be loosed for a little season, and he will succeed in
deceiving some people. The truth alone could not
bind Satan, but it will require the direct exercise of
divine power by Jesus and His joint-heirs when the
Gentile times are ended, when the great time of trouble
is over, to bind Satan; and he will be kept bound in
prison by the exercise of that same power for a full
two thousand years. So it appears reasonable to us that
from the time the last member of the church will have
gone beyond the veil, the marriage age of the bride, such
and bride having been consummated, that Jesus and the
church glorified together, constituting the Christ, will
reign for a full thousand years, and Satan will be
bound for a full thousand years, and that just as soon
as the restitution work is fully accomplished the kingdom
will be turned over to the Father, that he may be
all in all. You remember how it is stated by Paul
in the 15th Chapter of 1st Corinthians, that Christ will reign until he has put all enemies under his feet, and
then he will turn the kingdom over to the Father. And
the last enemy, he says, is death. Now, why will the
Lord Jesus and his joint-heirs reign for a thousand
years? To destroy this world rules through the fall, Satan is not an enemy through the
fall, and those who follow him at the end of the Millen-
nial Age will not be enemies through the fall. It
would not be necessary for the Lord to reign one minute
to destroy Satan. There are many things which
are enemies of God's in this present evil world on ac-
count of the fall, and some of these things will continue
until the end of the Millennial Age. As long as there is
any weakness in a human being, he will have that
much Adamic death in him. Now we might suppose
that one hundred years from the end of the Millennial
Age the last person is awakened, then it takes all of
that hundred years to make him actually perfect. The Bible does not say that it is going to take
a thousand years to perfect each Individual, but the
race as a whole; and the members of the race that
obey will be raised all the way up to perfection by the
exercise of that great divine power. Well now sup-
pose that a few years from the last day of the Millen-
nial Age there is in a little moral, but not physical,
perfection in a person; there is that much Adamic death in him, and therefore the Lord's reign could not end un-
til that enemy is destroyed. Just as soon as that person
is made perfect the glorious restitution will be fully ac-
complished, and the purpose of the Lord's reign on
earth will have been fully carried out, and then
he will turn the kingdom over to the Father; Satan will be
loosed for a little season, the great mediatorial king-
dom will have ended, and the perfect human beings
will stand exposed to God's judgment—not to the judg-
ment of the Christ, but the judgment of God, and then
God will rain fire down from heaven upon those who
will disobey him, and devour them. That seems to ex-
press the thought, that it will be God's judgment upon
them. It will not be Christ's judgment. We understand
this from 2 Thess. 1:9: at a future time for a time at the end of the Millennium, our Lord, and His joint-heirs will
not be rulers; Jehovah Himself will be the direct ruler,
and all mankind will be exposed to His judgment.
Satan and all his followers will be destroyed, and the
universe will be clean, and the everlasting day, the per-
fected day, will begin, when everybody will be in har-
mony with the Lord. Thank God for such a glorious
prospect!
DEAR FRIENDS, for our lesson tonight we invite your attention to the 8th chapter of Romans, beginning with the reading of the 12th verse: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

Those who have noticed the Diaglott rendering of this word "creature" observe that it refers to the entire creation, taking in all humanity; indeed taking in the earth as well. For the earth is a part of the creation. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Our text tonight, as announced in the program, is, "The glorious liberty of the children of God." The subject before us is contained in the one word "liberty," and the individuals who are here referred to as possessing this liberty are the children of God. This liberty is not liberty of the abstract, which is the general thought of liberty, but it is a certain kind of liberty—glorious liberty, the glorious liberty of the children of God. The Apostle has not left us in the dark as to who are the children of God. In the previous verses we have read, we have positively stated who are the children of God, and how the children are constituted. The Book of Romans is a complete whole. It is indeed the masterpiece of logic, and is the most complete statement of the plan we perhaps find anywhere in the Scripture. The Apostle tells us of the woful condition into which man has fallen, in the opening chapters of this book, telling how there was a time when mankind stood in the glorious light of liberty, and were indeed the sons of God, but not desiring to retain God in their minds he permitted them to take their own course, and sums up the statement of the fall, then he proceeds to tell us some of the results of that fall: how mankind being given over to their own lot fell into various degrees of degradation and bondage, and that the condition of which they no longer recognized how great was the bondage. And then the Lord gave His law, that by the law they might come to see the way of righteousness, that it might be to them a schoolmaster to bring them to Christ. And then, further, he proceeds to tell us of some of the galling chains that bound the race of man, and how the world of mankind through the law came to understand the power of sin. And the seventh chapter gives us a most graphic picture of the bondage.

Now let us get this thought of bondage before our minds, because the Apostle intends that we should. We see and all recognize what is meant by the word "bond." Before we understand liberty, we must have before our minds a clear conception of bondage. You remember Paul, as he stood before Agrippa, said, "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:29). What were the bonds that held the Apostle under those circumstances? They were chains that held him; he was a prisoner—bound. This places before our minds a very good picture of the Apostle's condition, the calling bondage, -the servant of Christ in prison, or prisoner bound. At the present time we sometimes see officers take a man, put handcuffs on his wrists; he is a desperate criminal, and requires such treatment; he is, when bound with the handcuffs, in bondage.

We know how in olden days it was customary to shackle prisoners in some cases not only the hands, but sometimes the feet were fastened together, and the prisoner was pretty thoroughly bound. And you remember how the Master, when He spoke about one in the parable who had come to the marriage feast after receiving the white robe, had deliberately taken off the robe, and cast it aside, and thus did dishonor to his host; and the servants took him by the hand, and led him forth into outer darkness. This Bible picture gives us the thought of bondage. That is one view of bondage; the powers (hands and feet representing powers) were bound. From this picture do we not get a very correct thought as to the condition of the race of mankind in bondage? Recall that the Apostle very frequently speaks of the law enunciating bondage. Tahmah, the son of Hagar, is spoken of by the Apostle as the son of the bond woman; therefore we very properly understand the law as expressing bondage.

Now, observe what the Apostle tells us concerning this condition. We remember when the law was given to Israel, and they had hoped to thereby avoid that condition, but instead of that desiring to conform to the law in all that the law stated—"All that the Lord God said, we will do,"—indicating that they had no suspicion of the degree of degradation to which they had fallen. But as the conscientious Jew tried to conform his life to that law, he found that he was unable to do so perfectly, and the Apostle, speaking for the law, addresses himself as one speaking to the Hebrews: "The law is holy, just, and good, but I am carnal, sold under sin."—sold in bondage. Let us get the picture. Here was the perfect law, the standard of righteousness, and today it is the same standard of righteousness. The law of God is the expression of the Father's perfect will, and when the race of mankind was about to conform to the perfect law of God, and the condition upon which they have everlasting life is their conforming to the perfect diviné law of God. God's will is his law; and therefore the divine law is the expression of the Father's will. As the Jew looked into this law, and saw there was a still deeper meaning, that it meant absolute righteousness, he resolved before him as a standard of perfection. But here he was, desiring to conform to the law, but unable. You remember how the Apostle said, The law is holy, just, and good. But I find a law in my members warring against the law of my mind. Where did he receive the law in his mind? Why, from the word of the Lord: from the law, the execution of the law, and the law as of God. He looked at this perfect law it tended to show him how far he had departed from the standard of perfection. Therefore, the knowledge brought bondage. Is it not important that we as New Creatures, as those who have come into relationship with the Lord, should keep before our minds this perfect standard? It is important, but not that we might thereby commend ourselves to God. We will read a little further.
and see what is the condition brought about by this one who desired to conform to the ways of righteousness, but the more he learned of this way of righteousness, the more he found himself unable to conform thereto. Notice how forceful the language: "For the good I would do not; but the evil which I do not, that is my devil." Now if I do that I could not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, and I cannot deliver myself. O wretched man that I am! who shall deliver me from the body of this death?"

There are those who suggest to us that the Apostle is here referring to an ancient custom, and that properly the original could be translated, "Who shall deliver me from this dead body?" The original seems to bear out this thought. It becomes clear from the Apostle's illustration. He speaks of it as a captivity. But what captivity would more nearly express the condition of the heart: in harmony with righteousness, but bound down to this man of sin in the flesh? Now, get the picture: When they wished to destroy some criminal, or other person against whom they had great enmity, they would take the living person and blind to himself, and then throw him in the water. If the body would in time spread to his living body, and he would die an awful death. Does not this forcibly illustrate the condition of those who are attempting to commend themselves to the Lord by conforming to righteousness? And do not the words of our text seem to suggest the same thought? "Because the law of the flesh is in conflict with the law of God in me, and I cannot deliver myself from this bondage of corruption into the glorious liberty of the children of God." And we observe that the creature here referred to means the whole creation of mankind. And this is just what the Apostle tells us, that the race of mankind, departing from the harmony with the Father and His perfect law, came under bondage of corruption and death. What did the world become? Where did those noble powers of mankind become corrupted? Death came to feed on the living body. It is forcibly illustrated also in the Scriptures under the figure of leprosy. The one afflicted with leprosy would lose various parts of the body; it would eat as a cancer, one member after another of the body being so sacrificed. Could we better express the condition of mankind by which the noble powers of mankind came to be consumed by the words, the bondage of corruption? Now, we have used several figures in relation to bondage: one was bonds that bound the hands and feet, and another was that bondage by which a person who was either a slave or had come under the enmity of the King in the old Roman days, as also some other which he was in bondage. The body. Then the Apostle used another figure, bringing into captivity. We know how history tells us of cruel methods by which a king, while he would rule as a monarch in his own realm, if unfortunate in battle and lost, he was taken and treated with great indignities, taken into captivity as a slave to the conqueror. Does not this also express the condition of mankind? Does not this express the once noble king of earth, represented in father Adam, into captivity as a slave? He had the right, or authority, in his hands, and did not do this depart from him? Did he not come into captivity and bondage? But what kind of bondage? It is very well expressed in the words, "the bondage of corruption." Paul says, "I think this is a contradiction of the experience, or the experience of individuals, says, practically, "No one shall deliver me from the bondage to this dead body."

The picture the Scripture gives us of the noble powers of man is a grand one. Father Adam, as king of the earth, had marvellous powers, such as we see no individual at the present time possesses, and by which he had communion with the Father, having communion with the Father: he was in the condition of enjoying the glorious liberty; but the moment sin entered the world he was deprived of that liberty; he came into bondage to another; no longer had he relationship with the Father; the moment he heard the Father's voice in the Garden, it is written, "And he was turned from the presence of the Lord." And the Scriptures thought, "bondage of fear." And this followed the separation of father Adam from the heavenly Father. No longer had he the liberty which came from his relationship with the Father; no longer had he the liberty which came from access to all the trees of life, by which he had the liberty to partake of the tree of life, and eat, and live forever. He was restrained, restrained by fear, restrained from access to the means of life, and more than this, he was cast out of the perfect condition in the Garden out into the unfinished earth, where the powers of destruction and death could feed on him. And we find it just as the record stated: "In the day thou eatest thereof, thou shalt surely die." He lost the heritage of every other man, this bondage of corruption, this separation from God, this separation from the trees of life. And when the Scriptures would tell us about that glorious day when mankind will realize something of the deliverance, this is the language used to express it: Oh Lord, other Lords have had dominion over us." And through the ages, is there any other master, any other tyrant of mankind? When the sceptre of dominion passed into other hands, most cruel has been the bondage of the god of this world, Satan. If we were to bring before our minds the details of that awful bondage it would take far more time than is allotted to us tonight; we will leave that for you to trace in your own study and prayer and devotion. We are told that this cruel, relentless tyrant, has exercised his power, over the minds and hearts of man. Every page of history expresses this fact. The key to history lies in the Scripture statement concerning the nature of the rulership of the god of this world. You remember how our Lord expressed it: "The prince of this world cometh, who hath the world on his lap." You remember the Apostle tells us that where the spirit of the Lord is, there is liberty. Is it difficult for us to grasp the thought that the rule of the god of this world is, therefore, the opposite of the rule of Christ? The rule of Christ is the rule of liberty, but the rule of the god of this world is the rule of tyranny. Wherever there is bondage, there is bondage. We remember very well that this shows the rulership of the god of this world, whether it be at the home, whether it be in gatherings of the Lord's people, or wherever there is the absence of the spirit of liberty, there is evidence of some measure of the rule of the god of this world.

But let us be sure that we have the Lord's definition of liberty. Because, as we said a little while ago, it is not merely the abstract thought of liberty—liberty in general—that we would consider, but a particular kind of liberty; that liberty mentioned and defined by the Apostle as the glorious liberty. There are more kinds of liberty than one. We are living in an age when the world of mankind are beginning to perceive that liberty. Chronologically, since 1874 we have been living under the sound of this jubilee trumpet, and the spirit of liberty is abroad in the land, and the god of this world is catching and utilizing some of the notes from this trumpet of truth, and the spirit of liberty as never before was brought forth among men. But will it bring about the glory of liberty among the children of God? I fear not. I fear it is that liberty which will contribute very largely to the time of trouble such as the world has never seen. Therefore, it is very important that we as the Lord's children make a clean-cut distinction between that glorious liberty of the children of God and the liberty which the god of this world now finds expedient to promote as a doctrine in this world. In the times that are past it was to the interest of the god of this world to rule
by the relentless power of tyranny, but since he realizes that dispensational changes are taking place he is changing his tactics. Now he is appearing as an angel of light, an angel of liberty, an angel of freedom, and therefore attempting to counterfeit the glorious liberty of the children of God. And we can sometimes grasp the truth from the counterfeit, because the counterfeit is presented first, and therefore we see that spirit which is so large a thread in the world today, speaking about the glorious things to come, speaking about the wonderful awakening, bringing forth the statement that all the world needs is knowledge, that the world is simply in ignorance, and that all that is needed for the world to be saved is knowledge; which is not the gospel the Apostle preached, but the opposite; and therefore to get out of the world from the one true gospel which teaches the glorious liberty of the children of God. And as the false is first presented, we are first considering the false before we consider what the Scripture states of the true. It appears this is the order in which we are getting our experience. We come into contact with the one and we build on that with all the glory of God and so fall into the error. This seems to have been the order of the Lord in presenting His truth. If you will notice the teachings of the Master, the most important teachings were given as an offset to error. So we as the Lord's people living in the world today, come in contact with the various forms of error, but the glorious truth makes its first appearance. The Lord does not give us the liberty to become acquainted in detail with all the error; it is quite unnecessary; the Lord saves us from that. But against that error which we come into contact with in the world, the Lord prepares us by the grand banquet of truth, and therefore we are protected from the error of the world. Therefore He has prepared for us a place in the presence of our enemies, and our cup runs over, and surely goodness and mercy shall follow us all the days of our lives.

It is well for every child of God to be informed in this matter. The Apostle says concerning Satan, "We are not ignorant of his devices." Therefore the spirit which we see manifested on every hand coming through various channels, and speaking about wonderful things to come, and wonderful liberty, and wonderful privileges, comes not from the Lord, comes not from His word, but comes from the god of this world, who finds it expedient to do and to teach liberty instead of bondage. The channels through which this comes are not always religious channels. And it becomes the love of the world; and one of the reasons is that the Lord has His channels through which we are receiving the truth, outside of which He is not giving us the truth, and therefore the truth relative to our subject, the glorious liberty of the children of God, must come from His Word of Truth.

Returning to where we were a little while ago in our subject, concerning what the Apostle says, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." We have before our minds the condition of the world, and also the glorious plan by which the world of mankind will be lifted from the awful bondage of corruption, from this terrible bondage.\footnote{He has, through the death of Christ, borne our sins, and this is the man whom He has ordained; and that Redeemer will consist not merely of Christ, the Ransomer, but of some also who follow in the footsteps of the Master and are conformed to His death, laying down their lives for the brethren. These, united with Him, will constitute the great man whom God hath ordained to bless all the families of the earth. These are they who shall be kings and priests unto God. These are they who were chosen in the Father's plan before the foundation of the world; and this is the one channel, as the Scriptures say: "There is none other name under heaven given amongst men, whereby we must he saved." So there is no other way for the world's redemption; it is not through instruction, nor through lifting the veil of ignorance, but by the Lord Jesus. "I thank God through Jesus Christ our Lord." This, then, will be the great deliverance for the whole creation. And as we know, the whole creation groans and travails in pain, waiting for this deliverance. You remember how the Lord summed up the object of His mission, and the object of the church after He was gone. You remember how the angel message came, "Peace on earth, good will toward men"—not anger and bad will, and not hatred, or strife, or bondage, or fear, but good will toward man. That is the result that will follow the lifting of this awful bondage of corruption. But more than this, "He maketh wars to cease unto the ends of the earth." He possesses the lance on earth.

Now let us make a practical application: We are living before the due time for the reign of Christ to come; that glorious reign will bring about all of these blessings, bring the world of mankind back to that condition which will mean the restoration of all that which was lost—the restoration back to the full liberty that man had in the Garden of Eden—liberty, not only to exercise all of his grand powers, within, of course, the limits of the Father's provision and arrangement. The due time for this has not yet come, but we now are reckoned as brought from death unto life; we who have accepted these glorious blessings by faith have entered into the glorious liberty of the children of God. That is the due time. We have received faith as something that brings us these glorious restitution blessings now; here is a very serious error which is very persistently promulgated in the world today. The error is that the restitution time is here. Not so. All the blessings that are ours are such as come by faith. As our dear brother Draper pointed out to us a few days ago, faith, and that makes all the difference.
the Apostle says, "There is therefore now no condemnation to them which are in Christ Jesus." That was the condition mankind lost, was it? Wasn’t Father Adam in harmony with the heavenly Father? Was he not walking in peace with God? And did not the domination of evil begin with the Jewish nation attempting through the Law Covenant and the keeping of the law to attain that peace? Did not we, when we recognized the glorious provision of our heavenly Father through Christ attain peace? Now, the practical question is, Are we now retaining that peace of God? This we believe is a very important element of the glorious liberty of the children of God. One of the greatest elements lost when the captive was tied to the dead body was peace. The important thing to us as the Lord’s people is the maintenance of that relationship with the Father which is expressèd in the word "peace." In me ye shall have peace;” “My peace I give unto you.” Now as the world giveth, give I unto you." (John 14:27.) The Apostle speaks about the peace of God that passeth all understanding. Is there any bondage in this? No. But the picture which we have just been looking at is the opposite of peace. How do we attain this peace? By the recognition of the precious blood of Christ. By faith we accept that which brings peace.

In my experience with the Lord’s people I find there are various means which we must trace to the adversary in some way, by which he seeks to take away from the Lord’s people this peace; through one means or another he is busy seeking to take away this peace of God which passeth all understanding. And since we would not then be attaining the peace by works? Does not the Apostle tell us that if we should attain peace in that way, we would attain it as something we had acquired? It is the gift of God through faith. Therefore, if we are not in that relationship with the Father which is our privilege by faith, then this liberty which the Lord has given before, the glorious liberty of the children of God, the glorious freedom from bondage, is that freedom, that liberty, which comes through a full recognition of the completeness of the Master. We should not at any time be overthrown, and lose this glorious peace, because of the weakness of the flesh. Why should we? Is not that all covered? The Saints overcome the adversary by the power of the Holy Ghost. The New Creatures endeavor, through the power of the spirit of the Lord, through the grace given unto us, to conform just as near to actual righteousness as possible, but this does not commend us to the Father. This is not the basis of our peace. The basis of our peace is the covering of the precious blood of Christ; and it is never possible for the liberty which brings the shackles; it is this which frees our powers. It frees our feet, so we can walk in His way. It is this that relieves us from the dead body. This dead body no longer dominates us. Notice the forcefulness of the figure. As long as you recognize the body as relating to us, it is contaminating to us; but when we by faith are separated from this dead body, we are no longer contaminated by it; we are delivered, as the Apostle says, from the dead body. “Who shall deliver me from this dead body?” “I thank God through Jesus Christ our Lord.”

Another element of bondage is that of accusation. We notice in Revelation this statement, “The accuser of our brethren is standing now before the temple, to accuse us day and night before the Lord, and to charge us with our former manners: our transgression and our trespass, and our sins, and our iniquities.” The saints overcome the accuser through the blood. We are coming down to a noisy city of the church, when the church will stand out before the world more prominently than ever before. To some extent we have the experience of how the world, and more particularly the nominal christians of the world, recognize our course, or consider our course as the wrong one, and the more we come before the attention of the world, the more they will oppose our course, the more our opinion that our course is wrong, and therefore condemn us. Now, unless we have the full realization of our position before the Lord, there is a possible danger that we will be affected by these arrows or keep before our minds: liberty, the glorious liberty of the sons of God, does not mean in any sense liberty for anything that proceeds from the flesh. What does the Apostle tell us about these things that proceed from the flesh,—these members which are upon the earth? Now, does he say, “As you are the sons of God, and therefore have the glorious liberty, you have the liberty to exercise those things that belong to the flesh?” By no means. He says to mortify the flesh, make no provision for the flesh, to fulfill the thereof. The liberty of the sons of God relates only to the sons of God, the New Creatures; therefore this liberty does not apply to the flesh. So it is very important we do not fall into any deception of the Adversary. The flesh is to be killed, destroyed. Does the Apostle say, “I try to keep under my body?” No, he says, “I keep uncontrolled my body, I keep it under specie,” after having preached to others I myself should be a castaway.” The glorious liberty means no connection to the flesh, no liberty whatever to the flesh; it means not only restraint, but death. Our text for this year, is, “Set your affection on things above, not on things on the earth.” For ye are dead and your life is hid with Christ in God. Therefore your members which are upon the earth.” (Col. 3:2, 5) This glorious liberty does not mean either the transforming of these things to which belong bitter words that are shot out against us; but we have a shield by which we can quench all of these fiery darts, and that shield is faith. Therefore, we have the freedom, the liberty, which comes through a full recognition of the precious blood of Christ.

There are many sides to this subject,—far more than we can treat in the time of one evening. The liberty of the children of God is a prescribed liberty. It is not a liberty after any other pattern than the Lord’s pattern. Father Adam in the garden had the glorious liberty to follow the prompting of God as written in his heart. None of the evil tendencies that were later found in him were in him in the Garden. He had no such things in his nature as anger, malice, hatred, bitterness, etc. All of these awful elements have entered into the human race since that time. Therefore, in his mind liberty did not include any thought contrary to this illustration in our own country. Every little while we hear of some one coming over here from some foreign land with the thought that he can do just as he pleases to do, and, unfortunately, some little thing which he wished to do was out of harmony with the laws of this land, so that when he would take that which he thought was his, he would be constrained by the limitations of the law, and when he was taken in hand by the law he said, with great reproach of soul, “I thought this was a land of liberty.” He found it was also a land of bondage to him, because he did not have the proper conception of liberty. Likewise some think that the liberty of the sons of God means the liberty to follow the dictates of the flesh. Here is a very important thing to the flesh from a lower form into a higher form. The enemy through the doctrine of evolution would attempt to teach that the lower forms of evil may be transformed into a glorious service of righteousness. No more subtle error could the enemy bring among the Lord’s people. The Scripture positively provides for the flesh. What does the flesh manifest itself as in a lower form or a higher form, still it is the flesh. We see that is the great error which nominal Christendom is making today. Here is a drinking
man, but he becomes a church member; he does not drink lately as he once did, but he does not change, his habits are the same, but a little more refined. Here is a swearing man and he becomes a church member and ceases to be a user of hard swearing words, as when he was a swearing man. He would say a swearing word and it was all over, but now that he has gotten to be a good man he would not use any swearing words. And so on with all kinds of things, showing his heart is not changed; he swears in another way, that is all. He has been transformed, but transformed to what? He is about as bad as he was before but not so openly. Let us be proof against this deception of the evil one. The flesh is not given the liberty to hide itself and cover its weaknesses. The glorious liberty of the children of God is not the liberty to change into other forms these evil things that belong to the flesh. No such liberty is given to the Lord's children, and yet the Adversary from every side is simulating, is counterfeiting the glorious liberty of the sons of God by a false teaching. Let us not be deceived by these subtle errors, but let us keep very close to the Lord that we may see the distinctions he makes, that we may walk in the glorious liberty of the children of God.

Now there is a brighter side to this picture, the glorious liberty of the children of God, means the power in our hands to give forth those blessings which now we can only partially give forth. If the Lord gives us the privilege to speak this truth, the word in due season to the heart that wishes to receive the engraven word, if he gives us the privilege to carry this blessed cup that is so refreshing to our hearts to others, we say, O, is it not glorious? But perhaps you have only an occasional opportunity, and we may go forth in the morning sowing seed, and in the evening not withholding our hands realizing that we may walk in faith, realizing that we shall reap if we faint not. At the present time we only partially exercise the grant. Our hearts are overflowing and we would like to do more than we possibly can, but somehow we are restrained, we have only a certain degree of this exercise of this glorious privilege, this liberty to bring blessings. And these infirmities of the flesh hold us and keep us from doing all that we would, but the glorious liberty of the children of God which will come to us when the Lord gives us perfect bodies, when we pass beyond this mortal condition, and when the new mind can exercise itself in a body appropriate to it, then we will have that glorious liberty of the children of God.

We are pleased that the Lord has limitations; we are perfectly willing to abide within the bounds of His limitations. Our liberty does not mean license. Our liberty does not go beyond that which the holy spirit of the Lord would dictate; we would not wish to go outside those limits; we are quite pleased to be bound, but we know that His yoke is easy and His burden is light. And we are pleased to show our full obedience to our head by exercising no more liberty than the sons of God.

You remember the Lord when He would tell us the difference between two classes in the next age takes two animals with which we are acquainted, sheep and goats. They have different ideas of liberty. The goat thinks liberty means to go everywhere, up on the rocks, and away from the shepherd, but the sheep will follow the shepherd.

We are living in the most important period of the Church's history and there is only a little time, but a few short years, and it behoves us more and more to grasp the situation and to realize that if we would win this prize we must lay aside every weight, we must cast aside every hindrance. We are not as the Apostle says, debtors to the flesh, to live after the flesh and therefore we look unto our glorious text for this year, "Set your affections on things above." And the more we do this, the more we desire to do so and the more we will be ready to say that we are done with the things of the earth, done with the things that pertain to the flesh and that we are the Lord's wholly. I like that beautiful hymn found on page 47 and I like a literal interpretation of the words, just as they stand:

Fade! fade, each earthly joy, Jesus is mine!
Are we as new creatures debtors to these things?
"For the time past of our life may suffice us to have wrought the will of the Gentiles."

"Break every tender tie, Jesus is mine."

Many of these ties which once bound us to natural things are regarded by us as very tender ties and perhaps they are, but when they are once severed, it may seem like the cutting off of the right hand and casting it from us; it means the severing of that bondage which holds us from the glorious liberty of the children of God. We will read the balance of the hymn in closing:

Dark is the wilderness,
Absent the resting place;
Jesus alone can bless.
Jesus is mine!

Tempt not my soul away,
Jesus is mine!

He is my only stay,
Jesus is mine!

Perishing things of clay,
Born but for one brief day,
Pass from my heart away,
Jesus is mine!

Farewell, ye dreams of night,
Jesus is mine!

Mine is a dawning light,
Jesus is mine!

All that my soul has tried,
Left but an aching void;
Jesus has satisfied,
Jesus is mine!

Farewell, mortality!
Jesus is mine!

Welcome, eternity!
Jesus is mine!

Welcome, ye mansions blest;
God's love is manifest.
Jesus is mine!

Saturday Morning, June 15th, 1907—Volunteer Work.

7 A.M. Saturday morning, June 15, in response to the request of Bro. Wise on Friday for Volunteers, found a large number of the friends at the hall ready for the work. Cards similar to the following were used:

As many hands make light work, it was not long before twenty thousand were distributed in various parts of the city.
The Overthrow of Satan’s Empire

By Pastor C. T. Russell

Tomlinson Hall, Sunday, June 16, 3:00 P. M.

When Mr. Russell gave his lecture on Hell last year he drew one of the largest audiences ever seen at the Grand Opera House on such an occasion. He has lectured to packed houses in all the large cities of the country. His writings have the enormous circulation of over three million copies.

Don’t Fail to Hear Him! Everybody Welcome!

No Collection.

Praise Service, led by Brother Horace Hollister, of St. Louis, at 9:30 A. M., followed by question meeting at 11 A. M., conducted by Brother Russell.

Question Meeting.

Brother Russell: From the small number of questions handed in I am reminded of a brother who once came to the Allegheny meetings. I had not seen him for some little time, and I said, “How are you getting along, Brother?” And he said, “O, fairly well, Brother Russell.” I said, “Are most of the perplexites gone?” He said, “Well, there are some still remaining.” I said, “Are there many?” “O, yes,” he said, “some eight or ten questions are still perplexing me a good deal.” I said, “You have them down to eight or ten; they used to be eight or ten hundred, did they not?” “Yes,” he said, “they used to be eight or ten hundred.” “Well,” I said, “if you have them down to eight or ten, that is pretty good.” So I presume from the small number of questions handed in that you have gotten yourselves down below eight or ten—they are still coming in, however. (A number of the friends began to hand up questions to Brother Russell, so that he had plenty to answer for all.)

Question.—What is the distinction between the ransom and the sin offering of the Atonement Day?

Answer.—We might answer that by saying: What is the distinction between the parable of the ten virgins and the parable of the wheat and the tares? There is a great deal of distinction. They are viewed entirely from different standpoints, and each parable must be viewed from its own standpoint. And so with the various statements respecting our Lord and the work that he did. Some of them view Him from the standpoint of the ransom, our Lord is viewed as being the one who corresponded to Father Adam. As by one man’s disobedience, sin entered the world, even so by the righteousness of one, free grace has come. In other words, what Adam brought upon our race of sin, degradation, and death penalty, our Lord Jesus has set aside by reason of having paid the penalty on our behalf. This is the concrete view of the subject, you might say a condensed view of it.

Now, the sin offering of the day of Atonement is a different view altogether—not contradictory but thoroughly in harmony, but a different view nevertheless. It pictures how our Lord accepts the atonement of Christ on our behalf. Now the fact that Christ meets the whole penalty is one thing, you see, and the fact that God accepted it in certain ways is another thing. The sin offering shows us how God appropriates this sacrifice of Christ. First of all, the sacrifice of Christ is appropriated on behalf of the household of faith, including the members of the body of Christ. That is shown in the type; the first sin offering of the Day of Atonement, the bullock, representing our Lord Jesus, was appropriated to the household of faith and the members of His body, and it was not appropriated to anything else. And this was done before any other work was done, and this in the type is shown as a separate and distinct sacrifice and a separate and distinct application of the sacrifice. Then came in the second sin offering of the Day of Atonement, namely, the Lord’s goat, the Lord’s goat representing, we understand, the Church, His Body—the members of His Body. It shows a separate and distinct work done by the Church—not by the Church as individuals, but by the Church as members of His Body, no value attaching to the individual for the individual by that time is lost sight of. It is the member of Christ’s Body that is sacrificed.

You see the difference, dear friends. You and I present our bodies living sacrifices. That is as far as we can go. That sacrifice we present to the Lord is presented at the beginning of our consecration, and when he accepts it, our part is done. Now, when he accepted of our sacrifice, he counted us henceforth as new creatures, and as members of the Body of Christ, and it is as members of the High Priest’s Body that we have been putting to death the old nature ever since. So you see the difference between our standing in the matter as individuals and our standing as members of the Body of Christ. Our standing as individuals ceases entirely when we have presented our bodies; we are reckoned dead and, therefore, we who are dead are not offering anything. It is the new creature that is doing the offering, and the new creature is a member of the Body of Christ, and there
fore, it is the Great Priest whose members we are that is offering this secondary sin offering, represented in the type by the goat. And this offering of the sin offering, of the goat, continues throughout a period of time, to enable the work effected by it is shown to be that a propitiation is made for the sins of all the people. Now, all the people, you see, in the type, meant all the other tribes outside of the tribe of Levi, and all the other people in the antitype means all the people in the world outside of the Levites. The believers represented by the tribe of Levi, and the priests of that tribe, represent the Head and Body of Christ are represented in the other eleven tribes—all the other people who will ever come into harmony with God, either in this age or in the next age. They are all represented by this other type, and atonement is made for them all with a view to bringing them all back into relationship with God. So that work will be finished by the end of the Gospel Age, and you and I as members of the Body of Christ are participating: He is putting us to death; He is putting our flesh to death; He it is who is offering the sacrifice; He does the whole thing, and all the merit is in Him, and none of the merit is in you and I.

So, then, you see that this type is in perfect accord with the doctrine of the ransom, because all of the merit you have in your sacrifice and that I have in my sacrifice, came to us through Christ and through our relationship to Him. He gave in the gift of His life, that is where He surrendered His life; but now it took three and a half years before that life was fully given up. That is to say, the three and a half years from His baptism at Jordan until the time on the cross He said, "It is finished." Now likewise, we can just as well see a still larger fulfillment, for while it began at His baptism, and while one feature was completed at His cross, in another sense He has not given up His life, because He is still offering the Great High Priest is still carrying out this great work of sin atonement, and during all of this age He is working in you and me, and in all who are accepted as members of the body, that He may present us ultimately as members of His glorious bride.

Ques.—Please explain Micah 5:5: "And this man shall be the peace when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men."

Ans.—I must say, dear friends, that I do not recollect the connection, and am not sufficiently familiar with that Scripture to give an expression on it. I must ask to be excused.

Ques.—Can a believer in the immortality of the soul, and in the doctrine of eternal torment, have a well-grounded hope of becoming a member of the Body of Christ?

Ans.—In considering that question, I would have in mind the fact that there have been people in the past who, so far as you and I know, were Saints, and yet held these erroneous doctrines, as for instance, I should not at all be surprised that John Wesley was of the class that would be covered by this description, if he had not become acquainted with the immortality of the soul in some sort of a fashion. Therefore, I would think quite likely that it was possible in the past, at least, that a person might be that much in darkness respecting God’s plan and yet be a real member of the Body of Christ and a real sacrifice—a real believer in every sense of the word. I would add, however, that my understanding is, we are today in a peculiar position in that greater light has come into the world, and therefore there is greater responsibility on the people who are living today; as our Lord said in His day, you remember, that if He had not come amongst them, and that if the light of the true light that is now shining would be granted to all who are in the right attitude of heart to receive it. In other words, just as at the First Advent, Jesus said of Nathaniel: Behold an Israelite indeed in whom there is no guile, and then he made the matter so plain to Nathaniel that it was very easy for him to believe the Lord. So I think it is today, that wherever there is an Israelite indeed in whom there is no guile, there we may expect the Lord will make the truth so plain and so clear and so simple that that person will be able to see it and appreciate it and enjoy it; and that where there is not a reception of the truth it is an implication, at least, that there the person is not an Israelite indeed, or else he is not without guile. We are not to Judge, but the truth will be received. He who is not right standing with the Lord will see that His Word will judge. So His Word, we believe, is judging today in the Church, and His Word will judge by and by the whole world. But we think that His Word of Truth is acting as judgment now, and the Spirit and power now; that this is the sickle of truth that is going forth in His "harvest time," to gather all the true wheat and to separate them from the tares. So then we are convinced that the work of this work, without particularly making tests in our own minds, but simply that our expectation would be that wherever there is an Israelite indeed, in whom there is no guile, the Lord would lead him to an appreciation of Present Truth.

Ques.—Why were the children of Israel instructed to mourn for Aaron's two sons, who offered strange fire before the Lord?

Ans.—I answer that the writer has evidently made some mistake, because his instruction was not to mourn, and, that, I think, signifies that we, as the Lord's people, are to be so fully in accord with God's arrangement that we will not be disturbed or distressed by the fact that some will go into the great company, and others go into the second death. We are to have that confidence in God that a fair judgment will be had from His standpoint, that He who knows the heart and tries the reins of the sons of men, will make no mistake in the matter. We are also to be so fully in accord with the Lord that we would feel that if we or any other person were not fully acceptable to the Lord and to His standard, we would not want them to have the blessings God has provided for them that love Him. I would feel that way for myself. If God would find in His wisdom and decide that I might not have a blessing either, I would find fault with my position, but I must go into the second death, I would feel like saying, "the Lord's will be done, the Lord knows best." I would make no complaint. I would not mourn over the matter. I earnestly strive to be accounted worthy of a share in the Little Flock, and I think we should all strive to have that attitude of mind that would be fully submissive to the divine decision. The matter of the sacrifices is the same as the Brother Jonathan Edward's statement when he said that in the future the Saints would be looking over the battlements of, heaven and see parents and children and brothers and sisters, etc., in awful torture, eternal, and then turn around and praise God. We could not praise God for tormenting any creature; we could not appreciate that. But if God in His wisdom should see fit that someone whom we love very dearly according to the flesh should not get into the Little Flock, our
appreciation of the divine will shortly be such that we would say, "Let the Lord do what seemeth to him good; we know not what is perfect." And that is the reason, I think, why, in the type, Aaron and his loyal sons were not allowed to mourn for those whom the Lord destroyed—separated from the priesthood.

Ques.—If not one jot or tittle of the law should pass away until all be fulfilled, how was the typical atonement day sacrifice performed when the Jews were in captivity, or the ark not in the holy? When did this type cease?

Ans.—I had never thought of that question. I believe I will have to think it over a little more before I answer it.

Ques.—And when they had received it, the penny, in Matt. 20:11, they murmured against the good man not at the house. If the penny signifies the great price of glory, honor and immortality, how or why does that cease, who receives the murmuring?

Ans.—I answer that in these parables we do not expect that every little feature will find a correspondency. Some of the features would seem to be introduced merely to round out the story to make it a reasonable story, or to call attention to some particular feature. In this case, to have passed by a parable (as they had received) and made no comment on it would have laid the matter open for some to say, "It is strange they did not make a complaint. Every body now days would have made a complaint." By introducing this feature, that there was a query as to why some had received only the sum the others had not received, it draws attention promptly to the fact that it was a word and a name reward that was given to all of those who are faithful to a long period and to those who are faithful to a shorter period; if they all got exactly the same, it makes that point prominent in the parable. It is a finger that points to that feature, so to speak, and says, "this is the prominent feature of the parable." We are not to expect our dear friends, that anybody who received the Lord's blessings, who is represented here by the penny, would have a disposition to murmur against the Lord. Rather we are to understand that anyone who would be inclined to murmur would not be in the Kingdom at all. Our thought, then, is: this is introduced in the parable to show the general fact that there would be one reward given to the whole people that would be rewarded at the end. It is not sure, however, that the penny represents glory, honor and immortality. I think that the penny quite properly might be understood to refer to everlasting life merely, without representing the additional features of glory, honor and immortality. According to the Scriptures, we are not all to get the same thing. The Apostle does tell us that there will be those in the Kingdom who will differ from the one to another, as star differeth from star in glory; but one thing will be common to all of those, namely, they will all have eternal life; all who have honestly and persistently labored in the Lord's cause will be accounted worthy of eternal life; whatever other blessings may be given to them in addition to this are not shown in this parable.

As for the Seventh, Enoch was translated that he should not see death, etc. Is it known whether he was taken from this earth and what class does he typify?

Ans.—I answer that all we know about Enoch is stated, first of all, in Genesis; and, secondly, in the Apostle's statement in Hebrews, and, thirdly, in the statement of Jude, that Enoch prophesied of the coming of the Lord, said the Lord came with myriads of the holy ones. But in Genesis, it is stated that he was not found, he was missed, for God took him; and the Apostle in Hebrews tells us that he was translated, taken away—lifted over, is the thought, from one state or place to another; he was translated that he should not see or experience death. Not that he should not see it in the sense of experiencing death. He did no doubt see death with his eyes for there was death in the world at that time, but he did not experience death; he was translated so that he might not experience death. This then leads us to understand that Enoch did not die. Now the Scriptures are silent as to what God did with him or where he took him, and that leaves us, therefore, without any basis or any positive statement as to where he is today. Now, we can state that he is not in heaven; because our Lord said that "no man hath ascended up to heaven, save he that came down from heaven." Therefore Enoch did not go to heaven in that sense of the word. Where did he go? Why, the Lord may have taken him to some other planet for all I know. I don't know if it would be merely a guard, a mere one. We have the Word of the Lord as it stands, that he was translated so that he should not see death and that he did not die. The Apostle makes that clear later on in the same chapter. He says, "All these died in faith," yet evidently he understands that he previously had made an exception of Enoch and therefore he would not be included with the others. Where he is, God knows; says the Apostle. So you and I and all the rest are on a par. We have such confidence in the Word of God, however, that we believe Enoch lives somewhere and that in God's due time we will find out why he was made an exception in this manner.

Now, is he a type? He may be. We are not told that he is a type and therefore it would be rash for us to say he was a type. We are not inspired to say this is a type, and this is not a type. If we could find anything in the Scriptures to say Enoch was a type, then we would be justified in saying he was a type. But anything in the Scriptures not specified to be a type we do well to be careful how we turn it into a type and make something of it. There is no trouble using this idea of respecting this that gives it a suggestion, a bare suggestion, that he was a type and that is a statement to the effect that Enoch was seventh from Adam. There the "seventh from Adam" is made prominent—seven, of the seventh generation. Now there is just a bare chance of building a little bit of speculation upon that. I do not like its plain name "Seventh from Adam." The seventh is always in the Scriptures recognized as a perfect number and indicative of perfection, we might understand that Enoch, the seventh from Adam, would represent that perfect man—the perfection of man, or man in his future state when he will be perfect and when he will not die. And in this sense of the word, Enoch could be considered as representing one of the hundreds of mankind which in the future will be in harmony with God and have eternal life, the ones who will be brought to perfection during the Millennial Age.

Ques.—In Luke 15:8, we read: "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? In an affair of importance, this woman is right to represent "divine energy." Is there any other place that woman symbolizes anything but the Church?

Ans.—I doubt that a little. I do not remember writing that a woman represents divine energy; if I did I have forgotten it. We would have to have the quotation from the Tower before we would consider, have that woman representative of divine energy; I have great regard for that future, but I did not know that woman was ever used to symbolize divine energy. I don't think I ever said so; if I did, I was thinking of something else. The reference is not given and the quotation is not given. The fact that something in the Tower might be misunderstood would not surprise us any. Why, we find a whole lot in the Bible that has been misunderstood.

Ques.—How long after the second presence of Christ do you suppose it will be necessary for those dying without the knowledge of present truth being overcoming, those of the Laodicean Church, I mean?

Ans.—I don't think I get the point of that question.
Evidently some words have been left out in the hurry of writing it, and therefore it is not clear.

Ques.—If our Lord knew not of the time of his second advent, how could he refer to raising the Church on the third day?
Ans.—If the Apostles sometimes spoke by the spirit of prophecy, as well as the prophets of the Old Testament, I know of no reason why our Lord Jesus might not similarly have spoken by the spirit of prophecy. We have to take His own word for it. He says He will raise it up on the third day. We know that He did not raise up the Church, the Temple of His Body, on the third literal day, nor did He raise it up on any third day, but we do know it is a figurative or dispensational period, in which the world’s history is divided, six of which have already passed and in the seventh of which we are now living—the fifth in which He was speaking, and the seventh would be the third therefore from His standpoint of time—on the third day He would raise it up. That is the only interpretation we know how to apply to His word. How much of His words were spoken I do not know, or to what extent He was speaking prophetically I do not know, but we do know He Himself said respecting the day and hour of His second coming that no man knoweth, neither the angels of heaven, neither the Son, but the Father only. We would be obliged to suppose that our Lord either spoke prophetically about the thing that was then to come, or did not know. But on the third day, the thousand year period, but did not know what day and hour in that three thousand year period He would be present and the work begin.

Ques.—How is the Church the pillar and the ground of the truth as stated in I Tim. 3:15? Ans.—The word “ground” is used in a general way. This is not an improper translation, nor known to be used in the Epimelic Diaglott. The thought is, the pillar and support of the truth, the ground-work of the truth, is that on which the truth is based, and by which it is supported. The mission of the Church in the present time where error prevails, and sin prevails, is to be a supporter of the truth, to be those who will uphold the truth. We are, therefore, to be a ground-work or foundation as pillars and as the ground-work or foundation on which the truth of God is now resting in the world, and we shall ultimately be the foundation and agencies of God’s truth throughout the whole world in the Millennial Age, because we shall be associated with the Lord Jesus Christ.

Ques.—If I am asked to explain Mark 2:38, 39, 40: “And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us, and Jesus said, forbid him not: for there is no man that shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our side.”
Ans.—I hardly know how to make it any plainer than it is. I think we have to believe it as it reads and not explain it at all. If we explained it, we would have to explain it away, because it could not be made any plainer.

If any person is doing a miracle in the name of Jesus, we are not to interfere with him nor to forbid him. I do not say that if he does it not with us, we will speak evil of you, or forbid you, or stop you.” We will leave that to the Lord. If the Lord wants to stop him, He can stop him. It is not your business or mine to stop him. It is our business to try to attend to ourselves and keep as near to the Master as we can, and keep our own hearts as clearly in the truth as we can, and avoid everything that would confuse us; and if a brother or sister have something to which we cannot agree, we let them alone; if they are doing something, either teaching or anything else, that is doing a good work, and doing it in the name of the Lord, then we had better keep our hands off and not say anything against them. Let others say and do as they please. Then somebody may say, “Well, Brother Russell, how about Christian Scientists; they are doing miracles, are they not?” Some of them. “And spiritualists, they are doing miracles, are they not?” Some of them. “And Mormons do some miracles, don’t they?” Yes. “Well, don’t these all do their miracles in the name of Jesus?” No, we answer, they do not. “Why, they all claim to acknowledge Christ; the Christian Scientists even put Christ right foremost ‘Christian Scientists.’” I know they do, my dear brother, but it is one thing to say Christian, and it is another thing to think Christian, and it is another thing to mean Christian. Now whether anyone is going to examine whether another is a Mormon, or whether another is a Christian Scientist, or whether another is a New Age person, or whether another believes to have before our minds a very simple rule that will help us every time we use it, and every time we use it, it will be clearer in our minds and make us stronger and quicker to use it again. We are not to have some little shibboleth that will say, because you do not sit down when you pray, I cannot worship with you, or because you want to sing and I do not want to sing, we cannot worship together. We are not to make distinctions of that kind. If some say, We like to meet in a church with a cross on it, and if others say, We like to meet in some other kind of a room, that is not a ground for separation amongst Christians either. We could not say they were not Christians because they wanted to meet in some other kind of a room. We can see the proper kind of clothing from what we think is most proper, we are not finding fault with them for that; they might be true Christians and have all these peculiarities. He even might go to some of the things that are not so apparently unimportant. I might say, here is a man for instance that uses tobacco, shall I say he is not a Christian? I do not say I know anything about tobacco. By no means, if he is otherwise giving evidence that he is a child of God. I shall expect that the Lord will show him ultimately how all the cleansing work is to go on, not only outwardly but inwardly, and I will talk about the inward cleansing, and I will make no remarks about the outward cleansing, and I will do as little as I can to offend his sense and his judgments, and the lines of his apparent weakness or blindness. I will leave that to himself and to the Lord’s providence to teach him. You will notice in the Dawns for instance that there is no attempt to go after a person’s dietary arrangements, as to what he shall eat and drink, or what he shall wear, and yet we have had many evidences that a great many have had to give it up, nevertheless along the line of tobacco I think of one brother who came to me once and said: “Brother Russell, I would like to have you explain to me what there is in Millennial Dawn that has so affected my whole life. I used to be an Episcopalian, and before that a Congregationalist; but as an Episcopalian I had very rigid ideas on some points and not so on others. I was very rigid on this one thing, that only the Church of England and all others sects, and I could have no sympathy with them. And I was very rigid on the matter of church fairs and festivals and would not have anything to do with them, but when it came to my taking wine, cigars and tobacco, or playing a game of cards with a friend, if there was no amount of money up, I did not hesitate. Now I have found that I was wrong in my very rigid ideas, for it never occurred to me to question it at all. My friends used to tell me to read this about tobacco, and this about wine, and this about other things, and I told them to keep those things to themselves, that I knew what I was doing and to let me alone; but when I read Millennial Dawn a change came all over me. First of all I gave up the cards and the cards, and then by degrees I gave up my use of a cigar. I was a very strong smoker, and as I was just lighting the cigar, as I had been in the habit of using at least ten a day—I traveled for an insurance company and they supplied all expenses and cigars were supposed to be part of the expenses and properly so understood—as I was just lighting a ten
cent cigar, I thought, now, William, are you going to smoke that to the glory of God? And the match burned out before I had time to decide the question; and I struck another match and before that one had burned out I concluded that I could not smoke a cigar to the glory of God, and therefore I dropped it in the cuspidore. Then having a kind of hunger for a nerve stimulant, I was just about to put some of my fine-cut tobacco in my mouth, then I said, course, to the glory of God, it is different from a cigar! And I just thought, now, can I? And I dropped that into the cuspidore and I have not had either a cigar or tobacco in my mouth since. And so this work has gone on in my whole body, and now what does it mean? I went to Millennial Dawn afterwards and looked at my mouth, and thought about those that said abusing about tobacco, cigars, and wine, and cards, and there was not a word in it. Now tell me how it came that that affected me and the other things that were right on the point had no impression at all. Why, I said, "brother, the other things were like the gardener who cuts out the branches in the spring of the year; he is keeping them and had not lived and taken all the dead branches, and he clips off a branch here and a branch there and trims up the tree. And that is what they were trying to do when they gave you a little tract on tobacco, cards, liquor, etc. Now, then, Millennial Dawn follows the Scriptural rule and it lays the axe to the root of the tree and the whole tree comes down at once; and the Lord said, and I said, this is like the great separation that made it. And so it is in harmony with this question. When we come to our Christian Scientist friend, he tells us that they do these miracles, and do them in the name of Christ, we have to get right down to the matter and say, is it really in the name of Christ? We say, no, it is not in the name of the Lord Jesus Christ. And if the name of Christ, why do we not at least, as far as we know there are many false Christs. We stated to you in a Tower recently some words of Mrs. Eddy's respecting our Lord Jesus, that it would make very little difference to her theory whether the man Jesus ever lived or not—her own words taken from her own answer to an opponent. It makes all the difference in the world to us whether He ever lived or not. He ever lived and died for our sins, according to the Scriptures, then we would never have a future life by a resurrection through His power and through His death. So it makes a great deal of difference which Christ it is, and the name of Christ which Christ the miracles are done in, whether we shall accept the person as being a brother in the Lord. Those who claim things for the name of Christ, and many that Jesus Christ, our Lord, tasted death for every man, and redeemed us by His own precious blood, are not of us, and the sooner we recognize that the better. They have not our Christ at all, but on the contrary all of those, whether they are with us or not on other questions, if they recognize Jesus and the value of His death for our sins and if they are transparent, if they walk in His steps, are they brethren, whether they follow with us or whether they do not; if they follow with us, we think they are going in the right way and we are all the more pleased they are going in the way we think is proper. Just as this man mentioned here in this illustration, if he had been glad and willing to follow with us, with all evidence as respects his standing in the Lord, still they were not to oppose him if he was doing good work in the name of Jesus; they were not to hinder or put a straw in his way. If you get an opportunity of explaining to him and of helping into a still better way, all right, but do not oppose him. But mind you, the word "Jesus" in the New Testament, and "Christ" in the New Testament, Mrs. Eddy does not believe there are any sins and says there is no penalty for sin. Death, the Scriptures declare, is the penalty for sin, but they say there is no sin and no death. So how then could our Jesus be their Saviour? They do not need any saviour; they have not lost anything, they say, and they are not going to get anything, they say—and we believe that is pretty nearly correct so far as those who may have a real knowledge of the matter. But we have this to say, that a great many of the Christian Scientists and Mormons and Spiritualists are blinded by the god of this world, just as the heathen are blinded, and we believe there is an opportunity for them just as much as an opportunity for the heathen in the future. This is our hope and belief according to the Word of the Lord.

Ques.—"Behold the days cometh, saith the Lord, that the plowman shall overtake the reaper." When shall this be?

Ans.—Well, it seems to be a figure of speech that is pointing down to the end of this age. Look, for instance, at the Jewish Age. When the Jewish Age came to an end and the harvest of that age was ripe, the Lord called it a "harvest." He said He was the reaper and He Himself went out and began a reaping work amongst the Jews then. And then came the plowman, before the reaper went, and began the harvesting work amongst the Jews. Who was the plowman? Why, the Lord and the Apostles, preaching the glorious message. There was a double work being accomplished there: not only reaping the Jewish people, but following that began the work of preparing for the new dispensation, the Gospel dispensation; a new dispensation altogether was ushered in. The work was finished on one hand, and He continued this, similarly in the end of this age, the reaping work is the close of the age; the harvest is the end of the age. In the time of the harvest the Lord sends forth the reapers, and the reaping work is now going on. But that is not the end of God's plan; there is another dispensation about to be ushered in and that is to be the time for sowing the great harvest. And when we come to the end of the Jewish Age, the plowman is already beginning and he is overtaking the reapers. The reaper is hardly out of the way before the plowman comes along. What do you mean by that? Why, I mean this harvest work will hardly have accomplished its intention, and gathered the little flock and the great company into the great barn of the Lord until the plowman overman will then take his furrows through the world; and in the time of the gathering of the great company, the time of trouble will be on the world.

Ques.—Is it part of human nature to desire sympathy from others? And then, if so, does avoiding telling our troubles to others, even other members of the Body of Christ, bring us into nearer relationship with him, causing us to lean solely on the arm of the Lord?

Ans.—I answer: Yes, to the first part of the question. The Apostle's suggestion is that each one should seek to bear, so far as he can, and not only should he seek to bear his own burdens so far as possible but he should seek to bear somebody else's burden. And the burden is in the form of trial. He tries to bear them, and to have the Lord's assistance for them, and then who is seeking and reaching out to help other people with their burdens, will find his own burdens thereby a great deal lighter, and that he has a blessing on the way. So then the proper attitude for each one of us is to seek so far as possible to bear our own burden, and then if we have burdened already elsewhere not to think too much of our own, not to imagine that we have all the labors and all the troubles and all the burdens, but to look out and see how many other people have troubles, and you will find that many of them have more than you. But before that, when looking at your own, they seemed very large. This does not mean that you will get sympathy from others; you will still not be seeking for the sympathy so much as before; we will be trying to bear our own; and the Lord will send someone perhaps who will give us some sympathy when we did not reach out for it; sympathy will come as the Lord sees best. You remember the great Head of the Body is the Lord Jesus
Christ and every member of the Body in under His superintendence and care; and just as if you had a sore finger, what would the finger do? Appeal to the foot? No. To the other hand? No. Well, what would the finger do? The nerves of sensation would telegraph to the brain, "I am hurt." And the brain would telegraph to the other hand, "Go and help that finger." And thus you see, our Lord is the One we tell our troubles to, and we are to look to Him for the aid, and then we are to expect whatever we may need and it may come from the fellow members of the body; and as fellow members of the Body, we must all be in that attitude of seeking to respond to the Head, knowing the Head would have us sympathize with one another, to give to one another in His name, so that we will be trying to do good, and to look for opportunities to serve one another. This is the way we will have the most blessings, the most peace, and the most joy, doing the best we can to bear our own burdens and to bear as much as possible for others, to sympathize and to help others.

Ques.—Does Satan understand the Plan of God? If spiritual things are not discerned except by the spiritual-minded, it looks as if Satan is not privileged to understand as much as is the begotten Church.

Ans.—We answer, that is so. We have brought that to notice in the Dawns and Towers both, that Satan is not acquainted with the Divine Plan, except as he can find it out from the people of God. And I should not wonder if some of his messengers were present now to see what we have on this subject. He is very well acquainted with certain features of the Plan, but he knows that he does not know the secret of the Lord, for "The secret of the Lord is with them that reverence him, and he will show them his covenant." We think that Satan is shrewd enough to have some general idea as to who those are that are in the secret of the Lord, and quite likely draws information sometimes from them; but we may be sure that he will not be able to get any information that will interfere with our great heavenly Father's plan. If the good man of the house—or bad man—had known of the hour the thief should come, he would have watched and not have suffered his house to be broken into, is our Lord's statement; and he is here evidently representing Satan as the good man, or master of the present institutions, of the present evil world, the prince of this world, and had he known of the Divine plan, he would have tried to make it very difficult for the thing to come about in the divine way. But the Lord has such a mastery of the whole situation that all the wisdom of the worldly wise is foolishness, and also the wisdom of the great adversary is foolishness as respects His divine plan of any attempt to overthrow the same.

Ques.—Explain Revelation 20:5—"But the rest of the dead lived not again until the thousand years were finished."

Ans.—This will be better answered perhaps in the first volume of the Dawn Studies. (Note.—See Dawn, Vol. I, Page 283.)

Ques.—If Satan is to be bound at the beginning of Christ's reign, how will it be done?

Ans.—Wait a few years and I will tell you all about it.

Heavenly Wisdom.

At 11:00 A.M., Brother M. L. McPhail gave his Discourse on Heavenly Wisdom, in substance as follows.

Our subject, my friends, is "Heavenly Wisdom." The word "wisdom" is used in two senses in the Bible, what we would call the objective sense, and the subjective sense. Sometimes it refers to the infallible knowledge which God has given to the elect class, and hidden from all others, as you remember our Lord's words: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes." And then the Apostle Paul says that we speak the wisdom, even the hidden wisdom. And then the word wisdom is used in its subjective sense, referring to the practical use, or putting into practice, of this heavenly wisdom. And I will speak about it in this latter sense this morning.

What is Wisdom?

Now the first question is, What is wisdom? Wisdom is prudence, discretion; knowledge reduced to practice, and employed in the use of such means as are most suitable to accomplish the desired ends. Wisdom means the choice of the best end, and the pursuit of it by the best means. Wisdom is more than knowledge, for a man may know the best end and he may know the best means and yet he might neither pursue the one nor employ the other. Wisdom is far more than knowledge. Men may have vast stores of information; they may even have great powers of mind, and yet be little better than even the merest simpleton. It is one thing to be well informed and it is another thing to be wise. Now this is wisdom of the heart, rather than of the head; not that we can have wisdom without knowledge, for knowledge must always precede wisdom, but we can have a good deal of knowledge and yet be very unwise.

Solomon prayed, Give me a wise and understanding heart; a heart that ponders and meditates upon God's Word with a view to living in harmony with it. Wisdom differs from knowledge in this: that it is knowledge acquired into practice; knowledge not in the abstract but in the concrete; not in the head alone, but in the heart, and life, wrought out and carried into effect.

Wisdom is a peculiar combination of the intellectual and moral. It dictates the choice of the most worthy ends, and the employment of the means most suitable, or the best means, of accomplishing those ends. Supporting the ends that we have in view are three: First, to seek the glory of God in everything. That should be our great end, to seek the glory of God in everything. Second, the good of others; and, third, our own
Brother M. L. McPhail
eternal good. Then wisdom will discern and employ
the means most suitable for the accomplishment of
those ends.

Wisdom consists of an enlarged acquaintance with
the divine revelation and dispensation: a deep insight
into the meaning of God's word and character, and
plan, and especially those parts of God's Word which
bear on our own characters, with a state of feeling
and a course of action in harmony with their teaching.
In a word, wisdom consists in knowing what is the
mind or the will of God, what he would have us
believe and do, and in yielding ourselves up to that will,
in the face of all opposition from without or from
within, and in defiance of art or flatteries fitted to turn
us aside.

Our Lord in the seventh chapter of Matthew, 24th to
28th verses, tells us who the wise man is. He says,
"Whosoever heareth these sayings of mine, and doeth
them, I will liken him to a wise man, which built his
house upon a rock." Then he tells us who the foolish
man is and says that, "Everyone that heareth these
sayings of mine, and doeth them not, shall be likened
unto a foolish man, which built his house upon the
sand." You see our Lord tells us very plainly that
the wise man is not merely a hearer of the Word,
but is a doer of the Word as well; he practically com-
plies with its requirements.

Now much of what is called wisdom and knowledge
today can scarcely be said to have any influence over
the possessors for good. The mind is rather prac-
tical in advancing temporal interests, but they have no
salutary influence over the heart and the mind. But
the distinguishing characteristic of the wisdom that is
from above is that it produces good fruits for the use
of others and exercises a purifying influence over the
heart in which it dwells.

Pure.

The Apostle in his description, my friends, gives us a
picture of a wise man, of the man who is really wise.
The first thing he tells us is this, that the truly wise
man is pure. Now, my friends, the heavenly wisdom
that comes down from above is for the very purpose
of making us pure, to free us from all moral defile-
ments, and to purify us unto God. This heavenly
wisdom remember that it places us under obliga-
tions to cleanse ourselves from all filthiness of the
flesh and the spirit, perfecting holiness in the fear of
the Lord. Our conversation should also be as becom-
eth the gospel of Christ and our conduct as children
of God, blameless, harmless and without rebuke. Let
it never once enter into the impression of our minds
that we truly possess this heavenly wisdom, if it is not
our full desire and endeavor to be holy in all manner
of conversation. No inconsistency can be greater, and
no delusion more effectual, than to suppose it pos-
sible for us to be guided by the heavenly wisdom while
we show not a good conversation or manner of living.

The Apostle Paul writes to walk worthy of the
calling with which we are called. He desires our
characters and our conduct to correspond with our
calling. Our calling brings with it certain duties and
obligations, which we as Christians are bound to per-
form, if we would please God and make our calling
and election sure. Now, walking is a figure of speech,
and it means our whole conduct, our whole life, our
and inward: all that desire, speak, and suffer; for Christianity is not merely an invisible
thing, consisting simply of believing certain doctrines,
but it is something that is visible in the lives and
conduct of men. The true epistle of Christ is not written
in invisible ink, then sealed up; but it is known and
read of all men. The tree of the Lord's right hand
planting bears fruit to His glory, visible to all about
him.

In I. Thess. 4:7, the Apostle Paul tells us that we
have been called to holiness. In modern language we
would express the same idea by saying, that hol-
ness is our profession. It is thus we see that medicine
is the profession of the physician, law is the profession
of the lawyer, and music is the profession of the musi-
cian. And it is rightly understood that whatever
the man's profession, to that he is bound to devote his
time and attention, and in that it is expected that he
has reached proficiency, or become an expert. Pre-
cisely in this sense does the Bible speak of holiness as
the profession of the Christian. Not merely that his
profession is a holy profession, but that the very object
and essence of his profession is holiness.

Now the wise man, according to the Apostle James'
derivation, is pure; that is, he has pure motives, pure
intentions, pure principles, pure desires, pure thoughts,
pure affections—in a word, a pure heart. He avoids
whatever would have the appearance of evil. He not
only ceases to do evil, but he hates it; he despises
whatever is evil, he hates whatever defiles, and he
has no fellowship whatever with the unfruitful works
of darkness.

While this heavenly wisdom regulates and transforms
all the powers of the mind, enlightens the understand-
ing, informs and corrects the judgment, and makes
more retentive the memory, the great work is on the
heart, purifying it from all moral defilements and mak-
ing it more upright, inoffensive, and holy. What a
wonderful passage stands in the 53rd and 54th verses
when the light of heaven shines in it, implanting into it
deep, strong, and intelligent affections! It purifies the
heart, subdues its griefs, and works a wonderful change in
a man; it takes the selfishness out of him and makes
him a new creature. It warms the soul with a new
and vital principle and it crucifies the flesh in its
affections and lusts; it raises the heart from things
below to things above.

Peculiar.

The wise man, according to the Apostle James'
derivation, is not only pure, but is peculiar. He
loves peace, he delights in peace, he promotes peace,
he maintains peace, and he endeavors to keep the unity
of the spirit in the bonds of peace, and he carefully
avoids everything that would mar. He is very careful
not to quarrelsome or boisterous. He is civil and com-
in his treatment of all men, especially in regard to the
civilities of life, and he treats all with respect and
consideration. He carefully avoids all just occasion
of offence to others; he is very careful that neither his
words nor actions carry with them any provocation.

Now, men of the world generally know how to do
all of this where they think it best to advance their
temporal interests; but he and he is just as careful not
to take an offence. A peaceful temper or disposition is
the natural fruit of purity of heart, and it is never to
be found apart from purity. The heavenly wisdom
takes from a man all the elements of disorder, discord,
and restlessness, and fills the soul with order, har-
mony, and heavenly peace. The truly wise man is not
"quarrelsome or boisterous. He is civil and com-

himself in God's hands. He knows that retribution is God's prerogative, and that he will certainly defend the right.

It matters not how earnestly the wise Christian endeavors to live peaceably with all men, it will not, however, be possible to always do so. You know there are some persons so capricious as to take offence without any foundation. Then there are some that are quarrelsome; there are some that it is morally impossible to live peaceably with because they will not live peaceably with us, unless we sacrifice our conscience, principle, manhood or duty, which the Christian should never do. Peace, though a most desirable blessing, is not to be purchased at such a rate; it is not to be purchased at all. Neither truth, nor duty, nor conscience, nor principle, is to be sacrificed to peace. That would be to sacrifice our peace with God and our own conscience for the sake of peace with men, which for certain would be much too dear a bargain. But the wise Christian will live peaceably with all men so far as he possibly can; he will not be called upon today to teach unwelcome truths need not expect to live peaceably with all men. The best man, the wisest man, and the most thoughtful man, may not always be able to keep peace. It was impossible, my friends, for our Lord when He was here on earth to live peaceably with all men. The most gentle and kind and lovable and meritorious of men was He, and yet it was impossible for Him to live at peace with all men and do His Father's will. It was impossible for the Apostles to do so, and it stands to reason, my friends, that if Christ and the Apostles could not live peaceably with all men, and at the same time do the Father's will, it is very reasonable to suppose that we will not always be able to keep peace, so make offence without peace.

You will notice, my friends, that this heavenly wisdom is entirely different from the other kind of wisdom, the wisdom of which the Apostle has been speaking in the previous verses, envy, strife, confusion, contention. There is no confusion, there is no strife, in the heavenly wisdom. It is free from everything of that kind. The truly wise man loves peace and does everything that he can to promote peace. He endeavors to keep the unity of the spirit and the peace of peace. And the natural tendency of the heavenly wisdom is as much to produce peaceableness of spirit, of disposition, and conversation, as to produce purity in heart and in intention.

Sometimes perhaps we are not as peaceable around the home as we ought to be; sometimes we speak little harsh and jarring words, and we ought not to do that. We want to remember, my friends, that every time we get out of humor, every time we lose our temper or say harsh things, we are not only making it very disagreeable about us, but we are inflicting spiritual injury upon ourselves. The Apostle James tells us very plainly that patience has more to do in the perfecting of the character than all the other Christian graces together. So much is it the case that he says, if we only let patience have her perfect work, we shall be perfect and entire, wanting in nothing. We want to remember, dear friends, every time we get out of humor, every time we lose our temper, we are interfering with the work of patience; we are interfering with our character building; and this ought to be something sweet, even when we don't feel it. I have just a little poem here which I will read:

Last.
What's lost your temper, did you say?
Well, dear, I wouldn't mind it;
It isn't such a dreadful loss—

Pray do not try to find it.
'Twas not the gentlest, sweetest one,
As all can well remember,
Who have endured its every whim
From New Year's till December.

It drove the dimples all away,
And wrinkled up your forehead,
And changed a pretty, smiling face
To one—well, simply horrid.

It put to flight the cheery words,
The laughter and the singing;
And clouds upon a shining sky,
It would persist in bringing.

And it is gone! Then do, my dear,
Make it your best endeavor,
To quickly find a better one.
And lose it—never, never.

Gentle.

According to the Apostle's description of wisdom, my friends, the truly wise man is not only pure and peaceable, but he is Gentle.

The word gentle, primarily refers to disposition; it relates to the structure of one's nature; it refers to the order in which a person is put together. We can get a better idea of the word gentle, by looking at it in contrast with its opposite—just as we get a better idea of light when contrasted with darkness. The opposite of gentleness is rudeness, boisterousness, coarseness, roughness. When you say a person is gentle, you mean that he is not rough, not rude, not boisterous. Gentleness is proper that part of love that makes you shrink from giving pain to any of our brethren. To the gentle Christian, his brethren are sacred, and he can never intentionally hurt the feelings or injure the reputation of any of them. The wisdom that is from above subdues and softens the spirit, and infuses into it a real tenderness and sweetness. The wise Christian would not needlessly crush the wings of an insect. He feels for everything that is human and is backward and slow to inflict a wound. Now this was a new spirit brought into the world by our Lord, and should characterize every one of His faithful followers. It should distinguish His true followers from all other men. According to the text, no one is gentle in the highest sense of the word, unless he has received and is practicing the heavenly wisdom, the wisdom that is from above.

Now the wise Christian will be soft and gentle in his words. You remember that it is a soft answer, and not a loud one or a harsh one that turns away wrath. He will be mild and gentle in his demeanor, ever ready to oblige, and willing to be obliged by others, breathing habitual kindness towards others. He is courteous to strangers, kind to his friends, and long-suffering towards his enemies.

The wise Christian will be mild and gentle in everything that depends on himself, in character, disposition, aims, desires; and he will be calm, quiet, moderate, even, not hasty in judgment, not exorbitant in ambition, not rash or authoritative, not rude or overbearing, not harsh or cruel, not proud or arrogant, not violent or oppressive, because these things are directly contrary to gentleness.

The wise Christian exercises authority and moderation; he administers reproof with tenderness; he confers favors with ease and modesty; he is unassuming in opinion and temperate in zeal. He contends not easily about trifles. He is slow to contradict and still slower to blame, but prompt to allay dissension and restore peace. He neither meddles unnecessarily with the affairs, nor prys inquisitively into the secrets, of
others. He delights above all things to alleviate distress, and if he cannot dry up the falling stream, he soothes at least the griefing heart. But in the midst of it all, he has not the power of being useful, he is not burdensome. He does not seek to fix upon others that which they disdain, even though their words and actions seem to bear such an interpretation, and is willing to give the preference to the sentiments and plans of others where they furnish evidence of superiority. He does not become impatient when contradicted or arrested where there is any misundertime-staging, and he is calm, mild, rather than stern or severe; he is compliant rather than censorious. Now, whatever ends the wise Christian can be supposed to pursue, gentleness will be found to favor them. It possesses and wins every heart, and it persuades when every other argument fails. It often disarmas the fierce and melts the stubborn, whereas force and clamor, and he is calm and mild, rather than stern or severe; he is compliant rather than censorious. There is a power in gentleness to subdue the mightiest opposition and to triumph over the most gigantic difficulties.

It is a soft answer, and not the loud one, nor the harsh one, as I said before that turns away wrath. The Christian's strength is seen, not so much in what he can bear, but his strength is in the kind of bearing, and just as his demeanor is unassuming and unpugnacious, so the same is his character. For example, when he is misrepresented, or treated unkindly and cruelly, his strength is seen in remaining cool and calm and quiet, where his weakness would be made manifest by retaliating or allowing his mind to become ruffled by the intended injuries. Take an example along financial lines. If he has honestly paid his debts and has honestly lived, and he is accused of having committed some sin and, and the people who cannot understand it, the wolf is at the door, poverty is staring him in the face, everything seems to be going against him, and his faith in God and his promises is so strong that he is held in perfect peace. That would be Christian strength, as the prophet said, "Although his fig tree shall not blossom, neither shall fruit be in the vine; the laborer shall be no more, nor shall the herdsman feed; neither shall there be on the land, neither shall there be on the sea, fish; the balls shall be cut off from the fold, and there shall be no herd in the stall: Yet I will rejoice in the Lord, I will joy in the God of my salvation." That would be Christian strength. If a man allows himself to worry and fret over adverse conditions, he reveals his spiritual weakness.

The Christian's strength is seen, not so much in what he can do as in what he can bear, what he can suffer, and in ruling his spirit under adverse conditions. Our Lord was wonderful for His gentleness. The Apostle Paul entreats the Corinthians by the meekness and gentleness of Christ. Let us notice our Lord's life a minute on this point. John the Baptist said, "He shall be called the Berachah, the Blessthis description. The word means 'blessing' or 'blessed' of the world.' My friends, what is more meek and gentle than a lamb? He Himself said, 'I am meek and lowly of heart.' Think how much He suffered, and the manner in which He suffered it. The Bible tells us that He was buffeted, spat upon, cruelly mocked, and He did not as much as open His mouth. He was scourged. He was hung on the cross, and He bore more than most men bear in 24 hours intense agony, yet He did not make a threat or say an unkind word. The insults which He often received from a brutal multitude had no power at all over His meekness or gentleness. When His enemies were completing the last scene of their cruelty in putting Him to death, all the cruel, barbarous, inhuman, and low, vile talk, and taunts, on His breast provoked not single one single revengeful thought in His breast, nor drew from His lips one unbecoming expression. He was enabled to endure all of this unjust treatment without being drawn into a wrong word. He has left us an example that we should follow in his footsteps.

We have a picture of Christ's character, my friends, in the man who was Thou it the footsteps. He was altogether pure; He was altogether peaceful; He was altogether gentle, full of mercy and good fruits. He had every one of these fully developed in Him. He has left us an example that we should follow in His footsteps. Now that gentleness which is characteristic of the wise Christian has its seat, like every other Christian virtue, in the heart.

Easy to be Entreated.

The wise Christian, according to the Apostle James's description of heavenly wisdom, is not only pure and peaceable and gentle, but is easy to be entreated that is readily persuaded; he is not obdurate; he is not unyielding, neither relentless nor implacable. He is ready to learn, whoever may be his teacher and however disagreeable the lesson. He does not require much persuasion to induce him to forget injury or to be reconciled to adversaries. He is always waiting to be exhorted to the performance of his duty. No, he would not be wise if he were. Nothing should be able to turn him out of the way in which God has told him to walk. He should be unshaken in his conscience, firm in the way of duty. I believe it would be easier to turn the sun from his course than to persuade the Christian to do the thing which he has been told to do.

We have many illustrations of this kind in the Bible. You remember when the Jewish Sandherin threatened Peter and John and forbade them to preach and teach in the name of our Lord Jesus—did the Apostles quit preaching and teaching, and say, Well, we would rather have your consent, we wish you peace, and may your name be rather that than not, but if you forbid us to do so, of course we will stop? Did they do that? No, they kept on preaching. The Apostles fell back on conscience and Christ obedience and said, "Whether it be right in the sight of God to hearken to you or to God, Judge ye, for we cannot but speak the things which we have seen and heard." When Martin Luther believed it was his duty that he should go to Worms, all the persuasion of his friends could not keep him away, and he said, "I will go to Worms, though there be devils on every house top." When some of the Pharisees tried to persuade our Lord to quit the place where He knew His present day lay and his future days lay, and His post of service, nor declined to send him a sharp refutation, which seemed to be needed at that particular time. He said: "Go and tell that fox, behold I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." The attempt of the Pharisees to frighten Jesus away did not succeed, but it tried to him a firm and sharp reply. The answer was to the effect that no such threats could influence Him to forsake His duty, nor even to accelerate His movements. Jesus knew that the kings of the earth would counsel together against Jehovah and His anointed, but He knew also that their rage would come to nothing, and that their fury would recoil upon their own heads. You remember that when Peter tried to persuade our Lord not to go to Jerusalem, our Lord told the Apostles that He must go up to Jerusalem and be killed. Peter said, "Far be it from thee." Did our Lord listen to Peter? No, He rebuked him: "Get thee behind me, Satan; thou savorest not of the things that are of God, but the things that are of man." You remember also, my friends, when Paul had received intimation in every city that bonds and afflictions were in store for him at Jerusalem, He said, None of these things move me; none of these things can keep me from going to Jerusalem; none of these things can move me away from doing what the Lord wants me to do. And you will remember that Paul tried to get him not to go, and he said to them, I am ready not only to be bound, but I am ready to lay down my life at Jerusalem, if the Lord wants me to. Paul would not be persuaded, nor persuasion could turn him out of the way in which God told him to walk.
What would have been the result had either Paul or our Lord listened to the advice of their friends? It would have meant their eternal ruin. We want to be careful that we are not persuaded by the advice of our friends at all times. They mean well. Peter meant well when he tried to get our Lord not to go to Jerusalem and Paul's friends meant well, but it was simply blind love. It is one of the devices of Satan to get us away from our duty by the persuasion of our loving friends who mean well in what they say to us. How many of us today who have this advanced truth would have it if we had listened to the persuasion of our friends. Now. Our duty to God comes first. It is better to obey God rather than men. So, my friends, while the wise Christian is easily entreated to do his duty, he is never persuaded away from it.

Full of Mercy and Good Fruits.

Another thing: the wise Christian, according to the Apostle James' description of heavenly wisdom, is not only pure, peaceable, gentle, easy to be entreated towards the right, but is full of mercy and good fruits; that is, compassionate and liberal, not resting in good words and fair speeches, but is full of good works. He does not say to the shivering, starving brother, Depart in peace, be warmed, be clothed, and God shall add the necessary things. He will never leave you, He will take care of you and supply all of your wants, He means exactly what He says and wants you to believe Him, and I will pray for you myself; I would a thousand times rather pray for than to help you in your necessities anyway. He does not do that and send the man away empty-handed, but He helps him in His necessities. He has got beyond the mere "tongue-exercise" love or the "pleasant-word" love, but has the love which resembles God, who feeds His enemies and sends His rain down on the just and on the unjust.

The question might be asked, "What is mercy?" Mercy is that disposition of mind which excites us to pity and to relieve those who are in distress or trouble of any kind, or to pass by their crimes without punishment. If we are to sympathize with others in their wants, distresses and miseries, and ready to do all in our power to assist them, or to relieve them, then we may be said to be of the merciful class, mentioned in the Bible, "Blessed are the merciful, for they shall obtain mercy."

The question might be asked, what is the difference between mercy and love? Love is to be distinguished from love in its object. While objects of mercy are objects of love, all objects of love are not objects of mercy. For example, God and Christ are objects of our most supreme affection, our most supreme love, but they are not objects of mercy, and they are not objects of pity. We are to love them with all our hearts, souls, minds and strength, but not to pity them. Why? Because they are not objects of pity. The objects of mercy may be divided into three different classes: (1) the guilty, (2) the needy, and (3) the miserable. When God gave His only begotten Son to die for the world, He not only manifested His love in that act, but also His mercy, because every member of the human race was guilty, needy and miserable. And we read that Jesus Christ was "God's love" He bindeth up the broken hearted, healeth all, and like as a mother comforteth her children so the Lord comforteth His people, and like as a father pitlieth His children, so the Lord pitlieth them that fear Him.

There is no attribute of God more magnified in the Scriptures than mercy. In the 136th Psalm, which contains many verses, the word mercy occurs 26 times; it occurs in every verse. And the Apostle James says that the Lord is full of tender mercy. In Luke 6:36, we are told to be merciful, even as our Father in heaven is merciful. No virtue is more needed to be exercised in this miserable world than that of mercy, and nothing can more resemble our dear heavenly Father, nor can anything render us more amiable or lovely in the sight of God or man than mercy. No wonder our blessed Redeemer should have made it one of the distinguishing characteristics of His chosen disciples, and pronounced a special blessing upon all in whom it found. "Blessed are the merciful, for they shall obtain mercy."

We cannot imitate God any more than in showing mercy. He has shown mercy to us in a thousand ways, but especially in the giving of His only begotten Son to die for us. That was the greatest act of mercy on record. Each day, each hour, each minute, we are partners of His mercy. All the blessings we enjoy are proofs of His mercy. Not only in showing mercy to the guilty, the needy, and the miserable, as we have opportunity? If so, we shall not lose our reward.

According to the Apostle James' description of wisdom, the truly wise man has not merely a little mercy but is full of mercy and good fruits. His mercy not only flows but it overflows towards its object. The heavenly wisdom fills men's hearts with compassion and tenderness for those that are miserable in any respect. It disposes them to look upon the cases of others as if they were their own and to give them an inward feeling of their own happiness, and secondly, to do whatever lies in their power for their relief or assistance. Those who have this heavenly wisdom will have mercy towards both the happy and the unfortunate and the miserable; they will be touched with a strong sense of the miseries of others; they cannot but pity and assist them in the distresses.

The truly wise Christian, my friends, the merciful Christian, will feel pained whenever he sees or hears of any one under any circumstances of wretchedness, peril or trouble. If we would please God, and practice His heavenly wisdom, we must feel for each other: just as God feels for us: and as far as this heavenly wisdom has had its proper effect upon our hearts and minds we will sympathize with every proper object. The Apostle Paul exhorts us to weep with those who weep, and he tells us that when one member of the Body of Christ suffers all the members of the Body suffer with it, and when one member is honored, all the members rejoice with him. For as we have borne the wrong, my friends, with one who does not weep with others. He is either not a part of the Body or there is something wrong with him. As children of the same Father, Disciples of the same Lord and members of the same Body, having the same hopes, aims and ambitions, contending with the same troubles and difficulties and trials, we should be so interested in the welfare of our brethren as to feel a love toward them that partake in their Joys and in their sorrows. The truly wise Christian, the merciful Christian will hold the welfare of every other brother and sister as sacred and as dear as his own: he will remember that it is worth just as much as his own, and it is just as much to be valued, esteemed, sought after and rejoiced in, as his own. We should be so interested in the welfare of His own children as are under His control. Being under His control, it is absolutely necessary that He should take care of them. But they are of no greater worth simply because they are His. His brother's welfare is in itself just as sacred and worth just as much as his. As brothers of the same Lord, we should be interested in each other, and love one another as Christ loved them, seeking each other's welfare, with a sensibility of how dear the welfare of each brother is. I sometimes think, my friends, that we do not come up to the "neighbor" commandment of love, and let alone the new commandment. You know the Lord says, "A new commandment give I unto you. Let us look at the neighbor commandment. If we would understand that commandment, it means this: that if I love my neighbor as much as myself, I will take just as much interest in his welfare as in
my own; I will rejoice just as much in his prosperity as in my own; I will be just as sincerely aggrieved for his calamities as for my own. Now you and I cannot love one another any less than a neighbor, surely. And if we do that, we will be just as much concerned about others as ourselves. But how would this do? I consider my welfare worth a thousand times as much as yours, and you consider your welfare worth a thousand times as much as mine. Would you rather a thousand times be saved than to have you saved, and you would rather a thousand times be saved than have me saved. How would that do? Don’t we sometimes have a feeling that we would a little bit rather be saved than to have others saved? Now, my friends, we have got to get beyond that. If I understand the Lord’s commandment, my friends; that is the law of God, that Our Lord said, “A new commandment I give unto you, that ye love one another”—How, “as I loved you.” If you know how I loved you, you will know how to love one another; the measure of My love for you is to be the measure of your love for one another. If you know how self-sacrificing My love has been for you, then you will know how self-sacrificing your love is supposed to be for one another. If you love each other as Christ has loved us, and our love, the love of Christ, in our hearts, in our lives, in our thoughts, in our words, in our actions, we will just read a verse or two from James, “My brethren, have not the faith of the Lord Jesus Christ, the Lord of glory, with respect to persons. For if there come unto your assembly a man with a gold ring and goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to the person and weareth the gay clothing at all; ye esteem them that are poor, and say to the poor, Stand thou there, or sit here under my footstool: Are you then not partial in yourselves and become judges of evil thoughts?” I once heard of a Christian minister who seemed to have some of the heavenly wisdom on this point; he was talking with one of his poorer members on the main street, and the man turned to him and said, “Brother, I don’t think our clothes were not good enough, and so this wealthy member called the minister to him and said, Why do you stand on the main street talking to that man with such poor clothes? Didn’t you see he had a hole in his hat, and a hole in his coat, and a hole in his pantaloons? Yes, but I was not talking to the clothes, I was talking to the man. Now you people, you have got to do that, my friends. Some people say, I love a good rich man better than a poor good man, but we should love a good, poor man as well as a good, rich man.

Another thing: we are not to respect our own countrymen more than other people. Sometimes I have noticed in the Pilgrim work persons who were born in the same country to give just a little closer attention to them, to give just a little more thought to them. But you don’t give any more thought to them. You have got to get rid of that. I remember a party some time ago in Chicago who thought that if a man was only born in a particular country, even though he was a Christian, we were not better and if he was born in any other country. That party got certain persons to believe that. I remember some years ago a party was talking to me along this line, who used to be in this truth, a believer in the ransom, but the precious blood of Christ ceased to be precious to him, he began to think that it was not better than anybody else’s, that just was not better than anybody else’s death to him. I was well acquainted with his works because I read them a good deal; I was foolish enough to do so, like a great many people are. I began to read Millennial Dawn and I thought I would get the truth wherever I could. It took me about two years to learn that God was using simply one channel, and I thought that the more I got mixed up. He came to me and said, Brother McPhail, you are Scotch, are you not? No, I said, I am not Scotch, thank the Lord. He said, You are Scotch and you ought to be proud of it. I replied, I am not Scotch, and if I were I would not be proud of it. If you knew as much about the Scotch as I do, you would not be proud of it. That’s why, he said, he is proud, and the more I got mixed up. He came to me and said, Brother McPhail, you are Scotch, are you not? No, I said, Sir, I used to be Scotch, the old man is Scotch, and if you knew the trouble I have with him, you would not say I should be proud.
of him. I have more trouble with that old Scotchman than with all of the others put together. I tell you that I have to keep my eye on him. I have gotten to be really afraid of him. I am more afraid of the old Scotchman than of any other people put together, my friends; and I find out I have to watch him more than all the others put together. So much is that the case, that I am sometimes ashamed of him. Well, he said, what do you mean by saying you are not a Scotchman? I said this: that when a man becomes a Christian, he gives up his nationality. There is no good it would do him, I believe, Scotchman, Irishman, Yankee, German, or anything else in Christ Jesus. Is the New Creature Scotch? It would be kind of a queer new Creature, wouldn't it? Is the New Creature German, or American, or Irish, or English? No, indeed; we are all one in Christ Jesus.

(At this point Bro. McPhail's hour was up and he was obliged to discontinue his discourse), but Bro. McPhail later very kindly gave us his following points, to finish his subject:

Now then, we are not to respect our own relations any more than others; that is, we are not to love them more simply because they are ours. The basis of our love and respect and esteem is the image of Christ; and that is the only thing the truly wise man respects. When we see that, we see that his heart goes out with admiration and respect. For instance, I have a daughter, sixteen years of age, who is fully consecrated to the Lord. Now we of course think she is a good girl; but now here is some other brother who has a daughter that is just as good in every particular as mine. Now the question is this, that outside of the image of Christ in the heart of the Lord of which he sees that image, and respects it, and receives the feeling of the Lord's presence and the image of Christ within it, and the heart is not to respect his own relations, as his own children. No, he has to be content to respect the image of Christ in the heart of the Lord, and to love it, and respect it, and esteem it, and think of it in everything that he does.

One of the disciples said to him, Behold your mother and your brethren are outside wanting to see you. Well, what did He say to them? Did He say, tell them to go? No! He said, Behold My mother? And what did He mean? Had He forgotten who His mother was? No, but He wanted them to understand that He had other mothers and brothers, etc. You know that when we consecrate ourselves entirely to the Lord, our Lord guarantees that we will have a hundred mothers and brothers for every one that we lose. Yes, brothers, even the bright forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." So our Lord stretched forth His hands toward His disciples and said, Behold My mother.

—Do you see that good woman over there? She is one of my mothers. And there is another one, she is a sister. Do you see that good man over there? He is My brother. Do you see that good woman over there? She is My sister. For whatsoever shall do the will of My Father which is in heaven, the same is My brother and sister and mother." That is, whoever will consecrate himself entirely to the Lord and be fully resigned to the Lord's will, I recognize him as my brother and sister, all such as my mother, and my brother, and my sister.

Sincere.

The truly wise Christian is not only PURE and PEACEABLE and GENTLE, EASY TO BE ENTREACHED towards the right, full of MERCY and FRUITS as tress as a fig tree, and giving no gule, no simulation, no trying to appear other than himself, no trying to impose upon the judgment of others. He is simple, straightforward, honest, free from all deceit, and his words and doing are the expression of the loving image of his thoughts; and his outward actions always correspond with the promptings of his heart within him. In his behavior and conversation towards the brethren and others, he is simple, straightforward, honest, free from all deceit, and his words and doing are the expression of the loving image of his thoughts; and his outward actions always correspond with the promptings of his heart within him.

—Would that fairly represent Paul? It is, "Let him that stole, steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needs." He speaks what he thinks, he does what he pretends He makes good his promises, and really is what he seems and appears to be. In him there is no hypocrisy, no guile, no simulation, no trying to appear other than himself, no trying to impose upon the judgment of others. He is simple, straightforward, honest, free from all deceit, and his words and doing are the expression of the loving image of his thoughts; and his outward actions always correspond with the promptings of his heart within him. In his behavior and conversation towards the brethren and others, he is simple, straightforward, honest, free from all deceit, and his words and doing are the expression of the loving image of his thoughts; and his outward actions always correspond with the promptings of his heart within him.

That is, he has not two personalities, one that is natural and the other that is artificial; one that keeps to himself and another one to put on, as he does his clothes, to make his appearance before others. He does not put the new man upon the old man, but he puts the old man off. He does not indulge in Double speaking, saying one thing and meaning another; using language to hide his meaning, or in order to mislead, telling one part of a story and withholding another part, when he knows that the telling of all the need is necessary to fairly represent it. "Let him that stole, steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needs." He speaks what he thinks, he does what he pretends He makes good his promises, and really is what he seems and appears to be. In him there is no hypocrisy, no guile, no simulation, no trying to appear other than himself, no trying to impose upon the judgment of others. He is simple, straightforward, honest, free from all deceit, and his words and doing are the expression of the loving image of his thoughts; and his outward actions always correspond with the promptings of his heart within him. In his behavior and conversation towards the brethren and others, he is simple, straightforward, honest, free from all deceit, and his words and doing are the expression of the loving image of his thoughts; and his outward actions always correspond with the promptings of his heart within him.

The sincere Christian renders universal obedience to the commandment of God. He is very particular as to his motives and intentions, because he knows that the true test of every action lies in the motive. He knows that if the motive is wrong, the action is wrong, it matters not how good it seems to be. The best action in itself may be spoiled, and all the virtue taken out of it, by being done from the wrong motive. The first great end of our actions should be, the Glory
of God. We should seek the glory of God in every thing. And, second, the welfare of others, and, third, our own eternal welfare. These should be our prevailing motives, and where we are governed entirely by these nine, we will be exercising the love that seeketh not her own.

Now this sincerity is the foundation of all that is high and good and great in character. Other qualities may add to this its splendor, but if this essential requisite be wanting, all the lustre will fade. This sincerity is an indispensable ingredient of all goodness. It makes all our actions valuable. It adds value to them all, and recommends them to the favor of God and man. Hypocrisy, on the other hand, is the worst of all transgressions. It is a lie, and lies will prove to be the stumbling block of the original liar, Satan himself. There can be no virtue or goodness without sincerity. It is the foundation of all virtue, it is the heart and soul of all piety and goodness, it is in the Bible called perfection, and is frequently joined with it. It is spoken of as the sum and comprehension of all religion. Our blessed Savior in speaking of Nathaniel gives him the character of one who was not guilty. There was no deceit in the heart of Nathaniel, he was an honest, straightforward man; what he said was what he meant. What he did sprang from a right principle. He was just and honorable in his intentions, in his objects and in his feelings. He was one whose outward man corresponded with the heart that was within. Bishop Berkeley knew what was in man, he was free from hypocrisy and falsity: he was a truthful, honest-minded man.

Now my dear friends, what would our religion be without sincerity? Why, it would amount to nothing in God's sight. The want of sincerity will render our religion fruitless and of no avail. All our actions, if animated by sincerity, will not only come from the heart, but it will be the heart of God, will be an eye of Him, who knows what was in man, he was free from hypocrisy and falsity: he was a truthful, honest-minded man.

Job asked the question, Where is wisdom to be found? And Paul answered Job's question in Col. 2:3, where he says that all the treasures of wisdom and knowledge are hid in Christ. But from whom are they hid? From whom is Christ hid? Do they lie hid from the members of Christ? Do they lie hid from the members of His Body? No. When a man becomes a member of Christ's Body, then God begins to give him the heavenly wisdom, for God's rule is this: If any man will do His will he shall know of the doctrine. That is, he shall receive the heavenly wisdom: he shall know just exactly what God's will is. "And this is the will of God, even your sanctification." Now when we are sanctified, we receive the spirit. What is the office of the spirit? It is to guide us into all truth—into God's character, plan and law; it is this truth that sanctifies wholly. This wisdom, however, is hidden from all outside of Christ. "I thank thee O my Father, God of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes.

You remember our Lord spake in parables for the very purpose of hiding the truth from all with the exception of His chosen people, the elect ones. Unto you, He said to His disciples, it is given to know the mysteries of the kingdom, but unto them that are without it is not given. I speak in parables to them that see them and not perceive, and hearing, they hear and understand not, and it shall be unto them even as unto unprofitable and dull. You remember our Lord spake in parables for the very purpose of hiding the truth from all with the exception of His chosen people, the elect ones. Unto you, He said to His disciples, it is given to know the mysteries of the kingdom, but unto them that are without it is not given. I speak in parables to them that see them and not perceive, and hearing, they hear and understand not, and it shall be unto them even as unto unprofitable and dull. You remember our Lord spake in parables for the very purpose of hiding the truth from all with the exception of His chosen people, the elect ones. Unto you, He said to His disciples, it is given to know the mysteries of the kingdom, but unto them that are without it is not given. I speak in parables to them that see them and not perceive, and hearing, they hear and understand not, and it shall be unto them even as unto unprofitable and dull. You remember our Lord spake in parables for the very purpose of hiding the truth from all with the exception of His chosen people, the elect ones. Unto you, He said to His disciples, it is given to know the mysteries of the kingdom, but unto them that are without it is not given. I speak in parables to them that see them and not perceive, and hearing, they hear and understand not, and it shall be unto them even as unto unprofitable and dull. You remember our Lord spake in parables for the very purpose of hiding the truth from all with the exception of His chosen people, the elect ones. Unto you, He said to His disciples, it is given to know the mysteries of the kingdom, but unto them that are without it is not given. I speak in parables to them that see them and not perceive, and hearing, they hear and understand not, and it shall be unto them even as unto unprofitable and dull. You remember our Lord spake in parables for the very purpose of hiding the truth from all with the exception of His chosen people, the elect ones. Unto you, He said to His disciples, it is given to know the mysteries of the kingdom, but unto them that are without it is not given. I speak in parables to them that see them and not perceive, and hearing, they hear and understand not, and it shall be unto them even as unto unprofitable and dull. You remember our Lord spake in parables for the very purpose of hiding the truth from all with the exception of His chosen people, the elect ones. Unto you, He said to His disciples, it is given to know the mysteries of the kingdom, but unto them that are without it is not given. I speak in parables to them that see them and not perceive, and hearing, they hear and understand not, and it shall be unto them even as unto unprofitable and dull. You remember our Lord spake in parables for the very purpose of hiding the truth from all with the exception of His chosen people, the elect ones. Unto you, He said to His disciples, it is given to know the mysteries of the kingdom, but unto them that are without it is not given. I speak in parables to them that see them and not perceive, and hearing, they hear and understand not, and it shall be unto them even as unto unprofitable and dull. You remember our Lord spake in parables for the very purpose of hiding the truth from all with the exception of His chosen people, the elect ones. Unto you, He said to His disciples, it is given to know the mysteries of the kingdom, but unto them that are without it is not given. I speak in parables to them that see them and not perceive, and hearing, they hear and understand not, and it shall be unto them even as unto unprofitable and dull. You remember our Lord spake in parables for the very purpose of hiding the truth from all with the exception of His chosen people, the elect ones. Unto you, He said to His disciples, it is given to know the mysteries of the kingdom, but unto them that are without it is not given. I speak in parables to them that see them and not perceive, and hearing, they hear and understand not, and it shall be unto them even as unto unprofitable and dull. You remember our Lord spake in parables for the very purpose of hiding the truth from all with the exception of His chosen people, the elect ones. Unto you, He said to His disciples, it is given to know the mysteries of the kingdom, but unto them that are without it is not given. I speak in parables to them that see them and not perceive, and hearing, they hear and understand not, and it shall be unto them even as unto unprofitable and dull.
character of Christ. I presume we are all saying today, "Well, I cannot come up to that." It is right for us all to say, "I am not as pure as I ought to be, but I am going to strive to be pure. I am not as peaceable as I ought to be, but I am going to try to be more peaceable. I am not as gentle as I ought to be, but I am going to strive to be more gentle. I am not as easy to be entreated toward the right as I would like to be, but I am going to strive to cultivate that grace. I am not as merciful as I should be, but I am going to try by God's grace to be more merciful. I have not been as fruitful in the Master's cause as I ought to be, but I am going to strive to be more fruitful. I have not been as impartial as I should be, but I am going to strive to be more impartial. I have not been as sincere as I ought to have been, but I am going to strive to be more sincere." In this way, my friends, we will be looking unto Jesus, and copying His wonderful characteristics. He was altogether lovely, He was altogether pure, peaceable and gentle, easy to be entreated, ready to do His Father's will, full of mercy and good fruits, impartial and sincere. The Lord bless us all is my prayer.

2:00 P.M.—Discourse by Brother C. T. Russell. Subject, "Baptism: Its Importance."

As the principal features of this discourse are published in the 6th Vol. of Dawn, we do not think it necessary to report the discourse. Close attention was paid to him and at the conclusion of his remarks, 48 stated it was their desire to symbolize their consecration by water immersion.

4:00 P.M.—Symbolic Immersion Service in the First Baptist Church Vestry, Corner Vermont and Meridian Streets.

The Symbolic Immersion Service took place in the First Baptist Church Vestry, robes and towels having been provided. The first three rows of seats were occupied by the candidates for immersion, and after a few remarks by Brother Russell, he extended to them, in the name of all the consecrated, whose names were written in heaven, the right hand of fellowship. Seventeen more stated they desired to be immersed, making a total of 65.

7:30 P.M.—Prayer Service led by C. B. Shull, of Columbus, Ohio.

8:00 P.M.—Discourse by Brother O. L. Sullivan. Subject, "The Preparedness of the Church. Eph. 4:12"

He said in substance, as follows:

It would be the greatest earthly joy to my poor heart to be a source of bringing precious food to every trusting heart here present this evening. Dear brethren, my love and sympathy goes out to every one of you. How great must be the yearnings of the Master's heart for each one of us, if we can thus sympathize with each other! Can the fools that suffer and the hand not suffer with it? If one member suffers all the members suffer with it: if one member be honored, all the members rejoice with it, "Now ye are the Body of Christ and members in particular." I know dear brethren while you are here—you are seeking to get close to the Master. You are seeking to get close to the Lord Himself, and close to the fellow members of the same Body, close in love, in fellowship, in sympathy, and in cooperation; and I tell you thus, and thus only, are we saved. When we begin to think of others of the Body of Christ as being contrary, we must always look for that fault ourselves.

Our text for this evening is in Ephesians 4:12. I use the preferred reading of this text, Wilson's Emphatic Diaglott: "For complete qualification of the Saints for the work of service, in order to the building up of the body of the anointed one." God has a great service to be rendered in the future; it is the blessing of all the families of the earth through the seed of Abraham, Gal. 3:8, 9, 16 and 29: "Even as Abraham believed God and it was counted to him for righteousness. . . . so then they which be of faith are blessed with faithful Abraham. And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, in thee shall all the nations be blessed." That is, he preached it before it was time to begin; it was beforehand, and he says in the 16th verse, "Now to Abraham and to his seed were the promises made. He saith not, And to seeds as of many; but as of one, and to thy seed, which is Christ." And now the 29th verse, "And if ye are Christ's then are ye Abraham's seed and heirs according to the promise." It is this seed God has a great service to be rendered by in the future; it is the blessing of all the families of the earth, as the seed of Abraham. God is selecting a few people, not arbitrarily, for this service, and they are to be made ready for it. These are being prepared, made ready for this great service—for the complete qualification of the Saints for this work of service.

Now we must keep in mind what we are invited to do. It is not that you are to do it to attach yourself to one belief or another. It is not merely that you are invited to believe the truth and to understand the truth—not that. You are invited to join in this sacrifice. Now you must keep that in mind, you are invited to join the Lord Jesus in His sacrifice. If you be dead with Him you shall live with Him; if you sur vive with Him you shall reign with Him—not otherwise. "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 with Him, Rom. 8:17. You have agreed to join with the Lord in the sacrifice. You have agreed not to be of the world. He says that you are not of the world; I have called you out of the world, therefore the world hates you; if you were of the world, the world would we love its is, that you are not of your own. You are joined to the Lord for this very purpose that He may prepare you and make you ready for this very purpose that He may prepare you and make you ready for this great future service.

Now the subject this evening, as you all know, is "Preparedness." This means that you are ready, ready, prepared. Do you ask me, ready then for what? Or prepared for what? We answer, for this great change that is coming; it is for this great change that is coming and the necessary time of trouble and the testing preparatory thereto. I sometimes think that we have our mental horizon so full of the world's time of trouble that we are losing sight of our own time of trouble and testing. Ours is to come before the world's, I ask you, are you ready? Is it clear in your mind.
just what you are undertaking to do—that you are going to leave this world, that a change is taking place in you now, day by day, and that there is very little time left to us yet, and more precious it is, dear brethren, than all the gold of this world to you and me. Ready for what? For the great change and that same time of trouble and preparation incident thereto; the time for which we have been preparing for the past thirty years; the time spoken of in Dan. 12:10: "Many shall be purified, made white, and tried." When? In this time of the end. Right now. It is the time spoken of in Mal. 3:2,3: "But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner’s fire and like fuller’s soap. And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Who shall abide the day of His presence? Listen! The Lord told you in Revelation 1:9 and 11: "Because thou hast kept the word of my patience, I will also keep thee in the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly. Hold that fast which thou hast, that no man take thy crown." You cannot lay it off like your hat, and pick it up again. You cannot save it like your clothes, and wash it. You must now, in this time of trouble, in this hour of temptation—thou hast kept the word of my patience; you are made ready, you are prepared; you are patiently waiting. Now God says He will keep you;—you cannot keep yourself.

Preparedness means, you have attained the mark. Surely, I repeat, it is time we were approximating this mark. Heb. 10:36, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." What does that mean? You must attain the mark, and stand there and endure whatsoever the Lord sees fit to send upon you yet before this great change comes, before you obtain the promise. Surely, I repeat, it is time we were approximating the mark. Is it true? After you have done the will of God, you will find not patience, not a crown, but a world of sorrow, and a world of trouble, and a world of bitterness, and a world of disappointment, and a world of hardship—none of it. Now you have shown that the will of the Lord is accepted as yours; but that is not enough. You must stand right there and endure whatsoever the Lord will send upon you to show that not only His will is accepted in you but that it is established in you. Now then, the first, I repeat, is, preparedness means that you are made ready to come up that second time, it means that you are forewarned. You know what to expect after you get there. You have not only gotten there, but you now know what to expect when you are there. You may expect your strongest trials and temptations right there, at that mark, and right around the one point of self will too. You must be looking unto the Lord, that you have full submission to the Father’s will, and no other condition on earth will prepare you, my dear brethren, for the kingdom—none in the world; full submission to the Father’s will. Turn it over in your minds, and think about it, will you please?—a sweet childlike spirit, trusting the Lord in all things, trusting the Lord for all in all.

The time has come approximately when we can say with the Apostle Paul in 2 Tim. 4:8: "The time of my departure is at hand. The Lord has delivered me from all earthly labors and temptations. There is no question about that in the world. Dear brethren, these things are just as sure of fulfillment as that we are sitting in this hall this evening. You and I know that it is true. Now what kind of people ought we to be in all holy conversation and childlikeness? We can now say with the Apostle Paul, "The time of my departure is at hand. There is no question about it. I am now ready to be offered." Are we ready? Can you say that you are, dear friends? Well, says one, we have a little time left yet, but we want to use this profitably too. "I am now ready to be offered; I have fulfilled my ministry." Can you say it, dear brother? Every one of us has a ministry. No member of this body is useless; there is something for everyone of us to do. The main point is, I think, that each one should keep in his sphere, and keep at work. Now then, can you say you have fulfilled your ministry, and that you have endured affliction? Have you endured them? What does that mean? Why, that you have passed through that affliction, and the other affliction, and that you have retained, not only your faith, but you have retained your faithfulness to God and your character is made stronger. He has subjected you to this temptation for this very purpose of polishing you and preparing you for that great work. Have you endured this same affliction, and given up to selfwill and all that? Brethren ponder these things a little, where are you standing this evening? Are you ready? Is the Lord all in all to you? Is He? When He looks on your heart this evening, is He pleased? Can you say you have endured afflictions? James says, "Is the man that endures temptation." That means, not carried away with it. Are you standing and enduring it. "For when he is tried, he shall receive the crown of life, which the Lord has promised to them that love Him."—love Him more than they love father, mother, brother or sister or anything in this world.

Can you say with the Apostle Paul, "I have fought a good fight. I have finished my course. I have kept the faith." Why fighting against impatience and selfwill, and against the world, the flesh and the devil, keeping your body under. Have you fought a good fight? Can you say your course is finished? O, dear friends, will it be necessary for any of us to have to go out into this time of trouble, to tell me? God knows those are my heart yearns in love and sympathy for every one of you. I know your hopes and fears; I know your troubles; I know most of you. I thank God for the privilege of knowing you, dear friends. I esteem it a great favor to know you all and to sympathize with you. I am one with you in this narrow way. God bless you and help you not only, but it is necessary for you, or for me, or for any of us, to go out into this time of trouble to finish our course? Is your course finished? Are you now ready to be offered up? Have you kept the faith? If so, all such can, like the beloved Apostle, hold death in contempt. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day. And not to me only, but unto all them that love His appearing." 2 Tim. 4:8:

Now brethren, we are to leave this world. I tell you very few people have any such idea as that. Some people think that a very strange idea of ours, that we really expect to leave this world. Why, are we going to leave this world! Heaven to most people means a place where there is no more crime, no more dying, no more weeping, and where they can be happy. This is the world’s hope. God says, I will wipe away the tears from all eyes. That is not heaven at all, dear friends. No, no. What does heaven mean? Listen, "But the God of all grace who hath called us unto his eternal glory."—Look there!—"After that ye have suffered awhile, make ye perfect, be complete, be fully established."—One thing is, How is it? Has He called you and me to eternal glory? He is picking out a few people now—not arbitrarily, but those who love righteousness, those who wish to join with the Lord Jesus in sacrifice. Do you wish it? God says to you and me, dear brethren and sisters, is it my cup you want to drink? is it my baptism you want to endure? I tell you it is. With all my heart, that is just what it is. Jesus says, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized." No soul on earth can appreciate that except those that have had a little experience in this narrow way. They know what it is, and they cannot imagine it.
has given her position in school as a teacher and she has given up everything, except the Lord, and she has gone into the colporteur work, and now she says, Brother Sullivan, if it is the Lord’s will, I feel that I would like to go soon. She said that she had given up home, and given up all, and gone into the colporteur work, and she cried out of the depths of her soul, “Is it not glorious?” And my heart responded, dear brethren, yes, it is glorious. I will tell you, it is glorious. It is perfectly sublime to my mind.

Now, we are going to learn this very early. God says, I call you to my eternal glory; you see that is a wonderful thought. If you stop and think about it, it is an astounding thought. Is it true that God is going to take you and I from the miry clay of sin and bring us up, up, up, and set us up beside Himself, finally conferring upon us all the elements of His own character? Is it true? “I have called you to my own eternal glory.”

You know, what is the proof that God is able to do this? Why, look again! Heb. 12:20, 21: “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, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ.” And, “By whom we have our redemption, the forgiveness of sins.” Do you know the proof? He brought from the dead, from oblivion the Lord Jesus Christ, and now that is to give you hope. He can take you and lift you up, too. If He could not do the one, He cannot do the other; if He can do the one, He can do the other. With God all things are possible. Blessed be God! I want to read these words again. “God is able to make you perfect.” Do you know the proof? He brought from the dead, from the Lord Jesus Christ,—that is the idea. What is the proof? He will “Make you perfect in every good work, working in you that which is well pleasing in His sight, through Jesus Christ.” If you are not perfect, He will make you perfect. You say, then, what have I got to do with it? Brethren, that is where this full consolation is necessary in the beginning and is to go with you all the way. Keep on being ready, and you will appreciate the necessity of His help, and you will appreciate the privilege of being joined to Him and with Him in the sacrifice. Do you appreciate it? I tell you we do appreciate it.

Now, listen. He says, He will make you perfect. You must make yourself perfect. Now again, I Pet. 1:21: “Who by him do believe in that raised him up from the dead, and gave him glory; that your faith and hope might be in God.” O, yes, when you see that God brought from the dead, from oblivion, the Lord Jesus Christ, that gives you faith and hope that He can do what He promises with you and me. He can bring us up into His own eternal glory. That means heaven, my dear friends, and nothing else does mean heaven. Fix that in your minds, and we will take up another subject.

Now another thing becomes necessary. When you see all of this what does it mean? The transferring of our affections becomes necessary. Col. 2:3 says, “Set your affections on things above.” Ah, yes, it is God’s business to have our affections there. And God will tell you, dear brethren, when we love God we will find some way to serve Him. You remember, dear brothers, when you were betrothed to your wife, before you were married, how devoted you were to her, and could you find ways of showing your devotion? Yes you could find many ways. God wants you to love Him more than you love your father or child. Everything God wants our hearts in our affections. And we do love Him that is why you are here. Now the transferring of our affections becomes imperative. This is a difficult and a delicate undertaking; it is difficult work. Two things now are indispensable in this part of the preparation; one is the destruction of these earthly loves and conditions and desires. These things you cannot take and you will not need. Now the other is, the careful packing up of the things that you are to carry with you—your affections, etc., placing them elsewhere, transplanting them, setting them out above. Now you see, we are going to move; we must be packed up and ready. Are you ready? Are you prepared? Are you? Have you come to the mark? And are you standing there now? And forewarned,—not only there but forewarned, knowing what is going to happen? At this point now of the transferring of our affections, help is necessary; we need help here. As suggested already, this is a difficult task and you cannot do this of yourself. You are joined to Me. What for? Not do it yourself. Listen! The Lord Jesus says, “Without me ye can do nothing.” You cannot bear this burden of yourself. You are joined to Me. Why? For? Not because you have already born fruit; not because you are already perfect. O, no. He tells you that if you are joined to Him, you can bear this fruit; and every branch that beareth not fruit, He taketh away. And that is identically the purpose for which you are joined. And He tells you more, that every branch that beareth not fruit will be broken off. What fruit is that? Why this fruit of the spirit, the fruit of the spirit, long suffering, gentleness, goodness, faith. Be ye transformed by the renewing of your minds into the character likeness of the Lord Jesus Christ. You are joined to the Lord for that identical purpose. You are not of the world, and you know that you are not your own. You understand the situation, you understand there is no change here, and you understand that you cannot make yourself black. You understand that all your hope is to be baptized with this baptism, to lay down your little all in sacrifice with the Lord Jesus Christ. That is the proposition. You are going to make this change, and your affections must be gotten off the things of this world. Help is necessary here, the Lord tells you so. Without Me, He said, you can do nothing.

Now there is a surgical operation to be performed here by the great physician; it is circumcision of the heart, Col. 2:10, 11: “And ye are complete in him.” That is, the way you are complete. O, brother, when you do all you can do, it is such a little bit. But it is the Lord, it is Jesus, Jesus always. You are perfect, how? In Him, not in yourself. If ye are circumcised, the operation made without hands, putting off the body of the sins of the flesh by the circumcision of Christ.” That means now, the cutting away of these fleshly desires of the heart, and the Great Physician only can do this. He will make you dead, He will perform the necessary operation, if you desire, and if you do not faint in your heart. The Great Physician only can do this. He has already sacrificed himself at the head, and He is now sacrificing us as members of His body. This is just one great sacrifice; it began with Jesus, and it will end with the last when the last footstep follower has laid down his life in death and been joined to the Lord. It is just one great sacrifice. Aaron was the High Priest; he laid his hands on the head of the bullock—that represents the will, the strength of the Lord Jesus Christ, laying upon His humanity, that would represent His humanity and sacrificing it. And Aaron laid His hands then on the goat and sacrificed the goat. But it is the same High Priest who sacrifices us. But He will not sacrifice us against our wills. Are you willing? Do you desire it? Is it My cup you want to drink of, saith the Lord? Do you desire to be a living sacrifice? You must be chosen of God. We cannot sacrifice ourselves, but we can desire it. Now do you reflect that this is painful? We are being polished, and when those great bumps of vanity and pride are taken off, I tell you it hurts; but they must come off; we are being polished, fitted for that great temple. I was going to have a tooth pulled not long ago and the dentist asked me if I could stand the pulling without taking an anesthetic. I said, I can stand any-
thing for a little while, just pull it. And that is the way I want you to think about this suffering—you can stand anything a little while. This gospel age is just one time of suffering, but you can stand anything a little while, cannot you? Sure you can. Let us be willing to do this.

Now then, this work goes on gradually, this cutting away the fleshly desires of the heart, and it must be followed in the second place now by careful watchfulness and prayer. It is a work. This gospel age is just a fearful work. In Matthew 12:43 to 45 the Lord says, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself, seven other spirits more wicked than himself, and居 there; and the last state of that man is worse than the first." Now it teaches this; we must not only be emptied of the wrong, but must be filled with the good. As these fleshly desires and loves and ambitions are destroyed, we must see that our affections are placed on these higher heavenly things—"above" things. And now you have the Lord's hands and love for righteousness by being diligent on this point.

In Matthew 19:27, 28, Peter says, "Behold, we have forsaken all and followed thee; what shall we have therefore?" You notice our Lord did not promise them anything in this life. He says, "Ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, then shall ye also sit upon twelve thrones, judging the twelve tribes of Israel." Now notice again, Peter says they have forsaken all. Now in the 29th verse, our Lord says, "And everyone that hath forsaken houses, or brethren or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." What does it mean for forsake for his name? That is a great question, I think. It does not mean that we destroy these things. I ask you, if you have forsaken houses, and lands, and families, and all of that? You certainly have. It means this; that before, you had been going with certain company and you have forsaken that company; it means you turn your face about, you turn your back on that company; you enter to the Lord; you do not forsake for his name only for pleasure or for anything; you forsake that company; you leave it. Now you forsake business, houses and lands. It means this, you turn to the Lord now, and away from these things; you no longer look to your family for pleasure and gratification as you once did; you turn from these things; you no longer look to business, and, or, it is directly in that kind, but you look to the Lord. "In me ye shall have peace," says the Lord, and, "In the world ye shall have tribulation." It is the peace of God we get. There is a difference here. You turn from all these things, you forsake them, you don't look to them as you once did and now it becomes a question with you and I how to use the Lord's hands. This is a difficult thing because we have consecrated all. The Lord does not want us to neglect any obligation we have already assumed, not to be careless in regard to it, but we should be very careful in assuming new obligations and we should lay aside those we already have assumed as far as we possibly can.

Now at this point, our Lord Jesus says in Luke 17:32, "Behold Lot's wife." He warns us to remember Lot's wife. What was she looking back at Sodom for? Her heart, her affections were there. She loved Sodom. He is showing you and I, dear brethren and sisters, how impossible it is to have us make our calling and election sure so long as our affections are set on the things of this world. Now think of the motto of this age, and, or, it is directly in that kind, but you look to the Lord. YOUR AFFECTIONS ON THINGS ABOVE! Don't you see the Lord's hands are directing every little thing? You see it is the Lord's work. It looks to me like, when we look around and see the way the light of present truth is shining, we ought to know it is from the presence of the Lord. I tell you it is a hundred times more miraculous, the way in which we are being fed on Present Truth today, than the light which shone around St. Paul on his way to Damascus—and St. Paul knew he was in the presence of the Lord. He said, "Lord, what wilt thou have me to do?" But the great difficulty with everyone of us is this, we are not forever to want to look back to the old world, and every little while as we go along in the narrow way, we want to stop thinking we have done everything that is to be done. O, no, it is to be faithful unto death. We have to keep stepping, stepping, marking time right along. We must avoid being fixed and settled. We must be individuals. If you are entirely too smart to learn any more, and then he has gotten you where he wants you. We are to seek the truth on every subject. The best thing to do is to keep the pot boiling, boiling, and keep the skimmer going, taking off the things of the flesh and throwing them away. We should be looking and seeking, and not get fixed; keep moving in sympathy with the brethren in co-operation with them.

Now there are two indispensables right here, faith and patience. I tell you, if you have faith to believe it and if you have patience to endure it, it will all work out right, if you don't faint in your minds. It is our faith that is on trial now, and it is on trial, and not on trial as never before. It is our faith that is on trial now. We are enduring afflictions and deny ourselves those things that are perfectly right for us to have as individuals, and to live this unnatural life, to live in the world and not be of it, and in the flesh and not walking after it, we must have a firm foundation for our faith. Listen to the poet:

"How firm a foundation, ye saints of the Lord!
Is laid for your hope in Jesus Lord;
And you built on the Rock for a while,
All you built for a while.
The first is the Rock, and the Rock is the Word;
And the Rock is the Word of God, which we understand it, too. I have come to believe that faith of the right kind is the hardest thing in this world. Our Lord intimates this too. He says, when he comes, shall he find the faith on earth? The facts are, we have fallen so deeply into sin, and have been so greatly injured by it, we are so weakened by it, that faith of the right kind is the most difficult thing on which all these things are hoped for. It is the conviction of these things unseen. You have not seen them. Is it all true? I will tell you, brethren, you are showing your faith by your works. Every word you say, every penny you spend, and everything on earth you do, shows where your heart is. I tell you if you love the Lord, you will find some way to serve Him. Now then, you have not seen these things, are they true? You have a firm foundation of faith. It is a firm foundation.

Now then, another thing, it overcomes the world. 1 John 5:4 "And this is the victory that overcometh the world, even your faith." What does that mean? That means now that these things hoped for rest on faith, that faith is the thing by which these things hope for rest on faith. These things become so real and valuable to you that you push aside the worldly things, preferring the others. You sacrifice these things in going after the other. That is what it means. It overcomes the world.

One of the chief bodies of people who write this narrow way is against self-will, to bring their wills into fullest submission to the Father's will, and to keep them there; to crush out those rising ambitions that are natural even to perfect mankind, and to present our bodies and earthly interest in sacrifice upon God's altar. O yes, crushing them out, that is overcoming the world. And this is the hardest thing in the world to do. It would be much easier for you to jump off the pinnacle of the temple and thus destroy your life than to do these things day by day. I wrote down here a while ago, "Do any of you feel like you are great?" Are you great? Why don't you show it? You say,
said: “God is our refuge and strength, a very present help in trouble.” (Ps. 46:1.) If this is so, you are charged that if you have built of wood, hay, and straw; if you have built of precious stones, and your confidence in the Lord will not be shaken. If it can be shaken, you will be shaken out. Everyone should learn to trust in the Lord and rely on Him, have heart reliance in Him and become familiar with Him that nothing can shake your confidence. If you have not done that, and formed that reliance, you are building of wood, hay, and straw, and I tell you it will be consumed in a minute of trouble, for which we have been preparing for thirty years. The time is here, and it will reach everyone of you. Mark what I tell you.

Now let us turn to 1 Cor. 3:12, 15, and read what Paul says on this point, “Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, straw; if any man’s work abide, it shall be manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.” Now let us take hold of this sentence, that we are building on this foundation some kind of a structure, and it is true that every man’s work shall be made manifest, for the day shall declare it—that is, this very day, in which we have entered, because it shall be revealed by the fire of trouble. Now someone says, Suppose 1914 should come and it should not happen? You see, there is another understanding of the truth, your knowledge of the truth, your life, your faith, your walk, your help, what come? Thoughts of that kind pass through our minds. If thoughts of that kind come to your mind, what must you do? You must go back and take up the evidence and look at it, and you must believe the evidence. It means that you and I are convinced in Fegard to these things and let every word and thought and belief be your substance. Then it is true that the worldly people do when they see things with the natural eye. But we act upon the evidence; it is faith. Not everyone has this much faith. I tell you again that faith of the right kind is the strongest thing in this world. God will soon be revealed in flaming fire and the whole world will see Him together, but blessed are those who keep on watching the things you have not seen. You are acting on evidence. Is it true? It is true, and we know it is.

Now brethren, it is necessary for us to be forewarned and forearmed for this coming conflict; there can not be the least possible doubt in the world about it. May God help us to go carefully into our hearts, our bodies, our minds; He has been trusting in the Lord. If you are trusting Him so implicitly that nothing can shake it. Can you trust Him implicitly, both for yourself and for others, and for your babes? I got a letter from a dear sister the other day on this very point. Can you trust Him for yourself and for your dear babes? Can you go and leave them with the assurance that they are safe and you are able and wise and true? Can you? Yes, I know it is difficult and right for us to assume these responsibilities and not desire to lay them off. But, listen: It is only by the exercise of God-given power that you can provide for these responsibilities now. In other words, God is using you now, and he can use other means just as well when He desires to do so. And if it were not for the God-given power that you have now, you would not be able to provide these responsibilities, and when the times comes, He can use other means just as well as He can use you. Now will we persist in thinking that we are wiser or stronger or more merciful than He? Or can we trust Him and quietly lay these things on Him when we are no longer able to discharge them? Brethren, think of these things. Do we love Him more than we love these? Are we willing to leave all to Him? Are you willing to leave your own life to Him, and to leave your helpless babes to Him?
Are you? Brethren, answer this question. God help us to cut this last cord that binds the human heart to these earthly loves.

"Let this mind be in you which was in Christ Jesus." What was that mind which was in Christ Jesus? Look at John 19: 25, 27, where the Master was dying on the cross in pain and agony. Here He faced the test of the crucified God. He faced the test of whether He owed to His mother? There stood His mother. O no, He is only turning His stewardship back to God with His love for her salvation, and the salvation of the whole world as well. Implicit faith and trust in God on His part brought salvation to ourselves and to all the families of the earth. Thank God, dear brethren, for this belief! It is civilization's great hope, the belief that God is alive, the belief in the beloved disciples, "Behold your mother!" And to His mother, "Behold thy son!" He was not forgetful of these things. Can we thus have that mind in you, and turn these responsibilities back to God? Dear brethren, I know we are probing deep into your human hearts this evening, but it is the hand of love that is thrusting it down. Am I not with you in the和技术 way and ask what these things mean? Listen: God does not ask us to trust Him with all our all until He has revealed himself to us. Is it safe for you and I to lay down our little all in sacrifice to the Lord Jesus Christ? Is it? "Let this mind be in you which was in Christ Jesus." Was it safe for Jesus to give up all the riches He had? And was it safe for Him to become so poor that He had not where to lay His head, and then to give up His unforfeited life, laying it down in the tomb, trusting God for everything? Was it safe? It was safe. Is it safe for you and me? It is safe and I tell you that this is the only thing on earth that is safe. Everything else is dangerous ground for you and me.

"Let this mind be in you which was in Christ Jesus." What was that mind? Was it to hold onto what He had? O no. He was rich and He gave it all up and trusted God for everything. And this is the very thing now that we need to do. Now brethren, why are we thus permitted to know about our Father's plans and our privileges in connection with it at this time? Is it not that we are to be guarded by other means? Is it not enough to know the truth, we must trust in Him; we must rely on Him. Why are you permitted to know? Is it not that we may desire to join the Lord in this sacrifice when we see what it is? Is it not?

Now dear brethren, God has a great work to be done in the future: it is the birth of all the families of the earth in the seed of Abraham. He is taking a few people on certain conditions, not arbitrarily, and He is preparing these for the work. Jesus says, I go to prepare a place for you and He is preparing this place. These are all accepted on three conditions:

1. You renounce all sin. You are not at all in sympathy with sin; you learn to hold sin in abhorrence. What is the wrath of God? It is against sin.

2. You consecrate all to Him. Now will you actually consecrate all to Him? There is no choice. Now you are a disciple and now you are joined to the Lord for the purpose of bringing about this change in you. And this work must go on now and you must understand the situation: you must understand who you are. The first thing you are to add to your faith is what? Virtue—sincerity, truth, etc. That is the very essence of the Lord's work by your words He shall be justified or condemned. And whatsoever is not of the faith is sin. Think of the effect of the words that you and I are saying. We do not mean more than what we say. And whatsoever is not of faith is sin. You are joined to Him and separated from the world.

We must confess our faults. Brethren, are you confessing your faults, or are you coming together to tell how good you are? If you are confessing your faults, you are not trying to cover them up; you are sincere, you are earnest.

Now the Lord has warned us against lukewarmness. There is nothing like this world that is so disgusting to Him as lukewarmness. He says, "Because ye are neither cold nor hot, I will spew you out of My mouth." He says for us to be fervent in spirit, and that word means, that we are likely to be boiling hot; and we will be when we see what it means. And these do see what it means. They have a high position, to this high calling, and they let it be known as to what it means. In 2 Cor. 3: 18, we read: "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." What is it? You see something—you behold something. What is it? The glory of the Lord. He says, I have not as yet revealed myself to you, and I have not shown you My glory. Do you understand what that means? Do you? Would any of you for all the gold in this world take just one step down in the scale of creation? Would you? Would you be willing for all the gold in this world to take just one step down and be a monkey? No, you say you could not. Brethren, why is it that we cannot understand the glory of the Lord and the place that we occupy in the earth? That is everyone of us in the Church—"with open face, beholding as in a glass the glory of the Lord." And when we do, we will be boiling hot. What is it? It is not to take just one step up, but it is to go up, up, up, to God's own eternal glory. God has not given it to us; God has not given it to us; God has not given it to us; God has nothing in the earth can surpass that. If that little worm down there in the dust could understand, wouldn't it desire to be made of the human nature? You say, certainly. Because it cannot understand is the reason it does not. That is true. God says, Blessed are your eyes for they do see and your ears for they do hear. It is because we are not able to comprehend it; it means that you are willing to lay aside every weight and every sin that besets you and run the race patiently. I have called you to see it; it is to my own eternal glory.

Now, He says "We all"—everyone of us in the Church—"Behold as in a glass the glory of the Lord." We understand what it means, and it means to us, that we are chosen to behold the glory of the Lord. O that we might have prepared for ourselves that which we might eagerly long for, a fuller appreciation of all of these things, and having our minds made up and ready for this great change. The time has come now for the eating of the Lamb, as never before; that is for a fuller appreciation on our part of the sacrifice of our Lamb, the sacrified life of our Lord Jesus Christ. Shall we not have too low an appreciation of the thing that has been prepared for us? Now the Lord says, "When I see the blood, I will pass over you." Is He was to look into your heart right now, would He see the precious blood right in front? Think about it. "When I see the blood, I will pass over you." Is He uppermost and topmost and foremost in your mind all the time, rejoicing in the Lamb, rejoicing in the rich, rich, rich love of Jesus Christ to us.

I am going to give you a little illustration: I was in Washington, D. C., a while ago and I was looking up at the Washington monument, which is 550 feet high, and I thought, O how far it is to the top! And suppose I am standing on the first floor toward the bottom and another brother is two floors above me (the floors are ten feet above each other's way).
He looks down and says: "Look at that little man down there! I am away above him. I guess I am perfect." You see the Lord says, if we compare ourselves with ourselves, we are not wise, but brother, look the other way, the top is perfection. How far it is to the top! Thank God you and I may be at the top and be in the way. He is the only one. He is the elevator, which he has prepared. And at the beginning He is nearly as far from the top as I am, you see. It is Jesus, Jesus, Jesus; it is Jesus all the way.

Now then, we want a fuller appreciation of our own fallleness. And as we grow in grace and knowledge and truth day by day we see the deformities of the flesh more than we used to. Do you begin to think, I am not good, but I am nearly good, don't look much. That is a very dangerous thing when you begin to feel that way. Do some say: "No I am not good, but nearly good." St. Paul, before he became a Christian, said he thought he was honest, and he could not see anything wrong with himself then; but after years of soil and work and growing in this narrow way he says: The things I want to do, I cannot do, and the evil which I would not, that I do. O wretched man that I am, Who shall deliver me from this dead body? That is the way he talked then. Now I tell you, brethren, the more we are transformed into the image of God's dear Son, the more we see evil in our thoughts and words. And it is a thing of such magnitude that in the days when I was a heap worse than I am now and I could not see anything wrong with myself then. And that is true. We are not pretty good, nor nearly good. We more and more see our weaknesses and appreciate our need of the very Saviour that God has provided for us; and His meekness, humility, childlike-ness should be growing, growing, growing, growing us more and more. We more and more then appreciate the merits of Christ and we more and more appropriate Christ's merits to ourselves. We are girded thus for a journey, staff in hand and ready for this journey, ready to go any instant, and we are ready to live to live. How does this show itself to us? Are we thus ready? Are our affections all transferred? Are there no weights holding us down—family, home, lands? Or is it all being consumed on God's altar, and the fully transformed will press upward, ready to go away and to be joined with the Lord at any time? Is that your condition, brother? Is it not glorious? My heart responds that it is glorious.

Now dear brethren, we shall have to do these things. I want you to mark that. Jesus did not have to give up anything he had with the Father; He did not have to give up His life when He was here in the world, as a man. You don't have to give up anything; you are invited to join with the Lord in this sacrifice. I met a man a while ago and he said, I want you to understand, I don't have to give up my all to God. And I said, I want you to understand, dear brother, another thing: God does not have to have you, either. "Let this mind be in you which was in Christ Jesus." But it was the mind of His selfishness that wished to hold onto the things which he had. It is to drink of His cup and to be baptized with His baptism that we want. You see we are to give up position, to give up home, and father and mother and daughter, and we are to stand out as a mere human midriff on the ocean of life and trust God for all things, trust the eternal Creator of this universe—trust him where you cannot trace Him. Is it true? It is true, and we are acting on it. To my mind it is the most sublime thing of this world to see a human being cut loose from the worldly things and to trust God in this matter.

There is another point I want to mention here, and that is this, when you begin to find that there is no envy in your heart and no reserve for any means preparation; and when you see that the envious thought that came into your mind about some rival, or somebody else, is changed to an earnest prayer, I think that means you are near the mark. Watch your own heart. When one thinks there is no envy in his heart, he has never looked into his heart. But when you see that that envious thought is changed to an earnest prayer for the dear brother, then you are nearing the mark. Are you there? I thank God, I believe we are approaching that place. If one little member rejoices, we all rejoice with it. There is no revenge. When Stephen was being stoned to death, he prayed, lay it not to their charge. He was full of the spirit of the Lord. He dips in the cup and brings out the goodness; he dips in again and it comes out a cup of forgiveness; and when you get to that point, you can dip this cup of forgiveness, how many times? Seventy times seventy—indeedly. Why? Because there is nothing else there. You are full of the spirit of the Lord. You are ready.

It is your faith and patience now that are being thoroughly tested, and it is my desire to have you ready. It is the little ordinary, everyday things in life that are testing your faith and patience. I had a sister ask me the other day when the proper time would be for these things to be removed? And I said, when we can look up into our Lord's face and tell Him we are willing to endure it as long as He permits it. Then I suppose it is getting to the place where it will be of no value to us, and then the Lord will take it away. So perhaps it is the Lord's preparative family. But all things work together for good, not some things. I want to press that to your attention that all things work together for good, and no good thing will be withheld. The Psalmist said, I will look unto the Lord from whence my help cometh. Our help is in the name of that Lord. We do not read another verse here: "Trust in the Lord with all thy heart; and lean not unto thy own understanding. In all thy ways acknowledge him and he shall direct thy paths." (Prov. 3:5, 6.)

Sunday, June 16, 1907.

9:30 A. M.—Praise Service led by Horace K. Himm, of Cincinnati, Ohio. 11:00 A. M.—Discourse by Brother D. H. Barton. Subject, "Spiritual Sicknesses; Their Causes and Cure.

The passage which I have chosen, not as a text, but as an introductory statement for our morning's discourse, is found in Luke's gospel, 5th chapter, verses 30-32: But their scribes and pharisees murmured against the Pharisees, saying, Why do ye bid these men, saying, Why do ye bid these men, saying, Why should we be bound up by publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician, but they that are sick. It is this little verse we want to lay special stress upon: "And Jesus answering said unto them, they are whole need not a physician; but they that are sick." We have thought of Jesus as the Great Shepherd and the Church as His sheep; we have thought Jesus as the Vine, and His Church as the Branches; we have thought of Jesus as the Captain, and the Church as His soldiers; we have thought of Him as the Bridegroom, and the Church as the members of the Bride; we have thought of Him as the Master and they as the learners; we have thought of Him as the Master, and they as the Servants; and we have thought of Him as the great Chief Corner Stone, and they as the Stones who may be erected upon Him as a foundation—built up into that Chief Corner Stone; but this morning, dear brothers and sisters, I want to invite your attention to Jesus as our Great Physician and ourselves as the Patients of that Physician. You remember this was a relationship which our
heavenly Father very prominently sustained to Israel. You remember how He expressed it in Exodus 15:36, saying: "I am the Lord that healeth thee." You remember his expression in the 103rd Psalm, "Who giveth all things in abundance, and nourisheth all thy creatures." You remember how often He reminded Israel that if they were obedient, He would not put upon them the diseases and the afflictions that had been placed upon the Egyptians. You remember, He reminded them that obedience would indicate the proportion of their good health, and you remember how often He rebuked the kings, because instead of looking to Him for healing they sought the natural physician. And some one

may say, do those promises mean anything to us? Have we a right to claim them? I answer, dear friends, that God never made a promise to natural Israel but what that promise means more even to the Spiritual Israelite than it did to the members of Natural Israel. You remember how God told Israel of the world that if they were faithful He would bless them and their basket and store; you remember He reminded them how He would multiply their flocks, and increase their herds, and would bless their wheat, and wine, and oil. And all of those promises mean more to us today than they did to Israel of the world. Why, one says, that is surprising; I never thought we had any right to claim those promises! I always thought that if we were faithful to our Lord we would expect to suffer, that we might anticipate trials; that there would be a sacrifice to bear; and do you mean to say that if we are faithful to our Lord it will mean worldly prosperity, that we will have the measure of our earthly wealth increased, and that instead of a cross we will find a bed of roses? And I answer no, dear friends, not at all. The following in the footsteps of our Lord Jesus Christ will mean a cross; it will have its trials, it will mean sorrows; there will be thorns in our pathway. But you ask, how can that be? If all these promises are for us, and if the Lord should fulfill such promises to us, would there be any cross to bear? Would there be any trials or difficulties with promises like those being fulfilled day by day? O, dear brethren and sisters, you do not get the thought.

Let me put it this way: God never made a promise to Israel of the world but that Spiritual Israel has even more right to claim that promise than natural Israel had. But when we claim these promises, we must translate them from natural promises into spiritual promises. In other words, whatever God promised Natural Israel along natural lines, He promises Spiritual Israel along spiritual lines. You remember how He told them that if they were faithful and obedient to Him, He would bless their wheat and their wine and their oil and their flocks and He promises the same thing to us, but it is the spiritual wheat, it is the spiritual wine, it is the spiritual oil, and it is the spiritual flock that is to enjoy the blessings in this connection.

Do you not recollect the way God spoke to Israel, saying, O Israel, if you had hearkened unto my commandments, then I would have fed you with the finest of the wheat. But very few of the Israelites ever tasted of the finest of the wheat. The finest of the wheat was not the wheat that grew out on the fields of Palestine; that was not the most ordinary, the commonest, of the wheat. The finest of the wheat is that wheat that 1900 years ago God began to feed His children upon. So then, dear friends, while a few of those Israelites, like Peter, Paul, James and John, were sufficiently faithful to be permitted to partake of the finest of the wheat, the largest part of them never tasted anything better than the commonest of the wheat.

And the same thing with respect to sickness. We do not understand we are to expect that our heavenly Father and His heavenly Son are to be our physicians to heal us along natural lines; it is not the natural diseases they have promised to relieve you and me of, but it is the spiritual diseases—pride, selfishness, impatience, malice and envy, etc. We use the terms "spiritual sicknesses" in rather an accommodated sense this morning. In the true sense, these are not spiritual diseases. We might say they are figurative diseases, but as the word spiritual is often used in a sense synonymous with the word figurative, we will use it in that sense this morning. And so we are not going to tell you today about natural consumption, diphtheria, and natural paralysis, but we want to talk to you about spiritual consumption, and spiritual diphtheria, and spiritual paralysis. We find, dear friends, that God always intended that His children should use their good common sense when it came down to the treatment of natural diseases. When we feel cold, we do not pray the Lord to perform a miracle and take away that hungry feeling, but we go to the table and eat the food that takes that hunger away. And just as we go to the table and eat, so when we feel sick, we should go to the physician, and just as we go to the fire for heat, so likewise we believe God would have us make use of any of the natural remedies that might help our natural health. And just as we thank Him for the fire and the food, so likewise should we thank Him for the medicine or the remedy, whatever it was, that gave us the relief along natural lines. Indeed, dear friends, I think that the Lord's word is just full of this thought. Many references are made throughout God's Word to medicines, and the way in which we should make use of them. I think indeed it is true that the strongest passage in the Bible to support the view of the faith healers really contradicts their view most emphatically. They often quote the 5th chapter of James, "Is any sick among you? yet him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord." We do not understand that anointing with the oil was a ceremony. We do not think that God through His Son Jesus Christ intended these ceremonies,—baptism, the Lord's Supper, and the anointing with oil—passage in the 5th chapter of James, that to a large extent oils constitute a very important portion of our medicine. We know how sweet oil and cod-liver oil and vaseline are used so largely as remedies, and in the Bible we learn that, with the exception of a few roots, and herbs, and barks, the oils were among the very chiefest remedies; and to anoint with oil was equivalent to giving medicine. It was not merely part of a ceremony, such as perhaps today
many seem to think, who entertain wrong ideas along the lines of faith healing. However, dear friends, that is not what we are going to talk about today. It is the other side of the coin. We concentrate on one disease—pneumonia. To one following in the Master's footsteps, selfishness is far more awful than scarlet-fever. What would a man do to get rid of his natural disease? How much money would he not spend, and how far would he not be willing to travel, and how much inconvenience would he not be ready to suffer, if thereby he could find an improvement in it? The reasoning of the Christian being willing to sacrifice for better spiritual health, and what inconvenience should he not be willing to endure, what sufferings should he not be willing to go through, and what sacrifice should he not be prompted to make if thereby he could find an improvement in his spiritual health? And I trust, dear friends, that as a result of our Convention here, we may all go away with a larger measure of spiritual health, no matter whether we go away with a better degree of natural health or not. Not only so, but I would also like to say that in addition to God and His dear Son being our great physicians, there is a certain sense in which we should all remember that we are to be under physicians—physicians to one another. You know how it is fresh from the hands of a patient, my friend, for a year he is under the care of a doctor for many years, he learns many of the methods of the doctor, and in case a friend of the patient should be taken sick, he would say to that friend, when I am troubled like that, the doctor generally advises me to do so and so; try it, I think it will help you. So it should be with us: if we have learned, by some very rich experiences, to get the best of the physician for a number of years, it ought not only to have made an improvement in our spiritual health, but put us in a position to assist our brothers and sisters to a better degree of spiritual health as well. What an awful thing it would be if one of our brothers or sisters would be heard to say, Well, I am sorry to come in contact with him, for every time I meet him, it seems that it gives a set back to my spiritual health. And on the other hand, what a glorious thing if your brothers and sisters can say, I am glad to meet with him, for it seems every time I come in contact with him, it means an uplift to my spiritual health, and I come away feeling that my spiritual health is better as a result of that season of communion with him.

Now we know that our Lord never used an illustration that was not intended to teach us something, that inspired His apostles to use an inappropriate illustration. Therefore when in this passage our Lord, and in another passage, our Heavenly Father, are compared to our physicians, we recognize there must be something very appropriate to this illustration. And dear friends, I am sure you will all find that it is so. We will find that there is a wonderful parallel between the things of nature and the things of the Spirit. We will find that every natural ailment has some corresponding spiritual sickness; that just as there is natural pneumonia, so there is spiritual pneumonia; that just as there is natural paralysis, there is something corresponding, or parallel, ailments along spiritual lines. We will not only find that these different diseases have their parallels, but we will find the method of their treatment likewise so; we will find that all of the different indications of the presence of disease have also their correspondencies. We will find that all the various aids to health along natural lines have their corresponding, or parallel, ailments along spiritual lines. One reason why I think the illustration is especially helpful to us to use this illustration this morning is the fact that it is of such a well-known character that we will not only be better able to grasp the various lessons, but probably more able to retain them. If I should stand here and illustrate some of these spiritual lessons by some very abstruse propositions in astronomy, it might be said that it would sound very nice while I was telling it, but how soon would we have forgotten all about it? On the other hand, if we take such an ordinary thing as suffering and sickness and disease, and if we draw this parallel, we trust it may have the effect of enabling you to draw such parallels constantly day after day during your life. I hope that after this morning, you will never think of a doctor, but that it will remind you of that Great Physician. I hope that you will never hear of a person being paralyzed, but that you will stop and begin to think and notice whether you are spiritually paralyzed; that you will never begin to feel pains or aches but that it will remind you of some of these spiritual pains and aches, and that as a consequence instead of this being a sermon for this morning, it will be a sermon for every day in our lives, that every experience of suffering and sickness, that every thing incidental that will remind us new of these spiritual diseases, and set us to thinking in our own case to see if we have any of them.

Aids to Health

Now the first thing I am going to talk about is Aids to Health. We know that there are a great many aids to health, and so I will give you a list of these aids to natural health find their corresponding aids to spiritual health.

Knowledge

The first aid to health we want to mention is a proper knowledge of one's condition. You know a man or woman could be considered very foolish, if some very rich experiences have been made upon his or her body, and yet gave no thought as to what they were. How foolish a man would be who had some strange appearance upon his finger and yet neglected it, and paid no attention to it, until at last it proved to be blood poisoning and ultimately resulted in his death. And the same way along spiritual lines, dear friends. We realize that every one of us is in a better condition spiritually in proportion as we are diligent to know about what may be our state along this line. We do not want to be of that class, who close their eyes to their weaknesses. You remember the way the Apostle advises us to examine ourselves. Why examine ourselves? To find out whether we have any weaknesses; we could not tell that without an examination. And we examine ourselves to find what those weaknesses are, which we believe we have. You remember that there is a class of people very numerous today who are termed Christian Scientists. You know they believe that sickness and suffering is merely a delusion, merely a work of the mortal mind; they are the people who say there are no headaches, we never have any headaches, they say, etc. I do not think there is any such thing as a headache; a headache is merely a delusion, a deception, a germ of the imagination. Now, dear friends, there is another kind of Christian Scientist, who does not call himself one, but he is one just as much as the other man. He is the one who says, I have no selfishness. I am just as unselfish as anybody in Indianapolis. He is Christian Scientist, too, whether he calls himself by that name or not. We realize that along natural lines, that the man or woman who understands what his or her trouble is, is in a better position to get more quickly and promptly cured than the man who is blind to that fact. How foolish we consider the one that would say, Well, I have a little cold, I know it is unimportant, I will not take anything but the cold gets so bad that it develops into pneumonia, then I will go to a doctor to see if he can cure me. You would say, What a foolish man he is! How much easier it would have been for him to be cured while it was in the cold stage than to wait until it reached the pneumonia stage. So it is along spiritual
lines. Your pride may not have reached a very serious stage yet; that pride that is in your heart may be a very little matter, a little thing, but it is just like that cold, so gradually and yet so seriously it develops, and likewise that pride grows and grows, and the longer you wait, the longer before the treatment begins, the greater the danger that it is not going to be cured at all. We realize the necessity for a knowledge of our condition. We do not want to shut our eyes, we want to know what our weaknesses are. It is not going to benefit me to know what weaknesses you have, and it is not going to benefit you to know what weaknesses I have, but it is going to benefit me tremend- ously if I know what my weaknesses are, and it will benefit you immensely if you know what weakness- es you have.

The Physician.

The next aid to health I would like to mention is an aid to natural health and it is equally an aid to spiritual health, and even more so, we might say. It is the presence and assistance of THE PHYSICIAN. You go to the doctor and tell him of your condition, you ask him for his advice and for his assistance and help, and he will prescribe the proper remedy. So it is in regard to spiritual sickness. We go to the Great Physician in prayer and say to Him, “O, Great Physician, I have an awful attack of impatience, and now, Great Physician, I want your help, I need your help, and I need this attack cured.” Dear friends, we ought to go to Him frequently in our petitions, seeking more and more of this spiritual strength.

But another thing before we pass from that point is this; not only should we go to the Great Physician for ourselves, but we ought also to go to the Great Physician for our brethren and sisters. You know very frequently you will have a friend or a member of your family who is sick and unable to go for the doctor, and you go to the doctor for that one. Sometimes, there might even be some one who is unconscious and cannot go himself, and what do you do for him? Suppose you had a son and he is sick, and unconscious, how would you now in such a case say, “O, there is my son, he is unconscious, he is sick, he knows nothing; why, what a terrible state he is in! I hope he will come to consciousness again, and then I will send him for the doctor.” Why, not at all. You do not wait for him to come to consciousness, but you go immediately for the doctor yourself and say, “Come to my boy; he is sick and unconscious.” So it is along spiritual lines. Not only do we go to the Great Physician for ourselves, but we want to go to Him for our brethren and our sisters as well. Sometimes you may find some brother who has some of these spiritual diseases, and is unconscious of them; he may have a measure of pride and he fails to realize it. What should be your duty? “Let him come into your home that brother will rec- ognize that he has pride and will go to the Great Physi- cian and get cured.” No, dear friends, you want to go to the Great Physician for that brother, and, as the Scriptures say, Pray for one another that ye may be healed.

I believe that is one of the ways we may properly judge of the strength of our spiritual health. I sup- pose almost all of us have come into contact with some brother that may have offended us, and now, dear friends, how do you feel toward such a brother? Im- agine there is such a brother. Can you thing of see if you can think of some brother in your neigh- borhood with whom it has been very hard for you to get along; he all the time seems to want to show the wrong spirit, etc. Now, then, what have you done about that brother’s case? How often have you prayed for the brother? Why, you say, I never thought of praying for him once. Then you had better go to the Great Physician, for you need Him as much as your brother does. And if you can say, Well, I have prayed for that brother frequently, then, dear brother, you can rejoice, for your spiritual pulse is in good condi- tion.

Diet.

I would also like to speak about another aid to health; it is an aid to natural health and also an aid to spiritual health; and that is the proper kind of DIET. You know that the doctor will say to you, “Now, it does not matter how much you send for me, and it does not matter how much of my medicine you take, if you are not going to give up drinking so much of that strong coffee, it will not do you any good. My medicine won’t help you.” So it is, dear friends, along spiritual lines. It does not matter how many conventions you attend. It does not matter how much you read of God’s Word, it does not matter how often you attend the meetings in your home town, etc., if you are not regulating your diet according to the prescription of the Great Physician, you cannot expect to have better spiritual health. And what is our spiritual diet? Why, just as our natural diet consists of the things we eat, our spiritual diet consists of the things we read. You remember the Scripture says, “Thy Word was found, and I did eat it.” Dear brothers and sisters, if when you get up in the morning the first thing you take for breakfast is one or two accounts of some murder trials in the morning paper, then a couple of chapters out of some novel for dinner, then a divorce case or two from the evening paper for supper, not only your spiritual health will suffer, but it cannot thrive on a diet like that. Somebody says, is there anything wrong with that; is there any- thing wrong or sinful in reading novels? What a foolish question! What do you think,—suppose I was sick, and the doctor came and would say to me, “Well, it does not matter how often you send for me, you are not going to improve until you stop drinking coffee.” And I say, “O, doctor, do I have to give up that coffee? Why is there anything sinful in drinking coffee?” He would say to me, “Why, you foolish man; it is not a case of whether it is sinful or not, it is a case of whether it will help your health or not.” Now, that is the way it is on spiritual lines. It is not a question of whether- reading novels is a sin or not; it is a question of whether it is going to help or not it will help our spiritual health. And I will say that it never gave anybody real spiritual health.

Cleanliness.

I might also speak about another aid to health; it is both an aid to natural, and an aid to spiritual health; and that is CLEANLINESS. You know how the Word will say to you, “Well, you must bathe frequently and keep the pores open, if you want to progress as favorably as you may.” So, dear friends, along spiritual lines, if we want to have spir- itual health, we must learn to keep clean spiritually. You remember how it speaks, in the 8th chapter of Ephesians, of the washing of water through the Word; and you remember in the 18th Psalm and the 19th verse, it reads, “Wherewithal shall a young man cleanse his ways? By taking heed thereto according to thy Word.” God’s Word is the water in which we are to wash and be clean in this higher sense.

But there is another thought here: You know that very frequently the water will not cleanse you, or you cannot cleanse yourself so effectively, unless you have warm water. You know warm water is a so much better cleanser than cold water. What makes it warm? It is put in fire. So, if you want to get clean along spiritual lines, it will not do for you to take the Lord’s Word and read it merely in an informal way—that is using the water too cold. We want to put
the fire of zeal into it, then we will be able to get clean. You know sometimes in our travels, we come across a brother who probably has been addicted to the use of tobacco; and in talking with the brother, he will say, I would like to give it up, I would like to get clean along this line, but I have tried and it does not seem that I am able to do it; I don't seem to be able to give it up at all. And probably you will meet that brother years afterwards, and behold he is just as free from bondage to tobacco as anybody in the world. And you say, Brother, didn't you tell me you could not give it up before, that it was impossible?" "Well, you see, I found afterwards that I was not zealous enough about it. If I had had enough zeal, I could have given it up then. You see the trouble with him was, he did not have the water warm enough, as it were; and so, dear brethren, probably you have not had enough zeal; probably the water has not been warm enough to permit you to cleanse yourself as thoroughly as it might otherwise have done.

Exercise.

I would also like to speak about another aid; it is an aid to natural, and also an aid to spiritual health; and that is EXERCISE. It will not do for you to eat heavily every day and then get no exercise at all, but you must go out and exercise more; so, dear brethren, if I want better spiritual health, we must learn to exercise; we must learn to use the strength, the spiritual food God gives us. If you go to God's Word, and feast there at the table on His Word, and feast there once or twice every day, and then you are not exercised, you are sure to have spiritual gout, or something of that kind. We see that a great many of God's people are like this. This is what the light is for. Our light is not to be put under a bushel. Our light is not merely that we might know more than others, but God has given us the light so that we might be workmen approved unto Him. This reminds me of a statement I saw over in Scotland. I happened to pick up an old Scotch book there, and this statement was in it, which thought was very much to the point. It said, "Don't put your light under a bushel, for if you do, either the light shall go out or else it will set the bushel on fire and you will have a bigger blaze than you bargained for." I do not think we want to be in that condition. The Lord has given us the light that we might exercise, and the more we do exercise, the better will be our spiritual health. I know of a sister in Canada. I had heard of her very often and everybody seemed to have such great ideas of her spirituality. Why, it just seemed as though she must have been a giant along spiritual lines, but I had not had the pleasure of meeting her. At last it was my privilege to go to the town where she lived. When I arrived at the town, I found she was from one to the natural standpoint just about as other people would appear as one could meet; nothing especially attractive appeared from the natural standpoint; and yet I soon found myself entertaining the same idea everybody else had. She was such a spiritual giant. And it did not take me long to find out what the reason was. She told me after she had come to a knowledge of the Lord's people, and on those sheets of paper she first put down the name of every relative she had in the world; after that she put down the name of every friend she had in the world, and after that the name of everybody she really knew in the world; and she said she never stopped until she had mailed to every one of them some literature that would put them in very good knowledge and some of the blessings she enjoyed. I remember how, driving along the road, a brother and I were in a carriage ahead, and she and two sisters in a carriage behind, and I remember how she would stop her carriage and get out, and the brother told me as he looked back that she had gotten out to give those farmers some tracts. She never thought of taking a ride in her carriage, or going anywhere else; she was always on the lookout for opportunities of service. She was exercising, dear friends; that is one of the ways of exercising. We realize there are different ways of exercising. We can exercise in our own home. What great opportunities the wife has of exercising patience, long suffering, gentleness and resignation in connection even with her own house work. There are opportunities of exercising everywhere, and the thing for us to do is to use these opportunities of exercise. You remember how the Scripture says, "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." (Heb. 12:11). Everything wants work; whether it is chastisement, or discipline of a mild character, or not.

Atmosphere.

We might speak of another aid to health; it is an aid to natural health and also an aid to spiritual health; and that is the proper kind of ATMOSPHERE. You know the Apostle says, "Well, you must get the patient out of this stuffy room, it is too close, the ventilation is not good enough." So, dear friends, proper atmosphere is necessary for the natural health. And pure atmosphere is necessary also for the spiritual health. What kind of an atmosphere do God's people breathe? We answer, that atmosphere is God's Holy Spirit. That is what the Apostle Paul says, "Withdraw yourselves from every brother that walketh disorderly." Why? Because that is not the proper kind of atmosphere with which we want to come into contact. We do not want to hold communion or fellowship with one who walks disorderly, with one who is in the habit of becoming intoxicated, or walking inconsistently with the spirit of morality, to say nothing of the spirit of Christianity. That is not the kind of an atmosphere that is suited for the betterment of our spiritual health. "Evil communications corrupt good manners," the Scriptures truthfully say.

Rest.

I would like to speak about another aid to health; it is an aid to natural health and also an aid to spiritual health; and that is REST. You know how the doctor will advise the patient to give up business for a few days to take a rest, to go out to the mountains or to the seaside. So, dear friends, rest is an essential for spiritual health. What kind of rest? The rest of faith, the rest that depends on such promises as, "I will never leave thee nor forsake thee." Who could not rest on a promise like that; the rest that is founded upon such a glorious Scripture as that where our Lord said, "My grace is sufficient for thee." Dear friends, if you are not resting on these promises, it is because you have not the proper faith in the promises. Faith is what we want. I find so many of the world who have faith in their feelings, and faith in the attitude of their friends, and faith in that thing, and faith in that thing, but very little faith in the statement of God's Word. You and I ought to have that faith that will say, I will have more faith in God's Word than I will have in my feelings, or my friends, or anything else, for He has said, "I will never leave thee nor forsake thee." If there is any leaving or forsaking, dear friends, it is you that have done it; you may have left Him, but He has not left you. We know sometimes the Lord's people are sorely puzzled in what seems to them almost that the Lord has forsaken them. It is well illustrated in that passage in Psalms, "His eyes behold, his eyelids try, the children of men." You know something of what the first part of that means, "His eyes behold." The Lord is looking down on us; He beholds us; and
He says, "His eyelids try the children of men." What does that mean? What are the eyelids? The eyelids are what we use when we go to sleep; when we go to sleep we close down the lids, then we are ready to sleep. But His watchful eyes never slumber nor sleep. God's Word says: He does not go to sleep, but sometimes he seems to go to sleep.

"Nevertheless I am with thee..." Imagine I have a little shop, and I employ a man to help me; and this man seemed to be very attentive to business when I was present, but when I would go away, no matter how important the work was, he would neglect it. So I thought to myself, I am going to prove that man one of these days. I am going to see if I have a man who is reliable when I am away as well as when I am present. So one day, he and I had considerable work to do, work that was very important, and that we were in a hurry for, and we were laboring away at it. I got through with my share of the work and I went and took my seat and leaned back and closed my eyes. He looked over and thought, the boss is asleep and I will take it easy. So he stopped working. I was not asleep at all. I was really looking out under the corners of my eyelids; my eyelids were only trying him. When I find that man is unreliable, I cannot trust him. And that is the way with our Heavenly Father. He never goes to sleep, but sometimes his eyelids try us. We cry out and it does not seem as though he hears; we are in distress and it does not look as though he pays any attention, and it almost appears as though the Lord was asleep; but no, He is not asleep; His eyelids are only trying us. He wants to see whether we will say, Well, if the Lord is asleep, I am going to stop and take it easy. The Lord is looking for those who from the depths of their heart say, No matter whether he is awake or asleep, I am going to be just as faithful in the one case as I would be in the other.

Cheerfulness.

Now, dear friends, I would like to speak about another aid to health: it is an aid to natural health and also an aid to spiritual health. Just as we have seen that faith will mean better spiritual health when we have the faith to rest on His promises, so likewise, dear friends, another very important aid to health is CHEERFULNESS.

You know that the doctor will often say to his patient, "Cheer up, you are too depressed." And so, if cheerfulness is of such wonderful help in regard to natural health, it is equally and even more helpful in the matter of spiritual health. If you are spending all of your days worrying about your trials and your difficulties, no wonder you have not very good spiritual health; you cannot have the beauty and underliness that block of stone there was a woman screaming with pain, on the side of the block of stone was carved the words, "Our trials." There that woman was being crushed to death with those trials. And in another picture, the same block of stone is represented, but there the woman had gotten above, and she seemed so happy and cheerful standing there on top of that block of stone; and underneath the block the words were: "Are your trials burdens or blessings? That depends on whether you live above them or below them. Where do you live?" Now that is the question with every one of us: "Where do you live?" If we are living under our trials, no wonder we do not find very much help there, but if we are living above our trials, then what blessings we can find have not the trials themselves.

I have no doubt that we will be very much surprised if we can find how our great trials grew from such small beginnings. You know someone, and probably one who is not in sympathy with your belief, makes some remark about you, probably it is some little ungenerous remark about your religion. Now it would have been best for you to take that pleasantly and to pass the remark by, but you don't do it; you think that is awful, that it is a terrible thing for him, to say such things that have kindled to be is right. And we start away, and by the time we get down to the corner, we conclude that it is worse than we thought it was. Then we meet a brother, and we say, Well, I have had a very severe trial; I met a neighbor and he insulted me on account of my religion. And when we tell him about that, it sounds worse; we never knew it was so bad, well we will sympathize with us he expresses sorrow that we had had such a trial and we think, Now I know this brother would not express that sorrow if it had not been something bad; it must have been something bad or he would not have sympathized with us. And thus that trial keeps growing, growing, growing, until at last that little mole-hill has become a big mountain. You and I do not want to be on the faith that could turn mole-hills into mountains, but we want to have the faith that will turn mountains into mole-hills. Our spiritual health cannot be very good under conditions like that. Not only will cheerfulness mean a great aid to our own spiritual health, but it will mean help to the spiritual health of our brothers and sisters likewise.

I am sure that everyone of you has a cross to bear; you may have and I think everyone of us has had some experience of me wanting to put some of my cross on you and make you bear a little more than you have to bear. No, I do not think that is the advice the Word of the Lord gives us. Does the Word of God say, "CASTING all your care on your brethren for they care for you?" No it does not say that at all. It says, "Casting all your care upon him." Dear friends, if I have a joy, if I have had and I think experience, if I have had some experience that has been uplifting, some experience that is sweet, I want to tell you about that experience, for that will help you; but if I have had an experience that has been trying and burdensome, an experience that has produced pain, I want to tell the Lord about that; he is the one with whom to share that.

This reminds me of one of the classes out west, one of the brethren would go off and spend a day in the United States, where this little incident happened. One of the brethren there told me about it, and I think it illustrates the point very well. This brother said that every Wednesday night they had a prayer and testimony meeting in that town, and these meetings became very serious occasions, perhaps almost every Wednesday night there would be two or three sisters weep a little, and then the brethren would read aloud the names of the brethren who have died. One night they were very serious in the meeting, and when the meeting was over all were so sad and depressed they hardly knew what to do, longing for someone to lift the weight and relieve them of their burdens. The brother said that this had kept up for quite a while, and one Wednesday night there was a sister present who was absolutely dead against the church, and she went into the meeting only not in truth, but made no profession of Christianity at all. He had no special interest in religion, but he accompanied his wife to this experience meeting. And the brother said that this meeting was just like the others, it was a very serious time, they all had so many trials to talk about, and they all had their difficulties and their hardships, and they had failed to go God or to rest in God, and they were almost crushed to the ground with the experiences that night. And toward the latter part of the meeting, this Sister's husband stood up to speak and they were all surprised, as they knew he made no profession of religion at all, and did not see what he would have to say. But he stood up and said, "Friends, I am glad I have been here tonight, for I have learned something. Ever since my wife got interested in this religion, she talked about so many mysterious things..."
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that I could not begin to make head or tail of it; she talks about it in a way that I cannot understand, but every once in a while, something would be said that would make sense and clear up a little of what I was confused about. It is the reason why I am glad that we had it tonight. There is one thing she used to talk about from the very time she first became interested in this, and I never could make out what she meant by it, but tonight it has been made perfectly clear and plain. She used to talk so much about the Great Tribulation Class, and I never knew what the Great Tribulation Class of the Bible meant until I came here tonight. They all was to get to heart, and then was not the Great Tribulation Class after that.

They took their trials and sorrows first to the Lord and when they came together, it was with more cheerful and more pleasant experiences.

Now we realize this spirit that beareth the sorrowful and unpleasant things, and exults the good, sweet and helpful things, will not only help you to live a healthy, but will help the spiritual health of your brothers and sisters also. You remember we need the charity that will cover a multitude of sins. Be sure we have that charity.

Sometime ago a sister said to me, a grand good sister too, but I could not help thinking at least it was probably a little bit of envy that had prompted it—but she started to complain about a brother connected with a class where she was, a grand brother, a man of mettle, very well known of us all, and I tried to get the sister to stop, but she could not stop, she had to tell about this brother, and about this thing, and about that thing, and about the other thing. I guess for about a quarter of an hour, and all my suggestions that she should not speak about those things were of no avail. At last when she talked about a quarter of an hour, she said, "O well, it is all buried", "and I said, "Yes it is." And I said, "Sister, it is not all buried." "Why, Brother Barton, what do you mean? It is buried." "Well, sister, if it is buried, then you dug it all up this afternoon, because I have seen it here just as prominent as if it had never been beneath the ground.

Dear friends, let us have the spirit that when we say we forgive, that we do forgive: that when we say we bury anything we bury it: that when we say we cover a multitude of sins, we cover them: and not spread the cover over the multitude of sins like this. (Brother Barton placing his handkerchief over the back of a chair) and say, "Oh, yes, we have forgiven that brother, we have covered all that he has done, and so (pulling up one corner of the handkerchief) and then that other time, you know he did this (lifting another corner of the handkerchief), and then there is that other thing that he did (lifting another corner of the handkerchief)—but I have covered it all with charity." Now, dear friends, I am afraid a good many of us have that kind of forgiving heart that is only for events where we are the ones that are forgiving.

And you and I ought to have a little grave yard all our own, and we want to have plenty of little graves open all the time. And then the Bible speaks about dead works, and when you find any of those dead works, put them in one of those little graves. You know that if you lived in a house, and you found there were dead rats on the mantel-piece, and dead cows on the sideboard, and other kinds of dead animals elsewhere, it would not be a very healthy house would it? So, dear friends, if your houses are filled with these dead works, those unkind things others have said about you, those misrepresentations, and those little things that you are treasuring up, you cannot have very godly spirit in a house like that. And yet at the same time, we must not forget when we see those unkind things are said, we want to let them immediately in one of those little graves. If a brother says something unkind about you, see how quick you can bury it. If you can bury it as quick as he says it, all the better. And we do not want to erect a tomb stone over it, and on the tomb stone say, "Here is buried the unkind thing that John Smith said about me the other day when he said so and so." But we want to forget that we have ever heard it. We want to bury it, so that it cannot be resurrected.

We might say a little here, before we pass to the next side of our subject, about the care of the physician and the work he has to perform. You know sometimes a case becomes so serious that the physician even has to do some amputating; he has to amputate a finger, or an arm, or a limb; and he has to do it when he must, sometimes he has to amputate our opportunities for service, and sometimes he may have to amputate our health, or some of our worldly possessions, or this thing, or that thing. But just as the wise surgeon never does any amputating unless it is absolutely necessary, so the Great Physician never does any amputating unless it is absolutely required for our spiritual health. But then, dear friends, how often this amputating might have been avoided if we had been more faithful! You know that a man, for instance, has cut his finger and got some poison in the cut, and he goes to the doctor and says, "Doctor, I am afraid this is blood poison here, what can you do for it?" And the doctor will say, "Well, I cannot do it; but I can cut the finger off." The doctor will say, "It is too late now, blood poison has set in, and the worst is out; and the only thing now is to cut the finger off." "Cut the finger off? Why, doctor, I cannot permit that." "Well, I will have to do it." "I cannot, I will not let you do it." So he goes home and comes back in a few days and says, "Doctor, it is worse, and you can cut the finger off now." "Why, man, it is too late, the whole arm will have to come off now, it has become gangrenous." Dear friends, when we are in spiritual cases: it may be sometimes we have done something that is unkind or ungenerous and it requires amputation: we have to apologize to some brother because we have mistreated him, or because we have not acted as generously towards him as we should have done: it is painful, we do not like to make that apology; we do not like to come to the conclusion that we have sinned in that way, or until at last it results in amputation: amputation may become necessary, and you are deprived of some of the blessed privileges you have in the Lord's service. And, even then, it may ultimately result in the second death itself. But as the Master said, it is better to enter into life with one arm than to have the two arms and run the danger of the second death.

Medicine.

Then, dear friends, we also think about the medicines. You know that the natural physician has a great many remedies to help him on the way. The natural physician has a great many remedies that are quite bitter, and so the Great Physician has many remedies that are very bitter, but the Great Physician does not give us these bitter remedies because He is not interested in us. You know when the doctor gives some bad tasting medicine to his patient, he does not do so because he wants to show what kind of a face the drink will make, but because there is the only medicine that will do the work. So the Great Physician, when He has given you some bitter medicine, does so because He knows it is the medicine that will best help your case.

We might say that the Bible is like a great medicine chest. You and I want to go to the Bible, and we want to be able to have some of the medicines, and we want to use these remedies, and we want to use them, like the doctor, in the right case. We want to apply these remedies intelligently. Let us be careful that we get the right remedy. You know that when a man goes to a medicine chest to get out the medicine he needs, he is very careful to select the right remedy. He does not hastily pick up the first thing he lays his hand upon. If he has a little cold,
he does not hastily pick out just any medicine, and run the risk of getting a bottle of laudanum and kill himself. He is careful to choose the right remedy. So along spiritual lines, dear friends. When we go to the Lord's word for the remedies, let us be careful that we get the right remedy, the remedy that is most needed.

To illustrate the matter, I will imagine there is a brother who is spiritually sick. We will suppose there was a class of the Lord's people and in it one brother who was very learned; he was educated and knew just how to say anything, and say it in the most beautiful way and say it in the most beautiful words that came from his lips. And imagine there was another brother in this class who was very ignorant; this brother had not had the advantages of a college education and if he wanted to say anything, he had to go all the way around the circle, and then in the end you had to guess at what he meant. And imagine this learned brother did not like that; he says, "I do not like to hear that man talk; I like to hear a man talk that knows how to explain himself, who can give you the idea that is in his mind; I do not like the language of that brother." You see he is sick spiritually, dear friends, it gives him a pain whenever he hears that poor ignorant brother talk. And I might imagine he goes to get the remedy, and he says, "I know I am sick, and I must go and get some remedy; I must get help; I cannot stand to be in the presence of this ignorant brother! What shall I do?" And he goes and looks through the medicine chest for the remedy, and at last that passage in Thessalonians occurs to him, which says: "Withdraw from every brother that walks disorderly." And he thinks "Now that is it; I will withdraw myself from that ignorant brother. I will not have anything more to do with him, he is not talented enough for my association."

Now, dear friends, he has gotten the wrong remedy, and indeed if that brother does not discover his mistake in time, the result might even be the second death. He will trouble with him is pride, and that remedy was not only for one way of telling the truth, he said here also, dear friends, that there is one great distinction between the natural and the spiritual remedies. Natural remedies, even when we get the right ones, we have to take in very small quantities, but it is different with the spiritual remedies; when you get the right spiritual remedy, you can take it down sixty times a day and you will take the better. The more we take of the glorious remedies of the wise and great Physician, just so much the better.

Symptoms of Disease.

Now, I am going to say a few words about the next phase of our subject, as we will be far more able to say what we would like to say in this matter by so doing; so I will say just a few words about the symptoms of diseases. We know there are various things indicative of the state of one's natural health; and so these things have their correspondences in other things indicative of the state of our spiritual health. In fact, one of the very commonest symptoms of the state of one's health is by looking at his tongue. You know how often the doctor will tell one's condition by the tongue of the patient. And that is a very good way of telling the state of the spiritual health too. All we have to do is just to listen to the tongue a little while and we will know what is the state of the spiritual health of the one that uses it.

Then we know another indication of disease, or sickness, is pain. If there is pain, it indicates something wrong. And we know, too, that the kind of a pain indicates what the trouble is. The doctor will say, "How does that pain come on, quickly? And is it soon over? Or does it come on very slowly, and stay with you for a long period?" And from the description you give him, he will be able to tell about what the trouble is.

So we see, dear friends, pain is indicative of spiritual disease. If you are pained because people don't pay enough attention to you, if you are pained because this one doesn't recognize you, and that one doesn't recognize you, when you come here to the Convention, if you are aggrieved because you're not happy when you take a prayer meeting in the meetings, etc., it indicates sickness, spiritual sickness, and the kind of pain even indicates what the trouble is. I will imagine that I am sick spiritually. Whenever I make a mistake it gives me such an awful pain. So I go to the Great Physician and say, "Great Physician, I know that I am sick, because whenever I make a mistake, I have an awful pain." And he would say, "Do you have that pain whenever you make a mistake?" "Yes, whenever I make a mistake." "Are you sure? Is it whenever you make a mistake, or when you only happen to make mistakes that other people know about?" "Why, I haven't any pain when nobody knows about it." "Then pride is your trouble." If we have got the right spiritual sight, it is an indication for the mistakes that nobody knew about, as well as for the mistakes that everybody knows about. If there are mistakes that everybody knows about, it is an indication that we are imperfect, but it also shows that the healing work is going on.

Weariness. I will also say that another indication of disease is weariness. You know that often men and women will say, "Well, I cannot be sick; it seems I cannot keep up with the work; I must be wrong." And so with us, dear friends; if we are becoming weary in well doing, it is an indication that we need some kind of a spiritual tonic, as it were. It is an indication that our spiritual health is not as good as it ought to be. Yet, when I say, "Weary in well doing," do not get the wrong thought; do not think I mean, weary in coming to convention, that is not what I mean at all; but you might deceive yourselves with that. You might think, "O, I know that I am deeply consecrated, because, look at the sacrifice I made to come to this convention; look how much I was willing to suffer to get here, etc. That shows the state of my spiritual health." Oh, no, it does not, at all. Why was it you made that sacrifice to come here because of the hope of the great spiritual time? It is a glorious time; because you thought you would meet so many of the dear brothers and sisters with whom you had a previous acquaintance. But, dear friends, would you have made great sacrifice to do something the Lord desired you should do, that would have been as unpleasant, as this is pleasant? Would you have made as great effort and trouble and sacrifice if you had not known that you had a great spiritual time? Because you thought you would meet so many dear brothers and sisters with whom you had a previous acquaintance.

Isolation. Then dear friends, another indication of sickness is the desire for isolation. You know how often the parent will say, "Well that child cannot be well today, he does not seem to care to go out with the children the way he usually does. And so we say, 'If you begin to feel your love for association with the people, etc., you know something is wrong with your health.' If your spiritual health is not as good as it might be; and if you do not care to meet with God's people, unless
Spiritual Diseases.

Now I will have to be quite brief in enumerating some of the spiritual diseases. I will not have time to go very deeply into this matter. We find there are all kinds of natural diseases and all kinds of spiritual diseases. In the first place, we know that we have trouble with our natural sight. So often people have trouble also with their spiritual sight. For instance, I am, as they usually say, near sighted. I cannot see anything at a distance; I cannot recognize anyone in the audience. If I want to see anything I have to hold the book quite close to my eyes. I am near-sighted. So some of the Lord’s people are spiritually near-sighted. We meet a great many people who cannot see the millennium and all its blessings; that is too far away. They can only see the things as are right close by. That is as far as they can see. They are near-sighted; they want to see the things that they are near, and others who are far-sighted. They are so far-sighted that if they want to read a book, they have to hold it away a long distance; they cannot see very well nearby; but they can see clearly at great distances. And so, we meet some spiritually far-sighted. Sometimes we meet brethren who are so far-sighted they can see way down to the end of the Millennial Age and yet cannot see things in their flesh; they cannot see opportunities for services right around their own homes.

There is another trouble common with the sight here in the United States, and that is what we usually speak of as cataracts. You know how there is a something wrong occurs to the visual part of the eye and keeps getting worse and worse, until at last it completely obscures the vision. Nothing anyone with, that well as pride. Just as that cataract begins in such a little way, so it is with pride. Pride begins by blindness to our own faculties. When we make a mistake we do not want to see it, we do not mind seeing other people’s mistakes, but we do not want to see our own; and that pride keeps growing and growing, and gets worse and worse, until at last it results in total blindness itself.

Hearing. We might also say a little bit about trouble with the hearing. We have trouble with the natural hearing and also trouble with the spiritual hearing. We find some that are hard of hearing, and some that are deaf. How many there are who are spiritually hard of hearing. They are indifferent. They cannot hear unless the Lord shouts, and if He shouts loud enough then they will hear Him; but they never hear the “still small voice.” If when walking along the streets there is an opportunity for service, an opportunity to carry the truth to some of those that are passing, they do not hear that. If there is an opportunity and the Lord should say to that brother, “Don’t you see there is somebody to whom you could give a tract?” probably he thinks about it; but he does not hear it. It is with the spiritual as it is with the natural, that indifference grows, and gets worse and worse until at last it results in total deafness itself.

Indigestion. Then I might say a word or two about stomach troubles. You know we have trouble with natural digestion, and also with spiritual digestion. You know there are many forms of natural indigestion and so there are many forms of spiritual indigestion. There is one very common form of indigestion peculiar to almost all of us. In the natural form the patient can take nothing except milk. When one has such a form of indigestion as that he has to live on milk exclusively, sometimes for years. So some of the Lord’s people have a similar spiritual indigestion, they cannot take anything but milk; they do not want to hear about anything except faith and repentance, and if you go to tell them about restitution, or about some of these other glorious things, they say, “O, I cannot listen to that; I cannot take any of that; I have indigestion. I must keep on the milk diet.” I feel sorry for them.

There is another form of indigestion, just the reverse of that. There is a form of natural indigestion where the patient can take anything but milk; milk is the very worst thing, and the stomach rebels against it in the smallest quantity. So, we meet some of these with that kind of indigestion—some that can take any but the milk of the Word. They do not want to talk about anything but the time prophecies, and the types and the shadows, and the book of Revelation. And if they come to meeting and find that the love of God is going to be the theme, they will say, “Well, I wish I had said home and read Revelation.” Now that is spiritual indigestion also. We do not want to have these forms of indigestion. We want to be of those who have their spiritual stomachs in such condition that they can appreciate the milk of the Word, and can appreciate the strong meat also. Let us see that our spiritual food is pure, but if it is pure, and not contaminated with the traditions of men, then let us be satisfied and let us enjoy it, whether it is milk or whether it is meat.
Sometimes it would be only one half of the body. So dear friends, in spiritual ways, it is not always total paralysis; sometimes it is only partial paralysis. Sometimes, it is only partial paralysis when it comes to doing Volunteer work; sometimes it is only partial paralysis when it comes to speaking about the truth in their own homes, etc. Dear friends, let us remember that the Scripture says, "Partakers of all fear." Let us go to the Great Physician and get more and more of that perfect love which is an antidote for this spiritual paralysis.

Nervousness. I might say a word here, also, about spiritual nervousness. You know there is natural nervousness and there is spiritual nervousness. You know what a miserable state a man is in who has nervousness, especially in its worst form, nervous prostration; you know how everything is exaggerated. If there is a beautiful piece of music played, he does not hear any music, it is awful to him, and so, dear friends, along spiritual lines, we find sometimes those who have the spiritual nervousness; they are very sensitive and exaggerate everything. It does not matter how nicely they are treated, they are sure to find something to be insulted over; they are just sure that what that man meant to insult them, just sure of it, no question about it, it is just so. Now, dear friends, we need to have more of that spirit the Scripture speaks of, saying, "Love thinketh no evil." We want that love that does not all the time endeavor to impute evil motives to what others are doing. Let us go to the Great Physician and get rid of this awful monster, spiritual nervousness.

Fever. And then I might just say a word or two about spiritual fevers. There are natural fevers and there are spiritual fevers. There is the fever of impatience. How often we speak of people being feverishly impatient. You know there are all kinds of fevers; there are all kinds of impatience; there is impatience to be rich, impatience to be a great leader; it is an acknowledgment that you have the better of the way and impatience to have your own way. There is a difference in fevers; yellow fever is more terrible than typhoid. So there is a difference in impatience. It is worse to be impatient to be rich than to be impa-
tient to convince anybody that you are right. But, nevertheless, we do not want any of these forms of impatience at all. We remember how, when Simon Peter's wife's mother was sick of the fever, and he sent for Jesus and He came down there and laid His hand on her feverish brow and said for the fever to leave her, she arose and ministered to those in the house. And so with us, if we have any of that impatient fever, let us call for our Master, let the Great Physician lay His blessed palm on our feverish brow that the fever may leave us, and we may be better able to patiently, not impatiently, minister to Him and to the members of His household. And the secret of it all is to keep spiritual health. And the secret of spiritual health is in good condition, someone who calls himself a brother in Christ might cheat him out of every bit he had in the world and it would not affect his spiritual health, but it could not help but affect his esteem for that brother; still it would not affect his spiritual health. On the other hand, if his spiritual health was not in good condition, someone might say something little thing that bothered him, which was not worth mentioning, and that thing would be exaggerated and treasured up in his mind and might result in outer darkness, and at last in the second death itself.

Under-Physicians.

O, how we ought to praise our Father in heaven for condescending to recognize us as His patients, and to delegate His Son to be our Great Physician! And, dear friends, if you and I submit to the treatment of this Great Physician, in God's providence, there is a time coming when we may share with Him as the physicians in healing the world of mankind, not only along figurative lines but along natural lines as well. How we rejoice as we realize our need of a physician and that we have the One whom our Heavenly Father has provided.

2:30 P. M.—Praise Service, led by Brother M. L. Herr. 3:00 P. M.—Discourse by Brother C. T. Russell. Subject, "The Overthrow of Satan's Empire."
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speak from the standpoint of conviction. I therefore now take great pleasure in introducing to you my dear friend and brother, Pastor C. T. Russell.

(This discourse has been published in some of the papers, but as there are many of the brethren in various parts of the country that have never heard or read this discourse, we herewith give a general outline, but we cannot give it all, for he spoke for nearly an hour and three-quarters.)

Thus introduced, Brother Russell spoke, as follows:

He is styled Lucifer, the name signifying one who is a bright shining light, a “morning star” amongst other angels. He is represented as saying in his heart, “I will ascend above the stars (the bright ones, all other angels), I will be as the Most High”—a god, a superior one with a separate domain. He is referred to as developing an ambitious pride, which finally led to outward rebellion against God.

It is evident that this pride began to develop when Satan beheld our first parents in Eden, and perceived that in them God had created a new thing—an intelligent pair in His own likeness, possessed with the powers of procreation—for the multiplying of their own species. Ambition led Lucifer to disloyalty; he determined to cause as much harm as possible to the first human pair, and thus to gain control of the entire human race of men which should be born to them. He has succeeded marvelously, and, as the Apostle says, “The world lieth in the wicked one.” He is indeed the prince or god of this world, the ruler of this world, who now worketh in the hearts of the children of disobedience.

“The Prince of this World.”

This is one of the names given to Satan by our Lord, and the more we come to know about the affairs of this world the more we can realize the appropriateness of the name. For although unseen by men, and unrecognized by the majority, his power is everywhere manifested. We may reasonably believe, however, that Satan did not expect that the penalty of death would be executed against humanity. He knew, of course, of the death of the lower animals, but evidently assumed that man, created in God’s image as are the angels, like them would be free from death. Indeed, he probably presumed the angels to be immortal, incapable of dying, and supposed that man also would be so. At the execution of God’s sentence, “Dying shalt thou die,” against Adam and his race was quite probably a surprise to Satan, tarnishing his victory. Nevertheless, himself cut off from divine fellowship by his course, Satan continued to deal with humanity, to bring them further under his control; and his policy succeeded, in proportion as mankind became more and more weak and degenerated through the fall—through the outworking of the sentence, “Dying thou shalt die,” “Dust thou art, and unto dust shalt thou return.”

Thus it will be noted that man did indeed, according to the Scriptures, fall into the hands of Satan—not in some far off, unknown place after death, but in the flesh. In the flesh he has brought death working havoc with the race and bringing almost indescribable weaknesses, pains, sufferings, sorrows, mental, moral and physical, until in the language of the Apostle our race as a whole is a “groaning creation.”—Rom. 8:22.

Let none suppose, however, that Satan is the “prince of this world” by any recognition of the Almighty God. Quite to the contrary—everywhere in the Scriptures Satan’s kingdom is denounced as a rebellious one, and everywhere do they present the thought that in due time Satan and his empire will be overthrown by Messiah, who shall establish instead of the present reign of sin and death his own kingdom of righteousness, the result of which effectiveness for the Millennial Body shall be unto righteousness and life everlasting. Let us note well the antithesis between Satan and Christ and their two kingdoms: the one present with us, the other hoped for, and by many of us longed for; yea, as the Apostle says, “the whole creation is groaning and labouring in pain together until now, waiting for the manifestation of the sons of God.”

Satan’s Glory, Ambition and Fall.

The Scriptures refer to Satan as having been created an angel of a very high order, a “covering cherub.”
heavenly hosts deflected from their obedience to God at the same time with Satan; but no doubt the apparent success of his rebellion and the fact that no condign punishment was visited upon him may have emboldened others to taste of disobedience. The Apostle clearly tells us of the time and circumstances connected with the fall of the angels from divine favor, since which time they are called in the Scriptures demons, the word being improperly translated "devils" in our common version. St. Peter's account corroborates the narrative of Genesis 6:2, to the effect that certain of those angels who had been given charge over the human race were allured into sinful relationship with the human family, on account of which they were removed from the presence of the heavenly angels. Thus we read of them as "Those angels which kept not their first estate, but left their own habitation, he hath restrained under everlasting chains of darkness," awaiting a coming trial or judgment. (Jude 6.) These are the angels the Apostle Paul tells us the Church shall judge during the Millennial age, saying, "Know ye not that we shall judge angels?"—1 Cor. 6:3.

Outcasts from God and His favor, these disobedient spirit beings had evidently gone from bad to worse so as to fully merit the title given them of "demons." Their chief pleasure and business would seem to be in connection with humanity—seeking always the ultimate destruction of man and the seeking of the highest delight from the Lord, His Word and His Spirit. Through witches and wizards in the past, and today through "mediums," clair-audient voices deceive humanity by personating their dead friends, and sometimes by personating the holy angels and the Lord Himself—that they might lead their minds away from true spiritual righteousness, and spread the tendency of sin in every instance—to spread the degradation.

We will remember that in our Lord's day these demons infested many members of the human family, and that our Lord Himself and His apostles made a specialty of casting out devils. These were addressed as persons and answered as intelligent beings, and those who accept part of the divine record should hesitate before rejecting these. Those who have made insanity a study, we think, generally agree that it may arise from two causes: (1) From some pressure upon the brain, or some organic disturbance; or (2), from obsession—from the fact that the human being has come under the control of one or more inhabiting evil spirits who have not attached themselves to the faculties. According to some estimates more than one-half of all the insane are suffering from obsession—the same malady exactly that our Lord and the apostles cured by casting out the demons.

A Murderer from the Beginning.

We are aware that our Lord's words to Peter, "Get thee behind Me, Satan," are made the basis for the denial that there is any personal devil or subordinate demons. Our reply is that although any man may become an adversary of God (a Satan), the Scriptures everywhere speak of the prime mover in evil as the "devil," the "Satan." Mark how the apostle tells us, "You know the doctrine of Christ, and how that every one that is an enemy of Christ is the devil." (1 Pet. 5:8.) Mark how the Lord declared of Satan, "I beheld Satan, as lightning, fall from heaven"—doubtless referring to Satan's original defection. (Luke 10:18.) Mark again His words respecting Satan, "He was a murderer from the beginning, and hath not ceased to murder." (John 8:44.) Ah, yes! he was a murderer—the murderer of Adam and Eve and their entire family, now estimated at twenty thousand millions. He is the great murderer, the first murderer. He murdered our first parents by deceiving them, and thus inducing them to be disobedient to their Creator, which brought them under the sentence of death. Hence for now 6,000 years the penalty, "Dying thou shalt die," has been inflicted upon Adam and upon the entire human family, and associated with that penalty have been various of its concomitants of pain, sorrow, sighing, crying, all included in and swallowed up by the word, dying. This is bad enough, but thank God it is not as bad as Satan would have us be under a word or a heart contract with the Lord—It is not as bad as the "doctrine of devils" would imply—not as bad as eternal torment, which all the creeds of Christendom erroneously teach to be the penalty of original sin. We know well the lie, the misrepresentation by which Satan secured this original power over our race and became their murder. He was forever to be separated from the Lord—It is not as bad as the "doctrine of devils" would imply—The soul that sinneth, it shall die. He has kept up in various ways his delusive contradiction of God, "Ye shall not surely die."—Gen. 3:4.

And now, dear friends, this is the same lie which Satan today is promulgating, and which he has advocated from the first until now. While God has reiterated through the Apostle that the "wages of sin is death," "The soul that sinneth, it shall die," Satan has kept up in various ways his delusive contradiction of God, "Ye shall not surely die." As a consequence we find all heathendom believing Satan's statement—believing that when their friends die they are not really dead, but more alive than ever before. Still more remarkable is it that Satan's lie, generally believed through Christendom—yea, has been believed by many of us who at heart once thought that we glorified God by contradicting His Word and by affirming Satan's lie. What a strong delusion this is! And yet how absurd it is! How much more rational is God's testimony that the dead are dead, and that there is no future life for them except by resurrection, and no resurrection except by redemption.

Upon this murderer's falsehood Satan has built nearly all the various errors which have injured our race. For instance: (1) The erroneous theory that the dead are now either in purgatory or hell, except a handful taken; (2) By this doctrine the teaching of a resurrection of the dead is made void and meaningless; (3) By this doctrine the work of Christ is rendered null and valueless, for if it were true that death took all the human family either to heaven or to hell, according to their merits, before Christ came, before Christ died, as well as since, then indeed Christ died in vain; (4) By this theory the death of the Lord's death, since it is claimed that the whole proceeding continues the same. Furthermore, upon this false doctrine is based the communion with devils, which has done so great injury in heathen lands, and is today doing increasingly great injury in civilized lands. On the same error is built the doctrine of the Mass, by which it is claimed that souls can be liberated from purgatory on the word of the priest. And in the same line come various superstitions and errors respecting holy water, holy candles, the confessional, etc.

Those who believe God's Word to the effect that the penalty of sin is death, and again that the soul that sinneth shall die, and again that the dead know not anything, these are saved from such superstitions, such injurious errors, God dishonoring and man-degrading. Is it not time, then, that we awaken to the use of our reason, and get to some extent at least free from this blinding adversary, Satan, and his lie, and reach the place where we can appreciate the fact that the dead are really dead, and without any hope except in the Bible, the Book by which it is claimed that souls can be liberated from purgatory on the word of the priest?—Acts 3:19-21.

Why Evil is Permitted.

Before examining the Scriptural proofs of the overthrow of Satan and the glorious blessings to result from.
mankind under the reign of Christ, let us briefly glance at God's reasons for permitting man's fall, as they have gone forth from the查看原文件
His stead and as His representatives in the world.

In the pope's garbly vestments we have simulations of the glory and dignity and honor of the Messiah as predicted in the Scriptures. Similarly the robes, etc., of the higher clergy of that system represented the glories and honors of the church associated with Christ in His Kingdom. During the "dark ages" the whole world was made to feel that finally the Kingdom of Christ had come and that Their Highness must be goddess buls of excommunication and abrogation of the rights of the kingdoms of earth were wrenched at all the monarchs of Europe, and people who refused or failed to obey the mandates of the pope, heretics, were racked and otherwise tortured and burned to death at the stake, because it was claimed the Kingdom of God had been eaten away, and all subordination of every kind was to be put down with all the force that was necessary. We will not say that if the power were granted today similar scenes might be expected from those who claim that papacy is unchangeable: on the contrary, we will hope that, with the advance of general knowledge, Romonism has made an advance in righting this ignominious superstition and persecuting spirit of Anti-Christ which controlled in the past.

Satan Author of Superstitions.

What we are now noting is that Satan operated to the blinding and deluding of mankind and to the corruption of many followers of the Lord—always to their injury and to the perversion of the truth, and to opposition to the word of the Lord. His change of tactics in connection with the Reformation movement is also worthy of notice. When the Lord's spirit stirred up some of His followers for a defense of His Word, and Satan found it impossible longer to continue the gross darkness, he sided in with the reformers, in some measure, not, however, with the view of advancing real reform, but to turn aside the reformation work. Luther, the reformer, was still under some of the delusions of his past education; he still believed that the dead were alive. His rebellion was against corruption in the system, rather than against the system itself; he objected that money could not purchase the release of a soul from purgatory, but he made no protest against the conception of purgatory, as a real place, nor did he protest against the idea of the forgiveness of sins for money. He was not against the materialism of the system; he was against corruption, and he thought he was right to condemn the particular practice of the church at that time, as a departure from the truth. Luther was not against all the superstitious practices of the church; he was against the sale of indulgences—those letters which were sold by the church for the forgiveness of sins, and which were supposed to have a value against the officers of the church. He thought that the church was right in selling these indulgences, but he thought that it was wrong for the church to get money by such a method.

Thus Protestant England and Protestant Germany continued to stamp upon their coins, as before, that their monarchs ruled by the grace of God—accepting the grace and their authorization as changed from the papacy to the reformers. For instance, when Great Britain was under papal control one of her kings was called to Rome, and some years afterward, one of the sons of the pope's rules; and it is a matter of history that for three days he walked barefoot in the snow and at the conclusion was permitted to come into the pope's presence on his knees and to kiss his great toe, in claimed fulfillment of Psalm 2, "Be wise now therefore, O ye kings. Kiss the Son, lest He be angry and ye perish in the way when His wrath is kindled but little." The pope subsequently placed the crown on the kingdom's head with his feet as indicating how beneath the pope, how much a vassal was the king. Had the king refused to submit, the understanding was that his kingdom would have been given to another, who would have been loyal to the pope as the viceroy of Christ—reigning in his stead. But after the Reformation, it was Henry the Eighth who disregarded the pope's authority and called upon the protestant bishops of the Church of England to acknowledge his kingship as of divine appointment.

Thus the error was kept alive by the wiles of the Adversary, the devil hid over the heads of the people, and the Reformation was measurably turned aside—God permitting this the while because His due time for the establishment of His kingdom was not yet. Thus we have it today that all the great governments of Europe, armed to the teeth against another and between whom wars have waged for centuries, all claim to be kingdoms of God, their coins declaring that their monarchs rule the people as divine representatives. But the whole matter, dear friends, is a delusion of the Adversary, the great deceiver. These kingdoms are not the kingdoms referred to by our Lord and the Apostle, and especially mentioned in our Lord's prayer, "Thy Kingdom come, thy will be done on earth as it is done in heaven." On the contrary, as the Scriptures declare, "kingdoms of this world," and all under the direction and supervision of the "prince of the power of the air," the "prince of this world." Christian people in general have gotten this erroneous idea that God's Kingdom is already set up, and hence that all the kings and all the kingdoms of God's Son, the kingdom of glory foretold in the Scriptures. In harmony with their erroneous thought they are seeking to convert the world—that there are twice as many heathen as there were a century ago, notwithstanding the great missionary efforts put forth. But even if the heathen were all converted to a civilization that as prevalent throughout Christians, how far this would be from the glorious condition which the Lord has referred to in His prayer. Surely God's will is not done on earth as it is in heaven in any place, and hence if the heathens were as good as the best state in the world they would all need converting over again to bring them into proper accord with the Lord.

The ultimate overthrow of Satan was vastly pre-figured at the time of the expulsion of our first parents from Eden, "The seed of the woman shall bruise the head of the serpent." This message was repeated with growing clearness for 4,000 years, the prophets telling of the glorious blessings that would follow the establishment of Messiah's Kingdom upon the ruins of present institutions, and how then the glory and knowledge of the Lord should fill the whole earth and all the families of the earth would be blessed. Through Daniel prophetic pictures representing the history of the world were given, and Messiah's Kingdom was distinctly shown to be that which would ultimately prevail under the whole heavens, a dominion that should not pass away and that would be given to the holy people, a dominion of righteousness—Dan. 7:27.

Satan's Overthrow at Hand.

Our Lord fully enunciated these same teachings, quoted from these various prophecies, and told of the coming time when by virtue of His death for man's sins He would establish His Kingdom with power and great glory to release the world from the bondage of Satan and sin and death and to grant resurrection to all the grand and glorious conditions that have been lost through Satan's murderous work in Eden. The coming Kingdom was described as being in the very center of this plan; the calling of the church during this Gospel age to be joint-heirs with Him in His Kingdom is the intermediary feature, and the Kingdom itself to be established at His second coming is to be the grand outcome. It is to be the Sun of Right-

God's Will on Earth as in Heaven.
eousness with healing in its beams that will bless the world, and properly enough the declaration is made that amongst the first things of the new order will be the binding of Satan for a thousand years that he shall deceive the nations no more until the thousand years are finished.

In a Time of Trouble.

So far from the Lord's Millennial Kingdom being produced by the conversion of the world by human agency, which we see to be impossible, the Scriptures declare that it will be introduced by a great time of trouble, such as was not since there was a nation—no, nor ever shall be. This time of trouble will, according to God's word, result in the overthrow of all present institutions, which are all more or less blended with pride, ambition, selfishness and sin, inoculated by the prince of this world and the methods which he has favored, which trouble will be an awful experience upon the world, and our Lord suggests if it were not for the elect there would no flesh be saved—the social, political, financial, religious elements would destroy each other in anarchy. It will be short, sharp and decisive, for a "short work will the Lord make upon the earth."—Rom. 9:28.

We believe, dear friends, that this time of trouble and anarchy is very near at hand, but we are interested more in the glorious outcome than in the trouble itself. We can lift up our heads and rejoice at the evidence that the Kingdom is very near at hand notwithstanding the trouble by which it will be introduced, knowing that the driving of the plowshare of trouble through the hearts of mankind according to the promise of the Lord's Word will eventuate in a blessing for them, the great blessing, the inauguration of the Kingdom which God has provided for the upliftment and refreshing and restitution of all who will come into harmony with Him. The Lord represents this in one of His parables as the binding of the strong man, Satan, and represents Himself at His coming as being the stronger one who will make him captive, and who represents His second coming as being secretly, quietly, as a thief in the night, unknown to the world, not comprehended by any except those whose eyes of understanding have been opened. Let us then who are hoping to be sharers in the Kingdom be more and more sanctified by the gracious Word of God, and more and more encouraged as we come to a knowledge of what is the real character of God. O, come and let us worship and bow down, let us call upon the name of our God, for His mercy endureth forever.

7:00 P. M.—Praise Service, led by Brother M. L. Herr. 7:30 P. M.—Symposium. Subject, "Love." This subject was treated by eight speakers who were given eight minutes each, the subject being divided into eight parts as follows:

4. "Love for the Church."
5. "Love in the Home."
6. "Love for Neighbors."
7. "Love for Enemies."
8. "Love, the Sum of all the Graces."

 BRO. S. J. ARNOLD
 BRO. C. A. OWEN
 BRO. C. A. WISE
 BRO. W. H. LREWELLIN
 BRO. G. M. DRAFER
 BRO. L. W. JONES
 BRO. J. P. MARTIN


Dear Friends, I wish to read first a few verses from John 3:14-16: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

I remember quite well, dear friends, years ago, before God had manifested His love to me in that fullness in which I now apprehend and understand it, I was accustomed to look upon God as some grand person so far off, whom we must love as a duty. I was taught with the rest of you that God had designed or put into execution a plan whereby the vast majority of mankind would be consigned to external torment and a little handful of people, more fortunate, would go to heaven, and have a grand, glorious time throughout all eternity. In this view of the matter, I learned to look on the Lord Jesus Christ very tenderly, I looked upon Him as a mediator that stood between me and an angry, outraged God. I loved the Lord Jesus Christ naturally because I saw that He loved me. Now we
have learned that the Lord Jesus Christ was only an instrument in the hands of Jehovah, carrying out the Heavenly Father's glorious plans and whatever the Lord Jesus did, and whatever He suffered was a manifestation of the love of God for us. I love to think that I am an object of the Heavenly Father's love. Another thought which seems to me quite prominent in the minds of many Christian people today is this: That God so loved the world that whosoever believed in him might not perish but have everlasting life. But all of a sudden for some reason or other, according to the harshness of their creeds, God quit loving the world. It seems that when He gave His only Son to die for us it bankrupted not only His mercy, but His love; but I am glad to know that God has said that He is the same yesterday, today and forever; that He does not change. God loves the world today just as well as He loved the world when He gave His only begotten Son to die for us all.

Another passage of Scripture we find in the 4th chapter of 1st John, as follows: "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to die for us all."


WHEN our Saviour was here the Jews came to Him and said: Show us the Father, and it sufficeth us. He saith unto them: He that hath seen Me hath seen the Father. Even so the Father is glorified in Me, and I in the Father; and they that see Me see also the Father. For if I do not abide in Him, I am cast away from His presence. The world knew Me not, because it knew Thee not; but from henceforth the world shall know Me, because Thou art with Me, and hast lifted Me up. Herein is love, not that we loved God, but that He loved us, and sent His Son to die for us all. The world was and becoming poor, therefore the Scriptures say He was made in the form of a servant. But the love of Christ does not consist in this alone; but the love of Christ consists in this: the Saviour says, Greater love hath no man than this that he lay down His life for his friends, but Christ died for his enemies. Not only did the Father's love consist in giving the Son, but the Saviour's love consisted in His willingness to carry out the wishes and desires and the plans of the Father, and therefore we read the statement, "I delight to do thy will O God." Therefore in this, consists the proof of the great love of Christ in His willingness to lay down His perfect humanity as the sacrifice for the sins of the world. Christ's love does not stop at this; it only begins. When we begin to realize and study the position our Saviour occupied as a perfect human being, humanity and how in His perfection he could realize the fallen condition of the race, we can just then begin to imagine wherein consisted his love.


Our brethren have been telling us about the love of Jesus which is perfect, and the love of God which is perfect, and I am now asked to speak to you a few minutes of the love which we have for God and for Christ. It is not a perfect love yet, but a love which we are striving to make perfect—a love which we are hoping to build up into a perfect love. We have, as our pattern, the love of our Heavenly Father and the love of our dear Redeemer. We have these two perfect expressions of perfect love as examples. "If a man say that he love God and hateth his brother he is a liar, for he that loveth not his brother whom he hath seen how can love God whom he hath not seen?" This brings me to say, dear friends, that our love for God and our love for Christ will be the measure of our conception of what God is and what Christ is. We do not love God because of our fear of Him; we love God because we have a clearer view of Him than we once had; because we have a clearer view of His great work as exemplified in the work of our dear Redeemer, of which our brother has been speaking. We love God because we cannot help it; we love Him because His character is so loveable; because His character is so good and so great and so high, so pure, so lovely and so perfect that it begets in us a love for Him. And we love Christ for the same reason.

Our Brother Russell pictured Satan to us this afternoon. I think that was a little the best picture of Satan I ever saw. Now, then, our love for God will be measured again by the correctness of our view of what Satan is; the more we see just what Satan is and does, the more are we bound to love God. We see the awfulness of Satan's character and we contrast with that the perfection of our heavenly Father's character and the character of our dear Redeemer, and so we love them all the more. And Christ will be shown in our thoughts and words and actions. But I want to use it in the reverse order. First of all, our love for God will be shown by our actions, our deeds. We do things sometimes, as we say, before we think; and there is a sense in which that is true. You and I can regulate our deeds better than we can regulate our words. We ought to become more perfect in the sight of people by our actions than we could by our words. Then we can regulate our words better than we can regulate our thoughts. Put it the other way: you and I think a great many things we would not say; we say too much, but we think a great many things that we would not say at all. We say words that we would not put into action. People talk a little more than they do good or bad. We think worse than we talk. There is more in the talk than there would be in the action; there is more in our thoughts than we would always speak.
“Love for the Church,” by Dr. E. L. Jones, of Chicago, Ill.

Dear Friends, this is a peculiar place for me, and I was thinking about the children of Israel as they were about to enter the land of Canaan. They sent up some spies to investigate the land, they came back bringing a report, with the exception of two, of great giants that were up there, beside whom they felt like grasshoppers, so here in this convention among Brother McPhail and Brother Owen and the other Pilgrim brethren, I feel like a grasshopper among giants.

My portion of the topic this evening is “Love for the Church.” Who is the Church? We read in Psalms 50:5, prophetically, “Gather my saints together unto me, those that have made a covenant with me by sacrifice.” These constitute the Church; they are the Saints that have made a covenant by sacrifice. I wish to call your attention further to the 22nd chapter of Matthew (verses 37-39), “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself.” You see there is a different kind or a different degree of love, and that is the point I wish to bring out, that our love must be appropriate to its object. Every true Christian loves within himself love in its complete sense. Each one has these various elements of love developed to certain degrees. We all have love for God, and love for our neighbor and love for our brethren and love for our enemies, but it must be developed and tested; as our dear Brother Arnold said, our love must be manifested by actual demonstration. So we see these various degrees of love that we have.

Now Jesus spoke again in the 18th chapter of John, verse 34; “A new commandment I give you, and you love one another; as I have loved you that you also love one another.” Now you see there is a still different degree of love. We are to love God supremely, with all our heart and mind and soul, and our neighbor as ourselves, and now in the New Commandment, given to those who have made a covenant by sacrifice, we are to love one another as Christ loved us. He has given us an example as to the way in which we are to love one another. We are to love one another more than we loved our neighbors. We are to love one another as Christ loved us. His love was tested; it was manifested by an actual demonstration upon Calvary, as we have seen.

In Gal. 6:2, we are told how we may do this; “Bear ye one another’s burdens and so fulfill the law of Christ.” Now this law of Christ is loving one another as Christ loved us. This consecrating, sanctified, sacrificing class are the ones who are called to run in this race course for the mark of the prize of the high calling of God in Christ Jesus. Unlike the Greecian race course in which only one could win the prize, in this great race course we can all win the prize, and we will get to the mark quickest by bearing one another’s burdens and thus fulfilling the law of Christ.

What made Christ love to go to the home of Mary and Martha? Because there was love there. Don’t you love to go to a home where the love of Christ dwells?

In order that the love of God may dwell in our homes, there is a certain responsibility resting upon each member of the family. Paul speaks about that when he says, “Submit yourselves one to another in the fear of the Lord.” Now do you suppose that the love of God could dwell in the home where the husband, who professes to be a lover of the Lord Jesus Christ, has need of admonition? This love of God does not mean that the husband shall be the boss in any sense of the word. Where the love of God dwells, the husband will not manifest the spirit of bossism, but just vice versa. There is also a great responsibility resting upon the wife. As the Apostle says, “Wives, submit yourselves unto your husbands, as unto the Lord.” (Eph. 5:22). And again, “Husbands, love your wives, even as Christ loved the Church, and gave himself for it.” Husbands, are you doing that? Or are you doing the reverse? When you get home from your daily labor in the evening and get your supper, do you get out your paper and commence to read the news and forget the fact that your wife has been doing her thousand little things that come to her every day instead of assisting her a little in her work? Then the Apostle says, “Children obey your parents in the Lord, for this is right.”

“Love in the Home,” by Brother C. A. Wise, of Indianapolis, Ind.

Brother Jones said he felt like a grasshopper among giants: I feel like another grasshopper, and not even half grown.

I think the greatest words in the English language are: God, Country and Home. And there is an endeavors thought in the word “home.” But there are a great many things that would constitute the home. A large house does not constitute a home in any sense of the word, for almost invariably in large houses there is a skeleton in the closet, and that skeleton prevents the love of God and the love of Christ dwelling with the inhabitants. We usually find the love of God dwelling in the small home. I think of the love that was in our first home, the Garden of Eden, and then I think of the great home, by and by, when all will be made perfect in love. Can you in your mind’s eye think back to the beauty and harmony existing in the Garden of Eden before sin entered that beautiful home? And then can you look forward to the time when the whole world will be gathered into Paradise—the new home? And this will be the work of the Church during the thousand years, lifting up and blessing all the families of the world and leading them gradually back to the home land.

And that is why we are gathered here today, in order to get strength and to help us in our calling and election sure so that by and by we shall be among those who shall lift up and bless all the families of the earth and bring them back to their home land.

“Our subject is an inexhaustible one. While we have been talking about this wonderful subject for twelve years, we can truthfully say that we have learned more. It is since we have been in this convention than we ever knew before. One day last week, he said he learned more about Satan today than he ever knew before. I can say that I have learned more today about love than I ever knew before. We see, dear friends, that love for our neighbor means a great deal. I call your attention to two texts of scripture concerning this particular kind of love. I think, until I heard the beautiful lesson this morning, I did not know how to diagnose my own case very well. I remember a few years ago, our dear Brother Hay was in South Dakota, and I was on the verge of despair. He gave a wonderful lesson on the subject of love and every word he said discouraged me more than ever before, for it showed me exactly where I was, and I said to Brother Hay that, according to the Scriptures I must love my neighbor as myself, and I am going to make a clean confession: I have a neighbor that I do not love. Brother Hay said to me, I want to ask you a question. Do you hate that enemy? Would you do him an injury if you had an
opportunity? Do you have any desire to do that? I
said, No, I have no desire to do him any injury. Would
you do him good, if you had an opportunity? For in-
stance, if you had an opportunity to place the truth
before that enemy, would you do it? Why yes, I said.
Brother Hay, I am sure I would lay down anything
in this world if I could put the truth in front of that
man. He said, You don't hate him as much as you
thought you did.

Brother McPhail last year brought this thought to
my attention very forcibly. We read that there was a
lawyer came to Jesus one time and said, Lord, what
shall I do to inherit eternal life? You remember the
answer of our dear Redeemer was, You shalt love the
Lord thy God with all thy heart and mind and soul
and your neighbor as thy self. And then he asked the
Lord who was his neighbor. And you remember our
Lord's explanation. Someone has suggested that the
priest passed by on the other side because the man
had already been robbed and there was nothing for
him to do. But we all recognize who the neighbor
was. And the Lord said, go thou and do likewise.
What did He mean by that, dear friends? To our
understanding, He meant just exactly in the same
terms that we should do good unto all men as we have
opportunity. If we love our neighbor as ourselves, as
our dear Brother McPhail has explained, we will do
just as much for them as the priest did, and no more.
If we do more, we shall love our neighbor more than
ourselves. We should not love our neighbor as
much as we would love God. So we need to keep
before our minds this love and we will be able to
comprehend more fully and not be discouraged along
this line.

"Love for our Enemies," by Brother W. H. Lewellin, of Indianapolis, Ind.

The words of our dear Lord and Master are these:
It is written in the law, thou shalt love thy
neighbor and hate your enemy. But I say unto
you, that ye love your enemies, do good unto them that
persevere you and despitely use you. This brings us
first of all the question, Who is an enemy, and sec-
donely, what is love? An enemy, as we understand it,
is one who would do us an injury, physically or oth-
erwise. On the other hand we have had presented to
us the various phases of love. By these we can clear-
ly see that love is not simply emotion, and that all
emotion is not love. Love therefore is a principle and
we must recognize it as such before we can clearly
understand the words of our Lord to love our ene-
mies. This love is the very height of the grand pyra-
mid of love which we are building up in our own
characters, and which we hope to attain and be like
our Lord and His.

As has been presented, love for our enemies is that
love which pities. Love for an enemy which would
do that enemy good rather than to do him evil. Love
for an enemy is that love which is constantly on the
watch for an opportunity to say some word of kind-
ness or to do some gentle deed that might win the
heart from that of an enemy into that of a friend,
and perhaps thereby win such an one from darkness
and despair into the glorious light and liberty of the
gospel of Jesus Christ. Such should be the love of
every child of God. We have heard often of the love
for the brethren, we have heard of love for God
and Christ, we have heard of the great love of God
for mankind, and we realize how easy it is for brothers
to love one another—we have seen so many things
during this convention that we conclude it is next to
impossible that brothers would not love one another,
even as they loved Christ; but the love also that we
want to attain is the love that Jesus referred to in the
above text, "Love your enemies, bless them that per-
secute you, and pray for them that despitefully use
you."

"Love the Sum of all the Graces," by Brother J. P. Martin, of Columbus, Ohio.

I may as well confess that this is another grass-
hopper. I know that you will agree with me that
Love is the Sum of all the Graces. Brother Owen
has talked about some of these graces, and Brother
Arnold talked about some of these graces, and Brother
Raymond talked about some of these graces, and Brother
Jones talked about some of these graces, and Brother
Wise talked about some of these graces, and Brother
Draper talked about some of these graces, and Brother
Lewellyn talked about some of these graces. So here is the sum of them. Now, I do not need to say another word about it and I would
not have performed my duty.

The sum of all graces is Love. Why? Because,
God is love. When we talk about graces, that means
favors. Now when the Lord created this planet and
the race on this planet, that was one favor; then when
he concluded he would make himself acquainted with
that race, reckoning to them his great character, that
was another favor. And then when the race fell into
sin, as a result of Adam's transgression, we have been
told by the brethren how God so loved the world that
he gave his only begotten Son, that whosoever believ-
eth on him should not perish but have everlasting life.
Our Lord and Jesus tasted death for every man, as we read.
You have never tasted a death, and I have never tasted
desert for. For when we came into this world, we came
to the full of death already. And when our Lord went away
He gave to His Apostles, and we from the days of the
Apostles down to now, the privilege of being mem-
ers of the Church of God—another wonderful favor.
And we learn that the sum of that all is love. Love
is beaming in all of your countenances. Love is fill-
ing all your hearts; we have been talking about love;
we have been singing about love and preaching about
love ever since we have been here. And when you go
home you will be talking about love to those who were
not privileged to be with us here, and if I am not greatly mistaken, we will be talking about it until
the next convention; and then you will go there to get
some more love.

Love Feast

At the conclusion of the Symposium, Hymn No. 23
was sung, followed by a prayer by Brother Owen,
and thereafter Brother Russell addressed the
Convention as follows:

We thought best to close with this feature of the
Convention this evening, because we were informed
that quite a number of the friends would not be able
to remain over beyond Sunday night. On this account
we have thought best to have our Love Feast this
evening.

We are glad to have had the various testimonials
along the line of God's love and Christ's love, love
for the brethren, love in the families and homes, love
for our neighbors, love for our enemies and love the
sum of all the graces of the spirit, which we are
obliged to cultivate if we would be copies of our dear
Lord. We have enjoyed these together. We trust that
the thought of love may be prominent in all of our
hearts as we go to our homes. We trust that as we
are at our homes, this message of love, which is the
great message God has sent to us through his Son,
speaking peace through Jesus Christ, will be more
and more recognized as the message of God.

It is true, indeed, that God does tell us of other things in His Word; it speaks of His justice, and of all His various attributes, but this one thing of love is made the most prominent thing in the whole Word of God, and especially so when we were informed that God himself is love. And if we are to be made copies of God and copies of His Son, it means that you and I must have this grace of God, this love of God shed abroad in our hearts. Therefore, all the meekness, gentleness, patience, long suffering, brotherly kindness, all of these things, as we seek to have them in us and in our words, thoughts and doing, day by day—all of these are so many elements in us. And in proportion as we can get our hearts and lives rounded out with this love, in that proportion will we be copies of God's dear Son. He was the perfect exemplification of all of these graces.

Now, dear friends, we come to the Love Feast, and we will have some of the representative brethren come forward. First we will ask all the regular Pilgrim brethren to come forward, and next we would like to have the elders of the Indianapolis Church come forward, and next we will invite all of those who are regularly chosen elders of any congregation of the Lord's people anywhere to come forward, and next all of the regular colporteurs.

(The five Pilgrim Brothers stood immediately in front of the platform, each holding a plate of bread, and on either side of them stood elders of the Indianapolis congregation. Back of the Pilgrims was a long row of brethren—the elders from the various congregations. Then in front of the Pilgrims and facing them was a long row of brothers and sisters—the regularly appointed colporteurs. Between these rows all the congregation passed, shaking hands with all and breaking bread with the Pilgrims.

Thus closed this part of the best convention with one of the grandest and most impressive Love Feasts ever held.

Colporteur Day. Monday, June 17, 1907.

This entire day was given over to the Colporteur work, listening to the various experiences and considering the ways and means of extending the work. At 11:10 A.M., Brother Russell addressed the Convention in substance, as follows:

Subject, "Ambassadors for Christ."

The Apostle tells us in II Corinthians 5:20 that we are Ambassadors for Christ, and I was thinking of what that signified in many respects. How wonderful an honor it is that is conferred upon us of being the Lord's Ambassadors, the Lord's representatives. Phrenology tells us that while the majority of mankind have large appetitiveness—that is, a desire to be thought well of by others—comparatively few have large esteem—large appreciation of themselves and their abilities. This lack of self-esteem is a hindrance to many people of the world as respects their progress in life; undervaluing their mental and physical qualities and powers they never aim high enough; consequently never attain to their greatest possibilities. But for the Christian, a deficiency of self-esteem is a very valuable trait. It restrains him from pride and worldly ambition, and too great self-consciousness, all of which qualities would be serious hindrances to him as a child of God under present conditions. It is to his advantage to feel his own littleness, his own unworthiness. This helps him with veneration to look up to God, the great Giver of all good, and to feel his need of and to accept the mercy of God, so freely provided in Christ Jesus. More than this, the assurance of God's Word that the follower of Jesus is accepted as a child of God, an heir of God and joint-heir with Jesus Christ his Lord, is so astounding a proposition, and implies so great honor now, and especially by and by, that any one possessed with large self-esteem would be very apt to become proud and boastful under such favors, much honors, such testimonies of favor as are promised to the called, chosen, faithful. The Scriptures abound with admonitions along these lines: that the Lord's people must be very humble, must feel their constant dependence upon the Lord, and their own insufficiency, so that they will look to him in every matter, in every interest, in every affair for dependence, realizing their own insufficiency, their own imperfection. On all such the Apostle urges, "Humble yourselves, therefore, brethren, under the mighty hand of God, that he may exalt you in due time; for the Lord resisteth the proud, but giveth grace to the humble."—I Pet. 5:6.

Another Side of the Question.

We have often considered this side of the question and wish always to keep it before our minds; but at this time let us examine the other side of the question and note that many of the Lord's people are hindered from making the best use of their consecrated time because they have not fully appreciated the possibilities before them, and because they have not rightly estimated their own value as servants of the Lord, or, as the text states the matter, as the "Ambassadors for Christ." We are not desirous of raising any in their own self-esteem, but we are desirous of placing before the minds of all of the Lord's people the fact that, however lacking they may be in those qualities which would make them highly esteemed amongst men, nevertheless through Christ they have been accepted into God's family, and have been commissioned by the Lord to serve Him as His ambassadors before the world for the remainder of their present lives. From this standpoint the very humblest of the Lord's people, however insignificant of themselves and however willing to admit their own littleness, should consider the honor, the dignity, the responsibility of being the representatives of the King of Glory—the King of the universe. What higher honor or station could be imagined, and how surely a proper appreciation of this honor conferred upon us by the Lord will tend to lift us to new conditions—new thoughts, new aims, new endeavors—all in line with our ambassadorship.

At Washington, the Capital of our nation, reside representatives of all the civilized governments of earth—some ranking higher and some lower according to the
It is amongst themselves, therefore, that the Lord's ambassadors are recognized— you, all who have the ear to hear or the eye to see should be able to recognize these ambassadors from the heavenly King. They should be able to discern the difference between these and mankind in general, and, as the Apostle says, ".... the Lord should so behold our property, and that he should recognize that we are actuated by a different spirit from that which operates in the world in general; that instead of loving sin we hate it, instead of being moved in all our affairs by wickedness we are striving against such tendencies, moved by the spirit of love, generosity, kindness of our Master and of our King, whom we represent as ambassadors. Not only should our message be recognized as good tidings of great joy ultimately for all people, but, as the Apostle declares, we who bear the message should be recognized as God's peculiar people, zealous of good works, or, as he says, we are to be living epistles, of which all with whom we have contact; and the intimation is that these epistles of our daily lives should so corroborate the good tidings which we declare that the world would take knowledge of us as God's ambassadors, that all having an ear to hear would be influenced to give heed to our message.

**English Ambassador's Salary $60,000.**

It is said that the present representative of the British people at Washington receives a yearly salary of $60,000. This sum is so much that it is too high to labor more than eight hours a day; this would mean more than $20 per hour as his government's valuation of his time—more than $5 for every 15 minutes. We do not know the value the gentleman places upon his own abilities—whether he has large self-esteem and thinks he is not sufficiently paid and that his services are worth more than they are given. We do not know how small self-esteem and feels that he is being paid more than his services are really worth. No matter—we have given his government's estimate of the value upon his time, and it becomes his duty to seek to measure up to this estimate, to use his time to the very best of his ability in the interest of his name and his kingdom.

We, as ambassadors for the King of kings and Lord of lords, hold still more responsibility and a still more dignified position, and well does the Apostle say, "What manner of persons ought we to be in all holy living and godliness."  (II Pet. 3:11)

Neither is our pay inferior, rather it is superior. Our King has not fixed for us an annual or quarterly stipend. He humbly that he is not expected to labor more than eight hours a day; this would mean more than $20 per hour as his government's valuation of his time—more than $5 for every 15 minutes. We do not know the value the gentleman places upon his own abilities—whether he has large self-esteem and thinks he is not sufficiently paid and that his services are worth more than they are given. We do not know how small self-esteem and feels that he is being paid more than his services are really worth. No matter—we have given his government's estimate of the value upon his time, and it becomes his duty to seek to measure up to this estimate, to use his time to the very best of his ability in the interest of his name and his kingdom.

We, as ambassadors for the King of kings and Lord of lords, hold still more responsibility and a still more dignified position, and well does the Apostle say, "What manner of persons ought we to be in all holy living and godliness."  (II Pet. 3:11)
"Redeeming the Time."

Our King has placed us here as His ambassadors under peculiar conditions: (1) We must provide things honest in the sight of all men; (2) we must provide for ourselves as the days of(self-supplied) life are numbered; and must do it in an honorable, upright manner, that all might be able to approve as just and right. (2) We must provide things decent (not elaborate, not expensive, but decent, is the command from the King). (3) We must provide for our own; those dependent upon us for life may be neglected, must have also things decent, honorable, things honest; but not things expensive or costly or foolish.

Under these limitations the ambassadors find that a considerable proportion of their available time is consumed necessarily upon earthly things: every ambassador has his fees and his work to do; his care for the advancement of His gracious kingdom,.localship to His king and government and the responsibilities of his appointment and who has hope respecting the future rewards, must feel that his main business in life is his ambassadorship. And many of these ambassadors would feel distressed to lose from their work as ambassadors the time necessarily devoted to family interests. The King requiring us to respect our earthly interests, was it not that He has put these matters upon us as a command, and assured us that, done as unto Him, these things necessary for our earthly comfort and sustenance will be counted in as a part of our stewardship and ambassadorship. Nevertheless our King indicates to us most clearly that in making this arrangement, by which we shall care for earthly interests that devolve upon us, He intends shall demonstrate whether we love the earthly things or whether our hearts are mainly centered in our office as ambassadors of our King—putting the King's business first.

Those who waste time and energy in earthly show and foolishness, and give merely the fag-ends of time, influence, strength, etc., to the work of the ambassador, show that they have not the interests of the Kingdom properly at heart; and the King has intimated that with such He will not be well pleased, and that they shall not sit with His treasures and His honor. This is the test by which He will ultimately give them some place in His future service. The conditions which He has arranged, He informs us, are specially adapted to the testing of the hearts, the intentions, of these ambassadors. Amongst them was a great example, the King's Son, and following Him were other noble examples, the Apostles, etc. These all—estimating the things of this present life as but loss and dross, unworthy of comparison to the things of the Kingdom—were willing to take joyfully, gladly, the incidental sacrifice of many earthly conveniences and comforts that they might have a share in the spiritual work of proclaiming the message of the King to all who have ears to hear and hearts to appreciate. With these the sentiment is not how much can I shirk my privileges and obligations as an ambassador, how much can I have and enjoy and hold of the things of this present life, how much dare I use upon myself and family without offending the King and risking too great displeasure? No, but, on the contrary, with these the question is, how can I best arrange all my affairs as to be able to give to the Lord and His cause the most and the best of all I possess of time, influence and talent. Speaking of this class the Apostle says, "Woe is me if I preach not the Gospel." My ambassadorship is my chiefest joy every day, and everything which would hinder it would be far from pleasurable.

This same Apostle assures us that he counted all earthly things as loss and dross in comparison to the heavenly things, and God's rich promises point out to us that we should be continually, every day, striving to redeem the time. To redeem is to purchase back, and we get the thought that the world and its affairs, our own and our family's, far too often have a preeminence in life and everything, not only those things displeasing to God, but to give up things that are right enough in themselves, but which are now hindrances to our ambassadorship, hindrances to our fulfillment of our covenant with the Lord. Our real necessities are comparatively few. How simply we could live—how simply many of the world do live under stress of their conditions. How much of our time could we redeem or purchase back if we were willing to sacrifice some of the luxuries, comforts, social amenities, etc., etc.

We are not seeking to lay down any fixed rule—no one has a right to do that but the King, and He has not done that. We are seeking to see if we are using some of His ambassadors are free to use their consecrated time according to their consecrated judgment of what would be pleasing to the Lord and honoring to His name. We are only pointing out what would be the extreme possibilities—how simply we might live, how little time our arrangements might require, and how much the world could avoid if we were ambassadors. But our moderation must come in as our Lord directs through the Apostle. We must remember our covenant in respect to our dress, in respect to our food, lodgings, etc., and must strive to have these things so decent and so moderate that the world will have no proper cause for shaming us and our King. Then, too, we must remember that all that we might do as respects ourselves alone may not be done when others are concerned with us who do not view the matter in quite the same light. The ambassadors of the Lord, therefore, must take as wise and moderate a course as they can, continually seeking wisdom from on high, but considering also the general tendency of the world, the flesh and the adversary to consume all of their time and their energy and talents upon earthly things. Opposing these influences is a large part of the overcoming which these ambassadors must accomplish in order to make sure a place in the high calling, the Kingdom.

"Knowing that the Days are Evil."

The Apostle refers to this very tendency of our times. The pride of life and desires of the flesh never had so deep and broad an influence over the minds of the majority of mankind as they have at present. The increase of wealth, the comparative cheapening of luxuries, and the fact that these are becoming almost necessities, together with the growing ambition of our neighbors and friends—all these things impelled men to and strive to get from us precious moments and talents, opportunities and influence, which as ambassadors for the great King we feel we ought to be rendering to Him and to His service. The test is upon us; if we yield to the spirit of the world it means a corresponding loss of time, influence, talent and wealth to our King and our ambassadorship. It means that the world will think of us as foolish. As the Apostle says to himself, "We are counted fools all the day long," and as our Lord said, "The world will cast out your name as evil;" and "whosoever will live godly in this present life shall suffer persecution!"—if not physical persecution, then a persecution of a more refined character, ostracism and sometimes boycott. He that
endureth to the end faithfully, the same is to receive the crown of life.

Properly Valuing Our Time.

Assuming that eight hours out of every 24 is necessary for sleep, that two hours are necessary for eating, and that one hour is necessary for the care of our persons—washing, dressing, etc.—we have left 13 hours out of which the demands for daily labor for things needful varies from eight hours to 12. As a matter of fact, the time we have to render to the Lord our God as His ambassadors and representatives before men is very limited—with some more, with others less. This limited time is usually scattered throughout the day, some of it consumed in going to work and returning, some of it in other ways. When we look at the matter from this standpoint we see the reasonableness of the Apostle's exhortation that we should redeem the time—that we should buy it back, and we should value every spare moment possible to be used in our higher work, the spiritual work, as ambassadors for our Lord and King.

If the time of the British ambassador is worth $29 per hour, is not our time spent as ambassadors for the King of kings and Lord of lords worth at least as much? Yea, it is worth far more. Why let us reckon it on this basis. If we do—if we recognize every 15 minutes as worth $5 in connection with our heavenly ambassadorship, we may be sure that little of our time would be spent foolishly, in foolish talking and jesting, in foolish acts or foolish thoughts or foolish reading. Such an estimate of the value of our consecrated time will mean a careful husbanding of every moment, every opportunity to do and to be, and as ambassadors to speak, for our King.

“Lay Up Treasures in Heaven.”

After this manner we shall be laying up treasures in heaven, and feel that in buying back moments and hours from worldly matters, social frivolities and various time-killing devices, we are getting an excellent bargain. Can we not all grow in these heavenly treasures, and more rapidly in the days to come than in the days that are past? Will not this thought be with us to the end of life’s journey—that we are ambassadors of God, that our time is valuable, that He is proposing to pay the faithful exceedingly and abundantly more than we could have asked or thought; and that it is a most pleasurable privilege—to testify on behalf of Him who loved us and who bought us with His precious blood, and who has adopted us into the family of God and made us heirs of God and joint-heirs with Christ in the glorious Kingdom?

“Colporteuring and Sharpshooting.”

Now all of this is in line with our Colporteur work and Sharpshooting. You have noticed that we have been obliged lately to make a little distinction between the Sharpshooters and the Colporteurs. We have tried to make this plain in the Watch Tower, but seemingly it is difficult to make it plain; some seem not to catch the thought, so we perhaps in this article simply reiterates the Dawns to his friends and neighbors, and that is what is considered to be what anybody may do without being supplied with any territory for regular Colporteur work. But a regular colporteur, whether he gives a half a day in the week or whether he gives the entire day all through the year, does regular work from house to house, from district to district, and from street to street—that is a regular colporteur. Now, what was the difference? There are some dear colporteurs who have families and who say, We can give two hours a day, Brother Russell, and you would be astonished how many there are all over the country who have been working along this very line that I have been speaking of, that they are ambassadors, and saying to themselves, How much time can I redeem, buy back, from the cares of life, and from the things that are pressing themselves in, in the way of style and luxury—how much time can I get back from these things that I can be the sacrifice, be the servant, be the helpmate of the brethren who are still in Babylon and in darkness? Now some of these are spending a couple of hours a week and others are using maybe two hours every day, etc. We count these all regular colporteurs, even if they are not giving all of their time to the work. We used to think of those only as regular colporteurs who spend all of their time on the work, but we have been obliged, as the zeal for the cause has spread amongst the people of the Lord, and as they wanted to engage in this service, to include others in this colporteur list, those at various times who give an hour or two, or a day or two in the week; they are all to be counted in, therefore, and all do regular work, although some might do more than others.

“Appreciation of the King’s Business.”

Now in proportion as this appreciation of being ambassadors for Christ grows, the Lord’s people everywhere are getting awake to the fact that in some way they must be about the King’s business, and that if they are not now anxious to be in the King’s employ, they will not be in the King’s employ as His special messengers by and by. Those who will reign with Him, who will share His glory and do the great work of the future, are those who are being tested in the present time. Those showing a love for the truth while it is in disfavor are the ones who will be given a position and an opportunity for labor when the truth shall be in favor, when all shall recognize it from the least to the greatest, and when every knee shall bow and every tongue shall confess. It is these who are not merely in a doleful way, but with joyful hearts, saying, Allow me, O Lord, the privilege of laying down a little of my life in thy service. I delight to spend some of my time and strength in the service of the brethren and the Church. They are the ones to hear three times, referred to by our Lord when He said: “They shall be mine saith the Lord in that day when I make up my jewels.” They will constitute the jewel class, they that have made a covenant by sacrifice, and not only have made the covenant, but are keeping our regular covenant to find the wheat. It is not the wheat that I can get from God’s service. Never mind what the world thinks. It is a matter of whether you are going to mind what God thinks, or mind what the world thinks. He who minds what the world thinks will not be pleasing to God, and he who minds what God thinks will not be pleasing to the world. You cannot serve God and mammon. That is fully set forth in our Master’s words, and you and I, dear brothers and sisters, have said it to ourselves, and told the Lord so, too, and we symbolized it in our baptism also, that we would be dead to the world, that we might be alive to God through Jesus Christ our Lord.

“A Word of Encouragement.”

I want to give you a word of encouragement along two lines. One is, that this bids fair to be the most wonderful year in the colporteur work we have ever seen. We cannot expect the whole year to come up to last month, but last month was the most phenomenal
month this year so far, more than 56,000 copies of the Studies having gone out. There never has been in the world’s history a greater opportunity for the records of the Bible we know. And I know of no reason why it may not go on and increase. And it is not merely the fact that the books are going out, but the tracts are going out. This bids fair to be our greatest year in tracts. We have already ordered two million copies of this year’s volunteer matter from the printer, besides our ordinary supply of the rest of the world. And that already is a evidence of the dear friends who cannot engage in the colporteuer work are going out, not only through their own, cities, but into towns on the electric lines near their city, and so the places where there are no laborers in the truth are being served in that way. Some who are redeeming the time, and appreciating the fact that the days of life and that have been given them are numbered, the opportunities will not be ours a great while are anxious, and are showing their anxiety to be engaged while it is called today, for the night cometh wherein no man can work. If, by the Lord’s grace, we have been waked up a little earlier in the morning than the rest of the world, and have been granted privileges, let us show our appreciation of those privileges. I tell you, as I think of it—you know we all have a right to our imaginations along some lines—I sometimes think of the angels. The Apostle said that the angels also desired to look into these things. This was a long time ago, Peter says, when the prophets were telling about the times and seasons, etc. Peter says the angels also desired to look into these things. They desire to know that time it was, and what manner of time the spirit of grace which was in the prophets did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. And if the angels were interested then, in looking into these matters, I think these same angels now, who are brethren and seekers, are interested with these most wonderful things, and are looking into them to-day, because there never was a day in the world’s history in which such an important work was going on as at this very day you and I are living. There never was a people granted such a wonderful privilege as the privilege that is given to you and me, that we should be Ambassadors for the Lord, and colporters, with the great Master, the Chief Reaper of this “harvest,” gathering wheat into his garner. I am sure the angels, as they sometimes see us fag a little bit, or perhaps, and get a little discouraged, say: “If they only knew what we knew, if they could only see as we see, if they could only appreciate as we appreciate, they would be more interested, like us, and interested, and take a hand in the work!” Well, we do appreciate it, and we are going to appreciate it more and more. Your appreciation is more than it was a year ago, and it is so all over the whole field, dear friends. There is a growing appreciation of the great value of time and opportunity that is right in our hands now.

Much Fruitage Now.

There is another thing I want to bring to your attention. I received a letter a short time ago from a dear brother and sister who are both in the colporate work, they have been in the work, I suppose, for nine years and maybe more. And this brother wrote, “Brother Russell, you will be glad when I write to you that I have seen more fruitage through our colporate labors of the past season, the past six months, than in all of the remainder of our experience put together.” Well, I was not at all surprised at the idea that they would find more wheat, more souls interested in the truth in the last six months than they had found in all the previous nine years, was something very wonderful. But happening here at the Convention to speak to a brother that has also had a large experience for several years, I related this matter to him, and he said: “Brother Russell, that is exactly my experience; myself and wife have had the same experience. We have found more wheat, and we have found more people ready to hear, more that were anxious to receive the truth than we found in all of our past experience combined.” I am sure that dear brothers and sisters? I suppose it means this, that we are getting down well along in this harvest time, and that some who have been entered in the race for some time have dropped out—like the brother I mentioned yesterday in my discourse, a very fine man, who was the teacher of the bible class of which I was a member when 16 years of age, and not; I thought a great deal of him and believed he was a true Christian man, believe he had probably made a full consecration of himself to the Lord, and not a great while ago, and I might say several times, I have tried to bring the truth to his attention, but apparently without avail; I don’t know why; I don’t know whether he did not want it because I suppose the opportunity was not such as to be tested to his humility, you know; I don’t know; but at all events I made no impression on him, and a short time ago I met him in the city of Philadelphia and tried again and I found at that time, he had become a Christian Scientist and had no use for the precious blood at all; the precious blood was of noavail to him. And what does that mean, dear friends? To my mind it means that the crown which was set apart for him, some years ago, when he made his consecration, he is no longer interested in; that he had the opportunity, and had his testing, and that he failed to live up to his consecration, and his crown was vacated. When his crown was vacated, it was given to understanding more humble people to take that crown—to have it reassigned, if you please. So I am supposing that some who were consecration, ten, twenty or thirty years ago, and the Lord has had great patience with, and allowed them to come to a knowledge of the truth, and allowed them to see a little, if they were interested and seeking and striving, and pursuing the noble work, and meekly willing to be tested, and being prepared to go through the fires of the fiery furnace, that some of them now are reaching their limit, and that the Lord is saying to them, So far you may go and no farther; if they will not after all of this hearken, if they will not after all of this manifest the proper spirit that belongs to their consecration, I will take it from them, and give it to another who will bring forth the proper fruits hereafter. And that is the reason, I suppose, dear friends, there is more of an awakening interest today. There are some of them, if you please, crown assignments, that are expiring, not being properly taken up in the proper time and manner, and that, therefore, now, a goodly number perhaps are eligible to crowns, if they will make the proper consecration to the Lord and enter His service. Whether you and I can understand all of the philosophy or not, let us leave it all to the Lord. We know the Lord knoweth them that are His, and He will not cut off any one from the crown who is really worthy of it as an overcomer. We know also that all who are truly His, if there is an opportunity, He will be pleased to let them known in time, and to have a share in the good things that He is now shortly to distribute.

At all events, my heart is greatly encouraged by the fact that great results belong to the work at the present time; and if the people do not get the truth, they are sure to get into some of the pitfalls that belong to our day. On every hand these pitfalls are open, and only those who are kept by the truth, through the Word, only they will be able to escape these things. As a snare shall it come on all they that dwell on the face of the whole earth, is the Scriptural way of putting the proposition—a snare.

Your Opportunity.

Now, then, you who are colporters, and you who are volunteers, and you who are sharpshooters—using those terms—there is your opportunity, whether it is your own neighborhood, or whether it is your own state, or whether it is another state, and what are you doing? How are you using this time? Are you using it as those who believe these things, and believe that
the kingdom is very near? Some of you are, I know. I know this in various ways. I know, for instance, of several who are making preparations for the colporteur work. I think one brother has left one profession and another who has left another profession. I think of one lawyer, for instance, out in the state of Missouri, who has given up his practice, and he was the most influential lawyer in his city, so far as I know, and he has given up his practice in order to engage in the Lord's work. So I know a great many, so many, so many people who have given up their positions. I know some ministers who have been in the nominal church and who have said, Well, I cannot preach these things now, what can I do? Well, there is an open door. There is plenty to be done. There is no excuse for that. It is whoever is willing to do. The Lord is looking out for people who are willing to do the Lord's work. The problem is who can see who has a burning desire to do. It is a privilege to engage in this work. I am not urging anybody in the sense of saying, You will get punishment, or something, if you do not engage in it. No, no, that is not the Lord's way. He is calling, He is inviting you, now. When the next age comes, it will be different: nobody will be called or invited in the next age. Why? Why?, the law will go forth, the Word of the Lord will be enunciated, and it shall come to pass that the soul who will not seek to measure up to that law will get stripes. But now the Lord is leading. Why don't He tell us what to do? He wants us to have an opportunity to show voluntarily our spirit. He wants us to show if we are willing to do with our souls that our will would indicate our zeal, and our zeal indicate our love, and thus we will show the measure of our love for Him who bought us with His own precious blood. He that loves much will be willing to do much sacrificing, and he that loves little will be likely to endure and to do little, and to be easily discouraged.

"General Suggestions."

I need not proceed along that line; I am merely offering some suggestions and these you can amplify at your leisure. You know how the Scriptures abound in these same exhortations, and they have been appropriated to the Lord's people all down the age, but these things are all tenfold more forceful. I think, in an ordinary day, and where our work changes so much as we do, very few years from the establishment of the kingdom, when we shall enter into the joys of our Lord, if we are faithful. Seeing that in a very few years the great time of trouble will sweep away the things of the present time, it behooves us not to be making mud-castles or air-castles, or something else of this kind, but rather seeking to lay aside everything and everything that would entangle us, that might run with patience the race, and win the victory, thus laying up treasures in heaven, where moth and rust will not corrupt. We are looking for that kingdom that will never end or be overthrown; that is the one for which we are striving. You remember the Apostle Paul's words to the Thessalonians in about this time of trouble coming, that the time is coming when all of these things shall be shaken—"Yet once more I shake not the earth only, but also heaven."—not society merely, but also the spiritual powers. I will shake the whole thing. Well, what does that mean? That means that everything is going to be shaken. What does it signify? It signifies that everything that is changeable will be shaken, so that only those that are unshakable will remain. And then the Apostle says, "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." So, let us manifest zeal and perseverance and this loyalty and spirit of the kingdom. Coming down, dear friends, to some of the more probable things relating to our colporteur work, etc., I think I will leave these for the afternoon session and for other speakers. I want to say to you, though, there are several things we have found during the last year that help greatly in connection with the colporteur work, not only the regular colporteur work, but the sharpshooting work also—several things that helped make the matter successful. The Colporteurs are learning to be a little more wise in their way of presenting matters, a little more wise in not running against the prejudices of the people. They are finding that it is a good thing to have a little bit of love in the colporteur work, and that the spirit of love is not the spirit of the battering-ram. Love may indeed need sometimes to take action and knock things to pieces, though love is not always seeking for such opportunities, but seeking peace as far as possible, and to be easily entertained as far as possible. Love is gentle with a willing heart. Love is the other party to exercise his mind, but seeks to guide his mind in the right way. And so the colporteurs are getting some lessons along this line.

The sale of the three volumes together is also a help, and they are learning also that it does not pay, even in the sense of spiritual progress the spiritual work, or as respects physical progress the spiritual work, to spend twenty-five hours out of every twenty-four in labor. They find that they cannot stand it, that it takes some time for rest, some time for sleep; they are getting to find this, that some of them who tried to work ten and twelve hours a day make a mistake because they became so worn out with that day's effort that when the next morning came, they were not fresh enough to do their work and to make a good success. They are finding it is better to work with a vim while they are at work, and not work so many hours, then take a little rest between to recuperate and be ready to go out fresh the next morning, full of zeal and courage. A great many are finding it is very profitable to have before them the idea that there is a reasonable limit or proper moderation in this as in everything else, and that the moderation course is the one that brings the best results in the end. There are some who are using moderation in the length of hours they labor, and are accomplishing more than they ever did before, because they are using their strength in the best possible way. Your strength is consecrated to the Lord, and while he would have it any way you might lay it down, it is part of wisdom, and the Lord is pleased to have us exercise wisdom, to make it go as far as possible and to make it accomplish as much as possible. As the Apostle says, we are not merely of those who beat the air; it is not merely exercise you want. The exercise is good if you do not sell a book, and you would find a special benefit. And so it is with a man that has a club and would beat the air; he might develop his muscles, but he is not really accomplishing much. The Apostle's suggestion is that we beat not the air merely, but watch what we are hitting, and hit the right thing and in the right way so as to bring the largest results. So, use your time to the best advantage; don't use it all up in simply talking, or talking, but walk to the place and talk to the point, using the car as you find opportunity, or using the wheel if you have opportunity. Use the agencies, and conserve your strength; conserve your energy, so that you shall accomplish most.

"Not a Book Agent."

Above all, never think for a moment that you have a book agent. You are not a book agent. You are an Ambassador for the Lord. I want you to have that thought this morning, that you are an Ambassador for the Lord Jesus Christ, that you represent the Great King, that you represent His great Kingdom, that you represent those great interests that are yours and that are bound up in that kingdom and in the kingdom work; and with that thought before your minds it will give you courage.
“Self-Esteem vs. Esteem for the Lord.”

Now I know another thing, because I have had all of these things in my mind that you tell me you have in yours. Some have said, “Brother Russell, when I approach a door, as I go up the steps my courage fails me, and I can not go up the steps.” I know just what that is; I have had the same thing exactly. Now what will overcome that fear and that disposition? That is a part of your difficulty, probably, because you have small self-esteem. If you had large self-esteem, you would say, “Why, there is no house here big enough for me” —(Brother Russell walking in a pompous way across the platform and rapping loudly on the table, to illustrate the faculty of self-esteem). I am glad you have not that, my friends, with which to contend. People who have that much self-esteem will have a hard time getting into the kingdom and they will have to have a lot of raps and knocks to get it out of them. The Lord cannot use them in the Kingdom with that spirit and disposition, we may be sure. But how shall we overcome this hesitation? Do you want us to get more self-esteem? No, no, keep yourself humble and feel as unworthy as you please, but feel this, that by the Lord’s grace He has commissioned you to carry His message, that He has given you the privilege of being an Ambassador for Him, and while you would have a lack of courage on your own part, in the name of the Lord you can go there, and in meekness, and patience, and kinduess, knock, and salute the person pleasantly, for you have a message; you have not called to tell him he is going to eternal torment, and that all his forefathers are there, but to show him something that will be an aid to him, that will bring him the best blessing he ever had in his life; that you are doing something good whether he can appreciate it or not, and if he shall even slam the door in your face, you can say, “That is nothing to me, it don’t hurt me, and it has not hurt the door, I am all right and I have given some to the next house; I am still His Ambassador.” That proves what the Scripture tells us, that the world knoweth us not as it knew Him not. If they had known Jesus and his Apostles were representing the great God of heaven, and were His Ambassadors, would they have treated them as they did? Would the Samaritans have refused to sell the deciples some food, or would they have refused to hear Him speak, or would they have said to Him to get out of the synagogues? No. Why was it? They knew Him not. And so are we in this world; the world knoweth us not. If they knew, dear brothers and sisters, they would say, “Come right in, I am glad to see you, and even though I do not read your books, I am going to treat you nice, for you are going to be Kings and Priests by and by, and I know it; I will treat you the best I can, and you will do something for me by and by. But not so; they do not know. But we do not blame them. Should we blame them or get angry with them? Not at all; we know they do not know. If you met a blind man on the street and he runs into you, do you find fault with him? No, but you say, Poor man, he cannot see, I will try to keep out of his way. So, we meet some spiritually blind, and we do not get angry with them any more than we do with the naturally blind. We say, Poor fellow, he cannot see. And if he is deaf and cannot hear you, you won’t take offence at him, but you would say, Poor fellow, he cannot hear, and you would go on to the next man; maybe he can hear. So, we are looking for those who have eyes and those who have ears. We do not do some who do not have. And if you leave some books in a place where you believe they may not be read by the people who buy them, never mind that, you do not know who will see the books. We have had many accounts of how people got the truth through those who did not appreciate the books. One of the Pilgrims got the truth in that way. He found it in an old cupboard, on a rainy day. The landlady knew it was there, but she had no use for it at all and he said, May I have this book to look at for a while? And she said, Yes, I don’t care for it; you can keep it for that matter. And he got a good deal out of it. Another one was telling about the time he had been preaching in the Round Mountain, and he asked one of the Pilgrims how it was; —but he had been a kind of a circuit rider and he came to one place where they had been in the habit of making him very welcome; it was a wealthy ranch owner, and the ranch owner’s son came to him one day and said, See, here is something somebody sent me and I cannot make head or tail out of it; maybe you can. So you do not have it; I am making head and tail of it.”

“A Double Work.”

So, dear friends, you don’t know where you are putting books and perhaps at the very places you are putting them day by day something will occur to draw attention to the matter, if not in time for them to be of the little flock, perhaps in time for the great time of trouble, for you know there are a great many to be developed there in a very short time, and the means for their development must be on hand, in order that they may use them when the time of trouble comes, because the door will be shut and the opportunity for carrying the message will be present before the seeds that might be there where they can get their hands on them. So, I think there is a double work being done. Not only are we finding the wheat already ripe, but we will be furnishing the means of instruction which shall be developed in the great time of trouble.

Then be of good courage, even though you do not see as much fruitage in your work as you think you should. Have confidence in the Lord, He is the great Master of the Harvest. But we are not merely serving ourselves; we want to follow the way the Master leads, and here is the privilege we have. “Let us do with our might what our hands find to do.”

2:00 P. M. — Praise Service.

At Brother Russell’s request, the regular colporteurs were seated at the right side of the hall, and there were 42 present. The intending colporteurs were then seated on the left side of the hall, and there were 32 present. And thereupon Brother Russell addressed the convention in substance, as follows:

Now, dear friends, I have had my say to you with respect to the important work, and respecting the method of the work, and I shall introduce to you presently our Brother Cole, who will give some suggestions along the line of method. Not that what
I want to emphasize again what I have previously said to the colporteurs that they should have plenty of good food to eat. Do not think that you can get along without eating. Do not imagine that you should be fasting all the time. Those who are engaged in this colporteur work need to eat every day, and need to eat with regularity, and need to eat good wholesome food. You have more or less of a strain on you; not only in your physical exercise using up muscular energy, but the occupation of your minds in talking the truth and in talking about the books is using up energy of another kind; so you are using up double energy when you are in the colporteur work, and you need to eat correspondingly.

I shall not eat, neither shall be work—that is not quite the Scriptural way of putting it, but that is good advice, anyway.

Brother Cole's latest method which has been referred to, follows:

The "Cole" Method.

Good Morning:—We are calling upon the Christians of this vicinity. May I ask, Are you Protestants here?....Thank you. We are engaged in a Home Missionary work of a new character. One of the large Bible Societies has arranged a new method of studying the Bible which is commanding a great deal of attention, especially amongst thoughtful Protestants, as these Studies have explained so many puzzling questions of the Bible and our Bible Society, having found this so great a blessing, are very anxious to call the attention of every earnest Christian to them; so I have called just a moment to have the pleasure of showing them to you. I may not detain you long, only about the length of time I already have; so you see I'll not be any great nuisance to you, and I thank you for the trouble I have made you in calling you to the door. (Produces book.)

The work is entitled, "The Divine Plan of the Ages," and some of the questions it makes plain, have, in fact, puzzled many of us all our lives. For instance this Study, "Why God permits evil." Everywhere we look in the world it is filled with sorrow and trouble, sickness and pain and everything you could enumerate and we know it is only a matter of time until death comes to each of us. And it really seems that those who try to do and live right, have the most trouble. Now one can't help wondering why our Heavenly Father allows it for He is Almighty and could prevent it if He wished and He says He would do more for His children than an earthly parent would for theirs and we know how much that means to us. Now this question has been made very clear in this study and you see the numerous citations to the Bible so it is no one's guess or conjecture, but we do see it in God's Word for ourselves. And, while God has not sanctioned evil, it clearly shows why He has allowed sin and death to reign for these long 6,000 years.

And here is another interesting subject, also, about the heathen. What has become of all the millions of heathen who have died in ignorance? You know a great many think they are lost and, of course, we must all agree that ignorance is not the road to Heaven. But if that is true—it means that the devil is more mighty than God, for 99 people out of every 100 have died and never even heard of the name of Christ and we should have been just as ignorant if we had been in their place. But we are glad to know that's a great mistake and this study shows, more in harmony with our Heeruvely Father's character, that the Bible contains a loving provision for all these poor, ignorant creatures.

There are many other studies of like interest and import but I'll not detain you any longer, as I promised. Now our Bible Society, having found this work so great a blessing, have made its publication a specialty and you can see from the enormous circulation, over two million, how much Christians appreciate it. And, having received so many donations from Christians who appreciate it so much, the Bible Society is getting them out at a price that surprised everybody. You know that such works are usually so high. Then, also, we are not paid any salaries but are doing this as missionary work.

Now there are three volumes and the whole set is only 98 cents! Some think when we say 98 cents, and bound like this, that we mean each volume is 98 cents but we don't; we mean 98 cents for the whole set of three. You see they are well bound in what we call the "spring back" binding and, if you would like these studies, I just take your address to-day and then I'll bring them any time that is convenient to you and I always come myself so you know just what I have said and then there are no mistakes. You first see the 3 volumes, that they are the same size, binding, quality, etc., as this one, before you pay me anything and then the complete amount is only 98 cents. Nothing afterward. May I have the pleasure of taking your address and placing these blessings in your home?

Thereupon Brother James H. Cole took charge of the meeting, and addressed the convention in substance as follows:

I am sure I hardly know what to say to you, for several reasons; one is lack of ability to say very much, and another is that I had been figuring all the year how to keep away from this convention, and hadn't made any plans to come, and therefore had not thought very much about what to say.
Brother James H. Cole

ably on account of the present conditions, the discontent, looking forward with fear and trembling; so they are inquiring, "What is wrong?"

You know there is danger of becoming luke-warm. We are urged in the Scriptures to be diligent, serving the Lord, instant in season and out of season, etc., and we should keep ourselves well occupied. Then you know Satan can find work for idle hands to do. From my standpoint of the matter, I would certainly urge everybody who can possibly think of a way, to do some colporteur work any how. I know it is not Brother Russell's thought that I should put forth any idea like we were soliciting for colporteurs; you all know we do not do such things as solicit for donations or colporteurs, any thing of that kind, but am merely trying to bring it more forcibly, or clearly, to your attention, how greatly I esteem the work.

You remember when the Disciples were talking with our Lord about the harvest, they seemed to think it was not very near, and Jesus said unto them, "Say not ye, there are yet four months, and then cometh the harvest." Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

But the Lord was talking about the symbolical harvest of the wheat. So the four months, counting as we sometimes translate it, you know, 30 days for a month, that would be 120 days until the harvest time back there.

So now, there is a similar picture in the illustration. We read from the Scriptures, "Thrust in the sickle and gather out the ripe wheat, and pray the Lord of the harvest to send more laborers into the field, for the harvest is great and the laborers are few." The fields are already ripe, so we say now: Thrust in the sickle, gather out the wheat, it is harvest time. But our nominal Christian friends say, "No, it is not harvest time now, what are you talking about?"

So, according to Usher's chronology, it is 120 years yet. You know our chronology ends in 1914, showing that as the end of the harvest, but Usher says, No, it is 120 years beyond that. Usher is the standard authority on chronology for nominal Christendom, so to speak. So there seems to be a parallel. The disciples said, it was 120 days until harvest time, and our nominal Christians say it is 120 years. But as we know, the harvest is already ripe.

In talking to the people at the houses, there are many things of which we have to be careful just how we talk. Probably some of us talk too fast, and probably some too slow. So we want to study and see just what we are doing on this point, and I have seen others canvassing, I think if one speaks plainly, the tendency is to go a little too slow, rather than too fast. You see we have to keep up an interest, and if you talk so slow, and let space come between your words or sentences, it causes them to be a little uneasv. You want to talk fast enough to make it interesting.

Now in the introduction, I find the introduction of a canvass has a great deal to do with it. There is some saying about a good beginning being half the battle. So it is the same way in canvassing. I know for a long while I used a method with introduction not long enough. We do not usually make our introduction long enough, and through it, we do not get of sight long enough, and talk long enough before we show the book. So I use the introduction, just as we have it in the method that comes from the Bible house, and rather than cut out any of that introduction, I really add some to it, and especially if I see that I have not yet gotten hold of the person. After you have finished your usual introduction, if you think you haven't then got where you can proceed with the body of the canvass, make it a little longer. Watch the person and see if he is taking what you say. Sometimes I do not get all the way through with the canvass, but the rule is that I do. Sometimes maybe I will talk about only the first question. Why God permits, and they will interrupt and say, How much is the book? And you say, There are no prices printed; all are ready to buy the book. So do not go any further is my idea, because you have said enough to sell the book and to go any further would be rather to your detriment.

In beginning an introduction, or beginning to talk to the lady at the door, maybe I will at first speak a little slowly. Just as you go along, I keep increasing until I reach the standard gait, so to speak, and then keep it right up.

So when you go to the door, my thought would be, do not intrude, do not make yourself obnoxious, or offensive, but be rather reserved than too forward, for people do not like that. If you should be standing quite a ways from the door, do not immediately walk up to her, but gradually walk up to her, just in a casual, natural way, until you are right up to her, and by the time you get right up to her, be ready to show the book. I would not talk to her if she was quite a ways off, even if invited to go in the house and sit down. If a lady motions you to a chair, and you sit down, and she is across the room, begin your introduction where you are sitting, and as you get, say, half through the introduction, or maybe nearly through it, get up then and go over to her, because it is no use, as a rule, to talk to her that far away; you want to get up near to them, for it has sort of a persuasive effect upon them. If you are talking a long way from a person, you do not seem to make any impression on them. And always look them in the eye. If they look down at the book, don't you look down at it, but keep looking at their eyes anyhow, because they will know your gaze is upon them, and it will have its effect. Of
course, maybe once in awhile, when you turn over a page or have some occasion to allude to some passage, it is all right to look down and point your finger at it, and then immediately glance back at their face again.

We should at all events be natural. Do not speak like you were speaking a piece, but speak just as though the thoughts came to you as you were proceeding, that is, was not something you already had in mind, and were saying it along just as you came to it. Do not be stiff, but rather melt, so to speak. I am sure you will catch my meaning. Talk in a sort of a confidential way, in a conversational style, as though you were having an ordinary talk with them, and not in a stiff, formal way.

Now, as to wasting time. There are some people to whom you will not be able to sell. Very frequently when I get through with my canvass, they say, No I don’t want your book, and I know from the way they put it that they will not take it, and maybe I will not say another word to them, except to thank them for their trouble, and handing them a tract say, I hope you will enjoy reading this, and go on to the next. One has to take care how one deals. It is very important to work on that account, if you like to study character and see the different personalities, the different faces, and the different heads. So in that way, one can save a great deal of time by not wasting it on people who will not buy. I do not know, but I believe this will be a good rule for you to follow, but it is for me: there is a certain class of people who have a strong combative and argumentative disposition. You can distinguish them very frequently by the shape of their heads. If their forehead is prominent in the upper portion, with a prominent nose, and a square, heavy jaw, and a prominent chin, you may be sure that they have a good deal of self-reliance and firmness in their makeup, and will be inclined to argue every point. It is their natural disposition to want to argue and talk, and as a rule, it does not do any good to talk much to that kind of a person, if you do not sell him readily.

Another point is, when you have gone through the canvass, you wind up by saying, Now may I have the pleasure of asking you our Studies? Maybe they won’t say anything, but now the point is, to make them answer. Do not let time elapse there, but it is all right to let a moment or two go by, although not very many. If you think you have said enough, and they seem to want the book, ask them again, Don’t you think you have the pleasure of bringing them to you?’ It may be you will think you have not said quite enough, and then you proceed to say something more; but after you get through saying that, you can then ask the question, ‘May I bring you the books’—or whatever expression you use—and make them reply. Because you see, by letting a space of time come in there, they may get to thinking about other things, as well, I have got this, but we like to buy me a new dress, etc., and if I spend this money, I cannot get that, and so on, and the interest you have already worked up, you will lose. I always make them reply just as quick as I can—strike while the iron is hot, as the saying goes.

In speaking about subjects to them, I only use two, the first one being, Why God permits so much evil, and the second one about the heathen, what has become of them; and I might say, never use anything else. (See printed method above.)

Now a great many mention about the chart in the first volume, but it is not so rare that I use it myself; because, in order to make it clear with all the lines and cross marks on it, requires a lot of explanation, and my thought is that these two subjects are far better to use.

Another point I watch is, try to get over the ground rapidly. Don’t waste time. The successful colporter must talk to a great many people during the day.

If he don’t talk to a great many people, he cannot sell many books. If we talk to a person who seems to be so and don’t seem to be much interested, then go right along and let him go, and talk to somebody where it will accomplish something. In that way, you get over the ground quite rapidly.

Now, I have heard some remark that when they come to a door and the woman opens the door a little bit, they put their foot against the door so that she cannot close it. I do not think that is a good plan. You probably will succeed in keeping her from closing the door, but you will also succeed in not selling her the books, because, you see, you have aroused her antagonism.

Now, about canvassing Catholics: of course you can do as you think best; if your conscience seems to dictate differently from my thought in the matter, you will follow your consciences; but I do not, as a rule, pay any attention to the Catholics. Most of those in present truth who were formerly Catholics, did not come directly from the Catholic Church into the truth; but they got out of the Church, and probably into the world, before they came into the truth. I know of but one person myself, who came directly from the Catholic church into the truth.

If there are any questions now, I will be glad to answer them the best I can:

Ques.—If you deliver your books, per agreement, and the lady says she has no money then day, but would like to have you call Wednesday, would you leave the books?

Ans.—The rule would be, not to do so, because it will not accomplish anything for you, except it is likely to lose the sale. Occasionally I leave the books and tell them to send me the money, if I think the person really wants them. When we are trying to deliver a set of books in this way, maybe we could have taken a half dozen good orders for books, and thus accomplish so much more. I figure on how to do the work most in the shortest time; so sometimes by calling so often on a person, we are wasting time which we could use to better advantage.

Ques.—When you ask the question, Is this a Protestant home, what do you do if you find it is a Catholic home?

Ans.—I try to know which it is before I go to the door. I usually inquire ahead several houses. After canvass a lady, I say, Are your neighbors next door Protestants? And I ask for two, or three, or one, or doors, if advantageous, and if you use asking at every house. Usually you can tell Catholics by their faces; sometimes you will miss it, but not very often. If they turn out to be Catholics after I have called at the door, I canvass them briefly. If the lady is a nice, sensible looking woman, I canvass her. If not, I usually say, “I thank you; the reason I am inquiring is, I am circulating some Bible Studies and I want to find Protestants.” Then I ask about her neighbors next door, and they never get offended, and sometimes they will go out of their way and point down the street as far as they know and tell you where the Protestants live. If you approach them in the right way they will not be offended.

Ques.—How many times would you go back to deliver an order?

Ans.—Sometimes probably I will go but once; it depends on what the person says, and what his or her reason is. I would not, as a rule, go more than three times, and not very often that many, but of course I would be governed by the circumstances.

Ques.—What is the trick in canvassing?

Ans.—The colporteurs are supposed to use only two different tracts, “Do You Know,” and “The Dark Cloud and the Silver Lining.” When it is understood that the colporteurs use only those, and the other friends do not use them at all, then we are not repeating.

Ques.—Do you give out tracts in canvassing country towns?

Ans.—My thought lately has been that if I should
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"Dark Cloud and its Silver Lining."

Ques.—Suppose you have a county assigned to you, with several little towns in it, would it pay to also canvass the country?

Ans.—In the west it would be rather hard to canvass the country, because the houses are so far apart; but maybe if I had to ride over that road on my wheel, and pass right by the houses anyhow, then I would canvass them, but would not go very far into the country to canvass. In the New England States the sisters working in the country would sell thirty and thirty-five books a day and not canvass any towns at all, because the country houses were so close together that when they got to one house another would be in sight.

Ques.—Have you canvassed country places?

Ans.—In New York State about two years ago I did, but did not have very much success amongst the farmers there, because they thought there was some scheme about it and they were afraid to buy.

Ques.—Do you canvass ministers?

Ans.—As a rule I do not canvass the ministers; not that we are afraid of them, of course, because we know that the Word of God is quick and powerful, and sharper than any two-edged sword, or any minister, but we believe it is better for them to do the work and not let us only spoil the orders for us. The Bible Society a couple of years ago sent the first volume in Tower form to every English speaking minister and missionary all over the world, and it doesn’t seem to be of much use to go to the ministers. If you desire to canvass the ministers, go to them after you have made your deliveries.

Ques.—Do you find it an advantage to deliver with a wheel?

Ans.—I certainly find it of great advantage to use the wheel. I even use it in delivering in the cities, and can deliver at least as much as two persons can without a wheel, and at the end of the day I will not be tired, as the boys are, and I don’t mind the amount of work when you use the wheel. Let the wheel do the work. When canvassing with Brother MacMillan, we used to canvass one or two or three small towns every day by using our wheels, and we did not use the railroad at all. We made it a rule to get through with a town at night, then eat our supper and after dark ride, maybe, two or three miles and get up the next morning and canvass a town of a thousand people in a day. We would take a map of the county and we would cut it up into halves, or quarters, and outline the different places, and in that way we would know just how long it would take us to work everyone of the towns. If a town was of 500 people, we would say, There is a half a day’s work, and here is another of 400 and we can do those towns in one day, and so on, and we would know just how long it would take to canvass that county.

Ques.—Did you work together?

Ans.—We always worked together; we thought so much of each other we liked to get together to tell our experience over each other once a week. In a city, I like to work with my partner on the other side of the street: It is quite an encouragement to see your partner occasionally. It is a little lonesome to work all day alone. But in a small town you can divide it up, for you will never be very far apart any time.

Ques.—In buying a wheel what special tire would be best?

Ans.—We used the Hartford No. 88 extra heavy tandem tire, single tube, for several years, and I like it very much. The retail price at that time was $8.50. We have always succeeded in getting our tires at wholesale prices, and I would be pleased to get a tire at wholesale for any who wishes it. Lately I have changed my tire to a "G & J" double-tube tire; I have not tested this tire very much, but I think it will be very good for the reason that if you get a puncture, you can easily fix it. The wholesale price of that tire is $6.25 I think. I would not buy a cheap tire; cheap ones are the dearest. Buy the best you can get.

Ques.—Do you consider the coaster-brake helpful?

Ans.—Yes, I would say get a coaster-brake by all means; it will save you a lot of work.

Ques.—Do you canvass up to the noon hour?

Ans.—I canvass right up to 12 o’clock, beginning at 8:30 or 9 o’clock in the morning; and then I will begin at one or half past one and work until six, or maybe until half past five. I do not think the dinner hour makes any difference; they do not mind leaving their dinner just a second that way; if they were not engaged in preparing dinner, they would be engaged in doing something else.

Ques.—What are the average sales in a town of 500?

Ans.—(Bro. Cole requested some brother who had experience to answer, and Brother Dickerson answered that 75 was about an average.)

Ques.—Do you work territory the second time?

Ans.—I do not think it is necessary immediately afterward, because there is so much territory that has never been canvassed. But it would be better for some one else to canvass the town the second time.

Ques.—How about the colored folks, in view of some of the recent Walhalla movements politically?

Ans.—Colored people are almost invariably interested in the Bible and religion, and they are as a class, quite enthusiastic, therefore I do not canvass them in the same degree I do the white persons, because if we insisted very strongly on their order, they would give it, and then might not have the money when you came to deliver the books.

Ques.—Would you have better success delivering Mondays than Fridays?

Ans.—I think Monday is the better day, because it usually is wash-day and the people are generally at home; and then if one is canvassing on Monday, the lady does not like to leave the washtub and come out to meet somebody.

Ques.—Do you canvass for "Zas"?

Ans.—To begin with, we always canvass for the three volumes at 98 cents; if they cannot take the three, drop down to the one; if you don’t succeed in selling one, and the person is interested, then sell them a Za.

Ques.—How long from the time you take the order do you deliver?

Ans.—I usually try to get them to take the books as soon as possible. If working in a city and the woman says, “I will take that tomorrow if you will bring it,” I would say, “If you don’t say so, I will bring it in the morning, as I am coming along this street anyhow.” And if they say, “Bring them to me Wednesday or Thursday,” I would usually try to get ahead of them by saying, “Now when can I deliver them, would next Monday do?” And they will usually say, “That is all right. Monday will be as convenient as Friday.”

Ques.—Do you advise brothers and sisters both to canvass business districts?

Ans.—Yes, I think the sisters can do all right with the business men, because they will respect them, and they can probably do better than a man can.

Ques.—Would it not be well to say, “Now we are delivering on a certain day, cannot you take them on that day?”

Ans.—I do not think that is a good thing, on this account; it is making them conform to our convenience, and we do not want to do that; we want to have the favor on our side. Say, now I will be pleased to bring these at any time that will favor you.

Ques.—Suppose they say, Bring them in eight weeks. Would you bring them?

Ans.—No that is too far away.

Ques.—Suppose you are canvassing country towns, how do you deliver?

Ans.—In canvassing country towns, it would be two or three weeks before we get back there anyhow. We mark out a circle of towns on the map that would occupy our time in canvassing about two or three weeks, and then maybe it would take us one week to deliver, so it gives them plenty of time.
Ques.—How do you carry your supply of books when you are canvassing a field in a circle that way?
Ans.—Maybe we will select two or three towns that are large and have the books sent there, or maybe one town, and from there carry the rest of the books to the towns on our wheel. I carried not long ago on my wheel 125 books, and I could carry more if necessary. You can easily carry from one town to another on the wheel 125 books.
Ques.—How many months in the year do you work?
Ans.—I have never worked more than 12 so far; I usually work that many.
Ques.—Do you canvass on holidays?
Ans.—No, as a rule I do not. I usually take such days to study a little, or go to see some of the truth people, or something like that.
Ques.—Do you canvass people stopping at hotels?
Ans.—If one is canvassing along the seashore, that is about the only kind you get at such places—like Asbury Park, for instance—but in country towns or inland cities, I do not usually go to hotels. If you can go to hotels and sell books, why, do so.
Ques.—Do you canvass business districts?
Ans.—Yes, with the exception of large department stores.
Ques.—Suppose you had already sold one in the residence part of the town, and you should come across the same party in the business district?
Ans.—I never had any trouble that way. If you should happen to take an order from the man, after you had already taken an order from his wife, you would immediately recognize it and would ask him if that was his wife, as you would not need to have two orders.
Ques.—In canvassing in the cities in large apartment houses, where they had the sign up, "No book agents or peddlers allowed," what do you do in that case?
Ans.—I would be blind to that sign. We do not consider ourselves book agents, even though others might think so.
Where there is a building two or three stories high, I usually ring the upper story bell and go to the top first.

(At this point Brother Cole brought his wheel on the platform and exhibited his method of carrying the books. A particular point Brother Cole brought out was that the boxes must be lined with some kind of soft cloth, so as to keep the books from shaking around in the box and being damaged. Another point is that the boxes made of fibre should be fitted over either thin boards or some other rigid material so they will hold their shape.

A photograph of Brother Cole's wheel, equipped for carrying books is presented herewith)

Closing of Convention.

MONDAY evening 7:30 p.m., the last session of the convention was devoted to the colporteur's praise and testimony meeting and saying good-bye.

After the testimony meeting, Brother Russell stepped on the platform and spoke as follows:

I presume, dear friends, that all good things come to an end, except the Kingdom, and we know as the Scriptures say, it will be a Kingdom without end. I am not going to ask whether you are tired or not; I presume you are tired, but not of the convention. These are called truth meetings and we hardly know when to stop. There is a verse of an old hymn which reads:

"Congregations ne'er break up and Sabbaths have no end." That rather describes our style, but I do not know how they got the words in advance of our day. We have stood here and talked about all that we can hold; at all events we have arrived at the time when this convention comes to its full close. I do not know anything that I can add to the matter than what has already been stated. You have in mind the various good things, the glorious hopes, etc. that have inspired your hearts. You will also have trials that you have not had while here. These are necessary, but in my observation, some of the very best people that I know among the Lord's Saints are those who have passed through very severe trials. When we remember that fact, and what the Lord said through the Apostle that, "Whom the Lord loveth, he chasteneth," and when we have that thought before our minds, it should give us rest and peace. With the knowledge that nothing can happen to us without His permission, and that all He permits shall be for our good, if we are exercised thereby, we need not have fearful forebodings respecting the trials, but faith in God that will have its restful influence and that the peace of God that passeth all understanding will rule in our hearts.

I trust that as we go to our homes, we will carry to them some of the good things that have so refreshed our hearts; so may we let our lights so shine before men that they may see our good works and glorify our Father which art in heaven. The greatest influence that can go from you is that which goes out unconsciously.

This has been a grand convention. What will the Great Convention of the Firstborn be?

Let us abide in Him and continue to be His.—Amen.

(Thus closed the best Convention ever held).
As usual many of the friends are late in sending in their orders for the report, which makes it embarrassing for us, both as to the expense connected with its preparation and also in knowing how many copies to have printed.

We want everyone who wants a copy to have it and feel that all would want one, if they but knew what grand discourses are contained therein.

We believe these Conventions are of the Lord's own providing and that these discourses are "meat in due season" and that He intended we should appropriate the meat to our own use in the perfecting of our characters.

Last year and the year before we were obliged to return a number of orders which we were unable to fill as the friends were so slow in responding. This year the report will be in two parts, of which this is Part I, and of which we have had extra copies printed, but we do not expect to print any larger number of copies of Part II than we have of Part I. The output of Part I will determine the number we will have printed of Part II, which will contain reports from both the Niagara Falls and Norfolk Conventions.

As long as Part I lasts, you will be in line for both parts, so we suggest, if you wish extra copies, that you send in your order as soon as possible.

We furthermore suggest that you show this copy to the friends, or in some way, bring the matter again to their attention, so that they will not be too late to secure some of these crumbs from the feast of the Lord's own providing through the Tower Society.

Address all orders to

DR. L. W. JONES,
2024 Washington Boul.,
CHICAGO, ILL., U. S. A.

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Importance of the Conventions.

The General Conventions and the One Day Conventions are evidently being used of the Lord as channels of much blessing to His people. The study of the Word, and the fellowship particularly on such occasions are building up the brethren, in the "most holy faith," in a most remarkable degree. We therefore urge all who can possibly arrange their affairs to attend as many conventions as possible.

Itinerary of Chicago Class.

The Chicago Class and friends from vicinity, and others joining us enroute, propose traveling to the Niagara Falls Convention in a body and for whose comfort special arrangements have been made via the Wabash Road going, but returning it is optional whether by rail or rail and boat.

For details regarding their itinerary, write to Dr. L. W. Jones, 2024 Washington Boul., Chicago.

We wish to state that the Wabash Road also have splendid arrangements for travel to the Jamestown Exposition, near which will be our Norfolk Convention. They are making a specialty of the following trip:

For $30.70 they give a round trip of 2,800 miles by rail, lake, river and ocean:

Rail to Detroit: Rail or Lake to Buffalo and Niagara Falls; Rail to Albany: Rail or Hudson River to New York City; Ocean Liners to Norfolk (Jamestown Exposition). Rail returning to Chicago direct or via Washington, D. C., with liberal stopovers.

This trip provides not only recreation, rest and views of beautiful scenery, but is an education, historically and commercially, as the "Rest Spots" attest, including as they do,

DETROIT—America's City Beautiful.
NIAGARA FALLS—America's Greatest Wonder.
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NEW YORK—America's Greatest City.
WASHINGTON—America's Greatest Capital.

And as a fitting climax to all things "American," the Jamestown Exposition.

Tickets on sale daily. Return limit 60 days.

Particulars of this and many other attractive tours fully described in the Wabash "Jamestown Exposition" folder, free on application at

Wabash Office, 109 Adams Street, Chicago.
Home.

To little children "home" is that dear place where Mother is,
Where every wound doth ever find the healing kiss of love,
And little sobbing hearts are soothed to rest upon her breast.
In later years that dear word, "home," awakes the precious thought
Of loving wife and happy little ones, and peace and rest,—
A refuge sweet where outside cares and worries cannot come;
And when the sun of life is sinking in the west, we dream
Of "home" as that blest gathering place where often through the year
Our children, and their children, come with wealth of grateful love,
That makes our hearts forget the pain and toil of former years.

But to the Christian, though the earthly loves be near and dear,
The thought of "home" belongs to that most heavenly place where God,
And Christ, and all the holy angels are, where sorrow finds
No place, and every longing heart is fully satisfied;
Where we shall love and serve Him perfectly, and meet again,
Nor ever part from Fellow-pilgrims on "the narrow way";
Where we shall sit with Christ upon his throne, and bless with peace
And joy the whole creation, groaning now in pain and tears!

* * *

And year by year the golden chain grows longer, that doth draw
Us closer to our heavenly home, as one by one, "the priests"
In silence pass beneath "the vail,"—each one an added link.
Ah, then, to gain an entrance to that blest abode, shall we
Not count the present things but "loss and dross," and lightly touch
Each object that might hold our heart's affections to this earth,—
For where our treasurer is, e'en there our heart will also be!

—G. W. S.
WRITE DOWN THE VISION AND MAKE IT PLAIN UPON TABLES, 
THAT EVERYONE MAY READ IT FLUENTLY. — HABAKKUK 2:2.

"FEAR NOT, LITTLE FLOCK; FOR IT IS YOUR
FATHER'S GOOD PLEASURE TO GIVE YOU
THE KINGDOM." (LUKE 12:32.)