ROCK OF AGES
Other foundations can no more
A RANSOM FOR ALL

UNBELIEVE

"THE SHIP IS SAFE"
To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS, WAITING FOR THE ADOPTION

◆ ◆ ◆

This Work is Dedicated

◆ ◆ ◆

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

"Wherein He hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of the times He might gather together in one all things, under Christ."—Eph. 3: 4, 5, 9; 1: 8-10.
In sending out this Tenth Souvenir Convention Report, we do so with a prayer that it may be a real blessing, as we have abundant evidence that the others have been, to all who appreciate the significance of the wonderful things that have been transpiring in this our day, and especially during this year, 1910.

It has been our privilege to personally enjoy many of these things, and while doing so, have endeavored to gather up a few baskets of crumbs for those who could not be present in person, though we feel they were there in spirit—their thoughts, desires and prayers were there; also as a reminder to those who were present, but who, because of our leaky vessels, are unable to retain the good things there enjoyed.

Other conventions have been held this year than those reported, but we were unable to be present at all, and even those attended are not in all cases reported in full. Therefore, the work is far from perfect, but we trust it is sufficiently full to enable us to keep these things before our minds.

We wish to take this opportunity to thank the different ones who have assisted in various ways in its preparation, without whose help it probably would not have been prepared.

We have ordered a number of extra copies, so that those who have not been able to order in advance, and who still desire copies, may secure them. In this connection, we would call your attention to a page of SPECIAL NOTICES at the back of the Report, which we suggest that you read carefully.

We endeavored to secure photographs of the Elders and Deacons at all the places where conventions were held, as reported herein, that you might at least become acquainted with their type or shadow. While not successful in securing all, we feel that you will be pleased to look upon those we have secured.

Yours in his service,

Dr. L. W. Jones,
3003 Walnut St.,
Chicago, Ill., U. S. A.
CHURCH FEDERATION
COUNTING THE COST
BROOKLYN ACADEMY OF MUSIC
AT 8 O'CLOCK P.M.
SUNDAY JAN. 16
What Congregationalists
Methodists & Presbyterians
Must Surrender
SUNDAY JAN. 30
What Episcopalians
Catholics & Lutherans
Must Surrender
SUNDAY JAN. 23
What Baptists
Disciples & Adventists
Must Surrender
SUNDAY FEB. 6
The Church Militants
Surrender to
The Church Triumphant
UNDER THE AUSPICES OF THE
PEOPLES PULPIT ASSOCIATION
OF NEW YORK
Brooklyn Academy of Music

This building contains the finest auditorium in Brooklyn, and Pastor Russell preaches here the first Sunday in each month, unless otherwise announced.

Pastor Russell Addressing Congregation at Brooklyn Tabernacle.
INTERNATIONAL

BIBLE STUDENTS

?—1910—?

BIBLE STUDENTS versed in the *Divine Plan of the Ages* have for years been looking forward to “1910” with a mental question mark, wondering what its future will unfold, what prophecies will be fulfilled, what features of the “harvest” work will be carried out, etc. Now, as the new year dawns, we feel like saying with the poet:

**PILGRIM:**
Watchman, tell me, does the morning
Of fair Zion’s glory dawn?
Gird thy bridal robes around thee;
Have the signs that mark its coming
Yet upon thy pathway shown?

**WATCHMAN:**
Pilgrim, yes! arise! look ‘round thee!
Light is breaking in the skies!
Morning dawns! arise! arise!

**PILGRIM:**
Watchman, is the light ascending
Of the grand Sabbath year?
Are the voices now portending
That the kingdom’s very near?

**WATCHMAN:**
Pilgrim, yes, I see just yonder
Canaan’s glorious heights arise;
Salem, too, appears in grandeur,
‘Tow’ring ‘neath its cloudless skies.

Pilgrim, see! the land is nearing,
With its vernal fruits and flowers!
Oh! just yonder—O how cheering!
Bloom forever Eden’s bowers.
Hark! the choral strains are ringing,
Glory to the Lamb of God!
Blessings to mankind he’s bringing,
Even though with chastening rod.

Events of tremendous importance, as to their far-reaching influence in the history of the human race, but especially in their deep significance to the present generation, seem to be standing on the very threshold, waiting for “Father Time” to pass on, tallying another mark on his chronological chart, and for the new year of 1910 to be ushered in; for, when opening the January 1st issue of the *Watch Tower and Herald of Christ’s Presence*, on the inside cover, one of the first things to catch the eye is the following announcement:

Four Special Services Sundays—January 16, 23, 30, and February 6—Brooklyn Academy of Music—Church Federation—Counting the Cost

**January 16, 3 P. M.—Topic:** “What Congregationalists, Methodists and Presbyterians Must Surrender.”

**January 23, 3 P. M.—Topic:** “What Baptists, Disciples and Adventists Must Surrender.”

**January 30, 3 P. M.—Topic:** “What Episcopalians, Catholics and Lutherans Must Surrender.”

**February 6, 3 P. M.—Topic:** “The Church Militant’s Surrender to the Church Triumphant.”

Because of the large seating capacity, these will be held in the Academy of Music instead of the Brooklyn Tabernacle.

These services were to be held under the auspices of *The People’s Pulpit Association*, with Pastor Russel, of Brooklyn Tabernacle, as the principal speaker. Knowing the speaker’s ability as a Bible exponent, and realizing the interest these meetings would arouse, many Bible students began to arrange their affairs so as to be present at those meetings, as well as to have a hand in heralding the notice of same through the printed page.

Never in the history of the world was such thorough and systematic advertising done, and practically without money and without price. Besides many large posters, post cards, advertising in the newspapers, there were distributed from door to door, during about ten days preceding the first meeting, about three hundred thousand copies of the *People’s Pulpit* announcing these meetings. Many of the Brooklyn Tabernacle congregation had a hand in this work, but the large part of it, however, was done by willing colporteurs who devoted all of their time to that work for the time being. The Lord greatly blessed their work and they were able to gain entrance into many office buildings, factories and department stores where ordinary advertising matter is prohibited. *The People’s Pulpit*, however, is a religious publication, and not an advertisement, and as Federation was before the minds of the people because of other meetings in New York under the name of Federation, the announcements were received by nearly all. In some instance the department-store managers took large quantities and attended to the distribution among their employees. Besides the announcement, the paper also contained two sermons. For the four meetings a total of about 700,000 copies were distributed. Thus more than a million sermons were put into the hands of intelligent people. All who had a hand in that remarkable work thanked God for the privilege.
CHURCH FEDERATION

The Cost of Church Federation to Presbyterians, Congregationalists and Methodists

Sunday, January 16, 1910

At 3 P.M. the largest auditorium in the Academy of Music was comfortably filled when this first meeting of the series of Mass Meetings on Church Federation opened.

Just before the service opened, Brother William P. Mockridge sang as a solo the hymn entitled "A Thousand Years."

Pilgrim Bro. J. F. Rutherford acted as chairman and opened the service by saying, "The entire Christian world at this time is discussing with great interest the question of church federation. We are quite sure that all Christians desire to know how they can get an answer from the Lord's Word on this important question."

"This is the beginning of a series of four meetings in this hall at which Pastor Russell of the Brooklyn Tabernacle will discuss this great question, which has been subdivided under four heads. We are quite sure there is no one in the world today who is better qualified to discuss this question from the Scriptural standpoint and we bespeak for him an attentive hearing.

"For this particular occasion the question is, What Congregationalists, Presbyterians and Methodists must surrender."

"There is no one in the world today who has devoted so much time and strength to the intelligent study of God's Word on this and other Bible lines as Pastor Russell. His writings have been placed in a great number of homes throughout the world. The sale thereof has reached far into the millions and we presume, therefore, that many of the homes in the city of Brooklyn contain his books, wherein all who are interested may find more information along the line of the question which will be discussed this afternoon."

(Reprint from New York World, Jan. 18, 1910.)

Mass Meetings on Church Federation

Brooklyn Academy of Music, Sundays, Jan. 23, 30; Feb. 6; 3 P.M. Doctrinal Points Surrendered by Presbyterians, Congregationalists and Methodists, Considered at the First Meeting.

A very large audience attended the first of the four Christian mass-meetings being held under the auspices of the People's Pulpit Association during successive Sunday afternoons in Brooklyn's largest auditorium, the Academy of Music, for the consideration of the questions involved in Church Federation.

These meetings are unique in that admission is free, no collections taken, no appeals made for financial support in any way, and no business transacted. It is announced that through these meetings every truth-seeking skeptic as well as every sincere Christian may learn the Scriptural basis upon which the conflicting creeds may federate, no matter how great the cost to their own denomination.

Pastor C. T. Russell, of the Brooklyn Tabernacle, has been selected to deliver the addresses at the four big meetings.

The topic for the first meeting was: "What Congregationalists, Presbyterians and Methodists Must Surrender in the Interests of Church Federation."

Topic for Sunday, January 23, 3 P.M., will be: "Cost of Church Federation to Baptists, Adventists, Disciples."

The Honorable J. F. Rutherford, attorney-at-law, introduced Pastor Russell, who said:

"It is not for me to write the Word of the Lord through the Prophet, 'Say we not, A confederacy, to all them to whom this people shall say, A confederacy; behold four ye ye their fear, nor be afraid' (Isaiah viii., 12.)."

The desirability of oneness in the Church of Christ is beyond dispute. The impurity of sectarianism or division is now generally conceded, although twenty years ago many defended the divided condition of the Church as being helpful. They pointed to our Lord's words, I am the vine and ye are the branches; every branch in me that beareth not fruit my Father, the husbandman, taketh away. And every branch that beareth fruit he pruneth, that it may bring forth more fruit (John xv., 1-5). They claimed that the denominations were the branches. The evident teaching of the Master here is that his people are related to him in an individual sense. Several parties, sects or denominations, and that they are dealt with from the individual standpoint as one Church and not many.

St. Paul enunciated the same great truth (I. Corinthians xii., 13.), declaring that the Lord Jesus is the Head of the Church, which is his body, and that as the human body has many members under the full control of the head, except when diseased, so the Church, as members in particular of the Body of Christ, are all to be subject to the Lord as their Head. They are all to be so connected with their Head, and thus with each other, that when one suffers, all suffer with it; and when one rejoices, all rejoice with it, because they all have fellowship in the one spirit of the Head. Hence the eye cannot say to the hand, nor the hand to the foot, I have no need of you, for every member is necessary to the prosperity of the Body as a whole. And as the joint supports and strengthens the limb and is joined thereto by sinews, etc., so individually God's people are united to each other in the bonds of grace and truth and love.

It must be conceded that Church Federation or Confederacy is in many respects quite a different thing from the Church's oneness illustrated by our Lord's parable of the vine, and the Apostle's illustration of the human body. Nevertheless since a Federation is proposed as the nearest possible approach to the spiritual oneness enjoined by Union, it is proper that we and all Christians everywhere should inquire carefully the cost and the gain implied in the Federation movement. As the program shows, this series of meetings will consider impartially the cost of Federation to the creeds of the most prominent denominations. First in the list today we consider the sacrifices of Congregationalism, Presbyterianism and Methodism.

(1) As to church government very slight concessions will be required of any of the federating denominations. Denominations may continue their liberties as respects forms of worship and methods of government and discipline are to be permitted very loose reins. The Federation proposes chiefly the regulation of home and foreign mission work and a general watch-care over the interests of the federated systems along the lines of political influence. The expectation is that the political movement of the Federation with the molding of legislation favorable to the Federation, and later on, unfavorable to the smaller denominations not associated in the Federation.

(2) It is along doctrinal lines that the sacrificing in the interests of federation will be chiefly demanded. Doctrinally Congregationalists and Presbyterians are one; hence we may consider their sacrifices of doctrine in the interests of federation as the same. They both accept the Westminster Confession of Faith with its Calvinistic foundation upon God, before the foundation of the world, foreordained whatsoever comes to pass; that he predestined an elect, sainly few to heavenly glory, and equally foreordained that the remainder of thousands of millions of non-elect should be maintained in eternal life to all eternity, in order that they might suffer excruciating pains, both mental and physical, never-ending, as a part of the supposed penalty of the "Original Sin" committed by our first parents in Eden. It is, therefore, evident there will be few people in these highly intelligent Christian bodies ready to insist, as our forefathers did, that this element of faith is essential to salvation. Few of us would agree with Brother John Calvin, the great architect of this creed, that fellow Christians rejecting this doctrine, should be barred at the stake, and Brother C. with decided respect to Brother Servetus. No, thank God! We have outgrown some of the narrowness which so terribly fettered some of our brethren during the dark ages.
Pew any longer believe that there are "infants in hell not a span long," because non-elect. Even where the doctrine of election is still blindly held few deny that its sanction to the infant was predesigned to everlasting torture. But Brother Calvin’s contention expressed in the Westminster Confession is that there are no innocent infants—that the condemnation of Original Sin was to eternal torture and that Adam’s children, in sin and unamended, must therefore not innocent, but necessarily—born under the sentence of eternal torment and salvable from it only through membership in the Church of Christ. Indeed we may say that this theory was still older than Calvin, for did not Augustine first declare the danger of infants to eternal torture and the necessity of their being brought into the Church of Christ by baptism in order to escape eternal torture? And is not the force of this teaching still manifest amongst both Protestants and Catholics, as evidenced by their fear to have an infant die unbaptized—so that hence, in extreme cases, even practice is in error?

Doctrinally Methodism is indirectly opposed to Calvinism in every sense of the word. Possibly Methodists will have less to concede than Calvinists, because, although in Wesley’s days the doctrine of Free Grace was combated, on the other hand, it manifested the vast majority of Christendom. The doctrine that God had premeditated and irrevocably foreordained the eternal torture of our race except a handful of the Elect was too horrible a one to stand. So the Methodist doctrine of Divine Love for all and Free Grace for a few has appeared more in accord and more to the growing intelligence of mankind. Nevertheless we cannot do otherwise than concede that it will matter little to the thousands of millions which all "orthodox" creeds consign to eternal torture whether they shall suffer eternal punishment for the unrighteousness of their ordination, their sufferings or to Divine inability to outwork for their benefit the supposed advantages of Free Grace arranged for them by Divine Love.

The More Excellent Way

Our suggestion is that now, in the lapping time of this Gospel Age with the oncoming Millennial Age, as the arc electric light casts the candle of the gospel into the darkness of the Word casts into the shadow all the doctrines of the "dark ages," relieving us of the horrible nightmare which once besmeared our hearts and lives and made us fearful of our Creator as an all-powerful but merciless sovereign, this blinding light from God’s Book have we not a basis for Christian union? Let us see! If we can find in God’s Word that the doctrine of Election and the doctrine of Free Grace are both true, both Biblical, that one belongs to the Church in this Gospel Age and the other belongs to the coming Millennial Age, will this solve our problem and give us doctrinal union instead of a mere federation based upon the ignorance of doctrine? We can all assent to this, therefore let us examine the facts.

The Bible assuredly declares a Divine election according to foreordained—but not such an election as Brother Calvin outlined. God foreordained the selection of a Church, predestinating the number who would constitute its membership and the character of each one who would be acceptable as a member. He foreordained tests of this election of this Church and the glorious reward that should be theirs and a great work which they shall be privileged to do for mankind—limitedly now, fully during the Millennial. Acustomed to the election of fellow-citizens to the presidency, to congress, etc., where has the simple human being who did not know himself to be a non-elect, should we have carried this same thought to the Divine election of the Church? We should have discerned that the elect Church, the "Seed of Abraham" (Galatians 3:29), is specially intended to be the channel of Divine blessing to "all the families of the earth" (Genesis 12:3). How strange that we overlooked this and the assurance that with the completion of the Church Messias would exalt her in the "First Resurrection" to be his Bride and joint-heir in his Millennial Kingdom, to be establishe as his Bride, and that we did not notice that every text of Scripture used by our Methodist brethren to substantiate their doctrine of Free Grace belongs to the Millennial Kingdom. As, for instance, the Bible, after telling us of the completion of the Church now and its union with him at his Second Coming, as "the Bride, the Lamb’s Wife," tells that then "the Spirit and the Bride shall say, Come and whosoever will come and take of the water of life freely" (Revelation 21:7). In so doing we inadvertently keep the Apostle’s command, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). We failed to thus divide the Truth and to note the portion of the application during the Millennium. Thank God, we are not yet too old to learn. We surely have been thoroughly sickened by our mistaken interpretations of the past, which made nonsense of both the doctrines—Election and Free Grace—and we should assume the meek and milvied our Heavenly Father, "the God of all Grace."

In the light now shining we may see that the terms of the Divine election of the Church are in every sense of the word without partiality, except as regards character and faithfulness. Those now called with the "elect" are meant invited to eternal life on the spirit plane, to be like unto the angels, but more exalted, while the opportunities to be granted to the world in general during the Millennial will be inferior, earthly, resurrectionary—yet grand (Acts 3:19-21). But this difference of reward is counterbalanced by the severer trials and testings of those now called to be of the elect. They must walk by faith and not by sight. They must take up their cross and follow the Lamb whithersoever he goeth. They must stand their lives not dear unto them, but willingly suffer with their earthly families and with the elect workers with their Redeemer in glory, honor and immortality, and in his great work of the Millennium—the blessing of the world of mankind with a mental, moral, social and physical uplift.

Cannot we, Congregationalists, Presbyterians and Methodists, all of God’s people unite as one body upon this Scriptural hypothesis? Are we not satisfied with the terms of this election—that they are sufficiently stringent to exclude all except the saintly? Hearken to the Apostle’s declaration, which we see to grand advantage. He says God has not elected "Whom he did foreknow he also did predestinate to be conformed to the image of his Son." In other words, when our Heavenly Father foreknew and predetermined to gather an elect Church as the Bride of Christ, he also predetermined that it should manifest all the characteristics and fruits of a faithful and obedient in the School of Christ character-likeness of Jesus—heart likeness to him—hence, as nearly as possible, an obedience of the flesh to his Law.

Surely no one will claim that any but a little flock has ever attained to this spiritual condition; hence our former insistence respecting the non-elect would consign the majority of our families, neighbors, friends and all the heathen to endless woe. But now how differently we see in God’s Word that the elect class is selected in advance, that in God’s due time, with all the powerful instruments the full and the fullest opportunity to return to human perfection in a Paradise regained—restored during the Millennium. This proposition of the Scriptures includes those who have gone down to the prison-house of death—into Sheol, into Hades, both the evil and the good. All shall then know from the least to the greatest, that "Jesus Christ, by the grace of God, tasted death for every man." They shall know that the redeeming blood was not shed in vain, but will secure to each member of Adam’s race, not eternal life, but an opportunity to attain eternal life—either on the heavenly plane or in the earth of this age or on the earthly plane during the Millennium.

I address you, dear friends, not from a sectarian standpoint, but from a Federation standpoint; yes, more than this, from the standpoint of those who desire to be doctrinally correct as well as practically wise with the Lord and with each other. Have we not, in this beautiful election of the Bible, the basis for the grandest of all hopes, the highest of all ambitions—to be "heirs of God and joint-heirs with Jesus Christ our Lord!" Can we want more than this for ourselves? Can we want to receive the fullness of this prize to have the prospect of conquering the world for Jesus and for the Father during the Millennium, in the only way in which it ever can be conquered—God’s way?

Is it not for this Kingdom that our Redeemer taught us to pray, "Thy kingdom come; Thy will be done on earth, as it is done in heaven!" Is it not for this Kingdom that he taught us to wait, saying, "Fear not, little flock; it is your Father’s good pleasure to give you the Kingdom" (Luke 12:32)? Is it not for this Kingdom that the world
wait? "Unto him every knee shall bow and every tongue confess." "The knowledge of the Lord shall fill the whole earth." "All shall know him from the least to the greatest." "And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from amongst the people!" (Acts 3:23). Shall we, then, stop merely with an outward federation or confederacy? Shall we not rather unite our hearts and heads and hands along the lines of the Divine promise given to us—"In thee and in thy seed shall the families of the earth be blessed?" (Genesis 28:14) 7

We conclude that the Foreordination-Predestination theory of our fathers, which consigns all but the elect to eternal woe, and which is carried even into the Church of Christ (Servitus) to the stake, is no longer acceptable or satisfying. Neither are we satisfied that mankind enjoys Free Grace, while only one in a thousand has any intelligent conception of the laws of salvation. Assuredly we could not allow the surrender of these theories to longer bear fellowship in Education. Yet Federation renounces neither of these errors, but endorses both. Can we conscientiously do this? Shall we not rather reject the extremes of both? Shall we not have union of heart and head, without prevarication, along Bible lines? When we see that the Church is being elected, without the damnation of the non-elect world, but for their uplifting, their blessing during the Millennium, all opposition to such election vanishes. Let us then, by cultivating our hearts in Christlikeness, "make our calling and election sure" (2 Pet. 1:10) to membership in the Bride of Christ, through whom Free Grace will be extended to all in God's due time.


F thank you, dear friends, for your attention, and now ask you to join with me in singing praises to our great Redeemer.

Let us sing the first verse of "All Hail the Power of Jesus' Name." The meeting was then dismissed with prayer.

BROOKLYN TABERNACLE

Sunday Evening, January 16, 7:00 p.m.

T HIS meeting was to have been a question meeting, but Brother Russell first gave a little talk to the friends on the work in general. He said: "I want to congratulate the dear friends of the congregation in general with respect to the volunteering that has been done during the past week. It seems a very remarkable record indeed, that 390,000 copies of the Peoples Pulpit have been distributed thus far. The sermons that were thus put right into the hands of the people, you can see that a considerable work was accomplished in that way, even if nothing else came from it. Suppose nothing came from the meeting at the Academy of Music, then I think that with so many sermons among the people, was well worth the effort.

I understand from several quarters that considerable reading has been done and considerable interest has been manifested in the world of work, in fact, from what the people have read from those Pulpits. The preparation of that article, "Gathering the Lord's Jewels," is new to a great many.

It is proposed, dear friends, since only about one-third or one-quarter of the cities of New York and Brooklyn have had the distribution, that now is a good time for this kind of volitional distribution. I am confident that the last of the reading of those sermons among the people, will be well worth the effort.

I think it is a good opportunity and without any reflection upon those who are not able, I think that such an opportunity should be seized for himself, what he or she would like to, and can do.

God is a great paymaster and has already paid us more than we could ask or think and he proposes to do so in the future. It is said of one great preacher in New York, Dr. Hall, who is said to be the greatest man in the country for raising money, that he was asked to preach a sermon in connection with a great collection that was to be taken up. He was noted for preaching longer than some preferred and the people who were interested in the collection said, Dr. Hall will you please make the discourse very short, pithy and right to the point, because as you know it will be a great congregation and we want to reach the people, and if you preach longer than half an hour the people will not stay. Dr. Hall said that he would agree not to preach too long.

I will tell you Dr. Hall's sermon, text and all. The text: "He that giveth to the poor lendeth to the Lord and he will repay him." Now the sermon: "If you like the security, down with the dust. If you like the work of distributing and giving our divine truth. We speak of this work as scattering the hail, or whatever you please, so if you like the security, scatter the truth. "He that giveth to the poor lendeth to the Lord and he will repay him. He will attend to it; we know that from experience, he has more than paid me for anything I have ever done. If the whole matter was called off now, we would find that we were debtors and could not pay up the blessings that we have enjoyed.

Section can continue in the volunteering next week are requested to do so and to meet at the Tabernacle at 8:30 tomorrow morning, and receive instructions from Brothers Brenneisen and Munsell, who have been selected to look after this work, not because they are the only ones that we need a head in each department. Some time it may be your turn and then we will want them to cooperate with you. We want the Lord and one great work. I think, dear friends, we should be greater than ever encouraged and stimulated here. Here we are in this city of several millions of population, people gathered from every city of the globe. They are the most intelligent people in several ways, not discounting the people of London. There are here at least three millions of more intelligent people on the face of the earth than have lived here in New York, in my judgment, and I believe that is the general consensus of opinion. All those people need to have some kind of witness to the truth and the Lord has given us an opportunity for the work. You already have circulated 390,000 within six days. Such a tremendous re contagious, dear friends; your actions and zeal are contagious; even to those to whom you serve the truth. If you go forth with zeal for the truth, you will be showing forth the praises of him who called you out of darkness into his marvelous light—there is nothing like it. We can hardly properly estimate the darkness we were in several years ago respecting God's character, etc.

The more you understand your own experience, the more you will find it is possible to have experience, but something that is helpful in every avenue of life. I think of one brother to whom I made such a remark—that the truth, a real knowledge and proper interpretation of God's Word will be helpful not only in drawing you near to the Lord, but it will bring many wise, great or rich are called, but better workman. I notice that, Brother Russell, he replied, you will be surprised to know that it has made me a better carpenter during the three years that I have been in the truth. No one can be successful in any department of life unless he has some experience in the department. The great mass of mankind has no ambition. Some, however, have an ambition for fame, wealth, social position, etc., but these are all inferior and cannot call out the better sentiments. But what we get from the Word of God, we get the highest possible incentive that can come to a human life. The thought is that we may be ambassadors for the Lord, but if we receive persecution from those who are ignorant and do not understand, then let us rejoice, as did Paul, knowing that that kind of persecution is common in the future. A further thought is the great matter respecting the eternal future to be enjoyed and which these experiences will help us to attain to, and this is the principal ambition that has been set before us. The more we see this, the more we realize the wisdom and we put it in just the form which he has put it; it is the very highest.

Do you mean to say that those people who have received the truth, an understanding of God's Word, are naturally the brightest people in the world? No, the Scriptures state that, "Not many of noble; the Apostle said, God hath chosen the mean things of this world to confound the mighty; all those who are specially his are amongst those who are not the greatest
The Tabernacle Building is a quaint old structure of red brick, consisting of two floors and a basement. There are three windows and two large entrances in front. On the center window there is a large "Cross and Crown" painted in red and gold, and encircled by the Restitution wreath of green, and below this are the words in gold, "In the Cross of Christ I glory." The building is situated about two blocks from the Brooklyn Bridge. On top of the building is a large electrically lighted sign, bearing the words "Brooklyn Tabernacle." The letter "T" is in the form of a cross and when lighted remains red, while the other letters in white lights are flashed on and off. This sign is plainly seen by the thousands who pass over Brooklyn Bridge.
Bethel and People's Pulpit Association Hotel

Bethel proper is what was known as "The Old Henry Ward Beecher Home," but finding this too small, the building adjoining was purchased. These two houses, however, have proved too small for the additional help required at the Tabernacle, and an eight-story addition has been added in the rear of these two houses.

Pastor Russell's Study

This room was formerly used by Henry Ward Beecher as his library, and the old black walnut book-cases are still there, and as one glances at the cases the attention is attracted by the shining silver letters on the backs of the "Studies in the Scriptures."
and grandest of the human family. The truth takes hold
upon souls who are not so gran and noble, and builds up
their characters so that they become grand. Each one look-
ing back on his own life and wisdom before he got the
truth is truly thankful, and appreciates the fact that we
are what we are by the grace of God, for we see what
progress we have made and what the truth has done for us
and feel that we owe it all to the faith of Christ which took us from the mire
day and put our feet upon the rock and put a new song
in our hearts. That is the song that animates the heart and
mind, if we have that thankfulness in heart and mind. We
are not through, have not reached the goal yet. Perhaps
more glorious opportunities await us tomorrow, next week,
ext year. We are in the Lord's kind hands and are going
on from grace to grace, from knowledge to knowledge, and
from obedience to obedience.

We look then for as many as can find it convenient and
possible to engage in this work, to meet in this room
tomorrow.

W

E will now take up some of the questions:
Question:—What is meant by Christ's meri?
Where did he get it? If he sacri-
Ked this on our behalf, have we Christ's meri?

Answer:—Our Lord came into the world
to do a work, the work that he came to do
was to do the Father's will. The Father's
will was that he should show or demonstrate
his loyalty. That is why he was chosen as a great Captain of
our salvation and had a great and glorious plan for that
Captain to work out. The great work was the gathering
of the Church during this Gospel Age and the restoring of
the world during the Millennial Age, and the Father wished
to have that work accomplished by Christ, to be per-
ered to any of the angels, but it was offered to our Lord,
who was full of grace and truth before he came into the
world.

The offer was: Would you like to do my will?
Certainly, would you? Would you if it cost you something?
Certainly, of course I would.

Are you loyal down to the last degree?
Most assuredly I am.

Are you willing to be put to the test?
I am indeed.

Would you consent to be a man?
I would indeed.

If, being a man, would you be willing to be tested?
I have such confidence in you, Heavenly Father, that
any test that you could give me I would be willing to
without asking the nature of the test at all. It would be enough
that you asked me to do it, and it would be my will—
I wish to do what you would have me do.

That was the spirit of our Lord in the very beginning.
The test was given in the mind of Satan with that of
Christ. Instead of thinking to exalt himself and get some-
thing the Father had not offered, he was willing to have the
Father's will done to the last degree, and in harmony with
this the Father allowed him to take the human nature.
Our Lord was born the babe and grew to manhood and when
thirty years of age came to begin his work, it was not
the babe that was to try him. Adam was not a babe
when he sinned and therefore a babe could not relem
Adam or any of the race. A man had sinned and been
condemned to death and, according to divine law, a man
must die for the sins that brought about the con-
demnation. Jesus was all of this when he was thirty years
of age. What did he do? Just as soon as he was thirty
years of age, he came to John at Jordan to be baptized.

What did he mean, just as the other Jews meant? No.
John said that he would not come to me to be baptized, I
am asking only those who are reconciliator sins, those
who wish to turn over a new leaf; you have no sins
to wash away. Of the two of us, I am the one to be baptized,
not you. This was John's proposition and Jesus said,
'I wish to be baptized too.' He did not try to explain to
John, for it would have been impossible for John to
fully understand, not being spirit-begotten; it was not for
him to understand, but for him to be obedient. So he
was obedient to Jesus, not in the washing away of Jesus'
sins, for he had none to wash away. What for? Symbol-
ically, Jesus died, symbolically was buried. The Apostle
Paul tells us of this and pious the word of the prophet in
the mouth of Jesus at that time, saying, 'Lo, I come, in
the volume of the book it is written of me, to do thy will,
O my God!'; anything that is your will I am here to do.
The Father's will was that he should lay down his life.
Anything that is God's will, should be our attitude of heart.
Then seek to know what God's will is—not seek to dodge it
—but seek to find out what it is and then seek to do it with
all your might. Then the holy Spirit came upon him and
demonstrated in the human form that he was turned aside into the wilderness.

We should remember that he had his mind already stored
with the Word of God; he had a perfect brain as a child,
sit in the synagogue every Sabbath day and heard the law
and the prophets read, section by section, so that when his
perect mind heard it once or twice, he knew every word
without looking on the book at all, though he was able to
read, which was not customary at that time. But he could
read and they sometimes handed him the book to read.
Now with all this impressed upon his mind, the whole path
of life was opened up to him and his mind was at work. So
he was in the wilderness to figure out this whole matter and
think out God's great plan. Now it was the proper time
to understand, but it was not the proper time until then.

We read in the symbolic book of Revelation, that Jehovah
had a scroll in his hand, written inside and outside, and
the proclamation was made, 'Who is worthy to open the
book, and to loose the seals thereof?' No one was found
worthy to unfold and execute this plan. Then you remember
the picture further; John wept much, because no man was
found worthy to open and to read the book, neither to look
at it. John was then given a plan of a wonderful and
wonderful plan and felt that there was not a soul worthy
to execute it and therefore no one could know it. 'And
one of the elders said unto me, weep not: behold the Lion
of the tribe of Judah, the root of David, hath prevailed
to open the book and to break the seals thereof.' The
John saw and beheld a Lamb, as it had been slain. Then
he pictured the time when our Lord was to have the scroll
turned over to him.

O, Brother Russell, he was not the Lamb until Calvary.
Yes he was; right there at Jordan the sacrifice was made,
the washing was done when he gave himself. This is just
as the Apostle says of you and me, 'Ye are dead, and did you die? You died after this same manner when you
gave yourself. When did Jesus die? When he was at
Calvary, and he was three and one-half years in accom-
plishing that death. He was the slain Lamb from the time
of the Jordan, and the Lamb was not unfolded until what
was on the outside of the scroll, but could not read inside until he
had finished his course.

In the wilderness, illumination was granted him, just
like we have the influence of the holy Spirit, which is
upon us to-day. 'After that ye were illuminated ye endured a great fight
of afflictions' When were you? Oh, it dates from the time
when you gave yourself unreservedly to the Lord, and
our Lord's death dated from the time he gave himself to
the Father at Jordan. He was for forty days in the wilder-
ness, getting that great plan all straight. I suppose he was
in his mind all of the sacrifices on the day of Atonement,
the bullock, the Lord's goat and the scape-goat. He had
them all in his mind and was getting them located and then
saw all the other types of the law. He was getting a better
understanding of God and his Spirit by the observation of
spirit by measure, but he had the spirit without measure.
But he tells us that he did not understand all things, that
there were some things that no man knew, not even the angels
in heaven, neither the Son, but the Father only. Those
were some of the things that he was to understand, but he
had the seals, which must be broken before those things could
be understood; but he had the outside, all that was proper
to know at that time.

Thus he gave himself unreservedly to God. Was it ne-
cessary? Yes, he was eternal and therefore coming upon him. Did he keep in God's favor? Yes, all
through these three and one-half years. You remember that
just before he died he was in agony, he wondered if every-
thing was entirely satisfactory and fully accomplished.
He spent the night in prayer encouraging himself to
unto him who was able to save him from death, and he was
heard in the things which he feared. How? An
angel appeared, encouraging, strengthening and assuring
him that he was in the Father's love and favor. Then you
then that is in the Master—instead of our apparent weakness, if we might so speak of it, he was
the bravest of the brave. Later, when the disciples were fright-
ened and all fled, Jesus was the only cool one among them.
Even the soldiers fell backward to the ground, and of the whole company, Jesus was the only cool one among them. So it was before the high priest in the Sanhedrin and before Pilate, and so when led to Calvary. It was he that said to the thiev...himself...When you were young, you had your children. He had the assurance of the Father that he was all right. The main thing is that we should have that loyalty to God that anything that will interfere with our fellowship with God to cause us pain. Anything else should be easy. No matter what else happens, if you have the assurance that God is on your side, who could be against you? What did Jesus lay down? What did he give to the Father? He was obedient. Did he forfeit his earthly life? No, Why so? To forfeit it he must have sinned. Did God give him a spiritual life in exchange for the human? Did he have a human life when he arose from the dead? No, he was put to death flesh, made alive spirit. Why did God do this? For a reward. The Apostle, after telling that Jesus humbled himself, said, "Wherefore (on this account) God also hath highly exalted him, and given him..." This is above every name. ...Far above all principality, and power, and might, and dominion, and every name that is named. This was a reward. Again we read, that it was, "for the joy that was set before him he endured the cross..." The Father said, I will be pleased to have you do this. Did he get the great reward? Yes. What was it? Change of nature. Oh, yes, but you say, He was a spirit being before; could he be of a higher order than before? do the Scriptures say so? Yes. But was not he the highest of all God's creatures before? Yes, he was the only begotten of the Father, and by him and for him are all things. Without him was not anything; everything that was accomplished in the way of creation was accomplished through him and for him, but God had a still higher position to give, and that was the glory, honor and immortality of the divine nature, not only a little, but FAR above the angels. Since his resurrection Jesus has been a spirit being, appearing and disappearing among the disciples until his ascension, showing that he was no longer dead, no longer human, but changed, coming and going like the wind. He would appear like a man, sometimes like a gardener, sometimes like a wayfarer traveler, sometimes on the seashore; none dared to ask him who he was. They knew him, for they knew that he was no longer human. Other spirit beings have appeared in the past; for instance, the angels appeared to Abraham; they appeared as men, ate and talked as men, and Abraham did not know them from men. Jesus, in this glorified condition, then ascended up on high, there to be the firstborn for us in God for us. Why for us? What did he have? He had a right to the earthly nature because he had not violated the law. So when God raised him to the divine nature, he had the divine nature and a right to the human nature. The merit, or right to human life, was passed on to us. Does anybody else want it, or does anybody else care for it? Yes, 20,000,000,000 want it, and cannot have eternal life without it. Oh, could that do for all those? According to divine justice Father Adam sinned and entitled all unto death; we know it; we must accept it; but Jesus, God's children have died. What is needed to cancel that sin? One man to die and redeem all men. Did Jesus do that? He died, but he has not yet redeemed all. Why? Because it would not have made nearly such a glorious place, for he would have been expected to meet the public. When Jesus ascended up on high, it would have benefited only a small number. How so? Why, this way: Whoever, in all the world, would by faith accept God's arrangements, would be justified. It would have justified all of us to earthly life, but it would not have been as a gift to give eternal life to sinners; He never gives a rebel eternal life. 'He that hath the Son, hath life, and he that hath not the Son of God hath not life.' God's proposition is to give those in harmony with him eternal life. Suppose Jesus had appeared before God and applied it for all, then at the very most those sitting at Pentecost would have received a blessing, but not the one they did receive, for they received a higher, a spiritual blessing, not an earthly blessing; they received a begetting of the spiritual nature, which they would not have gotten if Jesus had appeared in presence of God for the whole world of mankind; it would have justified them merely to the human life, to the human rights which Adam lost by sin. Jesus had to give; he had a divine nature to keep and a human nature to give away. God does not propose to give eternal life to any except the pure in heart. So then, you see, if God had made the arrangement to apply the merit for all, we should then, as a result of his doing this, be justified, but we would still be much smaller than it is. The little flock and the great company would have been practically the only ones who would have gotten eternal life. They are the only ones ready of heart, so God had a better and a more noble way. The Christian says, 'What a grace to see the presence of God for us. Did he give his merit to God? Yes, he gave it to God on our behalf. Who are we? Why, the Church, the household of faith, all who believe in him and have turned from sin. Was it applied for sinners? No, only those whose hearts are in harmony with him. Get into line, don't throw it away, hold that point; God is not engaged in justifying those who are of a wicked heart; the kind he is justifying, are those who are seeking him. Those who love wickedness are not justified and never will be; they must get out of that condition, or they will not get any more. Then, now and so on, God wants to give on and on to those who are seeking him and for whom he has given and given out blessings for those who come into harmony with him. He applied the merit to our behalf; the merit comes to the whole Church; began with those at Pentecost and includes you and me, and all of this same class of believers, consecrated to God, who have got the merit and the blessings and the merit is applied to all that class all down the Gospel Age. Now then, dear friends, it is applied to these in a peculiar way. In our common law we have an arrangement whereby a husband will leave certain property to his wife in trust for his children, which, at first, is a little hard to understand. That is much the same thing. Christ has left the deposit of his merit; it cannot be of advantage to any except this consecrated class, and so he applied it for us so that we may use it and have all the benefit and then when we die leave it to the world. A soul was purchased and I am getting our benefit. What benefit? It justifies us and constitutes the basis upon which we may have our relationship with the Father and gives the ground upon which our sacrifice would be acceptable. He could not accept yours or my sacrifice, except we were made right. Jesus was holy, harmless, undefiled, separate from sinners and he needed to apply his merit for us, in order that our sacrifice might be accepted. That is what he did. Then those who are trusting in the merit of Christ should desire to give themselves wholly to the Lord. That is what this Gospel Age is for; the change of nature. Get the thought of imputation. The Bible says his merit is imputed or counted to us. He does not give us restitution, or human life, the right to live here; no, indeed, that is for the world. He is seeking for a class to whom he will impute his righteousness, that they might sacrifice their earthly nature, that they might also lay down their life; that is what you have been seeking to do, and that is what I have been seeking to do. Now what? By the end of this Gospel Age all sacrificing will be at an end. Won't there be any more sacrificing in the future? No. Why? There will be a great change, no devil to persecute and no persecutors to burn one another at the stake. NOW is the day in which he will accept your sacrifice—it is the acceptable year of the Lord. It is a wonderful thing that God will accept us. As there were the sacrifices, so there will be. The grace of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Now when it is all laid down, the merit is all back in God's hands, having only been imputed to you, to give you opportunity to sacrifice with him as members of his body; he is the head and we the body; giving us the opportunity to be dead with him, that we may reign with him. When all is complete, all the sacrificing finished, then the great sacrifice, that is complete, will be left with the hands of justice, ready to be used again. We cannot keep any share of your restitution rights that Jesus loaned to us that we might sacrifice, for every bit must go back into the hands of justice. What for? The great Priest, King and Mediator will take the merit and apply it on behalf of the sins of the whole world. But you said, Brother Russell, that if he had given it on behalf of the world, then the Church could not have had any share in the sacrificing. It
is going to be applied for the world; no contradiction at all. But it is not to be applied directly to the world, but in a covered way. He will seal the new covenant, the whole world is taken in, and through Israel they may all get the blessing. That is what God promised and what the Jews waited 1,845 years for, that they might have the opportunity of blessing the world. The time came when he gave the great blessing to Spiritual Israel, and when the time for sacrificing is completed, the blessing will go back to Natural Israel as he intended. The new covenant which will be sealed in the end of this Gospel age will be the covenant of blessing with Israel, and all the world will have an opportunity of coming under that new covenant, so that they may become Israelites. At the end of the Millennial Age there will be none but Israelites. If they want to come into harmony with God they will have to come into Israel. Just as if you were to say, a blessing is coming to the United States, and if you want it, you must become a citizen of the United States. All nations shall flow into Jerusalem, which shall be exalted in the top of the mountains, higher than the other kingdoms, is the thought. All other nations shall flow into Jerusalem and they will be flowing there for a thousand years. The Ancient Worshippers will be the Princes in the earth, and the flowering of the Lord will be upon Israel and every promise will have its fulfillment on a grand scale. The world never imagined such a grand arrangement. So we read, "I have made thee, Abraham, a father of many nations." There is where the many nations come in. So again we read, thy seed, Abraham, shall be as the stars of heaven, the Spiritual class, the Church, the Little Flock, and the Great Company. Also as the sands of the seashore; that will include all nations.

Again, this is in harmony with Revelation 20:8, 9, "And (Satan) shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together in battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed to camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." All who will prove loyal at the end of the Millennial Age will be Abraham's children.

Volunteer Work

During the week the great activity in the distribution of the Peoples Pulpits continued, and to such an extent that the printers were unable to supply them fast enough and so sent them over to the Tabernacle just as they came off the press, without being folded. The willing workers, nothing daunted, spent their evenings at the Tabernacle folding and tying them in bunches of twenty-five, ready for the morrow's delivery. Those evenings will never be forgotten by those who participated in the work—it was a time of grand fellowship and praise. One evening there were ninety-five present, and while Brother Thompson presided at the organ the rest folded papers and sang the "Harvest" hymns. As the night drew on and they wended their way to their rooms, all could sing, "One more day's work for Jesus."

"One more day's work for Jesus,
One less of life for me!
But heav'n is nearer,
And Christ is dearer
Than yesterday to me;
His love and light
Fill all my soul to-night.

"One more day's work for Jesus,
How glorious is my King!
'Tis joy, not duty,
To show his beauty;
My soul mounts on the wing
At the mere thought,
How Christ my life has bought.

"One more day's work for Jesus!
How sweet the work has been,
To tell the story,
To show the glory,
Where Christ's flock enter in!
How it did shine
In this poor heart of mine!

"One more day's work for Jesus!
O yes, a weary day;
But heaven shines clearer
And rest comes nearer
At each step of the way;
And Christ in all,
Before his face I fall.

"O blessed work for Jesus!
O rest at Jesus feet!
There till seems pleasure,
My wants are treasure,
And pain for him is sweet.
Lord, if I may,
I'll serve another day!"

The next morning they were at bright and early, and so the work went on from Sunday to Sunday for the four weeks.

CHURCH FEDERATION

The Cost of Church Federation to Baptists, Adventists and Disciples

January 23, 1910, Brooklyn, N. Y.

Just before the meeting opened, a quartet of ladies—Mrs. F. D. DeWitt, Mrs. E. W. Brunneisen, Miss Virginia Noble and Miss Blanche Raymond, sang the hymn:

I came to Jesus
I heard the voice of Jesus say, 'Come unto me and rest:
Thy load of care thou mayest lay down
And be no more distressed.'
I came to Jesus as I was,
Weary, and worn, and sad;
I found in him a resting place,
And he hath made me glad.

Brother H. C. Rockwell then led in prayer and this was followed by the singing of hymn "In the Cross of Christ I Glory."

The chairman, Brother J. F. Rutherford, then addressed the meeting as follows:

Dear Friends: Those of you who had the pleasure of hearing Pastor Russell last Sunday afternoon, we are quite sure were greatly pleased and blessed. We are glad you give evidence of continued interest in this subject by your presence on this occasion.

In the discussion of these subjects no ordinary mind can quickly take in and retain it all. We desire to call your attention to some aids which will be of great benefit to all who have them in their homes, or who can procure them. In order that the truth might be known freely throughout the earth to those who desire it, the Lord has permitted Pastor Russell to publish and have distributed in many languages a series of "STUDIES IN THE SCRIPTURES." These studies have reached a circulation that is exceeded by no other publication save the Bible alone. In view of the fact that so many have been distributed throughout the earth, and particularly in this country, we are quite sure that in the great City of Churches, like Brooklyn, there are many copies of these Studies in your homes, and we commend them to your careful and prayerful study of the Bible.
Pastor Russell is also editor of the "WATCH TOWER." This is a journal published twice a month, in which are discussed Bible topics of interest to all who are interested in the study of God's Word. There are quite sure that there is nothing more beneficial than the reverent study of God's Word.

Pastor Russell's sermons are also published in a large number of the leading newspapers throughout the country, in order that the people in general may get the truth as found in the Bible.

We are glad that you are here this afternoon, that you may have the opportunity of hearing discussed, at this time, the subject announced for this occasion, concerning which the Baptists, Adventists and Disciples must surrender in Church Federation.

Next Sunday afternoon, in this same hall and at this same hour, Pastor Russell will deliver another discourse, the subject then being, what Catholics, Lutherans and Episcopalian must surrender in order to federate with the other churches.

We have now much pleasure in introducing to you Pastor Russell, of the Brooklyn Tabernacle, who will address you.

(Reprint from New York World, Jan. 24, 1910.)

Second Mass Meeting on Church Federation, Brooklyn Academy of Music

Two More Meetings—Sunday, June 30; Feb. 6, 3 P. M.

A capacity house listened to the lucid explanation on Baptism and other main doctrines as held by Baptists, Adventists and Disciples, given by Pastor Russell yesterday afternoon at the Brooklyn Academy of Music.

The topic for next Sunday, Jan. 30, will be "The Cost of Church Federation to Catholics, Lutherans and Episcopalians."

The Hon. J. F. Rutherford introduced Pastor Russell, who said:

NUMERICALLY Baptists, Adventists and Disciples represent more than one-third of the Protestant churches in the United States. What they must yield for Church Federation is therefore an important question. All three of these systems are built upon the Congregationalist platform, which recognizes as legitimate the independence of each congregation as to its own creed in all matters of faith and Church order. These bodies of Christians, therefore, could not join the Federation as denominations. The only method by which they could give adherence would be either by absorption by other denominations or by their members being received by other bodies as quiescent while their ministers through Councils and Conferences essay to act for them. And here it should be noted that the membership of these large Christian bodies have grown from thirty-five thousand their willingness to have their ministers regulate their affairs, even though contrary to their avowed principles of Church Government.

But it is from the standpoint of doctrines rather than Church government that we shall examine our subject. As we progress we shall find that some of the doctrines once considered all-important can in the light of our day be laid aside as obsolescent—as hindrances in every sense of the word. Caution, however, must be observed, and we shall not suggest that the truth in this or that substitute should be found—otherwise our progress would not carry us forwardward—truth, not only of the bad of our creeds of the past, but also of their good features.

Doctrinal Surrender of Baptists

Baptists will find little to dispute with their co-religionists of the Federation along general doctrinal lines; their chief difficulty will be in the matter of what constitutes Christian baptism—the necessity of water immersion to admission to Church membership. For years this doctrine has been even more often treated as a baptism of faith. Our Baptist brethren hold to justification by faith as the preliminary step which the sinner must take. But they equally hold that this is not the final step—that the step of immersion should be taken in order to join the Church. And a baptism in water they recognize as an indispensable outward indication of this regeneration. Hence it is standard Baptist doctrine, both North and South, in all Baptist Churches with rare exceptions, that no unimmersed person should be esteemed a member of Christ's Church.

In a word, faith and reformation are steps of justification, but water immersion is the door into Christ. Only those who go through the door of Church of Christ from this viewpoint; hence, consistently, those persons are invited to partake of the Eucharist—"the Lord's Supper.

The argument is that this Supper, symbolizing death with Christ, was offered only to the consecrated and accepted members of Christ Church. Hence to invite others than those immersed in water would be to destroy the communion and the spirit of the Divine Word and a countermeaning of false doctrine. The argument is that all of "the elect" will be guided of the Lord, so that their hearts and heads will become amenable to these teachings. Obedience thereto will be shown by submission to water immersion—the door into the Church of Christ.

Like the rest of us, our Baptist friends have been in the past rather illogical in all matters religious and doctrinal; so much so that many of them have never realized the full meaning of their doctrine. The meaning was grasped in the long ago, but has generally been lost sight of within the last fifty years. It is this: Since water immersion is the evidence of obedience to Divine instruction and since all of "the elect" are not only instructed of God but obedient to him, therefore those not baptized in water are not of God's elect—are not members of Christ Church. And this in turn, according to Baptist doctrine, means that the water not immersed in water are outside of the Church—outside of the number of "the elect"—outside of God's favor—outside of the salvation provided in Christ—and therefore inside of the damnation and eternal torment which Baptist doctrines imply have been foreordained for the eternal torture of all the non-elect.

Do our Baptist friends who meet unimmersed Christians of other denominations in the walks of life from day to day really believe that it is their duty on their way to an eternity of torture? Most assuredly they do not! But this is merely because they are illogical, like the rest of us. They are as illogical as their brethren of other denominations.

They have outgrown at least this feature of the teachings of the "dark ages" handed down to them by well-meaning but less enlightened forefathers.

One glance at the matter will suffice to show our Baptist brethren that the very strongest features of their teaching need some revision. However fundamental may be the doctrine of baptism, some of its conclusions respecting it will be greatly advanced by a liberal pruning. But revision should be used. The Bible should be consulted. We offer the suggestion that too hasty a rejection of water immersion would be a mistake—that the proper course for our Baptist friends is to study the Scriptures afresh on this subject. What wonderful advantages are in the command of all Bible students! They have marginal references by which one passage throws light upon another. They have also concordances, glossaries, indexes and all manner of helps for Bible study. Our forefathers before the Reformation of the "dark ages" handed down to them by well-meaning but less enlightened forefathers. Indeed it is within only the last few years that Bibles have become cheap and plentiful and the masses able to read them.

What Must Adventists Concede?

The doctrine of the Second Advent of Christ is common to all denominations. And the Adventist belief that at that time the earth will be burned up is also a feature of all the main creeds of mankind. Many Adventists have always thought that the Saviour's second appearing is at hand. And many more are abandoning the thought that when he appears Adventists alone will be saved and all the remainder of mankind will participate in the destruction and burning of this world, then engage in the task of preparing for them to realize that there is no great necessity for controversy along the lines of the time of Christ's coming, since they acknowledge themselves completely in the dark on that subject. Neither can we suppose that after thoughtful examination and judgment, Adventists are the only people who are "the elect." Let us hope that with broadening sentiment they are more and more realizing that there are saints and sinners in their own number as well as in all denominations and as well as in the world; and that "the Lord knoweth them that are his." Let us pray that for them, regardless of denominational lines. But for that portion of Adventists who considers the keeping of the
Seventh Day of the week the all-important part of Christianity we see no ground for Federation, unless, indeed, they may choose to get about the difficulty by counting the calendar the other way around the world. Thus they might bring their Seventh Day into harmony with what others call the First Day. Or, by counting the calendar in the opposite direction they may still keep their Seventh Day and realize that others are keeping the same day, though calling it the First Day.

**Disciple Doctrines to be Voided**

Undoubtedly Alexander Campbell was a good man with a great heart. And undoubtedly many of a similar class following his lead are today known as Disciples or Christians. Undoubtedly these are following closely to apostolic customs in the matter of Church organization which in many respects is beautiful in its simplicity. Doctrinally they claim most faithfully to stand by the Word of God alone. And one of their familiar declarations is, "When the Word of God speaketh we speak; when the Word of God is silent we are silent." But this beautiful simplicity of theory our Disciple friends have found difficult to work out in practice. Hence we find them as strongly entrenched behind unwritten creeds as are others behind elaborated creeds. These are inculcated through the writings of their standard authorities—including the editors of their leading journals. "Disciples" hold most tenaciously as the Bible teaches their Seventh Day as being in harmony with what others call the term mission of sins. This doctrine is supported by several Bible texts which declare, "Arise and be baptized and wash away thy sins." "Baptism unto repentance and remission of sins," etc.

Before pointing out their misapplications of these texts let us note the fact according to their theory all others of mankind, Christians, Jews and heathens, who have not been immersed have not had their sins washed away. Consequently such are yet in their sins. Consequently such are lost. And lost according to the general understanding of Disciples and other Christians signifies shut out of heaven-shut into hell and its eternal torment.

Do our Disciple friends act as though they believed this teaching? Do they spend all of their time and energy and money to bring fellow-Christians into water baptism for the remission of sins? "Baptism escape from the river of death." Assuredly they do not. Hence we are justified in supposing that like our Baptist friends they have not taken seriously and logically their own doctrines. Rather they have applied them thoughtlessly. It would appear to us, therefore, that doctrinally our Disciple friends might be prevailed upon to abandon this peculiar tenet to the extent that it would not hinder them from losing their identity as advocates of "baptism for the remission of sins," and merging themselves or federating with others.

To save the unity of their organization they must remit that all the Scripture they cite in support of immersion for the remission of sins belonged to the Jews, and none of it to Gentiles. The Jews were exhorted by John the Baptist and to renounce sin, to return to harmony with Moses' law, and to show this thing, it was necessary to get immersion. But those Ephesians whom Jesus rebuked in Christ and whom Apollos baptized for the remission of sins did not receive the Holy Spirit. St. Paul explained to them that their baptism was an improper one—that they as Gentiles required an immersion into Christ (Acts 19:4-5; Romans 6:3).

**Baptist Union Not Federation**

As a week ago we suggested to Presbyterians, Congregationalists and Methodists a union of heart and head as better than federation, so now we suggest to the denominations whose doctrines we are considering today. What we shall suggest is a re-union of baptismally to all Christians. All Christians agree that Jesus and his apostles taught baptism and that there are but "one Lord, one faith and one baptism!" (Ephesians 4:5). We cannot here elaborate, but briefly suggest that nowhere in the Scriptures is infant baptism taught, but that "he who believeth and is baptized shall be saved." This implies a mental development capable of belief beyond that which infants possess. The original text for "introducing infant baptism was set forth by St. Augustine, who urged that all mankind were going to eternal torture except the Church, it was necessary to get infants into the Church; and baptism was set forth as the door-way. All parents, of course, were anxious that their children should be immersed into the Church and saved from eternal torture. And thosegoods were certainly commendable, even if unnecessary.

Subsequently immersion was declared to be unnecessary and sprinkling became the substitute with all. The thought of presentation from infancy to Jesus by the sprinkling. Although our minds have broadened, so that comparatively few believe St. Augustine's presentation, nevertheless the custom of infant sprinkling continues with more or less of fear to abandon it for the child's sake.

What will dispute as to "Did Jesus baptize infants in the Saviour's last months?" be the clearest presentation of the import of baptism furnished us in the Bible? The passage is cited in proof of every theory of baptism, yet it supports only one—the true one. Notice that it does not say, as many suppose, So many of these were baptized by Jesus that he was 'in the water. It does say, "So many of us as were baptized into Jesus Christ were baptized into his death." Is there any difference? That difference is the explanation of all of our difficulty on this subject. The clearing of it away furnishes the foundation for harmony between all; and not merely for harmony, but for union among all classes of consecrated Christians.

Consider the passage critically. First, immersion into Christ signifies to the justified believer his immersion into his spiritual life, into the life of the Church. For example, as a member of "the Church which is his Body" (Ephesians 5:23). The Apostle sets forth clearly a distinction between the Church and the world and between the salvation of the Church and the salvation of the world. The Church are the "elect" of the Lord, called and chosen; and if faithful, they will be members of the body of Christ. If a man becomes a member of the Bride of Christ, will be his companion and Queen during the Millennial reign of glory for the blessing of the world—for the blessing of the non-elect, considered last Sunday. St. Paul not only tells us of our need to be thus immersed into membership in the Body of Christ, but he proceeds to tell us how that membership can be brought about. The words "baptism into his death" explain the matter. How strange that we ever thought these words signify water immersion! Our eyes are now opened! Plainly, now, we do not enter into his death signifies our participation in our Lord Jesus in suffering, for righteousness in self-denials, self-sacrificings, of the same character as those endured by the Master. It is true indeed that the whole world suffers pain, sorrow, disappointment, etc.; yet our Lord suffered differently from all others, and our dying must correspond to his. He suffered, the Just for the unjust. The holy, harmless, undefiled One laid down his life sacrificially, voluntarily, joyfully. And we, to share in his death, to be "baptized into his death," must do the same.

Christ was the only members of the fallen race. But we are justified through faith in his blood. And hence we have in the Divine sight through him a standing of human perfection or justification. This is granted not to us or imputed to us for the very purpose of permitting us to sacrifice our human rights and earthly interests as he sacrificed his. The "elect" are to be dead with him that in the resurrection they may live with him and be like him and share his glory, honor and immortality. By consecration we present our bodies living sacrifices holy and acceptable to God, as the Apostle declares (Romans 12:1). Therefore are "immersed into his death" and thus we become members of his Body.

Whoever fails to be thus immersed into Christ's death will fail of the membership in his Body—will fail to be of his elect Church, his Bride. The difference between being dead with Adam and being dead with Christ is immense. By nature we are all dead with Adam. He was a sinner, condemned. We as his offspring are the same. It was necessary therefore that we should by faith be lifted out of this condition of death with Adam, in order that by death with Christ we might be united with Christ. Thus we share with him his sacrificial death and, by participation in "his resurrection," also become sharers of his Kingdom glory.

Ridding ourselves, then, of the unscriptural theory of an infant baptism, we become aware that all Christians perceive the reasonableness of the Divine permission to bless them through the elect? As Jesus by his sacrifice was made Head of the Church, so all who will be his members must share his spirit of self-sacrifice—death to the world and life to God. Only such may share with him in his Millennial Kingdom work of blessing, uplifting, instructing, assisting all of the non-elect. Many of non-elect
under the fuller light and better opportunities of the Millennium will turn from sin to righteousness, from death to life eternal. This "baptism into death" with its rewards and its punishments is one of the lessons in the Church of the elect those of every denomination and of no denomination who comply with its conditions of faith and obedience and consecration unto death.

Was not this our Lord's baptism as he described it? Just before his crucifixion he said, "I must be baptized with water and with fire." Surely he did not refer to a mere immersion. Surely he did refer to his baptism into death, and meant his apostles to understand that only by sharing in his baptism into death could they hope to sit with him in his throne (Mark 10:47).

With this resolution, logical, Scriptural view of baptism before our minds which of us would be inclined to dispute over the form of the symbol or in respect to the class of persons who should properly use the symbol? Surely none would claim that infants could thus believe and thus consecrate to death, nor does that accord with the proper meaning of water as such was practiced by the early Church, according to all the records, would be the most reasonable, most beautiful, most appropriate method of symbolizing the real baptism into Christ—into his death. Let us then, dear friends, not be content merely to federate! Let us unite our hearts and hands and hands as members of the Body of Christ, let us be baptized with his baptism, into his death!

Resume

We conclude, therefore: Baptists and Disciples need no longer contend with other denominations even over Baptism. Both may candidly admit that they have paid too great stress upon water immersion. Disciples may wisely admit that conscripted believers not immersed have forgiveness of sins and are not to be eternally tormented. Baptists may admit that water immersion is not the door into the Church and that unimmersed fellow-Christians are not separated thereby from membership in Christ's Body and doomed to eternal torment. These teachings belong to the past and could not hinder Federation.

Yet we ask, is Federation best? Would not Union be better? We have suggested the Scriptural basis of Union so far as Baptism is concerned—Baptism into Christ by baptism into his death—to walk in his steps in the narrow Way of self-sacrifice. Surely on this basis all Christians could unite. All can agree that such saintly ones with Christ would be a grand Missionary Band for the blessing and uplifting of the non-elect, non-baptized world.

An evening session was held at the Brooklyn Tabernacle, and many questions were asked and answered. During the following week the Volunteeers were again active, distributing about 150,000 copies of the Peoples Pulpit.

CHURCH FEDERATION

The Cost of Church Federation to Episcopalians, Lutherans and Catholics

Third Mass Meeting on Church Federation, January 31, 1910

After the singing of a number of hymns, prayer was offered by Brother F. H. Robison.

The chairman, Brother Rutherford, then introduced Brother Russell, prefacing his introduction with the following remarks. We are glad indeed, dear friends, to note the increasing interest in the questions of Church Federation now under discussion. These questions are of vital importance to all denominations, and every sincere Christian should take a keen interest in the proper discussion thereof; and we are quite sure you are here for that purpose and for that purpose only, that you might learn more and more, as these discussions progress, what is necessary in order to bring about the proper union of all the churches. The interest is increasing, and we are glad to note that not only those who are here at these services can know about these discussions, but also that the public can have the privilege of reading these sermons, because they are being published in several hundred papers throughout the land.

The metropolitan papers of New York—the World—has published the last two, and in all probability will publish the one to be delivered this afternoon, and also next Sunday. We mention this so that if you desire to secure a copy you can leave your order with your dealer. Also the American of New York, besides metropolitan papers of other large cities throughout the country.

Next Sunday afternoon at 3 o'clock will be the fourth of the series of discussions on Church Federation, and the subject will be, "The Church Militant's Surrender to the Church Triumphant." Past speakers have told us that this will be the climax of these great discourses, and we suggest that it will be a great treat and hope you will be present and bring your friends, so long as the capacity of this hall will permit you to get in.

Pastor Russell will be absent throughout the South, addressing Bible students' conventions. Following these conventions, he will return to the city of New York and in this hall, on March 6, at 3 P.M., he will address the public upon the topic, "Inferno." All are cordially invited to attend that meeting.

Now for the third time you have assembled here to hear discussed Bible topics that are of keenest interest, by one who has not a peer in the world upon Bible questions. It is not necessary for me to point out his ability to present these questions to you who have had the opportunity of hearing him the past two Sundays. Nevertheless, I would call attention to his wide ability as a Bible scholar, author and editor. His sermons are read by more people than any man who has lived on earth. We therefore are glad to note the keen and increasing interest in the study of the Scriptures; glad that you have manifested such an interest; glad that you are here this evening. For what Episcopalian, Catholics and Lutherans must surrender in order to join the Church Federation.

Now I have the pleasure of presenting to you Pastor Russell, who will discuss this topic.

Third Mass Meeting on Church Federation

The Doctrinal Points Separating Episcopalians, Lutherans and Catholics Considered at This Session.

The Topie for February 6, 3 P.M., the Last Meeting of This Series, Will Be "The Surrender of the Church Militant to the Church Triumphant."

The third meeting for the consideration of Church Federation was held yesterday in the spacious Brooklyn Academy of Music. This was the third of the series of four meetings called by the Peoples Pulpit Association of New York. Pastor Russell of the Brooklyn Tabernacle addressed the large audience. The text was the same as on the two previous occasions, "Say ye not, A Federation, to all them to whom this people shall say, A Federation, neither fear ye their fear, nor be afraid" (Isaiah 8:12). The speaker said:

We meet today to consider what sacrifices would need to be made in the interests of Federation by the three oldest denominations of Christendom. Of these Lutherans have least to surrender. Their tenacity for the Word of God they may still maintain, even though others of the federated bodies might more and more abandon the Holy Scriptures, under leadership of the Universities, Colleges and Seminaries teaching Higher-Criticism-Infidelity and the Evolution theory. Almighty God, the Son of God and the Holy Spirit,
What Catholics Would Surrender

For Catholics to join the Federation would signify the surrender of a great deal, and yet, in the light of the Twentieth Century, surely much could be surrendered without any sacrifice of manhood—merely with the sacrifice of a line of Councils. For the Church of Rome to federate with the Protestant churches would mean that she consented to protest and that she relinquished her peculiar claims.

1. That she alone is the Church of Christ and has authority to instruct.

2. That she is more than a Church or prospective Kingdom to be held in subjection by God the ruler of the world in respect to all matters temporal and spiritual, hence that she is the reigning Kingdom of God.

3. That her Pope is the authorized representative of Christ, anointed and commissioned of God to fulfill all the prophecies of the Scriptures respecting the reign of Christ, His Millennial Kingdom. This claim of the Pope’s reign is de facto the reign of Christ is expressed in the declaration that he is the visceregerent of Christ—the one reigning instead of Christ.

4. The doctrine of transubstantiation—that by the blessing of a priest the ordinary bread and wine are transmuted into the actual soul of Christ (his flesh and blood) for sacrifice afresh in each celebration of the Mass.

Whatever may have been true in the remote past, assuredly our Catholic friends can no longer claim that all the purity, all the faithfulness to God, all the sanctity of life amongst Christians is to be found within the Church of Rome. St. Paul declares, “If any man have not the Spirit of Christ he is none of his.” Surely all Christians admit this standard and the correctness of the Apostle’s teaching. Hence the ignoring and setting aside of all creeds and barriers which have heretofore hindered access to the grace of Christ might be possible. Thus the first Catholic objection might easily be removed in favor of Federation, or, still better, in favor of Union. As our Episcopalian friends fail to prove that the apostolic succession to ordination is a more efficacious way of bringing grace to their clergy than to other ministers of the Gospel, might not our Catholic friends reasonably admit the same?

The second claim that Papez is God’s Kingdom, that the Popes reign successively as Christ’s Viceregent, should not be difficult for Catholics of our day to lay aside. However, we are now in a generation where the claim of apostolic succession is still keenly alive among the people. Hence it is an important point to settle. Catholics have always been fond of pointing out how much the Papacy has gained in favor with the people, thus it is a point that they cannot easily relinquish.

The third claim that Papez is the champion of the civil and religious rights of Christendom is one of the most subtle and least appreciated by Catholics today. No longer do the Popes dominate the civil rulers of Christendom. And no longer do the people consider it wise that they should do so. More and more the people are disposed to consider popes, emperors, and kings as beings that have no title or authority from heaven to rule or to coerce the people. More and more the masses demand Congresses, Parliaments, Reichstags and Dumas. And more and more they demand that these shall reflect the sentiments of the entire population. Therefore the Popes and their claims of dark and ignorance in which the people believed that the Popes and kings were Divinely appointed to rule them with Divine authority have gone by. General intelligence has taught mankind that it is a mistake to suppose that one God-appointed king and kingdom were Divinely appointed to replace another Divinely appointed king and kingdom off the face of the earth. Hence popes and kings now admit that they reign by a popular suffurance, and their appeals for money, for arms and navies, is no longer on the score that they were Divinely insituted to obliterate each other, but on the score of self-defense.

This claim, however, wholly destroys the argument that we are now or ever in the past have been under Christ’s Kingdom, either direct or through the popes. Neither now nor at any other time in the world’s history has there been a reign of righteousness such as the Scriptures declare Christ’s Kingdom shall be. May we not, then, with good grace—Catholics and Protestants—admit that neither our Catholic popes, emperors and kings, nor our Protestant kings, emperors and popes of Churches, are reigning with any Divine authority manifested to be so.

Let us humbly admit the nonsense of the legends on our cones, Catholic and Protestant, to the effect that kings and popes reign by the grace of God—by Divine appointment. Let us rather say that they came into power through the exercise of brute force and in a time of common public ignorance. Nor by this do we mean any disrespect to the governments of today—rather we have shown that today the people are ruling through their Congresses, Parliaments, Reichstags,
etc., and that the kings and emperors are mere figureheads of power, more or less useful and dependent upon the good will of their people.

If it be asked how we shall account for the period of the dark ages and autocratic and devilish misuse, our reply would be to point to the Apostle’s words. He declares that Satan is the god or ruler of this world, which he governs through the disobedient—through those not in harmony with God, who constitute the vast majority in Christendom and elsewhere. And we remind you that our Lord Jesus also spoke of Satan as being the Prince of this world or age (John 12:31), and of himself as the Prince or Ruler of the coming age, the Millennial Age (Acts 1:6-8; 1 Cor. 15:23-28).

Ah, yes! We wonder whether both Catholics and Protestants admit what they say to the whole world now see, the better—namely, that for a long time our great Adversary held us in a bondage of ignorance and superstition, in getting free from which many bright minds have reacted toward idolatry, because they do not see that many of the teachings of the past, both Catholic and Protestant, were not only irrational, but most positively unscriptural teachings of men, and, as St. Paul declared, ‘doctrines of demons’ (1 Timothy 4:1).

Not Viceregent Christ

In view of the foregoing—in view of the fact that the Divine titles of all kings and emperors are now abrogated, papacy need feel no special disgrace to her cause in similarly abrogating the claim that the popes reign as representatives of Christ or have authority so to do. Indeed such a claim is more safely held than ever, for in the light of our day papacy’s best friends cannot look into the past and point with pride to any achievements as properly representing the reign of the Prince of Peace—Immanuel. In the light of the present all of God’s people, Catholic and Protestant alike, should rejoice to join in the Lord’s Prayer—‘Thy Kingdom come; thy will be done on earth as it is done in heaven.’ Surely this is what all saints of all denominations should desire and pray for and labor for.

Not that we can hope to bring it to pass of ourselves, however. Nearly nineteen centuries of efforts show to the contrary. Even our last century of great missionary endeavor, Catholic and Protestant, proves this. United States statistics show that in the year 1800 there were six hundred millions of heathens, and that in the year 1900 their number had doubled. There were twelve hundred millions of heathens. While continuing our exertions on behalf of the heathens abroad and at home, let us tie our faith to the Apostle’s words and wait for “God’s Son from heaven” (1 Thessalonians 1:10, 10).

At the second coming of Christ and the glorification of his Church, “this elect,” “his saints,” gathered from all denominations, Catholic and Protestant (and some from outside of all of them)—only then will the glorious reign of Christ and the Church begin. Only then will the spiritual Seed of Abraham be complete and the purpose of blessing the unregenerate world in the Millennial Kingdom work—then the overthrow of Satan and his empire—the scattering of darkness, ignorance and superstition which he fostered—the flooding of the earth with the light of the knowledge of the glory of God—the restoration of natural Israel to Divine favor—the bringing in of everlasting righteousness through a mental, physical and moral uplift. Whoever then shall refuse all those blessings and privileges will be destroyed from amongst the people. Thus eventually in the close of the Millennium God’s will shall be ‘done on earth even as it is done in heaven’—as fully, as completely. This is the ‘Kingdom of God’s dear Son’ for which we wait and pray. And however good or bad other kingdoms, temporal or spiritual, have been, they now need no longer consider them substitutes for this one which shall be the desire of all nations’ (Haggai ii, 7).

TRANSUBSTANTIATION, MASSES, PURGATORY

We are free to admit that the Catholic doctrines of transubstantiation, masses and purgatory would be difficult for our Catholic friends to abandon for the sake of Federation or for any other reason. Nevertheless we believe that in the light of our day there is here a confusion upon these important doctrines. Without agreeing with these doctrines—without claiming Catholic affiliation, let me here say that the Catholic doctrine of purgatory, which lies at the foundation of these three, is in many respects more rational than the Protestant doctrine of eternal torture. It would surely be more Godlike to provide some way of escape for the millions of humanity than to leave thousands of millions uselessly in untellable anguish to all eternity. However, the Lord willing, it is my intention to discuss the subject in a general mass meeting to Christian people of all denominations on Sunday, March 6. So many of you as desire to attend will be welcomed on that occasion. We will then seek for the Scriptural explanation of these doctrines—purgatory and hell.

THE SUM OF THE MATTER

Summing up, then, we find that Lutherans would have nothing to lose by Federation—nothing to surrender, except a little pride. Episcopalian likewise will find Federation to them little. They can well afford to join the Federation, especially on terms upon which they insist—the recognition of the apostolic succession. And this they can afford to concede in its very mildest form, realizing that it has never specially advantaged them anyway and is impossible of demonstration, in view of the fact that the Scriptures declare that there are but twelve apostles of the Lamb and symbolically show only a twelve-star crown to the Church during this age and only twelve foundations to the New Jerusalem—the Church in glory. How then would either possess or give apostolic blessings? (Revelation xxi, 1; xxi:14.)

Omitting the Catholic Church, being assured from the Scriptures that she will not be a member of the Federation, we conclude by advising the Protestant Christian denominations discussed today not to be content with Federation, but to go the entire length of union—dropping all their pet ideas and acknowledging as fellow-Christs and fellow-members of the Body of Christ, the Church, all who acknowledge Jesus as their Savior, their Redeemer, and who turn from the days of sin and to the best of their ability walk in the path of righteousness, and who make full consecration of themselves to the Lord. These are and ever should be ONE in the most absolute sense possible, both now and beyond the veil.

During the week following, large quantities of the People’s Pulpit were distributed by the faithful corps of Volunteers.

CHURCH FEDERATION

The Church Militants Surrender to the Church Triumphant

Fourth Mass Meeting on Church Federation, February 7, 1910

ABOUT twenty minutes of three, the quartet of sisters, consisting of Sisters Detwiler, Breunissen, Noble and Raymond, sang the well-known Hallelujah, No. 155 in Hymns of Dawn. Following this, Brother William F. Mockridge sang a solo, entitled “I’ve Found a Friend.” During this time the congregation was continually fairly well filled. Then the quartet again favored the audience by singing No. 157, “Hail the King.” About twenty-four brethren occupied the platform. The service was then opened by the singing of No. 273, “His Sun and His Shield,” and this was followed with prayer by Brother Burgess. After singing another hymn, Brother Rutherford made the following announcement:

Dear friends, this is the last of the series of four courses on Church Federation. This is not the last of the meetings, however, to be held in this auditorium. We desire to impress upon all this afternoon, who are interested in these courses, that on Monday 6th will be the last 3 o’clock, Pastor Russell will give a discourse upon the subject of “Inferno.” We regret, dear friends, that we are unable to secure a larger auditorium, as we anticipate that this will be too small to accommodate the people who will come to hear this discourse. The subject in itself is
attractive, dealing as it will with Hell, Purgatory, etc., the questions that have given so much concern to all people, especially during the Gospel age; and now that all Christians have had much thought upon this subject, we anticipate a large attendance, more than this auditorium will accommodate. Therefore we suggest that those who wish to come do so early, in order to secure good seats, which will be free. The service here on the 6th of March is not the last one to which you are invited, however; dear friends; we call your attention to the fact that on February 23 and 27 there will be interesting Bible chart talks at the Brooklyn Tabernacle auditorium, the hours being 3 and 8 o'clock. These will be delivered by Mr. Brennenin, a large chart being used. This chart will be used by the speaker to illustrate the various Bible topics to be treated at that time. We all know that any lesson is more pleasant when it is directly related to the understanding of the question, and the chart will be used to help understand more clearly the topics to be discussed. The assembly-room of the Brooklyn Tabernacle is not nearly so large as this, but all Bible students interested are invited to attend and be assured that if you are desirous of any more information upon the questions discussed you will be much benefited and blessed. Keep in mind, dear friends, the discourse on March 6 on "Inferno" and the six chart talks on the three Sundays following this meeting. The congregation then joined in singing No. 249, "Re-tell the Story!"

Pilgrim Brother George B. Raymond then addressed the audience and introduced Brother Russell to the audience in the following words:

Ladies and Gentlemen: It is a pleasure which has fallen upon me this afternoon to present to you the speaker, and I want to call your attention to the fact that the Society of Friends has this afternoon suspended this meeting. It has put into the hands of the public over four million volumes of Scripture Studies, the author of which is our speaker. I expect that many of you who are here this afternoon have copies of this work in your libraries, upon your shelves, and not one of the fact that you are in possession of these books. These Scripture Studies will be of inestimable benefit and profit to you, as they have been to many of us; but they must be read with your Bible in hand, studied as you would study other works to get the information you desired. I call your attention to the statement of the Apostle, "Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

These Bible helps are the only works—I say this without fear of contradiction. They match the whole makeup of the Scripture, perfect harmony. They open up the truths of God in the Bible, which is said to be an old fiddle upon which you can play any tune, and they show that the Bible is the Word of God, his plan and purpose. These Scripture Studies, we say to you, are not in opposition to the statement of the Apostle. They have put your Bible in your hands, studied as you would study other works to get the information you desired. I call your attention to the statement of the Apostle, "Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

I should like also to call your attention to the further fact that each week in the daily papers over six million people will have called to their attention the weekly sermon of the Society of Friends. Dear friends, without anything further, I want to introduce the speaker of the afternoon, who will address you upon the subject, "The Church Militant's Surrender to the Church Triumphant."

Pastor Russell.

(Reprint from Brooklyn Daily Eagle, Feb. 7, 1910.)

Final Mass Meeting on Church Federation

"The Church Militant's Surrender to the Church Triumphant."

A full house greeted Pastor Russell yesterday at Brooklyn Academy of Music as he delivered his final discourse of a series of four on the subject of "Church Federation." The large audience, which had been promised to them by the eloquent words which fell from his lips, all of which appealed to their reason, for he backed every proposition with Scripture. The question as to whether Catholics would bow to the Protostastics or the Protostastics to the Catholics was treated; and the answer was conclusive, harmonious treatment, and explanation of God's plan as revealed in His Word.

An announcement was made by the chairman that for the next three Sundays, at both 3 and 7:30 P.M., illustrated chart talks on the "Divine Plan of the Ages" would be delivered at the Brooklyn Tabernacle, 17 Hicks street. One of the unique features of those meetings will be that seats will be free and no collection taken or appeal in any way for money, but that all will be welcome.

The chairman also announced that on March 6 Pastor Russell will again speak in the Academy of Music. A very long question will be discussed at that time, namely: "Inferno."

THE fourth and final meeting for the consideration of doctrinal surrenders necessary to Church Federation was held yesterday, Brooklyn's largest auditorium, the Academy of Music. Pastor Russell of the Brooklyn Tabernacle delivered the address, as follows:

Having viewed during the past three Sundays what the leading denominations would need to sacrifice in the field of Doctrine, I come now to the final discussion of this series—The Church Militant and Triumphant and her interest in the Federation movement. Let us endeavor to take so broad a view of this subject that there will be no room for disagreement on the part of the Church Militant and the Church Triumphant.

Text: "Say ye not, A Federation, to all them to whom this people shall say, A Federation; neither fear ye their nor fear be abroad."—Isaiah viii., 12.

Unnecessary as it may be to explain to this large and intelligent audience the meaning of the words, "Church Militant and the Church Triumphant," I must think beyond the thousands present of the millions who tomorrow will receive reports of this discourse from that great channel of the world's progress, the secular press. Hence I explain that the term Church Militant signifies the Church under warfare, struggling with the powers of evil, while the Church Triumphant signifies the Church victorious, glorious, joined with her Lord, the heavenly Bridegroom, as his Bride and Queen in the great Millennial Kingdom soon to bless and uplift the whole mankind. I should further add that while in this discussion we have considered the various denominations of Christendom and their creeds, we must today ignore all human systems and creeds. We must take the broad, general ground of the Scriptures and recognize only one Church.

The same mistake of saying that the one Church is one sect. No sect, no denomination, however great and influential and numerous and rich, either in sordid or historic wealth, can be conceded the right to appropriate the name which our Lord gave to all truly his disciples. Surely the same is true in connection with this present premise. We must learn to recognize the Church of Christ from the same viewpoint as does the Head of the Church. We must learn the force of St. Peter's words to Cornelius, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him."

Taking, therefore, the Scriptural view of the Church, we recognize it as the "Body of Christ" of many members, over which he is the head. It is composed of consecrated followers of Christ, irrespective of all denominational lines—those who, turning from sin, accept Jesus as their own Saviour, through whom they have forgiveness of sins and reconciliation to the Father—those who have become disciples of Christ, taking up their cross to follow him, and who have received the begetting of the holy Spirit. Who can say, in any of these, that he is a member of the Church of Christ? Shall we say that they must belong to the church for that, or lose their relationship to the Head, Christ Jesus? The apostles never referred to Baptist Christians, Methodist Christians, Catholic Christians, Presbyterian Christians, etc., but merely to those who have described and whom they styled saints—"the Church of the living God, whose names are written in heaven." (Hebrews xii:23; 1 Timothy iii:15.) Let us keep strictly within the lines of God's Word, and avoid the errors of the past. Let us today consider this Church as the Church Militant and prospectively the Church Triumphant.

The Church Militant.

If we all agree that we have before our minds the real Church, the Church of the New Testament, let us notice that there is a nominal Church also and that we are not competent to fully determine which are the real and which are the nominal Christians except by the test which our Lord has given—"by their fruits ye shall know them." While the real Church of fully consecrated believers, faithful to
the Lord and his Word and the principles of righteousness, is represented by a very small number, there is a nominal Church, related thereto as is a shell to the kernel of a nut. This nominal Church is related to the people of God who, through their attendance on worship implies a relationship to Christ without having gone the length of a full faith-acceptance of him in sacrifice, perhaps without having fully turned from sin even in their hearts, and without having made a full consecration to serve the Lord. This nominal class may be subdivided into believers who are favorably disposed toward Christ and righteousness; others who regard the Church as merely a moral club designed for social and moral benefit or influence upon the world, by counteracting sinful influence and doing good; and still others who have no faith whatever in Jesus and no care whatever for morality and using the name of Christ hypocritically, merely as a garment to deceive, that they may the better gain their ends. Thus we find the nominal Church to consist of:—

(1) Hypocrites; (2) Moralists; (3) Indifferents; (4) Seekers after godliness; (5) The true Church, "the sanctified in Christ Jesus" (I Corinthians, i, 2)—"members of the Body of Christ"—prospective members of the Church Triumphant.

FIGHTING WITHOUT AND WITHIN.

Every member of "the Church of the first-born" was called "to suffer with Christ," that he may be also later glorified with him in the Millennium Kingdom. Only those who will stand the test of faithfulness under sufferings, trials, crosses, self-sacrifices have the promise of sharing with him in the glory of the Church Triumphant. "For we shall be dead with him, we shall also live with him; if we suffer with him, we shall also reign with him; if we deny him, he also will deny us." (II Timothy ii, 11, 12.)

But why should the Church fight? Is she not commended to live peaceably with all? Are not Christians called to war not with carnal weapons and to be smitten on both cheeks, rather than to return evil for evil? Where, then, comes in the fight? Who are the foes? Surely, none would assail a non-resistant.

Yet these facts do not bear out that suggestion. Our Lord and his apostles were peaceable and non-resistant, obedient to kings and laws, and yet they suffered violent deaths, as well as stripes and imprisonment. They had their names cast out as evil. And those who persecuted and maltreated them verily thought that they did God service. All who follow in the Lord's footsteps must expect similar treatment because, as Jesus said, "The servant is not greater than his Lord." "Marvel not if the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xvii, 18-19.) The Master said, "The darkness hateth the light," which explains why the chief religionists of his time, being of wrong condition and character, were in the darkness, living outwardly holy, while in heart they were far from consecrated to God. The very holding up of the torch of Truth was painful to them, reproved them and excited their animosity. Human nature is the same today. Notwithstanding the fact that heretic-roasting has become unpopular and intolerable to the world, there are methods of privately and symbolically roasting, slashing,ounding and killing practiced by those estranged from God, though sometimes highly esteemed of men and wearing vestments only slightly less glorious than those worn by Cainaphas and Pilate.

"WHO SCOURGETH EVERY SON?"

The Scriptures explain that there is a two-fold reason why Jesus and all of his followers are required to suffer for righteousness' sake.

(1) It is requisite to their own character-development that they should not only profess absolute loyalty to God and to Truth, but that this loyalty should be put to the test. They are exhorted to be "holy, imitable, undefiled," was proved perfect in his loyalty by the things which he endured—by his obedience even unto death, even the ignominious death of the cross. The same principle, the Scriptures assure us, operates in connection with all whom God is now calling to be Emmanuel's associates in the Millennial Kingdom. They must suffer with him if they would reign with him. They must walk in his steps (Galatians, v, 11; vi, 12; II Thessalonians, i, 5; II Timothy, i, 12; ii, 9, 12; iii, 12.)

(2) These experiences are designed of God to qualify us to be judges of the world during the Millennial Age—that the Christ, Head and Body, may be merciful and faithful toward them and they toward him. Likewise is it possible that the world should know that its judges have thus been tempted and tried and are able to sympathize with them in their weakness and in their endeavors for righteousness—and more willing to help them up, up, up to human perfection that they have never before sought after for themselves. St. Paul gives the proper thought, saying, that at most they are "light afflictions but for a moment and not worthy to be compared with the glory that shall be revealed in us," the overcomers. (Romans, vii, 18.)

THE CHURCH TRIUMPHANT.

The Church in glory and in power will contain no hypocrites and no merely nominal Christians—only the true, the "sanctified in Christ Jesus," "members of the Body of Christ"—prospective members of the Church Triumphant.

As the Levites were much more numerous than their brethren, the Priests, so there is another class in the Church corresponding—styled—"a great company, whose numbers no man knoweth," in that they were not specially predestinated. These less earnest, less zealous than the faithful "little flock," will reach a plane of glory through tribulations, but will not be allowed or permitted to reign with Christ. They will be numbered among the Bride and serve God in his temple, but not be members of the temple class, the Priesthood. These will have palm branches and be before the Throne, while the Royal Priesthood will have crowns and be in the throne as members of the Body of Christ.

THE CHURCH MILITANT'S SURRENDER.

All the soldiers of the cross, experiencing fightings without and within against the powers of sin and darkness and their own weaknesses, surely long for the time of their 'change' in the 'First Resurrection.' They long for the time when this mortal shall put on immortality; when this corruptible shall have put on incorruption; when we shall be like our Saviour and be changed in a moment, in the twinkling of an eye. Glady, therefore, do all of God's consecrated people wait for the blessed change promised at our Lord's Second Coming, when that which is sown in weakness shall have put on power, that which is sown in dishonor shall be raised in glory; when that which is sown as an earthly body shall be raised a spiritual body. (I Corinthians, xv, 42-44, 53, 54.) Surely such, having prayed, "Thy Kingdom come; Thy will be done on earth as in heaven," are waiting eagerly, living and working, suffering and weeping for the blessing of the world. No wonder the Apostle wrote of these, "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body—the redemption of our body, the 'First Resurrection' change." This will be our 'glad surrender' to the Church Triumphant, when we shall hear the Master's voice saying, "Well done, good and faithful servants; enter ye into the joys of your Lord. You have been faithful over a few things, I will make you ruler over many things"—
participants in the Millennial Kingdom glory and its do-
mination of earth for the uplifting of mankind. (I Cor-
thians, vi, 2; Revelation, ii, 26.)

UNION OR FEDERATION—WHICH?

I ask you, my hearers, and indirectly I ask the millions
of my larger congregation whom I address weekly through
the public prints—What advantage will accrue to the
Church Militant through the oncoming Federation? I reply
that great advantage will come to the saintly few, not in
the manner expected, but along the lines of the divine promis-
et that “All things shall work together for good to them
that love God—to the called according to his purpose.”
The Church Federation, which the Scriptures distinctly show
us will be effected, will include the various classes already
indicated:—(1) Hypocrites; (2) Moralists; (3) Followers
afar off; (4) Saints.

But in the Federation the Moralists and Higher Critics
will be dominant forces. The saintly will less than ever be in
evidence and appreciated. The outward and apparent
success of the Federation will seem wonderful for a moment,
but the results will be disastrous.

The saintly few, guided by God’s Word and holy Spirit,
will awaken to the true situation and become separated from
the nominal mass. Their misguided hopes as respects the
bringing about of a spiritual Kingdom on earth will be
thoroughly shattered, and, more than ever, they will look to
the Lord as the source of help and wait for his Kingdom to
come through the Redeemer’s advent and the Resurrection
“change.”

In a word, God’s saintly people need no outward Feder-
ation, even as they need no creedal fences. So far as these
are concerned, the sooner all barriers between them are
leaped and they come together as members of one body,
joined to the one heavenly Head and Lord, the better.
Let Churchianity produce its Federation and see its folly and
failure, as outlined in our text. But let the saints of God
draw near to him and to each other in a spiritual union and
realize to the full the meaning of the Apostle’s words:
“One faith; one Lord; one baptism”—one “Church of the
Living God whose names are written in heaven.” This con-
dition cannot be attained through outward bonds, but can
be attained only through drinking into the one Spirit, ob-
tainable through the proper understanding of the Word of
God.

CONCLUDING SUMMARY.

Having previously seen that the Federation would require
no serious sacrificing by the leading Christian bodies except
Catholics, we today have viewed the one true Church com-
pounded of faithful Christians of all denominations—her past
and present, her future, according to the Bible. In the
light of these studies we inquire, Is Federation desirable?
We answer, No! The Church of Christ wants Union!
Federation is unscriptural, as our text declares! Indeed,
Federation would be a dishonorable compromising between
errors still held. Theoretically the “Baptists” would still
contend that only the water-immersed constitute the Church,
the saved, yet would by Federation say, We do not take our-
sewes seriously. Theoretically the “Disciples” would still
say, Only the water-immersed are free from their sins, saved.
All are lost, but we believe our faith for the sake of
Federation. Believers in the contrary doctrines of Election
and Free Grace would by Federation virtually say, We don’t
know what to believe. All believers in the Bible, in justifi-
cation by faith, in sanctification and in the begetting of the
holy Spirit would by Federation virtually say, We accept as
saints all the unbelievers called “higher critics,” who know
not God and respect not the Gospel.

Are God’s true people prepared to make such concessions
for the sake of a federated form of godliness and numerical
strength? Assuredly they are not. The Federation will
drive them out of all sectarianism and make of them Bible
students free in the liberty wherewith Christ makes free. To
such there will quickly come true Union on Biblical lines,
as we have shown is easily attainable in the light now shin-
ing upon God’s Word.

Nevertheless Bible prophecy clearly shows that Protestant
denominations will Federate. For a short time Federation
will bring great political influence which will breed ecce-
siastical arrogance and persecution—culminating in ruin.
Let God’s faithful ones obey his voice. (Isa. viii, 12; Rev.
xxviii, 4.)

Gideon’s Army in Antitype

Arisel! O ye Army of Gideon
Let him that is fearful return,
Jehovah wants only the zealous,
Whose hearts with the love of truth burn.

Ten thousand remain! Still too many;
One more He their loyalty proves,
To see who most faithfully serve Him,
To see who most fervently loves.

O ye who have sworn him allegiance,
Mark well! He is now testing you,
With the water of truth He will prove you,
To see who is loyal and true.

Look well to your drinking then, brother,
See thou no impurities trace,
Take your lamp, your pitcher and trumpet
And stand every man in his place.

Your sword is the sword of the spirit,
Your lamp is the light from His word,
Your pitcher this poor earthen vessel,
You break at the word of the Lord.

Is your lamp burning bright in your pitcher?
Does your trumpet give forth “certain sound”?
Soon the sword of the Lord and of Gideon
The enemy’s host will confound.

For sure is the victory promised
And great is the peace he awards,
Then “stand” in your place all ye faithful,
The battle’s not yours, but the Lord’s.

May 1, 1908.

Gertrude V. G. Calkins.
ON our way to Tampa we had the privilege of attending the one-day convention at Norfolk, Va.; Wilmington, N. C.; Charleston, N. C.; Savannah, Ga., and Jacksonville, Fla. At all of these places there were grand meetings; the friends of the Truth were greatly re-freshed and many of the public heard the Gospel for the first time.

The convention opened with the singing of Hymn No. 72, "Hail to the Brightness of Zion's Glad Morning." This was followed with prayer by Brother McGee. After this the congregation sang hymn No. 95. Brother Akin, who served as temporary chairman, then said: I am sure, dear friends, that it is a great privilege accorded us upon this occasion to offer a few words of wellcome, and I feel that you can see you are welcome to Tampa, from the fact that you are here this morning. I am sure, dear friends, that these gatherings are not merely commonplace gatherings. The Lord in his wisdom and providence has so arranged it that we need each other, and we need to associate together in these larger gatherings, and it is just wonderful the joy and peace and satisfaction that come into our hearts when we come with our hearts right before the Lord and associate ourselves together in these conventions. We don't need to associate together to have the convention smile; we ought to have that in the beginning, and I am sure it will last throughout the sessions of this convention. In proportion as we really appreciate the conventions as a special favor of the Lord to each and all of us, will we derive the blessings that we very much long for. Our coming together is not merely a vacation from business duties, it is not merely to get acquainted with those from different parts of the world. I trust all coming together this morning and throughout all of the sessions of this convention have one or two special objects, and I might mention a few of them. I hope that we will get before our minds more clearly than perhaps ever before the fact that our dear heavenly Father has set before us a great prize, a valuable prize indeed. When we try to concentrate our minds on the wonderful prize that is set before us, it staggers us; we cannot comprehend it in any true sense of the word. I trust that all here this morning are contestants for this great prize, and that all would be interested in knowing the conditions upon which we may be the winners. In proportion as we have the conditions clear in our minds, in that proportion I trust we will be diligent and endeavor to more earnestly and patiently run the race for the prize. It will certainly help us in all our association together at this convention, and we will be greatly blessed in listening to the various addresses, testimonies, songs and prayers. If we keep clearly before our minds that no one will win this prize in any half-hearted manner. We must realize that the prize will be won only by those who are intensely in earnest about the matter. How much we ought to become energized and enthused when we realize that perhaps in these six months the contest for the greatest prize that was ever offered will be closed forever. In proportion as we keep these things in mind, realizing their importance, and the shortness of the time, I feel, dear friends, that the privilege of associating with the brethren and listening to the addresses will have more pronounced effect upon our hearts.

Response by Brother Walter H. Bundy

BROTHER BUNDY: I assure you, dear friends, it would afford us all a great deal more joy to hear our beloved Brother Russell, but in view of the fact that he is unavoidably detained, I represent him.

In a sense, dear friends, we are glad of this privilege. In a particular way we are glad, and this is the reason why; We feel that perhaps if our dear Brother Russell were present this morning, and presenting these facts, he would have called special attention to the efforts of the Society and particularly of himself, on behalf of this and all conventions. He would not remind you of the labor of love he is constantly doing at the office for us in the Lord's work. We feel that when we are enjoying the privilege of these conventions we little realize how much the Society is doing to make these a blessing from the Lord. Perhaps many of the friends who are here have never been at the Brooklyn Tabernacle and do not realize how they have worked, many of them night and day, in the interest of the harvest work. It makes some of us feel ashamed. What an unselfish labor of love! Again, we hope and trust that we will realize that on this occasion they are remembering us in prayer, no doubt, that the Lord will make it a great blessing to many of the brethren, not only to us who are present, but to those who will come in contact subsequent to this convention. We always feel the importance of emphasizing a prayerful attitude. If we have not come here with an earnest prayer for the Lord's blessing upon the convention, we will not get the blessing. It seems to us that the Adversary is specially on the alert on such occasions as this, when we are so happy and we might be less watchful. For this reason we must be ensnared. We trust we will all be very careful, watchful and prayerful.

So on behalf of the Society we respond very gratefully to the words of the Tampa Eclesia, represented by our dear Brother Akin, and we express how glad that in the Lord's providence such arrangements have been made whereby we can meet together. We rejoice and appreciate the kind words and expressions of love. Personally, this is a great joy for us to be with you at the Tampa convention. When we saw it advertised in the Tower that there was to be a convention here, we had no expectation to be present. We are reminded of the fact additionally, that one year ago day before yesterday, the 10th of February, was the occasion of the Jacksonville convention. We mention that particularly, because it commemorates the birthday of our beloved Pastor. We had the privilege of calling attention to one or two facts of interest to us, and they are more so this year. First, the labor of love of our beloved Pastor has given...
words we want to suggest some of the lessons that are coming. We have no fear, dear friends, that in the preconception of some of these things they will be in any way mar the good work of the Lord. If we are regulating in these things, we want to remember the responsibility that the Lord is attaching to these blessings.

You remember, at the time of the Lord's supper the Lord gave a wonderful demonstration in the washing of the feet. It was a profound and deeply moving incident, and one practical point. The doctrinal point in that, I think much as during our Lord's feet advent he washed the disciples' feet, so during the second presence in this harvest he is washing the feet of the Body, purifying them - there is an element of washing of God's people, which we need not overlook.

The practical lesson is one to consider very soberly and carefully, and that wonderful lesson in humility. Now, dear friends, the more we consider this lesson the more are we convinced that a lack of humility may be the first step or the incentive that will tend away from the Lord Jesus and his work. In the first fall that is on record, the fall of Satan, there was a lack of humility. We believe that in every fall from divine favor there was a lack of humility. I often think of this definition of humility, "Humility is not thinking lowly of one's self, humbleness is simply not thinking of one's self at all." We think so far as our relationship to the Lord is concerned it is correct.

Again we read in Philippians 2:12 and 3, that we are to walk in humility, that we are to set up the mind of Christ. We believe there doesn't seem to be a paradox in this language, but not so. Work out and work in. We would like to suggest this thought. Supercilious in the head was put pure blood and then a perfect valve and pump. That is not sufficient. Another thing is that the Lord Jesus was humble, he prayed to the Father that he be taken up into glory. Thus the Lord works in all, he works in a will, and having worked in his holy Spirit, we must work that out into every fiber and tissue of the body. It is the purpose of working out these things which he has graciously promised to do.

We remember also this last supper; on that occasion he presented two solemn lessons or prophecies to their minds. We foresaw concerning Peter and Judas. Now, dear friends, we have no authority from the Scriptures to make any type of anent such as we should pray that we may be clearly stated. Whatever is stated concerning Peter and Judas are illustrations. We bring them to our attention in order that we may the more carefully analyze our lives. On the occasion of Peter, he devised the Lord or the truth. The next chapter has the word truth, two different things. The attitude of Peter's mind represented from one view point, the class who will deny the Truth, which class will be a Great Company. The attitude of Judas refers to those who betray the truth, continuing in unbelief. If we are going to determine to do anything it is to say what is the attitude of our friends who once were with us. Peter denied the Lord through fear. We believe no doubt there are those associated to some extent with the truth, and who love it, who think these things grand and present, yet though fear are not willing to acknowledge themselves on the side of the truth. To a greater or lesser extent they will be denying the truth. Later on, when they realize, there will be repentance in their lives as in Peter's case, but having accepted the privilege of witnessing, they will not be in the hands of the enemy. Moreover, and Joseph of Arimathea would represent that class. Particularly Nicodemus; he enjoyed hearing of spiritual things, yet was not willing to pay the price. We repeat, not willing to pay the price. On dear friends, there are some who are, to the truth, and in these we have an encouragement, an encouragement, and the keeping of it on the altar, even unto death. However, after our Lord was taken from them Joseph of Arimathea was glad to come and ask the privilege of taking the body. From thereon, therefore, after the Lord's body has gone beyond, we are glad to bring these happenings of recognition. We trust we are recognizing these now, while we have an opportunity.

In the case of Judas, however, it was different. It would seem that Judas had a different mind. He was not emnated about the arrangement of things. Now, dear friends, was not one of the things that concerned about the expenditure of a certain man who was represented in the statement put upon our Lord. The Apostle explaining that it was not because he was so economical, but because he was a thief. It was a wrong condition of heart. He was not emnated, he was embittered, and it made him more bitter toward the Lord, and then strife, and these
betrayal. A great danger today, there might be a danger on our part of wishing to be consulted, having headlong, or will, or mind in the matter. Naturally this would engender a feeling of bitterness, antagonism, which might lead to direct opposition, even to the extent of betrayal. You remember how, when our Lord foretold this, there was only one of His disciples whom He told who would do the betraying; this was the Apostle John. The Lord told him whereby he would know that it was Judas. After Judas had taken this attitude, suppose John had said, I feel very sorry for him and when he goes out I am going out to talk with him and maybe I can bring him back. What would have been the result? John would have been disappointed in his own interests and he would have missed those grand discourses of the Lord on the way to Gethsemane. You remember when the Lord told this and suggested what was to come upon him, He did not say anything about this, he simply passed over them, and one by one they said, Lord, is it I? We understand now, in some there is a remarkable correspondence which took place in 1908, and that occasion there corresponded to the Lord’s word, that there would be a betrayal of the truth. It was a solemn warning sent out by the Lord that there was a severe test that was to come to those who loved the Lord. So we said, I will scrutinize my words, and thoughts, and actions, that I may be the better enabled to serve thee and thy dear flock. Is not that equivalent to saying, Is it I? Is it possible that I am in such an attitude? We want to make sure that by the grace of God we are not anything averse to the accomplishment of the Lord’s purposes. They are written in our hearts. You remember the solemn lessons the Lord brought to the disciples on the way to Gethsemane. We will only briefly recapitulate seven things:

First, the Comforter, as we read, “A new commandment I give unto you, that ye love one another.” Not a commandment that you love your neighbor as yourself, but that you love one another, as I have loved you, which was to the extent of laying down his life.

Second, he suggested the thought respecting his own departure, and how he was to leave them. But he told them also that they should have peace, “Peace I leave you, my peace I give unto you; not as the world giveth, give I unto you.” Let not your heart be troubled; ye believe in God, believe also in me.

Third, he promised them that if he did go away he would send the Comforter, saying, “I will not leave you comfortless.”

Fourth, he brought before their minds that wonderful lesson of the Vine and the Branches, suggesting fruitfulness, and purging, and that those not bearing fruit would be cut off; that all those who were not fruit-bearing branches would be cut off. This is so important, of having the holy Spirit, represented in this case by the sap.

Fifth, he promised them persecution and told them the severity from whence it would come.

Sixth, he taught the shepherding of the sheep when the shepherd would be smitten. We realize this will have a remarkable fulfillment.

Seventh, that grand and sublime prayer, praying for all his disciples.

We want to suggest again, dear friends, that the Apostle John would have missed all those things if he had taken the time to go out to Judas. How necessary that we should keep in harmony with the Lord’s arrangements.

Sometimes one says, I frequently get a pamphlet or letter not quite the same with it. I feel that I get plenty from Brother Russell. But he tells me, don’t ask what to answer? You don’t need to know of those things.

We make a burnt-offering of them. We have no time for them. The best way to be fortified and equipped is to know the things of which we are sure, and which we have Scripture for this, and then to know that everything is redeemed by the dispensing of the meat in due season through the proper channel.

In conclusion, one further thought: You remember that the Jewish nation, particularly the Seribes and Pharisees, insisted that the Lord of the temple was the King of our Lord. However, it was necessary that they should get the kingdom of God. Hence soldiers took the Lord. So we understand that the final persecution coming upon the church will be from a combination of church and state, represented by the Seribes and the Roman government. You remember, as the soldiers were headed by Judas, so when the time comes for the final persecution upon the church we cannot see but that the Scriptures would support the thought, and the conditions will bear it out, that the soldiers or governmental authorities who take the matter into their hands will be headed by those who were once with us, but who walk no longer with us. It is solemn indeed. We do not know who such will be—it is none of our business. You are to be prepared to say to my Lord, is it I? Is there any such attitude in my heart? O, how will I find out? I will scrutinize my thoughts and words.

Then, dear friends, these Gethsemane experiences will culminate in Calvary, so to speak, when the last living member shall have reached the final station in his course and has gone beyond the vail. In the meantime, however, we realize that the end is not yet. A significant feature is that when Judas went out it was night. The thought seems to be this, that the Judas class may be forming and going out and that the night is setting in, wherein no man can work. Then you shall be led to Gethsemane, which will culminate in Calvary after reaching character development, the final test, and of victory at last if we are faithful.

We hope and trust and pray then, dear friends, that this conclusion will form in these two minds soberly upon our minds and create a burning appreciation of the Lord’s providences. We rejoice that by the Lord’s grace we have been kept from falling. But be in mind that it is yet possible to turn and fall, and while rejoicing for the blessings up to the present time, let us be mindful of what is before us. Be not discouraged, but with prayerful, thoughtful study let us apply ourselves, seeking day by day to keep in harmony with him, and his Truth, and his Steward that he is using, that we may hear the “Well done, thou good and faithful servant.” Be thou faithful unto death and it will give thee a crown of life. It may be only a short while, a few more trials and afflictions, then if faithful we will be forever with him. Let us continue faithful unto death, and he says, I will give THEE a crown of life.

At the close of this discourse hymn No. 4, “My Goal Is Christ,” was sung.

I have great pleasure now in introducing to you the permanent chairman of the convention, Brother J. Coles, of Jacksonville, Fla.

BROTHER COLES: Dear brethren, it is not necessary to ask if you are all here with your hearts full of love and thankfulness. I have had the privilege of meeting a number of you, and I can see it upon your faces. Also that you are in anticipation of the good things before us.

What a privilege it is to gather here! We are told we must not forget to assemble ourselves, especially through the medium of this little voice. I want to impress upon you here today that we have come to enjoy this great convention of spiritual things, and in order to do so, we must purge ourselves of all thoughts of self, of malice, and thoughts that would prevent our seeing from actually something wonderful in the world in which we live, and the word of the Lord in which we live. It is only a short while, a few more trials and afflictions, then if faithful we will be forever with him. Let us continue faithful unto death, and he says, I will give THEE a crown of life.

At the close of that we must have gone here and spoken of the Lord that has called our attention to the shortness of the time. It seems to me, dear friends, that we are in the Gethsemane hour, and that we are asked to watch and pray a short time with our dear Saviour and Redeemer, and you remember that during that hour there, those apostles who loved him were overcome with slumber. You remember that next year we may expect trials and tribulations as we never have had, and we should have faith in the precious promises, or if we have not, then let us give up the loins of our mind, to lay hold by faith upon the precious promises and not let our fears record us as that stand away from the prize we are struggling to attain.

One thought, we are here as members of the Body of Christ, we are the light of the world, and if we realize this, what manner of men should we be as we are here amongst the spirit world? It is a great thing for us to remember that we conduct ourselves as people who are God’s people. Not only smile, as the world may have that illumination upon their faces, but our smile comes from a heart full of love. As we look upon these motives, let us think, “The Father has given us all things into his hands.” We should say that the watchword of this convention should be “I’ll do it for our Saviour, SERVICE,” one for another. What a privilege! As our dear Brother Bundy has just remarked. Who gave us this example of love and service? Who but the Master himself when he humbly knelt and washed the feet of his apostles.
Is not that something for us to carry throughout our lives? Let us realize that it is our highest privilege to love and serve one another. Let us be not only the watchwords of this convention, but let it grow throughout the year.

I realize that this is one of the highest privileges, and I desire to serve and assist in any possible way, and I hope you will call upon us and the Tampa friends to assist you in any way.

We will now sing No. 105, "Satisfied with Thy Likeness," after which we will have a testimony meeting. The Lord may not need our testimonies, but we need them.

Testimony Meeting

A SISTER from Jacksonville, Fla.: I cannot express to you how glad I am to be here this morning. Since my consecration the Lord has taken me through many trials and tests which I never expected. I am especially happy to be with the Tampa class once more.

A Brother: Praise his name! that I am still in the race.

Chairman: His grace is sufficient.

A Brother: I have many trials, but he has never failed me.

Chairman: We can rely upon his aid in all cases.

A Sister from Memphis, Tenn.: While I have been animated and it has been hard to overcome them, yet we are not tested more than we are able to bear. I bring greetings from the Memphis class.

Chairman: It is a blessed thought that our brothers, all over the land, are praying for us.

A Brother: It is the joy of my life to have the privilege of meeting with those of like faith.

Chairman: Look at the great helps—the Vow and the things given us today to strengthen us as Christians.

A Brother: The Lord does prove us. I rejoice to testify that I have faith in the Lord Jesus. As I look back, I find it to be true in my case, that my blessings come from obedience, that blessed obedience that enables us to receive his bountiful blessings. I am receiving knowledge and faith, and then try to keep in harmony with the Lord.

Chairman: "Obedience is better than sacrifice," a blessed thought.

A Sister from St. Petersburg, Fla.: I live in St. Petersburg. I attended the convention at Jacksonville last February and did not know that I would ever be permitted to go to another. I thank the Lord. Pray for me that I may be faithful to him who has gone before.

Chairman: We rejoice with you that you are permitted to be here.

A Brother from Memphis, Tenn.: I want to be more earnest. There is to be a Peter and a Judas class who have had this truth and know far more than we do. I want to be more earnest than ever, and search every day, every thought, word, that my life may be in harmony with the Lord. So I want to say, Lord, is it so?

Chairman: Very true, but while it is a sad thought to see them falling away, yet we are not to weep for them too seriously. "Follow me, what is that to thee?" We want to feel this is an individual struggle and strife, preparing individuals as members of the Body of Christ, keeping them pointed in the right direction.

A Sister: My heart desires to be faithful unto death, and my intentions are, by God's grace, to keep faith.

Chairman: If we suffer with him we shall reign with him. Blessed is he who suffers for righteousness' sake—not for his own sake.

A Sister from Brockton, Mass.: I am so glad that the Master said that we must become like little children if we would enter the Kingdom of Heaven. I recently read a little poem in the 1894 Tower illustrating this thought:

A New Leaf

"He came to my desk with a quivering lip—
The lesson was done.

'Dear teacher, I want a new leaf,' he said; "I have spoiled this one."

In place of the leaf, so stained and blotted, I gave him a new one. All unspotted,

And into his sad eye's smiled—

'Do better now, my child."

"I went to the throne with a quivering soul—
The old year was done—

'Dear Father, hast thou a new leaf for me? "I have spoiled this one."

He took the old leaf, so stained and blotted, And gave me a new one, all unspotted,

And into my sad heart smiled—

'Do better now, my child."

I believe this convention is to help us all to do better.

Chairman: O, indeed, we are in the school of Christ, and we should be humble and teachable as little children if we are to progress.

A Brother: It does rejoice my heart to meet with the Lord's dear people, especially in a convention of this kind, as this is only the second time I have had this blessed opportunity. I came into Present Truth several years ago, and I have been profoundly blessed, but I thank the Lord, that instead of going back I am still raging forth for those things which are before.

Someone then called for hymn No. 26 as their testimony, "Shall We Meet Beyond the River?"

A Brother: -This little branch, "Shall We Meet Beyond the River," is what we hope to do.

A Brother: -I wish I could tell you all my feelings today. I am ashamed to acknowledge that I have felt cold, still I know my faith has not been wavering. But almost as soon as I came into this room, and the meeting first commenced, I felt like getting up and bellowing, Glory, Hallelujah! I am looking forward to the most enjoyable season I ever had in my life. I know you will all remember me in your prayers. My heart has gone right out to those who have asked for prayers.

Chairman: -Without faith we cannot see anything, yet with that faith must come works and fruit, which go hand in hand as an evidence of our faith. Not by works alone can we be saved, but the works are an evidence of our faith. We should have great confidence in our brethren.

Another called for No. 170, "The Endless Song," as their testimony.

A Sister: I feel that I have more to praise God for this morning than anyone. I thank him especially that he opened my eyes to see the truth, and that I have been enabled to consecrate my all to him. This is my first convention, and the first opportunity I have had to symbolize my consecration, which I hope to do. I praise him also that he has enabled me to see that there is only one table at which we may feed and be enabled to make our calling and election sure. I am so thankful that I have been enabled to see this, and to make the Vow my own. I thank God particularly for Bro. Russell.

Chairman: -God bless you, sister. You can't make a mistake in sitting at that table that the Lord has provided and taking advantage of every help—the Vow being one of the foremost.

There were many other excellent testimonies, but space will not permit our recording any more. These, however, give a good sample of the blessed experiences we were privileged to listen to.

Discourse by Brother B. H. Barton. Subject: "THE COMPARATIVE STUDY OF PRIDE AND HUMILITY"

Dear Brethren and Sisters: It may surprise you a little when I say that I am going to play the part of a policeman and serve a warrant on you this afternoon, and of course you are all anxious to know the crime that I am going to charge you with, whether murder, robbery, or what. It is something worse than that. I know you would be inclined to say, What can be worse than those things? The thing I consider much worse is PRIDE.

Well, it is such a far more serious matter than murder or robbery because you or I do not want to commit murder, or rob anyone, but there is great danger along the line of pride. Our subject may be mentioned as the Comparative Study of Pride and Humility, and we will note James 4:5,6, "Do ye think that the spirit of the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble."

I am sure, dear friends, there is no subject more important than this, yet it is constantly one of the hardest
subjects to talk about, one reason being, the very people who need it are the last people ready to accept or believe it. I find that those who have the largest amount of pride and who see their own pride as a thought of pride in their hearts. They are inclined to think of pride for other people, and they pass over the pride they themselves possess. As an illustration, I heard of a minister in one of the denominations who was considerably in debt. I had not seen him for some time, but to see him had begun to see a few of the things, but found soon that he had an awful measure of pride. While talking with him he said, I am reputed to be the most able Bible scholar in Ohio. I never have said it, but everybody else does. Brother Barton, if you want to know what a true Christian is, look in the Bible, why, I thought the paper man needed some help, and so I said, I am glad that you are beginning to rejoice in some of these things, but there is one little warning I would like to give you, and that is—no matter how great a blessing these may bring to us, we are going to be treated as we treat the spirit of God. If our hearts are full of pride it will undo all the good from God's Word. So, brother, while you are studying these things, don't forget to cultivate humility.

Yes, I know pride is an awful thing. Sometimes when looking at my congregation and seeing how proud the women are over their hats I can hardly stand it, yet I know some do wear them because of pride.

There are different kinds of pride, and one of those is the one which causes a man to think he knows it all.

Another illustration: I had taken a box at the home of a minister and was impressed with the fact that she was subject to pride. I did not like to judge her, but the things she said and the way she acted, led me to think she was being injured in that way. That afternoon I gave a discourse speaking on pride and had heard her in gaunt, of course I did not tell them all that I meant her. I was careful when making the remarks for her, that I would look in another direction, but I had in mind. After the meeting she started to walk right toward me, and I said to myself, think. She said to me, I meant her. O, Brother Barton, I am so glad you took up that subject today, because there are some people in this room that just needed that. She applied it to everybody but herself.

You do not know whom I have singled out this afternoon; immediately that it is you and then you will be on the safe side. If it fits your case, make the application. I am not much in the habit of talking about things that we do not need. Some ministers would say, These bad things I mention I know you don’t do, but there are people in Kansas and New Orleans and in Kentucky and other places need, I will wait and tell them when I get there. If I know of something that the friends need here at the convention at Tampa, I am going to tell them. Supposing you were the doctor; if he left medicine for you to take, and when he would return he would ask, Is the medicine gone, how are you feeling now, are you well? No, doctor, worse than before. Why, I was sure that medicine would cure you, yet you are considerably worse. I never came back, for I thought it would cure you. Did you take the medicine according to directions? No, doctor, I did not take it, I got my brother to take it. Well, no wonder! Don’t see that your brother takes this medicine, make it yourself, and in that way you will get the good out of it. Do not think that it is so hard to talk on this subject that is those who most need it are the least willing to believe it.

Another reason is because of the mistaken conception that is so commonly held respecting the nature of pride and humility. Many get things pass for humility that are not. Furthermore, a great many things are considered evidences of pride which are not. I recall an experience along this line a few years ago. At the supper table a sister made the remark that she saw that there were so many fine rings, and would not pride prompt me to wear them? Is not that a proof that I have not pride? O, no, sister, sometimes it is pride that prompts one from wearing rings, they think they are not as fine as others wear. It is really pride that keeps them from wearing them. She said, I will have to admit that there is a lesson for me there. It is not that which keeps me from wearing them, but I will have to admit that I always had such ugly fingers, etc., that I decided the best way was not to attract attention to them, was to keep from wearing the rings. She realized that pride was an evil there, and she confessed that humility was really an evidence of pride. Another illustration along this line.

In another place there was a gentleman, a Dunkard; some of these will not wear buttons, but wear hooks and eyes. This gentleman came to me and said, I have enjoyed your talk on humility, and I have, and therefore I will wear those necktie to please God or men? Yes, I wear it to please God. No, you don’t. You should not have asked me if you knew. Well, how can you? I will tell you; suppose, for instance, I had a magnificent diamond pin in my coat, could I go to God and say, My what a flashy pin for a minister to wear. How much more pay for it than anything I have? But if I talk glorifying God, they would be paying attention to the pin. I could not wear it to the glory of God. I could not go without a necktie for the reason that they would say, Is that a part of his religion? I don’t want people to think about me at all, because I wear a magnificent pin, or because I have no necktie on. I want them to think of what I am saying, not peculiar in either extreme. Thus, dear friends, we can see that this good gentleman thought it was an evidence of humility. The lack of a necktie would not mean humility. We can even to the degree that the form of pride, we want to get away from it, realizing that God sets a high value upon a humble heart.

Still another thought, not only is it necessary for you and me to recognize something of the danger of pride, but furthermore, that we will have a love for humility, which will lead us to make great efforts to gain it. You remember the way the Scripture reads in Philippians 2:5, “And being found in fashion as a man, he humbled himself and became obedient unto death even of the cross.” The same thought is found in 1 Peter 5:6, “Humble yourselves under the mighty hand of God that he may exalt you in due time.” Also in Luke 14:11, “He that humblish himself shall be exalted.”

We want not merely humility, but we want to humble ourselves, so that in due time God will set us a high value upon a humble heart.

What will pride do for us, and what will humility do for us? We want that as we recognize the difference between humility and pride, to strive for humility. The text quoted at the beginning of our talk, James 4:5, was from the Revised Version, and is not a good translation. I now notice it from the Revised Version or the Diaglott, “Or think ye that the speecheth in vain? Dost the spirit that he made to dwell in us long unto envying?” Do you think the Scriptures speak in vain when it tells us the great things humility will do for us? Surely not. God’s Word does not speak in vain.

The first results of pride and humility are that pride will cheat us out of so many blessings, but humility will lead us into so many blessings. We often hope that God will bless us. He surely is going to bless us. There are blessings that we will miss, because we will be in the attitude of heart to get them. If we have the spirit of humility, things that might be an awful curse to others will have in them the elements of a great blessing to us. On the contrary, if we are not in the attitude of heart that things that are a blessing to others will be an awful curse to us. The blessings that we get depend largely upon the humility we possess. Some may be inclined to say, I thought our blessings were in proportion to our knowledge. No, but in proportion to your humility.

If you have come to this convention with a heart full of humility, you are going to carry away a blessing. On the other hand, we realize many respects in which pride will rob us of blessings. At this convention I have given this testimony of my thoughts, but if your heart is filled with pride you will not get any blessings, because such a heart would think how much better you could have said if you had been up there. You will criticize the poor language, or this or that thing. Do you look at these blessings from the other hand, that has the spirit of humility, can overlook such things and be going to give a blessing therefrom. This is in harmony in the text, “God resiteth the proud, but giveth grace to the humble.” Also in 1 Peter 5:5,6, “Likewise, ye younger, submit your selers to the elders. Yes, all of you be subject, hum to
another and be ye clothed with humility; for God resetheth the proud and giveth grace to the humble.

I believe the privilege of being able to deliver the first lengthy discourse, because I trust that in God's providence what we have and may say will help you to get your heart into the attitude of carrying away the largest blessings, that you may go away more humble. I was very nervous and I believe that whilst I have spoken through the blessing of humility which pride may rob us of. At the beginning of this year, some of us had the blessing of attending a convention at Memphis, Tenn. I was not there at the beginning, but during the time I was there, I do not believe there were over four persons there at the convention. It was such a small number that you could not have gotten from the hall they had arranged to hold the meetings in, to the rooms of one of the friends. I never attended a convention that I got such a great blessing from, and one reason for it was that the little hall in which the convention had made arrangements for a great crowd; they had a good big place to accommodate a large crowd, yet I do not remember one word of apology because there were not more present. Not one word of complaint because there was not more of a showing made. No one seemed to feel that the friends had not seen fit to come there, but they all seemed so determined to get such a blessing that they did not seem to remember that there was not a great crowd there. If pride had been there, we would have seen a sad look upon the faces of the friends that class, and would have heard in their testimonies some as much as that saying, to use Sarah's footsteps. The man or woman who cultivated pride would have been a noose with which to hang themselves. Those who are trying to cultivate humility are making it less and less likely that their case will be a hopeless one. You know how it is when you go in hotels or places of business before destruction, and after a haughty spirit before a fall."

Fourth, pride would magnify our present experiences, while on the other hand humility will give us more and more of the present peace. Those having much pride in their hearts might enjoy the experiences of this life. It reminds me of an experience in my own life, and I know that we might realize some such experience in your own lives. How often might we have been robbed of a blessing in a meeting, because no more attention was called to us, not asked to speak. Prayer was not noticed as much as we thought, we ought to have known, that was an easier matter for one to go to a convention and be robbed of a blessing, because of little pride. Even at this convention, you may not have been met at the train, or in some way there was something wrong in your room. You did not get a real pleasant one.

Humility is important, and if I have a mistake and I sometimes unintentionally slight others, and make war with me. Pride says, I do not see why they made any mistake in my case, for when they knew how important I was, they should have had a delegation to meet me. Why, they did not pick a proper choice for me. Your convention would be marred and you would be bringing with this temptation of rebellion in your heart because pride is there.

Now, dear friends, that is the simple truth that pride will be the means of bringing so much pain and suffering in our lives which we might have escaped if we had had more humility. I want to be frank and give you one of my experiences.

Many years ago, before I was a Pilgrim, I remember a local convention, that was held at a little church. Probably a hundred of the friends had assembled together for two or three days they had a fine series of meetings, it had been arranged that I should give the closing discourse. I was to talk from 8 o'clock until about 9:30. The afternoon of that day was a long one of the convention to the convention who had not been expected, one who had considerable ability and knowledge of the Lord's Word. The brethren came to me and said, Brother so and so has come to the convention and will not be able to remain over to give us a talk and we have arranged to have you to-day. I was requested to give this program to-night. Do you have any objections to giving this program? I said yes, I believe it was arranged that way; I remember that at 8 o'clock this brother began his talk, and it was a very helpful talk. Anyone there could not have failed to get the good from the lesson. I got a blessing until the time was due for him to finish. For I got a blessing, but for the brother went on and did not seem to be ready to stop. I did not expect it. He talked until a quarter of nine o'clock. Then he said, Why have I taken mostly all of Brother Barton's time. Some said, Go on, go on.
Sixth. We are not to suppose that those who manifest such terrible pride, that they got to that place in an instant, but if you cultivate pride of form, it may grow in proportion as it grows to larger proportions, leading to other things, and by and by pride becomes so awful that it is impossible to kill the monster. I remember the case of one brother who went to one of the denominations holding services and sat next to Dr. [name redacted] who was called upon to offer prayer. He offered a good prayer, but when he sat down, the man said, what do you think of that, did you ever hear of a better prayer than that? Pride may not always assume such a bold manifestation as that, but pride is going to lead us to do awfully bad things. Pay attention to 2 Timothy, 3rd chapter. The Apostle is speaking of the last days. (Please take up your Bible and read this chapter.) Now it might seem that these various terms were just mentioned in a careless, off-hand manner, but it is not so. Notice carefully, the first one leading up to the next one, Selfishness leads up to pride. Pride leads to blasphemy, to put something in God’s mouth that he has not said. We might make a statement not in harmony with the Scriptures, and if we are proud we will not take it back, but twist the word and make it mean something it does not mean. Then the Apostle goes on further, speaking of those who are proud, blasphemers, disobedient to parents, etc. We can see it is pride that causes the lack of respect for parents, etc.

Seventh. Another contrast is that pride will cause us to lose so many opportunities for service. On the contrary, humility will enable us to seek so many opportunities for some great opportunities, the kind of opportunities we should have. We should thankfully grasp any opportunity that comes to us according to the wisdom that God has granted to us. Pride makes us look so much more at the visible, rather than the invisible results. Pride leads a person to be more than anybody into the truth by my efforts. Humility would say, I am not looking for visible results, I am going to be patient. I remember a brother who spoke to me about tract distribution, that he was permitted to distribute tracts to everyone, rich and great, educated and ignorant. That is just like our Heavenly Father, he is so rich that he does not need to care if it is apparently wasted in some condition, or, like the rain, it comes down upon the ocean and rivers, which are well enough. It is the same God that sends down rain, who is sending out these tracts. The difference is, the attitude of mind one has towards the Lord, whether we see results or not. Pride does not want to distribute tracts, but says that it wants the kind of opportunities that will make us shine, or attract attention to themselves. On the contrary, humility says, let us be in one tract distribution, let us look at the attitude of mind the Lord, whether I see results or not. I am going to keep on serving him anyway, knowing that he will overrule my efforts. I am serving him because I love him, not because I will win a measure of worldly influence.

Another illustration: A brother, a one conversion during the course of discussion, started into a conversation with another brother. The brother speaking was disturbed and called attention to the brother talking, and said, Don’t you think you would better wait until the meeting is over? He said, I went out and walked up and down until it almost seemed as if I could stand it, and then I began to flow toward that brother for attracting attention during the meeting to me. But the very fact that he brought it up led me to think that he had not gotten over it as thoroughly as he ought to have done. I am sorry to say he is one of those that always got against me. I go back to Brother Russell and his work. The Lord is going to permit you and me to have such tests. When they come, the thing for us to do is to rejoice that it is so. If such an experience should happen to you and you should be humiliated, don’t get angry. But on the other hand say, I am glad that you got that whack, and I hope you will get another. Learn to keep the body under.
of what this or that one has done,—we say, I do not care to be in his company, because I might say something that would offend him; therefore I avoid him, as being the best way to help him. Often we find friends frequently remark that someone does not treat them the same as they treat others. We realize that we must make a difference and if a brother is not in the attitude to be helped, we are not to force ourselves upon him, we might do him an injury.

Pride seeks to so glorify itself; on the other hand, humility is conducive of so much joy. I know that I love you so much that if I should see evidences of pride, I cannot feel very happy, for I realize the danger you are in. On the other hand, if you detect it in me, it will fill your heart with sorrow. I know I love you too much, and to grieve each other's hearts. Follow in the humble course that will cause joy in the hearts of our brothers, as we seek to copy the humility of our Master.

Thirteen. Pride will bring us more and more into harmony with the spirit of the world, but, on the other hand, there is nothing that will take us out of the world more quickly than humility.

In the days of the Tabernacle in the Wilderness, you remember when God told Moses to build the Tabernacle, he told him it should be so situated that the gate must always face toward the East. Moses therefore placed the Tabernacle toward the East and it did not matter how the ground lay. You see the thought. The High-priest could only get into the Most Holy place by going in the opposite direction from the way the world was turning. So we can get into the Most Holy place only by following our Master, which is contrary to the course of the world. So you see that it will be following the course of the world, which esteemeth pride, and considers it a virtue. The prophet expresses it in Malachi 3:15, ‘And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are delivered.’ Other Scriptures show us the beauties of humility, as we read, ‘Blessed are the poor in spirit,’ that means those who are humble, who are meek and who have that lowly spirit.

There are two forms of pride; first, self-esteem; second, approbation. The first has reference to our opinions of ourselves, the esteem in which we hold ourselves. The second has reference to the opinions other people have of us, and our ideas respecting the opinions that other people have of us, the desire that they shall have good opinions of us. Humility says, I appreciate it very much that God gave me a good home in which I was trained, and therefore had an advantage that I could not have had otherwise. We are to have that kind that says, I am thankful God has given me as many privileges as I have. Pride makes us think we are more important than almost anybody else. Other people make many mistakes, but I don't. Other people do not make enough of me.

Referring to our opening text, do you think the Scriptures say this in vain? Don't you think pride must be an awful thing, when the Bible says so much against it, and don't you think humility must be a glorious thing, when it says so much about it and encourages us to strive for it?

Dear friends, may God in his grace help you and me to think that every lesson in our daily lives will be along the line of humility, that we may at last be accounted worthy to attain the most exalted place in the universe that God could give to no one, and that to be associated with the Lord Jesus. Amen.

Saturday was a very enjoyable day. It opened with a praise and testimony meeting, and at 11 o'clock Brother J. H. Mofett addressed the friends for about an hour, but we failed to secure notes of his remarks.

The afternoon was taken up with a grand discourse by our dear Brother Russell on the subject of "Baptism and Its Import." After the discourse there was an immersion service and some special cars had been arranged to convey the party, and this enabled us to have an enjoyable ride through the orange groves. Quite a number symbolized their consecration, and it was a beautiful service.
Discourse by Brother Frank Draper. Subject: "GOD'S KINGDOM"

ASSURE you, dear brothers and sisters, that it affords me great pleasure to be permitted to address you tonight on a very important Bible theme. All Bible themes are important, but of course, we are more so than others at this particular time.

First I want to tell you the two days we have spent together have been very enjoyable and profitable to me. I asked the Lord some time ago, when I saw him, to give me some help with the very best convention, from a spiritual standpoint, to me. My prayer was being answered, and I trust the other brothers and sisters are also finding it so—not because you are better than other people, but because our God is in grace and knowing he is love, and the things of the Lord's word seem better. I am glad to meet you, and you all look good to me, not that you are all good-looking, but you all look real good because you have the Lord's pure, meek spirit.

I will read a few verses from the 2nd chapter of Daniel, beginning with the 31st verse. "Now, O King, I saw an image standing before me, etc." The last verse suggests our subject, "God's Kingdom."

No doubt you are all familiar with the petition of our dear Master's prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," and you recall that it was after the announcement made by John the Baptist and the Master also, saying "the kingdom of heaven is at hand;" that he taught them that prayer. It is very easy to see that John prophesied of the kingdom which was to come, whereas our Lord said the kingdom is at hand, is not the one he had in mind when he taught them to pray, "Thy kingdom come." On one occasion he said, referring to the time of his second advent, his second presence, that he would cast out of his kingdom all iniquity, etc., who would suggest that that was the kingdom he had in mind when teaching us to pray, "Thy kingdom come?" Do you think there will be any person who will practice iniquity in his completed kingdom? No, that kingdom will be perfect, and when it will have prevailed over the earth, all things will be perfected on earth, as per the second petition of his prayer, "Thy will be done on earth as it is in heaven."

Now you will recall that God, for eighteen centuries or more, had regarded all of Abraham's descendants as his people; that they were all called Israel, and that the term "Israel" is a compound of the words "strength" and "peace." Now, in the days of our Lord and in his disciples, during that period, the true and false Israelites constituted Zion—all were God's people, as per John 1:11:

But the true (called wheat) and the false (called chaff) were separated during the harvest period, forty years long, and had the chaff been allowed to remain in the field, the kingdom would have been lost. And finally, the fall of A. D. 69. And, similarly, all professed Christians (true and false) have constituted spiritual Zion—the kingdom in its preparatory state—throughout the Gospel Age; and in harvest period, at the end of the age (from the fall of 1874 to the fall of 1914), the true Christians, called wheat, and the false, called tares, are separated. Thus the Lord takes out of his kingdom all things which offend, and do iniquity." In the Church (the kingdom in embryo) there are two classes of Christians, called wise and foolish virgins by our Master. But effectively there will be no foolish virgins in the completed, glorified kingdom, which our Master had in mind when he taught us to pray, "Thy kingdom come."

Evidently, many sincere Bible readers fail to see the plain distinction made therein between the kingdom in embryo (the Church militant) and the completed kingdom (the Church triumphant). In the 19th chapter of Luke (beginning verse 11) we find one of our Lord's beautiful parables in which it is plainly shown that God's kingdom was not then existing earth, in the full sense, and would not until the 'young old man (Jesus) returns from the far country'—heaven.

The disciples had become convinced that Jesus is the Messiah, and ardently hoped that he would at once set up the long-promised kingdom. But the Master used that parable to teach them that it could not be immediately established.

After Jesus' resurrection Jehovah gave him the "Heathen for his inheritance, and the uttermost parts of the earth for his possession." There he received the scepter—authority to rule over all the earth. But, according to God's own arrangement, he will not begin to full exercise that authority before the end of the Gentile times. As recorded in Acts 1:6, the very same day Jesus left his disciples, and returned to the right hand of Jehovah, he promised them, "I will return with authority before the end of the Gentile times."

Did Jesus reply, "Don't you know the kingdom has already been set up?" No, indeed! But he did tell them to "tarry at Jerusalem," until they would receive the Holy Spirit, which would enable them to face the matter better. Now notice how Peter, after receiving the Holy Spirit, understood that the kingdom will be set up at Jesus' second advent. See Acts 3:19-26. Surely, it is a plain Bible teaching that God's kingdom will be fully inaugurated on earth at Jesus' second advent.

I imagine somebody saying, Did not Jesus plainly say that nobody ever would know the time of his second advent? No, I don't think he said that. You remember he expressed himself like this, "Of that day and hour none knoweth, neither the angels in heaven, nor the Father which is in heaven." Those words were not spoken by him to the person who knew, and that was Jehovah. God himself knew, but Jesus did not. Why? He did not possess all power and knowledge in heaven and earth, he did not know at the time of his first advent, when he was the man Christ Jesus, when he had the power and all knowledge. The power and knowledge in heaven and earth was given him, but he did not have it when he was the man Christ Jesus. So we read in Revelation 1:1: "The revelation of Jesus Christ which God gave unto him. We also read, "Known unto God are all his works from the beginning of the world." In due time he revealed the plan to his son, because he was faithful. Then in due time Jesus makes known its various features to his faithful disciples. God made his plan thousands of years ago, but did not open it up to anyone until the resurrection of his son, Jesus Christ. Then the Apostle Paul addressed one of the churches, saying, "But of the times and seasons, brethren, you have no need that I write unto you, for yourselves know perfectly that the day of the Lord cometh as a thief in the night. But ye, brethren, are not in darkness, that that day should overtake you as a thief. "Ye are the children of the light." (1 Thess. 5:1-5.) This brings us back to our text: "In the days of these kings, the God of Heaven will set up a kingdom." Where? In Heaven? Evidently not. His kingdom has already been set up, and always has had full sway in heaven. Surely, his will has always been done perfectly in heaven. The kingdom of our text is to be set up "under the whole heaven"—not in heaven. In other words, it is to be set up on the earth. God's enemies are on this earth. Therefore, we have a kingdom here, and will rule a thousand years, for the purpose of subduing God's enemies. 1 Cor. 15:24-28; Rev. 20:1-3. Thus we see that Jehovah has set apart this period, one thousand years long (the Millennium), during which Jesus and his faithful disciples will reign on earth, to subdue all of God's enemies, and to relieve the earth of the 'curse'—pronounced by Jehovah, when he said to Adam, "Cursed is the ground for thy sake." Then the entire earth will be "Paradise," as Eden was, before the curse was pronounced. Do you mean to say that Jesus and his Bride will live on the earth, and reign still? No, dear friends, they will all be glorious spirit beings, and are to reign over the earth, and mankind, one thousand years, to accomplish the glorious restitution work of which all the holy prophets wrote and spoke. Jesus plainly told his disciples that he would prepare a special place for them (John 14:2). With his return to earth they will be received unto that place. The same lesson is taught by Paul also, in 2 Cor. 5:1-3.

But restored human beings will reside on the restored, perfected earth. See Ezekiel 36:24-33 and 37:1-14; also 16:44-63.

When Jesus said to his disciples, "I go to prepare a place for you," he evidently had in mind the kingdom referred to in the petition, "Thy kingdom come," and in the parable, also, recorded in the 19th of Luke.

But, addressing restored mankind at the end of the Millennial Age, he will say (Matt. 25:34), "Come, ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world." Evidently the kingdom
God gave to humanity when he said to Adam (their representative in Eden), "Have dominion over the earth, and subdue it." 

It is the days of these kings. But before discussing this point further, let me impress this fact upon your minds, that God's kingdom is to be set up on or in the earth in the days of these kings, not before, not after, but some time during the days of these kings. I think the Scriptures plainly make it manifest that the fourth kingdom is to be set up at the very time of the Feast of Tabernacles, in the days of these kings, which is the fourth kingdom in the feet condition, God will set up his kingdom here on earth, and to make that possible the king must be present. To make it possible for the Lord's kingdom to become the fifth universal kingdom or empire, to get universal control, what universal control is this? Not of the earth, but of heaven. This is the feet of the image. It is to be a shining work. Not by human power and wisdom, but by Divine power and wisdom, exercised by Jesus and his Bride. It will shine the feet, things. Not the destruction of the people; of course some will be destroyed. Our God is a consuming fire. But the present order of things will collapse, which will be a blessing to the people. It will usher in the time of blessing for all the families of the earth, as God said to Abraham, "In thy seed shall all the families of the earth be blessed."

We think, then, dear friends, that we are now the time Daniel wrote of (a forty year period from 1874 to 1914), when Michael shall stand up, the great prince, etc., and there shall be a time of trouble such as there never was. I think the people, the world over, who are not Bible readers, see that socially, politically, financially, conditions are not satisfactory, with the result that their hearts are failing them for fear and they are saying, there will be a crisis of some kind. We do not know what it is, nor the outcome, but we feel sure that unless something will intervene they will end in the fourth kingdom.

Right here another text applies, Zephaniah 3:8, 9, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." It here speaks, you will notice, of the fire of God's jealousy. There will be a destruction, but it will be a blessing, and then God said he would never again destroy the earth. What kind of earth? Why, the arrangement, for we are still living on the same literal earth. The present order of things, the present institutions, with unrighteousness, etc., will be destroyed. The people will call upon the Lord's name, and it will be under the Lord's righteous rule, and it will be a permanent blessing. Every time you pray, "Thy kingdom come, thy will be done on earth," you are praying for these very things, but not until the present kingdoms have collapsed will these things be brought to pass. But mark now, we are marching very fast against the kingdom of the fourth kingdom. We, indeed, pray as admonished in the Scriptures for all rulers, and have respect for the offices they occupy. I am glad we are living under such a favorable government as the United States. Uncle Sam treats us very well and I have nothing against him. But mark now, we are marching very fast against the kingdom of the fourth kingdom. We, indeed, pray as admonished in the Scriptures for all rulers, and have respect for the offices they occupy. I am glad we are living under such a favorable government as the United States. Uncle Sam treats us very well and I have nothing against him. But mark now, we are marching very fast against the kingdom of the fourth kingdom. We, indeed, pray as admonished in the Scriptures for all rulers, and have respect for the offices they occupy. I am glad we are living under such a favorable government as the United States. Uncle Sam treats us very well and I have nothing against him. But mark now, we are marching very fast against the kingdom of the fourth kingdom. We, indeed, pray as admonished in the Scriptures for all rulers, and have respect for the offices they occupy. I am glad we are living under such a favorable government as the United States. Uncle Sam treats us very well and I have nothing against him. But mark now, we are marching very fast against the kingdom of the fourth kingdom. We, indeed, pray as admonished in the Scriptures for all rulers, and have respect for the offices they occupy. I am glad we are living under such a favorable government as the United States. Uncle Sam treats us very well and I have nothing against him. But mark now, we are marching very fast against the kingdom of the fourth kingdom.
Discourse by Brother Walter Bundy. Subject: “OUR IDENTIFICATION WITH CHRIST”

At both the Florida conventions, last year and this year, our discourse was the last one, and we felt that so many good things had been said and so many helpful thoughts suggested, we had already received so much that it would require a long time to assimilate the lessons. So we feel to-day, so many grand thoughts have been presented, that there is little left. Yet no man, how often we tell ourselves, can always bring a blessing and comfort into our lives. We want to read two portions of Scripture, one from Ephesians 3:10, 11 (Diaglott), “In order that now may be made known to the governments and the authorities in the heavenly places, according to the mystery of Christ, according to the wisdom of God, according to a Plan of the Ages, which he formed for the Anointed Jesus our Lord.” Also Ephesians 5:32, “This is a great secret, but I am speaking concerning Christ and the congregation.”

First of all, our friends, we want to call attention to the association of these two passages. Our real subject for this morning is, “OUR IDENTIFICATION WITH CHRIST.”

First of all, we have to consider it from the viewpoint of this 3rd chapter of Ephesians, verses 10 and 11. In the 11th verse he is speaking concerning the Lord Jesus Christ whom he purposed FOR Christ Jesus.” The authorized version says, “According to the eternal purpose which he purposed IN Christ Jesus our Lord.” We grasp the thought, that the plans and purposes of our Heavenly Father arranged and centered in Christ Jesus, the Lord Jesus Christ. This whole thought, that it is FOR, or in his interest, or in his behalf. So we might ask the question, From what particular viewpoint can it be said God’s plan and purpose was specially arranged for Christ Jesus, for this thought would be significant. We have to ask, to be sure, that the plan and purpose was specially arranged for the Lord Jesus? Colossians 1:12-18, the Apostle is speaking of the Lord Jesus and says, “All things were made by him, and without him was nothing made that was made.” The thought is very clear, that the Lord Jesus was the instrument in the Father’s hand in the bringing of all things into existence.
The next question, To what extent would it be true that they were made f-o-r him? What benefit accrued to Jesus in carrying out this plan. In this way the Father could secure to His Son the highest position, save that of the Father himself. He enjoyed the distinction of being the only direct creation of God, the only-begotten son. This would be a special distinction, highly exalted, even next to the Father. In looking carefully into the Scripture we find that God designed to bestow on His Son higher benefits and honors. The Heavenly Father had always delighted in him, he had always acquiesced in the Father's arrangements. The Father considered his well beloved son and desired to confer upon him further honors, to give him immortality, and make him as a crowning seed of eternal life upon earth. "As the Father hath life within himself, so hath he given unto the son to have life in himself." Thus our Heavenly Father desired to confer upon his son inherent life, the express image of his own person. We find the only way to obtain this according to God's arrangement would be to test his loyalty to the uttermost. God had not arranged that any could get it in any other way. Character must be fully developed. How tested? It must be demonstrated by loyalty unto death. Our Father, knowing this, made an arrangement, whereby if human race could be brought into the fold, sin will not be permitted and the race succumb to that and be in bondage in death. This, then, would enable the Father to make a plan for their redemption, also an arrangement whereby his son might die on their behalf. He could thus prove himself thoroughly, to receive for the race its immortality. Therefore this plan was arranged for the Lord Jesus. The incentive was that the Heavenly Father desired to highly exalt his son and bring this further blessing to him. Also whereby his son might honor and magnify his Father's name and shall act as an example to all men. Jesus is a wonderful thought! A wonderful illustration of God's marvelous wisdom and love! It is an awe-inspiring thought. Then when we consider the Scripture that the Heavenly Father has an arrangement that through the Lord Jesus we can come into His presence and seek Him and seeking to meet them, might share the Lord's nature, it seems amazing beyond comprehension. No wonder the Apostle says, "This is a great mystery, but I speak concerning Christ and the church." In order to show the relationship between the two, we might suggest the following viewpoint that would bring this out. We learn from the Scriptures how our Heavenly Father created man perfect, in his own image, in his own likeness, and constituted him lord or king of the earth, having dominion, etc. All things were put in subjection to him. Then, he saw that man would not abide in subjection to him, so God provided for man to live alone, but created a helpmate. She was taken from his side, life came from God through Adam—she was a part of Adam. We find, then, that God authorized that the world should be populated or filled, but because of the transgression subsequent that the earth and all the world have been governed in sin, misery, sorrow and suffering, culminating in death, as we read in Romans 5:12.

We have seen also how the Heavenly Father made an arrangement through the Lord Jesus whereby the world could be purchased from the sinful conditions and liberated from the grave and be blessed with a knowledge of our Lord Jesus, all coming through the precious blood of our Lord and Saviour. Our Heavenly Father having then made such an arrangement and plan, and purpose, because of our Lord's faithfulness constituted him the second Adam, which our Lord and Saviour was to be. The man of the life-giver to the human race, bringing life to them. But the Heavenly Father forewove that the Lord Jesus would be the second Adam and being entitled to the life of the world, having purchased it at the cost of his own life, arranged that the Father would enable him to bestow the same to his own. So, during this Gospel age the Heavenly Father has been creating a second Eve, the Church. Just as the first was taken from Adam's side, so the second Eve is to be taken from the Lord, and these two during the Millennium work, as many as are willing and obedient. We thus see a little of the identification of the Church with her Lord. Now you remember the Apostle Paul brings out many thoughts in connection with the relationship of the Church to the Lord. In Galatians, 4th chapter, he speaks from the allegorical viewpoint. We will only suggest one thought respecting the relationship of the Church to her Lord under this viewpoint, the covenants. You remember the Apostle calls attention to Abraham, the bond-woman Hagar, the free woman Sarah and the child of each one, Ishmael and Isaac. Ishmael seemed to be the favorite of the Father, for in the covenant of the other he was cast out. These are the two covenants, and allegorically they are contrasted as the Jerusalem that is here and the one that is above. There is no question about the Apostle's line of argument as to the thought he was presenting. Here we have the two covenants, the Abraham covenant and the Hagar covenant, the Law covenant, as the Jerusalem which is in bondage. In this last statement he is referring particularly to the spirit of the Lord. He goes on to call on our attention the fact that the Jewish nation was under the Law covenant and that certain ones are coming out from that condition and that they came under the conditions of the Sarah covenant, and said that the mother of us all, the mother of every member of the body. Abraham, representing God, would be appropriately spoken of as the father. Sarah, the covenant, represented the mother, and in this condition the Church is begotten and will be born to the spirit condition. There is no other line of interpretation, we would think, under which we would be developed but this one.

It might not be inappropriate that we look back into the garden of Eden and see if it is intimated there. After the race had fallen into sin, the Heavenly Father made an arrangement by which sin was to be restrained. He spoke to the serpent and said, the seed of the woman shall bruise the serpent's head, etc. The seed is Christ, which is traced to his virgin mother back to David and of course back to Adam, and the church is to be the seed of the woman. The first is traceable to this verse, Christ and his church are indeed the seed of the woman. The Apostle Paul says, the seed of Sarah, this Jerusalem which is above, the mother of Christ and his bride, is developed under the spiritual feature of the covenant, which as the second Adam and Eve are to reascend in the spirit.

Having seen from the doctrinal viewpoint as respects her future work and the arrangement which God has made to fit and prepare her for her work, we will now consider the various successive steps by which we attain identification with Christ. It is a great mystery, but I speak concerning Christ and the church."

Suppose, dear friends, that before we came to a knowl-
edge of the truth we had been asked, What is the mystery? Suppose we should ask our Christian friends? Well, some one replies, I think the mystery has been revealed. So some one will answer the question that way. Is there any mystery about that? Well, the only thing we can suggest is that it is a mystery to us how we ever believed it. Our parent, a minister according to the Calvinistic faith, who now rejoices in the truth, as we believe, is the one conversation when we were just beginning to be interested in Present Truth. I said, Father, according to the Calvinistic election, God foreordained certain ones to be saved and the rest to be passed by, for what reason was it to be done? Was it to be based upon his fore-knowledge? He replied, that it was based upon God's fore-knowledge, not because he saw any reason in it, but to show his will and sovereign power. That is the thought usually suggested. Then he said, This being true, God in his sovereign will elected some to be saved, and of his own will determined who should ever be saved. It was the Father, according to your judgment based upon observation and experience, what proportion will be saved? His reply was, We can only speculate, but it would seem to us that the elect will not be over five per cent. Then that means ninety-five per cent will be lost, according to God's sovereign will and purpose. Yet the Scriptures say that God is not willing that any should perish, but Calvinists say he is willing that ninety-five per cent should be lost. That is not satisfactory.

Again, someone might suggest that the mystery would be baptism, water baptism. We reply, There is nothing mysterious about that.

Someone else suggests that this mystery would be the seventh day—the Sabbath. We had a conversation along that line on a train, while reading our Bible, and a lady said, I notice you are reading the Scriptures, are you one of us?

I don't know what you are. I am a seventh day Adventist.
No, sister, we are not, but we wish all Christians studied the Bible. We keep Saturday, what day do you keep it? We keep all seven.

Well, she said, I am keeping the seventh.

We replied, if you kept the other six you would get seven times as much blessing. You are only getting one-seventh of what the Lord intended.

Don't you think there is a Sabbath? she replied.

Yes.

The seventh, she said.

Yes, we agree on that. The seventh day is the Sabbath, but also the Lord's day, I see we agree considerably. One remarkable point of difference, however, is this, that after the Sabbath is the Sabbath is the Lord's day and the seventh day, we learn that a day with the Lord is as a thousand years, etc.

A thousand years, she said, I see you have been reading Millennial Dawn.

Well, sister, we have also been reading the Bible. We just mention that, however, this would not be the mystery. One remarkable feature about this mystery, no matter how often or when we tell it, there is only a certain class that would understand it, anyway. You cannot explain it, for they will not understand it.

The parables illustrates this: You remember the invitation to the great supper, and the excuses which were offered, representing the work of the Gospel Age, particularly would this be suggested by the harvest work in which we are living and the conditions with which we are confronted. In that different干事s making excuses about the work. One excuse is, I have so many business interests to look after. Well, you are not obliged to have it, God is not compelling you to take it. Another excuse, my family would oppose me and my relatives would oppose me and specially my children. Well, neither are you compelled to take it. Someone else says, I think restitution would be good enough for me. Well, you are not obliged to have it either. One sister, who had ideas of living upon the earth, made that an excuse. She said, I expect to live on earth, right here, right now. Then, if I have this, that is all I need. If you have not, we replied, God will not disappoint you and you will take it to heaven. It is only for those who first realize that it is God's arrangement and plan whereby they might be able to glorify his holy name and be able to be the world of sinners, then God will send his people in the world of sinners to execute his glorious purpose, and that they might be associated with him and his son. He that hath an ear to hear is the person to whom this message would appeal. Having seen this, then, we notice and suggest the excitement in the hearts of the people wherever the Lord is present.

First, we become identified with Christ through justification. What do you mean? Well, we reply, a belief in the Lord Jesus Christ. When we believe, our identification begins. Does everyone that believes in him and acknowledges him as his Lord, then identified? No. There are different kinds of belief. Not an intellectual belief, but an appreciative belief in his blood. It is a sad fact, that in the time in which we are living, a large proportion of the Christian people do not believe in the efficacy of the Lord's precious blood. You and I cannot blame the world; we might be associated with God and his son. He that hath an ear to hear is the person to whom this message would appeal. Having seen this, then, we notice and suggest the excitement in the hearts of the people wherever the Lord is present.

Second, we do to be saved? They would call attention to two questions the Lord's people must ask and answer from the Scriptures if they would realize full identification with the Saviour. First, what must I do to be saved? Second, what shall I render unto the Lord? In the first notice it says, what MUST I do? In the other it says, what SHALL I render? There is a great difference between must and shall. One party said, I enjoy the Truth, etc., but I want to ask, how much must I give up? Nothing, you may, not you must. God does not compel us to do anything. It is asking us if we esteem it a pleasure and a privilege? Is it becoming more and more a delight respecting these things? The Father is seeking and dealing with a class who delight to do his will. By and by, for the world it will be, you must. We are becoming identified with Christ to the extent of an intelligent and appreciative recognition of his precious blood, we then come to the second point.

We become identified with Christ in our consecration. We begin to come into harmony with him, when we give up our consecration to God. We can come into harmony with his will, and accept him, and to that extent we are justified by faith, as we read in Romans 5:1. But it has not even been vitalized then, we have not been justified to life rights and privileges to the fullest extent until we have made our consecration. Then it becomes vitalized and we have the privilege of laying it down. This justifies us through the precious blood of Jesus, to human sonship, in other words it is faith restitution. Does that mean that when we accept the precious blood of our Lord it gives to us when the world gives us the Millennial Age? No, he does not give to us what he is going to give to the world during the Millennial Age. What does happen then? God lends to us the life rights and privileges and blessings for one purpose, for one only, and that is that we should present them back to God. We think it very natural to lay something down and then expect it to be given back. Yes, and the Apostle calls it a mystery. Nevertheless this is the opportunity and privilege, as the Apostle says in Romans 12:1. What is it then that we consecrate to the Lord? We remember a testimony of one who entertained this thought. He said, I remember when I was saved and sanctified, I put down my whisky flask, cards, pipe, etc., and said, here, Lord, I give them to thee. Think of offering any such things as these. Surely he was not consecrating such things to the Lord. We used to think to consecrate them to the Lord, when we would give them up, but we are wrong. The consecration to which the Apostle refers signifies a presentation, a giving up of our wills completely into the will of the Lord, to have his will and mind and not trust others. Does that mean then that we are not only to do this thing, but those other things, which we do not want the world would naturally consider right? Yes, well, if you live all your life like that they will say, you are losing your mind. We will be glad for that, for it is just what we are trying to do, lose our minds and get the mind of Christ. We are trying to let the world be crucified with Christ, we would say that would mean that we are getting narrow-minded, yes, that is the only way of walking the narrow way. Notice also Philippians 3:13, where the Apostle says, 'This one thing I do.' He remembers again how the Apostle Paul himself and you and I, and do you and I, are among you save Jesus Christ and him crucified.' These words have a great deal of significance, particularly coming from the Apostle Paul. Why? Because seemingly from a worldly viewpoint, the Apostle Paul was highly cultured and educated, a great person in his day, or any day, so we could imagine as he went from place to place, people would say, That man is a smart man, he evidently is well educated, he has a great deal of knowledge, I will ask him certain questions: Brother Paul, I see that you are well educated, can you give us your opinion of literature or about law, or art, or music, etc. The Apostle replied, you are very sorry, I am not used to discussing these things, I am used to discussing one thing: Jesus Christ, and him crucified. Is that the thought that is uppermost in our lives, to serve him? This is the class, dear friends, who are realizing more and more their identification with Christ.

We become identified with Christ in the privileges and opportunities of this high calling. You remember how in the type Abraham sent his servant Eliezer to select a bride for his son. She must be selected from among his own countrymen, so our Heavenly Father is sending his servant, the Holy Spirit, during this Gospel Age, to select a bride for his son, the Lord. She must be selected from amongst his relatives, those who have come into relationship through faith in the Lord Jesus. They then are eligible to this high calling. The justification to life is realized when we come into full and complete surrender, and then we have been justified to life privileges.
and surrender them in order that we might be a joint-heir with Christ.

I sometimes find a little difficulty amongst the friends, a misunderstanding, and they say, I would be willing to meet with the class, but I don't think I have been treated right, and according to my judgment there are certain rights that I have that have been trampled upon. What shall we be on the altar when we surrender ourselves to the Lord? We have no business, as new creatures in Christ Jesus, to talk about earthly rights. On the contrary, we should remember that our desires, our aspirations, are for heavenly things and we should view one another as companions on a great and holy mission. We are minds that are being developed and should know one another from the spiritual viewpoint. We realize, then, that this high calling is for joint-heirship, association with the Lord as members of his Bride, to become associated with him.

In the beginning of the New Chapter, you remember on one occasion he said to two of his disciples, "Are ye able (or willing) to be baptized with the baptism I am to be baptized with?" Yes, Lord, we are willing. Well, you shall be, and not only they but Paul assures us that all who consecrate themselves to the Lord and his service must be baptized into his baptism, into his death. The Apostle Paul also tells us the object of this baptism. In the first chapter of 1st Corinthians he calls to our attention the fact that our Lord Jesus was raised from the dead. If you do not believe that there is no use trying to tell us about your experiences, even if you had not been raised from the dead, then all those who have fallen asleep have perished. This gives us a clue. Shows us that there will be a Church associated with Christ in his first resurrection, then he said, how say some among you that there is no resurrection of the dead? What shall they do who are baptized for the dead if the world rises not? What is the Church being baptized for if it is not for the benefit of the dead? God's law plainly stipulates all through, to be obedient means life, but disobedience means death. Now, Peter had been a part of the heavenly Church, that kept the law, and he was given life privileges, keep the law and ye shall have life? Be thou faithful unto life? He does not talk that way to the Church. The message for the Church is, be thou faithful unto death. We are to covenant with the Lord by sacrifice unto death, in order to show him that we are willing to be faithful to the covenant of the life he has appointed for us. We have one of these very last experiences and trials and that have been coming upon the Church, they came in a sense, at least, as a sort of surprise. We began with the Lord's help to see if we could analyze, particularly what would be the lessons we might learn from those experiences, and we began to take a sober view of consecration, realizing more than ever what it means. We now fully realize that it means consecration unto death—to follow the Lord even unto death. So it seems to us, that as the tests come and there is a tendency to make the Church, shows that we are not dying willingly enough. Doing too much depending upon the fact that the sacrifice is not sufficiently bound there. We have not time, dear friends, to be lax in this matter; we cannot spend all the time counting the cost. The Apostle says, redeem the time, because the days are evil. Our time is the longest. We believe the Adversary may delude some by saying, Better be careful, better spend a long time counting the cost of this—you know what it all involves. That is good advice, he says, but some might deceive themselves, however. You can see how some are failing, you are the ones to take a long time to count the cost and be very careful.

We reply, think carefully and quickly, for there is no time to be lost in the matter. These privileges and opportunities will not be offered very long, hence see to it that we are giving proper diligence to the keeping of our sacrifice upon the altar.

Fifth, we are identified with him in his sufferings and death. We have seen those who are quite willing to grant that we suffer with Christ, but they say, I don't understand that there is any sense in which we could speak of that suffering as a sin-offering. When you consecrated yourself to the Lord, you offered yourself to the Lord in consecration. What is the purpose of offering yourself? I am offering myself to him to fulfill his arrangement and plan concerning the Church, that she may ultimately be associated with him in his resurrection. What do you expect will be the ultimate privilege? It will be to be associated with him in blessing all the families of mankind for a thousand years. Then you consider the world of mankind as sinners? Yes. You are offering yourself to the Lord in consecration, in order that the sinners? Have you any objection to calling it a sin-offering?

One thought, however, in regard to a verse which has brought great comfort to us. We learn that our Lord was tested in all points like as we are, yet without sin. The Lord's experiences were the same, and his experiences were associated with the New Creation. Our Lord did not have the experience of battles with the flesh, for he had none. He was not a sinner, but he was holy. We doubt not but that our Lord is capable of sympathizing with the world of mankind through his development, but he did not have the practical experience. The Lord experienced in the tests that will come to the New Creature. In the Millennial Age some might say, It will bring me comfort to know that my judge had to go through experiences similar to mine. So in this way the complete Christ, Jesus the Head, and the Church, his Body, will be associated with their knowledge and wisdom, but with their actual experience. The Lord, by his experiences, is qualified to be the Head of the Church, and the Church is to judge the world of mankind. So, in the meantime, in suffering with Christ, we present ourselves in order that we might have the privileges of the world of mankind, and the experiences of the Lord that he might accept us and work in and through his own will and pleasure.

Another thought, to our astonishment, this verse was quoted to prove that the Church cannot be a part of the sin-offering, 'Where remission of sin is, there is no more offering for sin.' Some who are now blinded upon this point that the Lord Jesus did not offer himself in the OT. We have another view of the privilege, because whatever the heavenly Father has in reservation is more than we could aspire to. But realizing that the Lord's Word does offer these things and extends them through the Lord Jesus, whereby we might suffer with him in consideration that he might accept us and work in and through his own will and pleasure.

Our Lord is giving us power over the whole of mankind, and he is trying to show us that we are going to suffer with the Lord. The Lord Jesus is the antitypical bullock, the sin-offering. It is just as logical then to say, the world's sins have not been remitted. If not, then there was offering for sin, and that sin-offering for them is the Church—the antitypical Lord's goat. This simply proves that she is associated with the Lord under the efficacy and merit of his precious blood. Our covenant of sacrifice is even unto death. Our Lord is going to turn over the rights and privileges of human nature to the world, but the testament is not yet come. The test is but now to begin. How the test is died? No. How is that? This testament is composed of many members, as we read in 1 Corinthians 12:27. The Church is the Body and Christ the Head, as we read again in Ephesians 5:23. The last members of that great testament must die and go beyond the veil, and the Lord is the one who offers the sacrifice. Read the Bible. See how we are to participate in his death. He was actually entitled to those blessings, and we reckonedly, and he sacrificed these through the members of his Body.

Sixth, we can be identified with Christ in his resurrection, which is already begun. We may begin to see that we begin to be raised in newness of life. It is to culminate in the awakening in his likeness. Quite a difference between the resurrection of the world and the Church. The world's resurrection begins with the awakening from the tomb and culminates at the end of the Millennial Age, when they shall have reached full consecration.

Again, we realize that we first become justified by faith and then consecrate, while the world will consecrate and justification will be realized at the end of the Millennial
Age. The order is very different. But we see in many things it is reversed for us because of faith, and so the Apostle says it is a great mystery and the world cannot understand it.

Take Jacob and Esau's condition. Jacob longed for the birthright through the Abrahamic seed. Jacob did not, however, appreciate the spiritual things, but he did know that God promised that the blessings should come through Abra- ham's seed. So he bought the birthright from Esau. The maj- ority of people are Esau today. They want the good things now. Esau said, If you take any comfort in that birthright you can have it, for I want the good things right now. And, the best the world can offer is a mess of pottage.

So as we see the majority of people today, the majority of people, when they come to the full consecration, we begin to participate in his resurrection and it will be completed when we awaken in his likeness.

Seventh, we are to be identified with him in his future honor and glory, not only respecting the divine nature, immortality, associated with the heavenly Father, etc., but also to be the honored instruments in his hands under the headship of Jesus for blessing all the world of mankind. It makes the reward very different. We read that Jesus, who for the joy that was set before him endured the cross, despising the shame, and is now set down at the right hand of the throne of God. The Scriptures assure us that we are to share that joy of the Lord. Before we came to a knowledge of the Truth, we asked, What is the joy of the Lord that you expect if you are a Christian? They would reply it is to escape hell and torment. That is the joy before the majority of people. They have no idea of heaven, but they want to escape hell. My father used to say, Boys, tomorrow is Sunday, put away your pictures and books, etc. Yes, we used to think, if Monday would only come we would be happy again. As we saw the view of the majority of Christians we thought that was a large share of the joy of heaven. So you could not expect us to desire it very much, but when we realize what the joy of the Lord is, we appreciate some of those glorious things and privileges. As we see the evidences of sorrow and suffering about us today, how differently we can look upon them. Not that it makes us careless and heartless toward them, but we recognize the full significance of that Scripture, "Weeping may endure for a night, but joy cometh in the morning." We can understand when the morning is coming. If by the Lord's grace we are faithful, we shall look upon the world from the grave and death condition and of bringing the willing and obedient back into harmony and reconcilia- tion to God. We can never share that unless we become identified with him in his sufferings. You remember what Peter said, "I think it not strange concerning the fiery trials. Why not? Because Paul says in Philippians 3:18. Why not! Because Paul says, "For the joy that was set before him." The joy is not a part of his resurrection and the fellowship of his sufferings, being made con- formable to his death and sufferings." So let us go without the camp bearing his reproach. Some say, I und- erstand that to mean that we should sympathize with his sufferings. Well, did Peter say this, Well, think it not strange if you are sympathizers in Christ's sufferings? Not so in our Bible. We read, rejoice that you are partakers in Christ's sufferings. So we see we are being identified with Christ. Not only here are you identified, but also on the other side, in the honor, glory and privileges with which he has been glorified. We have not many things against us, the world, the seductions of our own flesh, the Adversary, perils among false brethren, etc., but we have more than all that for us. We have the assurance of the heavenly Father, that "my grace is suffi- cient for you." Also the assurance of the comfort and help- fulness of the holy Spirit to guide us into all truth and show us the way to come.

So, beloved, at the very longest it is only a short while. Only a few more years of suffering, and then, if faithful, we will experience the joy of being over with the Lord.

So hope on, press on, to the end of the course, in order that by his grace we may hear the "Well done, good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many; enter thou into the joys of the Lord." Amen.

Discourse by Brother M. L. Herr. Subject: "AS I HAVE LOVED YOU"

Text: "This is my commandment, that ye love one another as I have loved you."—John 15:12.

As the year texts are announced we cannot help but forecast some of the experiences through which the Church will be sure to pass in order that the graces of the spirit represented in the text may be both developed and openly manifested. It gives a warm heart-thrill as we anticipate that by the end of the year the Church will have manifested both in her midst and in all of her dealings with the world much of the holy love "where- with her Lord and Master loved her." In that holy prayer uttered just before he went away the dear Lord said: "I pray thee, Father, that the love whereby thou lovest me might be in them." Our hearts warm with most sacred joy as we realize the love in his dear heart prompting this prayer.

And have we not realized the fulfillment of that prayer? And in many instances, we have a new mind. "If any man be in Christ Jesus he is a new creature. Old things are passed away, behold all things have become new." "Our will and sentiments represent our individuality, hence we are trans- formed and reckoned as actually belonging to the heavenly, as we our wills and sentiments are thus changed."—Studies A 202.

Our text has to do with our change of sentiments—the change in our affections. It is because our wills were first changed that we found in our hearts a change of sentiments, even in the omission of our love of evil. "For the love of Christ constraineth us, because we thus judge, that if one died for all, then all died; and that he died for all, that they which live should henceforth live no more unto themselves, but unto him which died for them, and rose again." 2 Cor. 5:14, 15. This being true, we have reason to believe that the nature of our love. Poulterrmen tell us that it is the nature of the mother bird to turn her eggs every so often. She may herself have been hatched in an incubator and mothered in a box with an oil lamp. No mother ever taught her; it is her very nature to turn her eggs so that there be an equal distribution of heat. Just so we perceive that the love- quality of the New Creature is not an achievement, nor a quality communicated from one to another; not an act copied nor a duty fulfilled, but an imborn POWER acquired as a legacy and a common possession of each member of the body, having an inherited divine nature in the nature of our love. Paul tells us that we are begotten in the womb of the con- cern made with Abraham—symbolized by Sarah. E. 105. Gal. 4:30. This exceeding great and precious promise, whereby we may become partakers of a divine nature, awak- ens in our hearts new affections. The thought of blessing all the families of the earth is a very different thought from the thought of receiving most glorious and enduring earthly gifts.

Once a gentleman, warm-hearted and benevolent, was en- gaged in the business of importing toys for children. One morning he discovered some little boys standing before his show window. He overheard them remark, "Wouldn't I like to have that big lion?" "O, I wish that I had a giraffe like that with the big long neck." As he stepped to the window he said with a fatherly smile: "Boys, you can have any toy in the window that you care to choose, but wait;
do you see that pony-cart and the nice little pony over there? Now boys, my plan is to play Santa Claus, and there are still three more of us who would just be delighted to have a gift of a nice new toy. I am going to make them happy with a gift today. Now if you boys would like to have the pleasure of assisting me in this nice work instead of having one of these toys for yourself, why I shall be the happiest boy in the world. If you boys are game, we will be delighted to go with you. Does this not make us think of Acts 20:35: ‘Remember the words of the Lord Jesus, how he said it is more blessed to give than to receive.’ Our covenant is: Give yourself; and I will give abundantly to you.

When Abraham would seek a bride for his son Isaac his representative took as his sign of the Lord’s choice the young woman at the well with a pitcher. Should she show willingness to draw water and to GIVE, then was she the kindest woman to be the bride of Isaac—hence, we notice the beautiful table-pictures, and the expressiveness of the words Gen. 24: ‘Let me, I pray thee, drink a little water from thy pitcher.’ John 4:7 furnishes the same table-talk with Jesus as the chief actor. ‘Jesus saith unto her, GIVE ME TO DRINK.’ To test her fitness to receive the Master we first saw if she was herself willing to bestow a gift: ‘If thou knowest the gift of God and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given to thee the living water.’

When our Lord justified us he gave us the right to the perfect human nature. While we, when we believed, were counted with the justified, it was not a personal, individual matter until we consecrated our human life to God. This bright new copper piece (holding up a new penny) will represent human life with pure hearts; notice us when we make a full consecration to the Lord. Our consecration of all to the Lord gives us only human rights. We must DO more before we change our nature. Our year-text comes as a searching test, and if we are able to fulfill its conditions, we have the firm evidence that we have indeed been transformed; no longer of the human nature, we have become partakers of a divine nature, having fled away from the corruption which is in the world through lust. Phil. 3:153 says: ‘At this gateway, which signifies full consecration even to sacrifice—to death—many a one have stood for quite a little while counting the cost before they enter. Outside this gateway are numerous by-paths by many who have come thus far have sought an easier road to glory, honor and immortality—but all in vain.’ Many others have indeed been transformed; no longer of the human nature, we have become partakers of a divine nature, having fled away from the corruption which is in the world through lust. We are the elect candidates for the New Creation unless they enter this low gate of self-sacrifice.

The excellent and precious promises of the Lord’s Word which we have have given the conditions for the gate of self-sacrifice. Only for us is love God in the supreme degree—more than friends, more than family, more than any earthly thing—for only such is the sacred promise, ‘All things are yours, for you are Christ’s and Christ is God’s.’

At consecration we agree to relinquish all human rights and claims just as you would do were you to give me this bright new copper-piece, after I first give it to you. But were I to give you this beautiful gold ten-dollar piece, one-thousand-fold value—it would be like that which the Lord gives to us through the first fruits of our obedience, to the glory of the God we have declared ourselves to be.

There is a time when we make the agreement, and by a definite act consecrate and he by a definite act accepts our consecration. We know that he has accepted our consecration by the fact that we can discern spiritual things and by the assurance that we have in his love that we have the love that is spiritual and not natural. But right here comes the close heart-searching test—the test that will surely determine not whether we will be of a spiritual nature THAT HAS ALREADY BEEN DETERMINED. The Lord will say, ‘All right, we are with you for this final test had not there been a period of testing and a definite contract or covenant of sacrifice—a setting apart to sacrifice of the human nature, with all of its rights and privileges. We not only so covenanted but endured a great sight of affliction, tribulation, and distress, and now are set apart for the enjoyment of the heritage of the spiritual nature and not of the human nature.

Having reached this stage, the Lord is giving that series of tests calculated to determine our fitness or unfitness for a place upon the throne; the one hope of our calling.
men and women gladly, joyfully sacrificed property and life itself that this might be a land of liberty and freedom. We today partake of the blessings which cost noble lives—sacred sacrifices. The very rights which we gladly lay down cost the lives of our forefathers. If we do not lay claim to these rights to us that we may have that which we may lay down in behalf of the world! Brother, sister, here is our glorious opportunity to prove to ourselves, to prove to our brethren, to prove to our Lord that we really have the love which is in Christ Jesus our Lord. Let us lay down our lives for your sake. DOWN OUR LIVES FOR OUR BRETHREN. Every one who attains a place on the spirit plane will lay down his consecrated life. He will either lay it down joyfully, gladly, or because COMPelled TO DO SO.

At 8:45 P. M., reached for his cap and started for the door. "John," said they, "Don't go yet. You know your mother said you might stay until nine o'clock." "That's just why I'm going now," replied John. If I wait until nine o'clock then I will go because I have to; but if I go now I go because I want to." How is it with you, brother, sister—"because you want to, or because you have to"? Joyful in tribulations? Taking joyfully the spoiling of your goods? KNOWING that you have in heaven a far more enduring habitation? BEING prepared for that which will never have ACCOUNT? The reason some of the consecrated cannot take joyfully the spoiling of their earthly treasure is that their treasures are nearly all on earth. They have so little laid up in heaven that their minds are wholly on the treasures they have here on earth. It seems that all the wisdom in the world cannot make you realize that that which we have here may only be after all that we have on earth is gone. It may be possible to do this, but the chief treasure will in all probability then be gone. Now is the time to sacrifice for our brethren who misunderstand us; who think our course of sacrifice extreme; who think we have more to sacrifice than has been shown or accounted for. Leave the "holy" for the natural light of the court are amazed at the brilliancy of the natural light into which they have entered. One way of looking at it (the natural way of looking at the matter), the bright sunlight of the day, is in every way more glorious than the＜＜"holy". But God calls this "Outer DARKNESS." These are they who have taken off the "Wedding Garment" and are east, at the King's command, into the outer darkness of human reasonings. Dear friends, shall we not beware of our darkness and not dangerous to get our heads even into the darkness lest our hearts follow also and we become castaways from the prize. Let us do what lies in our power to save some of our dear friends who have become confused in their minds and are lost in the darkness, but not dangerous to get our heads even into the darkness lest our hearts follow also and we become castaways from the prize. What we do may do toward the recovery of those who are ensnared by the Adversary, let us consider ourselves lest we also be tempted. There is no more need of the grace of meekness and personal humility?

It is a beautiful day at Niagara. The children are gathering flowers and the older people are absorbed in the sublimity of the wonderful falls, quite oblivious to what is taking place. A little child has gone dangerously near to the brink of the precipice and unconscious of her peril. You perceive her danger, but what will you do? For you know her wilful disposition. A step further and she is lost. If you tell her of her danger, awakened fear will only make her more做到 the more desperate plea to you to let her go. Some tell you: "Come, get this pretty one, dear! But you are in mortal terror. You cannot know what she will do. It would be just like her to give her saucy little head a toss and, with a retreating gesture, say "I don't want it"; and before you can stop her, she is full of the "holy" and will tell to her: "Come, get this pretty one, dear! But you are in mortal terror. You cannot know what she will do. It would be just like her to give her saucy little head a toss and, with a retreating gesture, say "I don't want it"; and before you can stop her, she is full of the "holy" and will tell to her: "Hush up the child!" No, you are wrong; you are not wrong; you are right; sister! it is a serious matter to deal with our dear ones in danger. This is no fancy picture which we have drawn, but is given to you from real life. O, the heart-anguish as we realize that, do what we can, we are powerless to save. This is a part of the mystery of the Church, who lovingly care for the interests of the flock for whom Christ died, in the experience of seeing loved ones act disobediently.

In John 13:21 we read how "Jesus was troubled in spirit" and his complaint which says: "Filled with sorrow for Judas." Can we have the sacred love of the divine nature and not be filled with sorrow as we see those whom we dearly love in Christ take the course that we know will separate them from the vine, and all our sacred hopes, and will necessitate a special act of divine Providence to make them
ON BOARD THE SHIP

1—Paying for Chairs.  2—Children’s Dancing Room, where Special Meeting was held.  3—Brother Owens with Deck Robes.  4—Leaving New York.  5—Corner used by Pastor Russell while Dictating.  6—Talking it Over.  7—A Deck Scene.  8—Leaving Liverpool.  9—Kaiser Wilhelm II, one of the boats used.
fit for a place before the throne? O, the hour is one which calls for all the loving tenderness that all our past experience in Christ makes it possible to command.

‘Say it tenderly, my brother; Speak the gentle, loving word.’

Here it is that the painful experiences that you have passed through in the past, dear brother, sister, will come into service. You are more tender, more considerate of the weaknesses and frailties of your brother as he passes the searching test of this rigid examination, the final examination of the closing hour. O, could we be harsh in our judgment when we consider how we have passed danger the most horrifying, and tests which have strained to the breaking-point our tenderest heart-strings. But a special blessing is promised to those who have this evidence of heart-love for their brother—those willing themselves to suffer loss in order that they may serve their brother. ‘Ye ought also to lay down your lives for your brethren.’ Only the kingdom will reveal the reward of these who, forsaking earthly sources of pleasure legitimate and good, find their chief pleasure in the service of their brethren. What a ‘crown of life’ is this glorious heart-attainment. But such who have reached this ‘mark’ of heart-likeness to their Lord will need to ‘fear,’ since they are yet in the enemy’s country. ‘‘Take heed, let no man take thy crown.’

How many have yet to learn that the human heart-affection is a fountain defiled. Once, indeed, it was clean, but sin has defiled it. Only the heart filled at the fountain of divine love can be pure and clean. Nor is the natural heart perfected by the introduction of the new mind. Not until the Great Restorer shall accomplish the work of Restitution will the natural heart be perfected. What sad havoc to every spiritual interest some of the Lord’s dear people make in following the specious teachings of the old natural heart, which claims to have become renewed. Let such remember the counsel of the word of the Lord which says that the natural heart is deceitful above all things and desperately wicked.‘ Some, led away by the specious teachings of the natural heart, say, ‘I will be perfectly satisfied with an earthly inheritance.’ Cannot such see that this is indeed the language of the natural heart? To turn to love the things of earth after having tasted of the PERFECTIONS of heavenly things is surely evidence that the new heart has died and the old heart, with its defilements, has revived. ‘If we walk after the flesh we shall die.’ ‘What must be the heart defilement of those who love the sin-laden things of earth after possessing a clear knowledge of heavenly things! ‘‘For many walk, of whom I have told you often, and even now tell you warning; that they are enemies of the cross of Christ, whose end is destruction; whose God is the belly; whose glory is in their shame: who mind earthly things.’” (Phil. 3:18-19.)

Shall we not therefore, dear brethren and sisters, as we keep before our minds the year motto for 1910, be stimulated to a more full fruit-bearing? ‘Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.’

What Do I Owe My Brother?

1. What do I owe my brother?

As we journey day by day?
Both striving to reach the Kingdom;
Both walking the narrow way.
I must not judge him harshly,
Nay, I must not judge at all;
For the Father does all judging;
And to him we stand or fall.

2. What do I owe my brother?
When he falters under a load
Of unwilling imperfections,
That hinders him on the road?
I must show the same sweet patience,
That the Father has with me;
For I, too, carry a burden,
That others can plainly see.

3. Do I owe my brother service?
Oh, yes; to laying down
Of life itself, if need be,
To help him win his crown.
Is he weak? I must support him;
Be his loving, helpful friend;
Must remove all stones of stumbling,
Must not cause him to offend.

4. Is my brother poor and needy,
While I have a goodly store?
I must share my food and shelter
When he comes to my open door.
For all the Father giveth,
is only bestowed on me,
To use as his faithful steward,
Wherever the need may be.

5. Should my brother seek to injure,
I will not be justified
In making it private scandal,
Or spreading it far and wide;
But go in a loving spirit,
And the matter before him lay;
And thus I could win my brother,
And both keep the narrow way.

6. For I dare not nurse resentment;
But in peace, with my brother live.
And I dare not pray, ‘Forgive me!’
’Till I from the heart forgive,
In honor, I must prefer him,
And true humility show;
For he who would be exalted,
Must first in lowliness grow.

7. I owe to my brother, always,
A fervent, unfeigned love.
Abounding, and yet abounding,
In likeness to that above.
A love that thinks no evil;
A love that suffereth long;
A love that never faileth,
And seeketh not her own.

8. I must pray for my brother, daily,
That he may have needed grace,
To triumph in every battle,
And finish with joy his race.
Dear Father, may we be helpful
To each other, day by day;
Until we reach the Kingdom,
At the end of the narrow way.

March 10, 1909.
—Rebecca Fair Doney.
THE KAISER WILHELM II.

We then began to look over our new home, and found it to be a great, first-class, floating hotel, moving through the water at a rate of about twenty-five miles an hour. It has all the appointments of a first-class hotel, and it is hard to find anything lacking. It is 706 feet long, 72 feet wide and 52 feet deep, not counting three or four decks above. It consecutively over 720 tons of coal every twenty-four hours, half a ton every minute, or 30 tons an hour.

The parlor and dining rooms are magnificent, and the meals are first-class. Arrangements had been made so that we could all be seated in one corner of the dining-room. As there were twenty-one of us, we were seated at three tables. Brother Russell would change around, eating at one table, and then the next meal at another of these three tables, so that all might have the privilege of eating and fellowshipping with him.

As this is a German boat, belonging to the North German Lloyd Steamship Company, the waiter and help, now spoke German and a little English. The meals were such as first-class German cooks know how to prepare. The signs and notices about the boat were printed in German and we had a number of amusing experiences in interpreting them. The emblem throughout the boat was a Key and Anchor.

On the tables a large quantity of very beautiful flowers, which were put on the tables at every meal, and then stored away in the cooler until the next meal. They kept nicely during the entire trip, and were much appreciated.

Brother Russell did not attempt any work this first day, so the time was spent in resting, visiting, and getting acquainted with our new conditions. The weather was fine, and the sea very smooth.

After dinner we went up on deck and took up the reading of Dawn "C"—The Pyramid. After supper we all met in the parlor, where we had a social time talking and asking questions. Brother Russell announced that he had permission for our party to "invade" a portion of the Pyramid seldom visited by people. Several strangers came near, for we seemed so interested in one another and acted as though we were discussing things of great importance. One of these strangers manifested much interest, and asked some questions.

WEDNESDAY, April 6.—After breakfast Brother Russell got off in a quiet corner and dictated sermons until dinner time, and then again until 6:30, when we were called to supper.

In the meantime the friends spent the time in various ways; some taking it easy out on deck in the steamer-chairs (see cut), others walking up and down the long decks (about four hundred feet long), while others were inside. During the evening they had another Pyramid study, as they expected to visit that soon. The stranger who manifested considerable interest yesterday was again present, and he is reading the Pyramid in the English translation. He looks a little like a Jew, German and Mexican combined.

Many beautiful thoughts come to one when out on the "Great Deep"—"There is a wideness in God's mercy, like the wideness of the sea." Again, "The knowledge of the Lord shall (eventually) cover the whole earth as the waters cover the great deep." We surely realized that there will be no excuse for any not knowing, and "It will not be
We now learn that the storm we passed through was the worst they have experienced for fifteen years. Some of them have not been sick for ten years were sick on this trip. The Captain was quite anxious, and had remained on deck two nights. If the boat had gone down during some of those plagues we would not have been surprised, but she did not, and we are glad we are still on board.

Brother Russell was invited to speak, which he did in the presence of the ship, at about 10:30 a.m. Quite a number of the passengers came in and remained through it all. After the singing of some hymns from the Episopal Hymn Book, with which the ship is supplied, Brother Russell pronounced Pastor Russell's name, as from the 46th Psalm. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, etc. There were about fifty present, and one lady became so interested that she ordered the six volumes of Scripture Studies, and subscribed for the Tower from Brothter Russell, so will go in, and will finish these notes for the day at some later time. Better come in with me.

We had not much more than begun our little talk when the piano started up, and the noise (music?) was too much competition for Brother Russell, so we secured permission to use the children's room, where we had about 20 x 30 feet, on the deck below. So we went down and nine other passengers—thirty in all Brother Pierson asked Brother Russell what justification meant. That was all Brother Russell needed as a starter, but he said that in order to answer the question fully he would need to go over the whole plan, starting with Adam, showing that originally he was right or just, and then became unjust, and in need of justification. He covered the whole plan, talking until 11:30, and then stopped only because the lights were turned off; the rule being that they were then turned off at ten o'clock an hour much longer. Two of the ladies were obliged to leave at about 11 o'clock, but the rest remained through it all and gave the closest attention. It was a grand presentation.

Monday, April 11.—This is a fine, beautiful morning, the ocean is only slightly rough, and the friends are all feeling well.

We should have reached Plymouth, England, this morning, but will not reach there before 7 o'clock this evening. It will then take about five hours to reach Cherbourg, France, where we are to leave the train to Paris due to arrive there about noon on Tuesday.

3 P.M.—LAND IN SIGHT! Rejoicing! At Plymouth the mail is to be taken off, and so the people are hurrying to finish letters to the friends at home, and a large group of passengers will be off.

It was after dark when the tender came alongside for the mail, and it was an interesting sight to see them unload it. This was done by sliding the bags of mail down a long chute into the tender. Several thousand bags of mail were thus unloaded, and it required over an hour to do so, and then we started on our journey again.

Tuesday, April 12.—Early this morning we steamed into the harbor of Cherbourg, France, and we had our first glimpse of French soil, which by the way looks just like any other, but the people seemed a little different. We were taken to a shore on a large tender, and were soon in the hands of the customs officers, who went through our effects, looking particularly for tobacco and matches. Not finding any among our party we were permitted to pass on to the train in waiting, which we boarded for Paris.

We had an interesting journey through the farming district of France, which is very beautiful. The houses interested us greatly because of the fact that they do not have many square holes, but they are all rounded. We were informed that the owners are taxed according to the number of windows in the house. Be that as it may, very few windows could be seen on the outside of the houses, but only little square holes. As the houses have a court in the center, it is possible they have windows there.

Along the way we threw out a great many tracts, and the people seemed very anxious to get them, often leaving their work, crawling under the cars, and going to considerable trouble to secure them.
The trains interested us also, as they are made up of compartment cars, with entrances on the side of the car, instead of as is the case in America. Each compartment holds about eight people, and as the passenger cars run clear across the car, and there is no means of getting to any other part of the car; other cars have an aisle on one side, which makes them much more convenient. There are, however, second-class cars which are finished off differently, and to ride in them a difference in the fare is required. Most people ride third class, which is very good. To ride in a sleeping car, it is necessary to purchase a first-class ticket, which is quite expensive, and then purchase your sleeping car for the journey which is also quite high. The engines in the old country have no pilot cover-catcher in front and look more like our switch-engines. Instead of being painted all black, like American engines, they are painted in very bright, gay colors; some all red, others all green, or all yellow, all in a combination of colors. The whistle on these engines reminds one of the shrill whistle on our threshing-machine engines—more of a sreech. They have splendid road-beds and the trains make fast time, some of them going seventy miles an hour.

We took dinner at the dining-car, which was also very interesting, as the method of serving it, and the food itself, were quite different from what we have been accustomed to. The bill of fare being in French, we had to take what they gave us, for we could not read it.

We arrived safely at Paris, and then started to go through the city by taxi, which gave us a very good view of it. We had the tickets for three and banded them all to the gate-man, but one of the three was not near at the time, and when she tried to get through the gate-man would not allow her to do so, and would not believe the other sister when she told him she was a lady. The result was that it cost about ten dollars for that sincere attempt to get through the gate, and all learned a lesson—to look after their own tickets.

We then took carriages to see “Grand Hotel du Louvre.” Some of the friends went out for an auto ride to see this wonderful city, the third largest city in the world, in a very busy place, and for such a large place it seems strange there are no truth friends there. It seems impossible to attempt even a description of this gay city. From what we could see we judged that much of the Parisian life is spent out of doors, the boulevards being lined with cafes, which do nine-tenths of their business by selling entrees and drinks on the pavements—half of the sidewalk being taken up with tables and chairs.

Among some wonderful sights seen was the Cathedral of Chartres, a place where the spires are in the building, which is strictly Catholic and very old, because practically their whole belief is carved in stone about the doorways, etc. We had been told that Catholics do not believe in devils with forked tails, cloven hoofs, horns, etc. Here, however, we saw the evidence that those very things are a part of their belief. If some are getting away from it, even to the extent of the devils losing their horns, tails, and hoofs, we are glad. Nevertheless, in the days gone by they did believe in them.

Other places visited were “Madame Church,” “Eiffel Tower,” etc. Life and space are too valuable to tell of those things in detail.

One interesting thing is the speed at which the traffic moves. One of the party was told that automobiles and vehicles are allowed to travel as fast as they please, and if a man travels faster than the speed limit he is not reported, as they claim that the person should have gotten out of the way.

We returned in time for dinner. Our guide met us here, and he is to accompany the party on the tour throughout Palestine, etc.

That afternoon the party departed for the long trip, leaving Brother Driscoll and Brother Jones, who had some business to look after; also Sister Rutherford, who was to go to Barmen, Germany, and remain at the German branch of the Watch Tower Bible and Tract Society until Brother Rutherford could join her on his return from the Orient.

The next morning Brother Driscoll and Brother Jones saw Sister Rutherford safely on the train for Barmen, and then they took train until they came to the English Channel, which they crossed, landing at Dover, England. From there they took train for London, arriving about 8 p.m. at the Charing Cross Station, and were soon in a taxi cab which took them to the Milton Hotel, where our dear Brother John Gentle stops, and they made this headquarters while stopping in London, arranging for the big meetings that Brother Russell is to address in the Royal Albert Hall. This is a private hotel, and is a building over three hundred years old, but is such a homelike place to stop, and we became much attached to it.

BERNE, SWITZERLAND.

Wednesday, April 13th, about 9 a.m., we arrived at Berne, the capital of Switzerland, the smallest republic in the world, and went at once to the Belle Vue Hotel. Brother Koetzitz, of the German branch, and Brother Weber, from the frontier, joined us here.

We had breakfast and took carriages for a ride about the city, and among other things noted a wonderful great clock, about three stories high. When it strikes big figures of men and women come out, a cock crows, and a man beats a bell. The figures in the meantime pass in and out. It is something on the order of the great clock at Strassburg.

Another interesting object was a great globe carved out of the solid rock. Around its equator, so to speak, were great figures of men, and on the ground at the bottom of the globe was the figure of a woman. The whole thing was to represent the UNITED CONTINENTAL MAIL SERVICE, which had its birth at Berne. The figures around the globe represent America, Europe, Asia, Africa and Australia. The figure of the woman at the bottom represents the city of Berne.

From the rear of the Belle Vue Hotel we had a most entrancing view of the town.

While we did not reach Berne until 9 a.m., yet our entire party were up at 5 o’clock, enjoying the Alpine scenery. We were profoundly impressed with the general air of thrift throughout Switzerland, not a sign of extreme poverty anywhere. The picturesque thatched cottages, the sleek, well-fed Swiss cattle, the beautiful scenery, and the villages nestling here and there at their base, on the bank of some sparkling mountain stream, formed a picture which served to arouse in our minds an imagery of the gladness of the people when joy and gladness shall fill the whole earth when people shall say, “The Lord is king!” The milk and butter here is the most delicious we ever tasted.

We returned in time for dinner, after which we went to the hall where we had a very interesting meeting. Brother Russell spoke in English, while Brother Koetzitz interpreted in German. We returned to the hotel, and all talking about the same time. The topic was on “The New Creature Singing.” Brother Russell delivered a splendid discourse, the keynote of which was that “As long as the Spirit of God is in us, we are New Creatures.” He showed how all the imputations of sin belonged to the flesh, yet the New Creature is held responsible for what the flesh does. Just as a man is held responsible for what his dog may do. After the meeting Brother Russell and Brother Koetzitz left for Zurich to hold a meeting. So Brother Russell left Brother Rutherford to conduct a Qiouadet meeting.

We left at 9 p.m. for Rome, Italy.

ROMO AND NAPLES, ITALY.

Thursday, April 14th. We spent the night on the train, traveling at a high rate of speed. During the night we passed through the nine mile tunnel under the Alps mountains, which now unite Switzerland and Italy, making a much easier method of travel than MacDonald, St. Gotthard’s general, had when he crossed the Alps. We arrived at Milan this morning, where we had breakfast, Brothers Russell and Koetzitz joining us here, just in time to catch the train to Rome. Then we proceeded high up the mountain route to Naples, speeding along the fertile Poe River Valley, passing Bologna at 10 a.m., a ride about until midnight.

We were soon in the terraced mountains and the beautiful plains of Italy, many times drenched with human blood in the times of the Crusades. We passed and Florence, Italy, the city of flowers. Then we passed through the mountainous country, the fields being covered with green and the mountains with snow, giving a very pretty effect, making a magnificent picture which caused our hearts to rejoice as we beheld the beauties of earth when “God’s footstool is made glorious.”

At noon the dining car was attached and we had a sumptuous dinner served by Italian boys. But while we partook of this splendid meal our hearts were made sad as we beheld the condition of those who were telling the soil along the side of the railroad. Brother Pierson had been advised of the condition of things by those who have to till the ground. We noticed the natives turning up the soil
with spades, and were informed that this was their only means of cultivating the soil. The land itself belongs to lords who let it out in small quantities. The tenant, being unable to hire horses or other animals, is required to cultivate the soil with his own hands. His rent he must pay in advance. After a hard summer’s work, and his crops have matured, he must hire a horse and wagon with which to haul it to market, and for this he must pay in advance. When he reaches a certain limit outside the city, an officer stops him and he is required to pay an entrance fee before he can take his crop into the city. Then with his load he goes to the market square where he sells his crop. Then another officer inspects the quantity sold and the money received and requires him to pay a tax on that proportion to its value. Then before he is permitted to leave the city he must pay the parish priest and have his receipt for it, which is his passport to get out. The general rule is that he is exceedingly fortunate if he gets back home with anything at all. His summer’s work, the selling of the crop he has lived on practically nothing, and has scarcely anything with which to start again. This condition has driven many out of Italy, and they have sought refuge in America. Our hearts felt great sympathy for them when we learned of these conditions, and we are glad that restitution is near at hand when they will have their just rights. We prayed that some day it may please the heavenly Father to permit us to assist in blessing these poor creatures.

Along the way we beheld many ancient castles and monasteries, built by the Roman Catholics, and which have served as a means of making the life of those who till the soil, by requiring of them a high rate of tax in order to maintain those castles and monasteries. These buildings are stately and awe-inspiring, and no doubt because of that fact have served to greatly influence the natives. Rushing along at a speed of 10 miles an hour, about 4 p.m. we ran into the River Valley just north of Rome. Again the scenery changed and before our visions were green valleys, olive covered hillsides, crags and mountain tops on either side, bristling with old Roman forts and Italian villages of antiquity.

Late in the evening our train reached the famous city of Rome, where we had only time to change trains for Naples. (We will have more to say about Rome on our return trip.)

NAPLES, ITALY.

Friday, 1 a.m., April 15th, we arrived at Naples, and were at once taken to the Londoners Hotel. Our quarters at this hotel were very fine, and we appreciated the splendid furnishing of our rooms in this famous city. Our minds went rapidly over the history of ancient times, recalling the wonderful things connected with this city of Naples. Brother Rutherford was obliged to attend to some business, so he took a carriage and they drove out of the carriage and handed up flowers for sale. They evidently think Americans love flowers and have plenty of money with which to buy. He called upon the American consul, who was formerly a lawyer in the city of Philadelphia, and was warmly greeted by him.

All the party, with the exception of two sisters, boarded the ship which was to take us to Alexandria. These two sisters were reported lost and the party was much concerned for them, but just before the boat left they were seen walking leisurely toward the pier. We were glad to all be together for entertainment was the stated out Broth. Pierre presented the party with some beautiful flowers.

We remained on deck watching the many sights as our vessel steamed out of the beautiful Bay of Naples, then some of the friends went to their state rooms for a little rest.

DEAR OLD MEDITERRANEAN.

The Mediterranean Sea is beautiful and blue. The afternoon was spent on deck in our steamers chairs. All were feeling well and we spent the evening together in the parlor. Old Vesuvius was smoking her morning pipe as we sailed past.

Saturday, April 16th. On arising in the early morning we went out on deck in our steamers chairs. The day was fine, and we went to the lower dining room for breakfast, after which several went to the lower dining room to take up a study of the Apostle Paul’s experiences on his first journey over this beautiful sea route. As we were passing along the course where the vessel carrying St. Paul was tossed hither and thither. We met in the dining room for breakfast, after which several went to the lower dining room for a study of the Apostle Paul’s experiences on his first journey over this beautiful sea route.

Sunday, April 17th. After a good night’s rest, all feeling well, we went for breakfast.

Brother Russell was invited to speak at the morning service on board ship, which he did at about 11 o’clock, addressing us, and a number of the ship’s passengers who had been invited. He said, in part, "We are now passing over very historic waters; we are nearing the Isle of Crete, thence to Miletta, where Paul spent several months on account of the shipwreck, and not far from here he spent several years where he wrote a number of his epistles. We have become a channel of great blessings to us. We are in a very sacred spot of the whole world. His Epistle to the Romans is the most wonderful book we have of divine inspiration. This morning I was thinking of the Prophet Jonah, and the experiences he had in this wonderful sea. On account of disobedience he was swallowed by a great fish. And the Lord said, ‘No sign shall be given thee but that of Jonah’ (three days and nights). This led me to a clearer understanding of the Lord’s Word.

There were only five strangers at this service. We (our party) just about chartered the vessel. There were but about ten others in the dining room. There was another service at 3 o’clock and a question meeting at 8 p.m. Brother Russell answered the questions by asking the other brethren to assist.

About 3 p.m. we observed that we were passing the Isle of Crete, from where St. Paul’s vessel was blown.

ALEXANDRIA, EGYPT.

Monday, April 18th. The day was spent in various ways, some writing, others reading, and some studying, and all packing, preparatory to disembarking at evening, which we did as our home on the ‘Schleswig.’ The day was spent in meeting at the dock by Brother Hall, of Jaffa, Palestine, a friend of Brother Cotton, of London. He was very kind in assisting us to Hotel Windsor, after we had given the ‘CUSTOMS a view of us.’

Alexandria, Egypt, is one of the most ancient cities of the world, and long ago fashioned in fame. In history our dinner party took carriages and drove through and inspected the city for a few hours. Later we took train for Cairo, spending the night on the train.

The Great Pyramid of Gizeh

TUESDAY, April 19th. We arrived at Cairo this morning about 6 a.m., and were ushered to our hotel, ‘The Eden Palace.’ Adam was not afraid to speak, and did not run away from us, but was glad that the Lord house us anywhere.

After breakfast twenty of our party prepared to visit the wonderful town of Gizeh. We took the electric line for the pyramid, a forty-five minutes ride through the fertile Nile Valley. At the end of a car line any who chose could get the service of a camel or a donkey for a ride up to the pyramid and sphinx, a distance of perhaps a quarter of a mile. A charge of about fifty cents in American money, together with tips for the two Arabian guides, is required from each tourist to go through the pyramid. All the party except Brother Russell and Brother Rutherford went by trolley. They came out later in carriages. On the way out they stopped some long white robes for themselves, similar to those the native wear, and which they wore at the pyramids to protect their clothing. As they were traveling up the hill near the pyramid they observed an Arab running beside their carriage and looking intently into the face of Brother Russell. Presently he drew from
his pocket a photograph of Brother Russell and held it up. They called to the driver to halt and found that the Arab could speak very good English. He proved to be Judah Fido, the sheik of the tribe. They learned that he had charge of the pyramid, and that Brother Dr. John Edgar, of Glasgow, Scotland, had requested him to meet Brother Russell on his arrival. Brother Edgar had previously used the sheik to assist him while making his investigations at the pyramid. The sheik turned back to watch for Brother Russell for twenty-four hours. When he learned that it was Brother Russell he removed his cap and bowed very graciously. They then invited him to take a seat in the carriage beside them; but he, with equal grace, declined and stated that he had business elsewhere beside the carriage. They drove up to the foot of the pyramid, alighted from the carriage and put on their white gowns, which were cut something like a mother-hubbard dress, fastened around the neck and hanging loosely down to the feet. The sheik asked them to remove their shoes when going into the pyramid, but they refused and were glad afterwards that they did. At the entrance they met other members of the party who had come by trolley.

The sheik requested two Arabs to assist each one of us, one in front to take hold of one hand, and another behind, holding the other hand. We entered the pyramid by the natural entrance.

**The Descending Passage.**

Coming to the descending passage we found it locked. The sheik, however, produced a key and opened it, explaining that few people were permitted to go into the downward passage. His native assistants had not previously been down, and they hesitated to go; seeming to have some superstition regarding entering into a descending passage. As this command came along. Single file we went down the descending passage, which is very narrow and difficult way to get down, and we were required to be in a very cramped position in order to go down. The effect upon us was such that for several days we were so sore that we had to go down a stairway backwards, holding to the banister.

This descending passage is quite long and at the bottom is a room cut out of the solid rock, apparently about 20 x 20 feet, but not exactly square. The floor is uneven and contains large piles of debris. The ceiling is also uneven. A large number of bats infested this place. With our large white robes, which all of our party wore, and by the dim light which each one of us carried in his hand, the rough and rugged appearance of the room, together with the numerous bats which flew about our heads, gave a weird and hideous appearance that reminded us of Dante's description of "inferno." We found the return trip more difficult than the descent.

**Ascending Passage.**

After a little rest and some refreshment we went up the first ascending passage, and entered the Queen's Chamber, a full description of which is set forth in the third volume of Scripture Studies.

**King's Chamber.**

Returning from the Queen's Chamber, we entered the Grand Gallery, which indeed is imposing and very impressive. Up this, with our lights, we journeyed with more ease and soon reached the top. We entered the ante-chamber, and then into the King's Chamber. There we were glad to be in here and spoke some words to each other of the Lord's blessings, and then joined in singing No. 105, "If I in Thy Likeness, O Lord, May Awake." This was very appropriate, being in the symbolic King's Chamber. As our voices resounded through the structure of the wall of the Lord, our hearts were filled with love and praise to the heavenly Father, and we longed for the day when we may indeed by his grace enter in to the King's Chamber of eternal glory.

The "leaf" which partly obstructs the entrance into the King's Chamber is so constructed that it looks as though it could be pulled down and close the King's Chamber. There is a jam on the inside, but none on the outside, which seems to say that the leaf could be pushed out but not pushed in, indicating something to prevent going in, but nothing to prevent their going out—humility is the great lesson. Every place has been searched by the sheik and our party. He spent about two hours examining the interior of the pyramid.

Again on the outside we enjoyed a lunch. None of us were in the least disappointed in the pyramid. It is, oh, so artistic and grand and stately, and we felt like tiny ants when standing beside it.

After lunch we visited the sphinx and while there had the accompanying photograph taken. (See cut.) There are many historic places about Cairo, and amongst these is a place on the Nile, pointed out to some of our party, as being the place where Moses was taken out of the bulrushes. Our opinion is that it will take considerable restitution work for these natures, for many seem to be much degraded.

We returned to Cairo and prepared for a public lecture that Brother Russell was to deliver at the Baptist Mission arrangements having previously been made by our friend Brother Hall, and the newspapers had given it quite extensive notice. A little before the time for the meeting, as we passed by the hall, we saw a notice which stated that Brother Russell would deliver his lecture at a later hour. The last messenger brought a note to Brother Russell at the hotel, in which was stated that the management of the mission declined to permit us to use the hall. We know of no particular good accomplished, except that one Jew who spoke English was convinced that it was a waste of time to interfere with another Christian speaking. He later called at the hotel and desired to be introduced to Brother Russell. He was presented with a volume of the Scripture Studies, which he promised to read.

**Landing at Jaffa.**

At noon we had our dinner on board the ship, but had delayed not a moment in landing at Jaffa. But there was a very heavy sea running at Jaffa, and it was not a good port for large vessels, which are obliged to anchor about a mile from shore, on account of the shallow water and the sunken rocks, which makes the harbor very dangerous, and very dangerous when the weather is at rough. (See cut.) Just before we anchored a sailing vessel had capsized; all her cargo was lost and it was with great difficulty that her crew were saved. At 3 o'clock the sea was running the highest since the storm began, and there was but one hope of our being able to observe the "Passover," i.e., "Our Lord's Supper," at Jerusalem, and that was some interference on the part of the Lord. If we could not land there we would have been obliged to go to Beirut, and be brought back to Jaffa Saturday, which would have been a moral at Jerusalem. We were advised by the captain that he could not possibly wait longer than 6 p.m.

On account of the above circumstances, Brother Russell called our party together and proposed that they take the matter to the Lord, and that our blessing upon us, telling him of our submission to his will, but that if it would please him we would like very much to celebrate the memorial at Jerusalem. The party retired to their staterooms to commune with the Father. Soon after the storm began to subside. At five o'clock two of the brethren went on the bridge where the captain was stationed. As they reached that point the captain seemed much excited, and Brother Hall, our interpreter, asked him the cause. He replied, in Irish, that he had not a bit of room to move, and he did not know what the signal meant that they forgot to go down and tell the others who were below. Shortly thereafter the ship anchored at another spot, and then our party and others came to the deck. With glasses we could observe the row boats coming out from various points, the moon was high enough to sink entirely below the waves and then majestically ride over them. As they approached we could see that the men in them were red uniforms, which told us that they were government soldiers. We did not know that they were coming to our boat, because other ships were in the harbor waiting to land their passengers also. They continued to come nearer and nearer until they were finally within calling distance, and they called to us that they were coming for us. Soon they were alongside. Amidst great excitement
PYRAMID OF GIZEH
they came close up to our ship, the natty vessel at each other in a tongue unknown to us. The boats were lashed to one another, and the native boatmen, with Cook's agent aboard our vessel. They removed our baggage first and piled it in one of the boats. Then our party descended the ladders and were lifted off by the boatmen, who pick timid passengers off the ladder and pack them into their surf-boats. They managed to make us feel quite comfortable, with a large quantity of the original practice, in dealing with this kind of merchandise. In spite of their ferocious appearance, they are not very rough, and it is best to be perfectly passive in their hands. Another boat was being loaded at the same time. All our party got safely onto one boat. We had had a look in the harbor, but she was fished out amidst great excitement. Our boat contained only our party and a Russian with his wife and three children. They were very much excited and the children cried. Brother Rutherford took one child in each arm and got them quieted. At o'clock when our boat was ready to leave, we were running very high. Our Russian friends (who were Jews) were much excited, and the lady fainted, but was soon revived, and the calmness of our party seemed to have a good influence upon her. The boat was managed by seven oarsmen, natives, who proved to be very expert. In perfect unison they sunk their oars into the water and pulled us over the waves, and with each stroke repeated something that we did not understand, but which we were afterwards told by our guide was a prayer that their Allah would safely lead them to their destination. We had been delivered from us from the perils of the sea, without the slightest accident; not one drop of water got into our boat, whereas in the boat following behind us every one was thoroughly drenched, and the boat was in danger of capsizing.

It took about an hour before we reached the public bath at Hotel Du Pare, which overlooks the sea. We were too late for the train to Jerusalem, so we spent the evening in fellowship and in thanking the Lord for his mercies to us.

**JAFFA TO JERUSALEM.**

Friday, April 29th. We arose early, and at 8 a.m. our train left Jaffa for Jerusalem. This was the first railroad built in Palestine. (See cut of train and party.) For some time our train passed beside the orange groves, and at this time of the year the trees are covered with the golden fruit. Passing through the beautiful Valley of Sharon, the first station out of Jaffa was Lydda, the home of the prophet Lydias, whom our Lord cured of a fever on one occasion. Land in this valley is very fertile and sells at $160 per acre. The natives still plow with a crooked stick, using camels, oxen and donkeys, singly or in pairs, seeming to enjoy the work and to work without setting up the pair. (See cut.) We rode for two and a half hours through these plains before coming to the mountaintops of Juden. As we passed through these plains of Sharon we were reminded that the time is coming when the world will be all a glowing mass of light. As we neared the city of Jaffa, we stopped for a little while where Joseph of Arimathea once lived; it was he who asked Pilate for the body of our Lord. We noted many of the blue-grown penguins, and also encountered many shepherds with their long-cried goats, usually about fifty or sixty in a flock. As we left the plains and passed over the hilltop, the countryside became rougher and stonier and the mountains seemed barren and unfrightening. The railway enters a deep gorge with towering rocks on either side. The rock is terraced in steps of rugged white limestone, strewn with ashes and gravel, and covered with a carpet of wild flowers. The fields were covered with the beautiful white daisies and scarlet poppies. Frequently we noticed the people gathering out the stones. As we emerge on the level we see the red roofs of the German colony, and in a few miles reach the station, which is somewhat out of the city. As we neared the city the entire party gathered in one compartment of the car and sang several hymns, and as we entered the station we sang No. 105, "Pilate Was a Rebel." It was raining when we left Jaffa, and when we pulled into Jerusalem about noon it was in a downpour of rain and hail, accompanied by vivid flashes of lightning and heavy peals of thunder. We could apply this beautifully to the present time; how the rain (the truth and light), and the thunder (trouble), are in taking and will soon take place over the whole world. It is occurring now while the "little flock" is entering the eternal city of the New Jerusalem. It is very unusual about Jerusalem, and like- wise it is not of frequent occurrence. (Neither has the downpour of symbolic rain and hail been such as it is at this present time.)

We were driven to Hotel Past, a modern hotel in many respects, lighted with electricity, clean and very comfortable. Almost the moment we arrived we were ushered away, and the room fires burned brightly. This again reminds us how that shortly after the Church has entered the New Jerusalem the trouble will cease and the Son of Righteousness shall arise with healing in his beams." We had lunch, after which the entire party started out to see the sights of the city before we were called to church, and so we hurried to see because of our Lord's association with it. Entering the walled city through the "Jaffa Gate," which is the principal gate of the city, with the massive "Tower of David," we were soon in the narrow and crowded streets, especially when we reached the old city, where a great many people were there. This gate is in the western wall, and from it David Street runs due east. (There is possibly something significant in this also.) North of David Street are the Christian quarters (where the Mt. of Olives is divided), the Arab quarter, and the part south, the world of mankind), containing the new German Church of the Redeemer, also the Church of the Holy Sepulchre, which we visited, and which is impossible to describe by pen. We then went to Zion's Gate, where our party were photographed again in a group for their personal picture. As we passed through the streets of the city we saw squawer, oriental squarer of the most object kind. This, accompanied with the cry of "bak-shesh," and the sneaking stench emanating from every creck and hole which serve as entrances to caves and stone dens, is a far cry from the other side of the old city, where we were formed a pull which hung over us and accompanied us on our jour- ney the entire afternoon. This served to emphasize in the most forcible manner how greatly our blessed Lord did humble himself to endure such surroundings, and how great is his sacrifice. On every hand we passed the blind and sin-cursed, "waiting (in total ignorance) for the manifestation of the Sons of God." After visiting "Zion's Gate" we walked down to the "Valley of Jehoshaphat," "Solomon's Pool," "Mt. Zion's Arch," and then to the "Jews' Wailing Place." This is also very pathetic. We watched the Jews for a while as they walked and read from the Book of Jeremiah. Some of the friends tried to give some of those Jews copies of the book-let printed in Yiddish, but they did not want it—all they want is the Scriptures, and yet they do not understand them. This is a great mystery. The "Yeshua" or "Salvation" is made of stones from the original wall of Jerusalem.

We also visited the "Pool of Bethesda." (For a description, see the fifth chapter of the Gospel of John.) This pool is about 120 feet long, and the same in width. Next we came to "Pilate's House," the place where Pilate opened the family door that Jesus walked on, and we could plainly see marks on the floor, which we were told were used in connection with games which the soldiers played, and were doubtless used at the time the soldiers cast lots for our Savior's raiment. It is in this very hall that Jesus was ordered to death, and the original arch is still standing, under which it is said he passed. At least a part of that arch is still standing and it is very ancient. A church is now built over it. Rain fell the greater part of the after- noon, and we found some difficulty in passing through the little streets, reduced to one, and full of the mud, but the same way our Lord is supposed to have walked as he passed from the Judgment Hall. Later we returned to the hotel and prepared to celebrate the Memorial Supper.

**THE MEMORIAL Supper and Gethsemane.**

THE UPPER ROOM.

Our guide had previously engaged what is supposed to be the identical "Upper Room" in which our Lord instituted the first Memorial Supper. It is a part of the same building our Mother Church, and owned by them. Shortly before leaving the hotel we were advised that we could have no chairs in the room, but that rugs would be furnished. We were glad of this because we thought we would have the privilege of celebrating the memorial in the original manner as nearly as possible. Before we left the hotel we were informed that we could have no singing and that all of us should go quietly to the room. We proceeded to the place through the narrow streets, which were conversation silent at this time, the
soldiers having requested the people to go inside—not for our benefit—but it was the rule on that night. We left our carriages in the street and crawled through a low gateway into a court. Passing through this court we came to a stone stairway leading from the outside to the upper room. The guide preceded, then Brother Russell, Brother Rutherford and Brother Pierson. At the time Cow reached the top of the stairway it was well filled with our party. Just then a Mohammedan came out and began to gesticulate wildly and utter sentences in a language we could not understand. He was soon joined by others. Then our guide informed us that we were on the spot on which for twelve centuries, they were threatening to shoot us. We ordered a retreat and got down the stairway as quickly as possible, followed by that rabble muttering threats against us. We passed through the narrow gateway and were soon in the street, rather perplexed as to what we should do and where we might celebrate the Lord’s Supper.

THE MEMORIAL IN THE GARDEN OF GETHSEMANE.

We all agreed that we would go to the Garden of Gethsemane, and so we did. We arrived there about ten o’clock at night, and intermittent showers of rain. The Garden is kept by a Franciscan monk, and no one can enter without the permission of the keeper, a stone wall being built around it. Our guide succeeded in awakening the monk and inducing him to open the gate and let us in. Shortly after ten o’clock we left the carriages, and proceeded to the Garden. From the stile a beautiful garden was before us. It was a bit of a surprise to see that we celebrate the memorial here, and after talking it over all agreed. We assembled at the north side, near the northeast corner, and beside two cedar trees. (See cut—the cross marks the spot as near as Brother Russell could locate it.)

We here began our service, our dear Pastor speaking very beautifully and feelingly concerning the memorial and its purpose. He then requested a brother to lead in prayer, stating that we should especially thank the Father for delivering us from Gethsemane, and in bringing us up to Jerusalem, and for his blessing and protecting us. The brother was requested to open the prayer and blessing upon the bread, Brother Russell again spoke briefly, the bread was passed, all partook thereof in silence. Then followed another prayer, led by Brother Russell. He again recounted the Lord’s blessings and favors in bringing us there safe and sound, by leaving the rain coming down at a goodly rate and we were being well drenched, yet none of the party seemed to mind it. Brother Russell then spoke about the wine and its symbolic meaning. A prayer followed, the wine was passed, and all partook of it. Then Brother Russell said, “The moon would come out from behind a cloud and shine upon us, giving the Garden a peculiar appearance. Then Brother Russell closed with prayer and requested us to sing in a subdued voice the song, ‘Praise God From Whom All Blessings Flow.’” This was sung in a beautiful manner, and after which Brother Pierson said, “We were so much taken up with the rain on the outside of the wall were making much noise, and the moon, thinking we were staying longer than we should, kept up a continuous ringing of his bell warning us to leave. We gave not heed to this, however, until ready to leave. We had carriages in waiting and leaving the Garden we got in these and started up the hill. The carriage Brother Rutherford was in was the last, and soon after crossing the Brook Kidron, and starting up the hill toward the wall of the city, his team refused to go any farther, and he had to get another horse. Fortunately the other horses and his party were in the same condition, wading through the mud, and it was nearly midnight when we reached the hotel, with hearts full of thankfulness for the wonderful experience we had enjoyed. We were also very thankful for the pleasant and refreshing visit of Brother Russell.” (Keltie, op. cit., p. 262.) See John 18:1; 2 Sam. 15:18 (David en route to Hebron); 1 Kings 15:13; 2 Kings 23:6; and others,—the same trip which our Lord and the Apostles had on that eventful night. One of the party still has the glass which was used as the “cup.”

JOURNEY FROM JERUSALEM TO BETHELHEM.

Sunday, April 23rd. After a night’s good rest all of the party felt refreshed and met for breakfast at 7:30. Brother Russell and Brother Pierson started out to visit Jericho, the River Jordan, and the Dead Sea. (See a report of this by Brother Russell further on.)

The rest of the party took carriages for a trip to Bethlehem. This is a charming drive along the Plain of Rephaim. Soon after leaving Jerusalem we passed the “field of blood,” which was bought with the betrayal money after Judas hanged himself.

We stopped first at “Solomon’s Pools,” which are located about seven miles southwest of Jerusalem. There are three of them, enclosed in stone walls, and are claimed to be just as they were in his days. At present they are filled with surface water. In Solomon’s days the water was piped into the temple, and it is now taken by pipes into the same point. They are large enough to hold a large quantity of water, but hardly sufficient to supply a modern city of any great size.

We passed the place on the Plains of Rephaim where David poured out the water which two of his faithful men brought at the risk of their lives from Saul’s camp. We also halted at the well where it is said the “Three Wise Men” stopped on their journey.

BETHELHEM.

We see Bethlehem before us, while Jerusalem is still out of sight. The city is built on the limestone range that runs through Judea. Driving through the long, narrow street which leads to the “Church of the Nativity,” we noticed the picturesque dress of the Bethlehem women; blue gown embroidered with red on the breast, with a long embroidered apron and a turban hat having a long feather to hang down on either side of our open carriage. The Church was built by Constantine in A. D. 330—restored and beautified by Justinian, and never diverted from Christian worship. At present it is owned jointly by Greek Catholics, Roman Catholics, Assyrians and Copts. The govern¬ment of the Holy Land has the place at all times, with the right to keep the members of the various denominations fighting over which shall worship at a certain hour. We saw the soldiers standing on duty as we passed through.

We descended beneath it into a cave which is assigned as the scene of the Nativity. In this church are 44 pillars, 30 on each side. We regretted to leave the place with so many solemn associations. We also visited the fields where the shepherds were watching their flocks. (Luke 2:8-10.)

The drive back to Jerusalem was surely a beautiful one. It was interesting, too, watching the different types of sheep, donkeys, goats, to which the donkeys belong, tiny ringlets or curls hanging over each ear—Rabbits in ev¬erywhere. The moss-covered doorways of Greek priests with bushy beards and tall black hats; Sisters of Charity; Moslem women; Christian women in blue gowns with white veils; pert young Syrians in ready-made European suits with the red “fez,” and—then there are men from the desert in white gowns with camel’s-hair cloaks.

We are not able to describe the beautiful hills that sur¬round and have looked down for so many years upon the changing fortunes of Jerusalem. We reached the hotel in time for dinner.

MOUNT OF OLIVES.

After dinner we took carriages, crossed the “Brook Kidron” to the Mount of Olives. The road is a winding one, and when the carriages are passing gradually up the incline. As we reached a point about half way up the mount, we looked back and beheld the Holy City rising out of ruins into a beautiful city, the location of which is ideal. At once we exclaimed, “Beautiful for location is the city of David!” Indeed the words of the Psalmist could not be said to apply to the city of Jerusalem. It is an ideal location for a city, and we believe from prophecy that it will within a few years become a great city—THE CAPITAL OF THE WORLD. On every side we could see stones being gathered out from the hills, terraces being made, and trees planted. At this season of the year the hills were clothed with their garments of verdure, and the recent rains had much increased this, which gave it a very beautiful appearance. We traveled on up the mount, and as we reached the Mount of Olives we looked up the hill, and, from it we had a magnificent view of the whole tribe, and we could also see the River Jordan and the Dead Sea in the distance. Clouds were hanging over us which shadowed us from the rays of the sun, but looking off toward the west toward the Mount of Olives, we beheld that the sun was shining brightly against the mountains and the Dead Sea and River Jordan, giving it a peculiar and beau¬tiful hue, indescribable and of unsurpassing beauty.

After viewing the various points of interest, such as the “Place of Ascension” of our Lord, the place where he is supposed to have taken his last meal before his departure, known as “The Lord’s Prayer,” we came to the “Tombs of the Kings.” We also visited “Golgotha” on Calvary Hill.

Then we went on to the home, or rather the ruins of that dear home where Jesus so loved to go—the home of Lazarus.
and Martha and Mary. The foundation of the old house yet remains down in the ruins we could see the pillars of their house, made of white stone—and it must have been a restful place. By standing on a little hill we could look down to Jerusalem and we thought that probably Mary went there often to see if she could see Jesus coming. This was surely a day well spent.

We then went to visit the ‘Tomb of Lazarus,’ which is built below the surface, twenty steps down to it. (See cut.) Our party went down into and inspected it.

We had a beautiful trip back to Jerusalem—passing the part where Jesus rode upon the ass, and also where he wept over the city.

Our guide, Mr. Jamal, a Syrian, who speaks splendid English, was a very kind young man. On the way in Brother Rutherford requested that if possible he arrange for an interview with some prominent Jew of the city. He said he knew of one at that time and their fulfillment in reference to it would try to make an arrangement and let Brother Rutherford know.

That same evening he called at the hotel and informed him that he had arranged for an interview with Dr. Isaac Levy, who is the head of the Zionist movement in Palestine. It seems that the Levis have been in this city for various parts of the world are furnishing the capital for these banks. He said, We are losing it to the Jews who come here, with which to purchase land. The Turkish government has not been very favorable to the Jew owning land in Palestine until the recent change in the government. Since the adoption of the new constitution the new Sultan, much more liberty is shown toward the Jew, and he is now permitted to buy land the same as others. The government has changed the mode of taxation. Formerly the taxes were collected upon the crops, but now the assessment is made against the real estate. The Jews, who do not like to till the land, feeling that they will not be able to pay the land tax, seem quite anxious to sell and are selling, and the Jews are buying it as rapidly as possible, and he said that the Zionist Association was furnishing the money with which to buy it, and they are not taking it over.

Brother Rutherford asked him if he intended going to hear Pastor Russell, and he said that he was not, as he supposed Pastor Russell was trying to Christianize the Jews the same as other Gentiles were. However, when Brother Rutherford told him that Pastor Russell was in the province and some one had been talking, he felt quite different about the matter and decided that he would go, which he did. Something further will be found in another part of this report, where Brother Russell states some interesting things as they impressed him in connection with his trip through Egypt.

Sunday, April 24th. Brother Russell was advertised to speak at 3 p.m. As there was nothing on hand for the forenoon, and the weather being fine, Brother Russell suggested that we take carriages for a ride to the Mount of Olives. We did so, and the ride was pleasant. He has a photograph of the party taken. (See cut on another page.) As we drove up the mount from the northwest, we could distinctly see the historic River Jordan as it wound in and out on its way to the Dead Sea which lay in panoramic view in the broad valley to the left. After the panorama was taken, Brother Russell and some others remained on the hillside, while others of the party returned to Jerusalem to distribute circulars announcing the afternoon meeting. This was the first service ever held where the ‘Servant of the Lord’ was for the first time to ‘Speak Comfortably to Jerusalem.’ Having just come from our visit to the great pyramid, Jehovah’s witness, and with the deliverance from the tempest at Jaffa still vividly before our minds, coupled with our experience on the night of the Memorial, together with the sacred associations of this place, served to make this meeting the crowning experience of our sojourn in the Holy Land, and to make it the more impressive. Evidently it was to mark an epoch in the closing scenes of the harvest of the Gospel Age.

There was a fair sized audience and many were deeply interested. The wife of one of the editors invited several of us to their home for ten. They were certainly deeply interested, saying, Surely this man is a prophet, and we believe God sent him here. Brother Russell, an editor in Jerusalem and the editor and his wife were so pleased to have them. Brother Thompson promised them the editor the first volume of Scripture Studies; he was anxious to get it and promised to read it, and said he would sit up all night to read it. We remained quite a while and then returned to the hotel, as we are to leave in the morning.

Monday, April 25th. We left Jerusalem at 7:30 this morning for Jaffa. We reached there in time for dinner, after which we took a drive to the beautiful orange groves, where we saw the fragrant blossoms and the fruit growing together. We saw the remains of some of the old Biblical scene, called the ‘Tomb of Doresha.’ Here we saw the first traction engine ever placed in Palestine. (See cut, with members of the party standing around.) This engine will enable the company owning it to progress in one bound from plowing with a crooked stick to the use of this modern engine which draws one-gang plows.

At 5 p.m. we sailed for Port Said, reaching there the next morning about 7:30. Here we met Colporteur Brother von Gross. We had quite a view of the Suez Canal out from Port Said, and a peep at a portion of the ‘Land of Goshen.’ We went on by way of Alexandria, leaving there at 9 p.m., April 27th, on the steamer ‘Prince Heinrich.’

The following clipping from the ‘Egyptian Morning News,’ Cairo, April 27th, 1910, the last morning we were in Cairo, is of interest in showing the return of the Lord’s favor to the land.

SUDAN CROP.

‘The Governor Blue Nile Province reports that a large quantity of cotton was brought into the Murada of Wad Medani during the month of March last. The returns showed 18,698 arrobas of 300 rolls as compared with 4,746 arrobas in the corresponding month last year. It is estimated that during March last, 5,500 cantas were brought into Wad Medani and sold on the market at 140 or 200 arrebs. Most of the cotton is grown in Managi and Medani Markaz (though a great deal comes through from Sennar Markaz). The reasons for this increase are:

1. Facilities of transport by rail. 2. Desires in Egypt. 3. Exceptional rains. 4. The prices of ungrown cotton were double those of corresponding time last year.’

Interview on Egypt and Palestine by Brother Russell

In reply to a question as to what impressed him most during his visit to Egypt and Palestine, and the lessons noted, he said:

To my understanding God’s people, both Christians and Jews, are only beginning to grasp the wonderful outlines of the divine purposes respecting humanity therein revealed. Doubtless our wonderful Bibles and Bible helps are contributing greatly to this end, and we must not forget also the important part being played by our present day common-school education, compulsory education, and our enabled to read the World of God, which now may be possessed at very little cost in every language. These conditions are new to the world, all within a century—yes, within a half century. Should we wonder if now, in harmony with the Apostle’s words, the eyes of Christians and Jews should more and more widely be open to see ‘What is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge.’ (Eph. 3:18, 19.) It was in connection with appointments to address meetings of the
cause a reversal of the wind, bringing back the water, so that the hosts of Pharaoh were overwhelmed.

CROSSING THE RED SEA.

Securing a sailing vessel, we crossed the upper end of the Red Sea, the Gulf of Suez, and noted "the waters of Marah" (Ex. 15:23-25). Here the hosts of Israel after they crossed the Red Sea found water, but it was brackish, bitter, and it was into these springs that Moses thrust a pike, and the water was made sweet, counteracting the alkali. These are still known as "The Springs of Moses," and are still used by the Arabs. We looked beyond to Mount Sinai and thought of the journey of Israel, the giving of the law, etc., and other wonderful things there distinctly took place, the smoldering quail, the trembling people, the voice from heaven and the trumpet blast. All these things, as explained by St. Paul in Hebrews 12:18-29, represented wonderful times and conditions now soon to be realized, when the Gospel Church shall experience the resurrection of dead things as well as the living. And when the antitypical New Covenant will be inaugurated with Israel, and the world through the glorified Christ as its Mediator for the blessing of all the families of earth.

THE DEAD SEA.

The Dead Sea interested us as we thought of it as marking the overthrow of Sodom and Gomorrah, and thus, as St. Jude tells us, symbolizes the second death. The utter absence of life in that seapictures the fact that there is no life of any kind for those who have rejected the Gospel of the Second Death, because of final and intelligent rejection of divine mercy. From the sea we went northward towards the Fords of Jordan (see cut), where Israel crossed to possess the Promised Land. But our thoughts turned especially to the fact that at that time, the Savior of the world, at his own request, was baptized by John—not for the remission of sins, of which he had none, but as symbolizing the full consecration of himself, at the beginning of his public ministry, to do the Father's will, even unto death. We recalled that way the Holy Spirit came upon him, evidencing the divine acceptance of the sacrifice of his earthly nature and his begetting to the new nature, the spiritual which he attained at his resurrection. We remembered the declaration of the Scriptures that after he received the Holy Spirit, "the heavens were opened unto him"—the higher, the heavenly, the spiritual things, pertaining to his mission and sacrifice, and explanatory of the Scriptures. It was an "illumination" by the Spirit, as the Apostle explained.

WILDERNESS OF JUDEA.

Looking towards the West we noted the wilderness of Judea, into which the Scriptures say the Savior went, or wandered through the wilderness. We thought of his own spirit or mind which desired to think over the work before him as he entered upon it—in the light of the illumination just received. We noted the fact that the Master was so absorbed with the contemplation of the divine plan that in the midst of his journey he did not lose sight of the necessity for conquering the wildness to do which went his thirty days had elapsed, and then we read, "He afterward hungered." It was then, we remember, that the tempter came to him in his hour of faintness and when the full force of his determination was before him. He was then that he resisted the Adversary's suggestion for the change in his course, for a violation of his covenant of sacrifice. As we looked about we perceived that everything in that wilderness place was stones, stones, stones, and it suggests to us an explanation as to why the vast temptation was," Command that these stones be made bread."

JERICHO TO JERUSALEM.

As we journeyed on from Jericho to Jerusalem we remembered our Lord's parable of "The Good Samaritan." We perceived that this would be an easy place for a wayfarer to be harmed by robbers, and the thought of the "Good Samaritan" of the Master was impressed upon our minds, "Do unto others as you would have them do unto you." In reading the parable of "The Good Samaritan," we often wondered at the smallness of the price suggested as the fee at the inn where the wounded man was entertained. We had indeed reflected that the two pence, according to the different exchange rates, was only about $.24, but even this amount seemed small remuneration for the care of a wounded man at a hotel. We were therefore deeply interested in visiting one of the inns. Although
1. At Lazarus' Tomb.  2. At West End of Solomon's Pool.
comfortable and convenient for the necessities, it very little resembled modern city hotels, and we could readily enough have been said that the care of the unfortunate while his benefactor went on to Jerusalem and returned.

THE BROOK CHERITH.

On the way we noted the Brook Cherith with its almost perpendicular walls of rock. A large Greek monastery is there besides various hermitages in the rocks and caves. We thought how Elijah spent a considerable portion of his time at this very brook, during the period of the drought, which lasted three and a half years. It is thought to have symbolic significance of the drought, famine, and the Brook. Further along we came to the locality where Zachaeus climbed into the sycamore tree as the Master was passing on route to Jerusalem, that he, small of stature, might get a glimpse of the great Prophet of Nazareth as he passed by surrounded by his disciples and the multitude.

THE HOME OF LAZARUS, MARTHA AND MARY.

Bethany, the home of Martha, Mary and Lazarus, was on our route and interested us. Doubtless it is quite different now from what it was then, yet the locality is evidently well identified. The traditional house of "Simon the Lether," the home of the family, is still pointed out, or rather, the one which now replaces it upon the old site.

TOMB OF LAZARUS.

The "Tomb of Lazarus" is also preserved. We called to mind the wonderful miracle there wrought, and the fact that Jesus frequently made this his home when he visited in Jerusalem. Here Martha, Mary and Lazarus, his friends, entertained him, and heard his wonderful words of life. Here Jesus raised Lazarus from the dead, and marveled at the terrors of that symbolical significance of the drought, famine, and the Brook. Further along we came to the locality where Zachaeus climbed into the sycamore tree as the Master was passing on route to Jerusalem, that he, small of stature, might get a glimpse of the great Prophet of Nazareth as he passed by surrounded by his disciples and the multitude.

BETHANY TO JERUSALEM.

Bethany is on the opposite side of the Mount of Olives from Jerusalem, yet it is but a short journey. As we rode toward the Holy City, we reflected upon the many times the Master's feet, and those of his disciples, had gone that way. We remembered the end of his triumphal journey into Jerusalem at the close of his ministry, five days before his crucifixion. We called to mind how he had passed along this very roadway, and when we came to the spot which overlooked the city we remembered the record that there Jesus halted the ass he was riding, and the procession with him, and which was shouting "Hosanna to the son of David, blessed is he that cometh in the name of the Lord."

"YOUR HOUSE IS LEFT UNTO YOU DESOLATE."

At that very spot we stopped and remembered the words, "O Jerusalem, Jerusalem, which killeth those that are sent unto thee, how often would I have gathered thy children as a hen gathereth her brood under her wings, but ye would not. And now I say unto you, Your house is left unto you desolate! Ye shall see me no more until that day—when ye shall say, Blessed is he that cometh in the name of the Lord." Our hearts went out in sympathy to the Jews, even as the Master wept on that occasion. We thought, How true his words, that their house has been left desolate ever since. As a people they have been scattered to the winds, without national existence, comfort, however, in the suggestion of the Master's words, that the day will come when, at his second advent in power and great glory, he will be recognized by them and by all mankind as "King of kings and Lord of lords. We rejoiced to think that with what they had to say, by his own people will ultimately be hailed "Lord of all." We remembered the prophecy that "Unto him every knee shall bow and every tongue confess." En route we passed by the "Garden of Gethsemane," still preserved and divided between the Greek and Roman Catholics, but nevertheless accessible to all. From the sides of the Mount of Olives we looked to its top, the noted spot where Jesus is said to have wept over the sorrows of Jerusalem. From the highest road we also beheld the "valley of Jehoshaphat," the "valley of the decision" the entrance to the Holy city; near by, and joining with it at the lower end, was the "Valley of Gehenna," once used for burning the garbage of the city. We thought of how the Master had used this "Valley of Gehenna" to symbolically picture to his disciples, and to us, the destruction of Jerusalem, the city, and the unnumbered lives who perished in the conflagration, without hope of a resurrection of those who intelligently and willfully oppose themselves to God and his righteousness. We reflected, How serious this error, how insidious to God's people the doctrine of the "Dark Ages," which made of God's grace only a means of destroying this "Valley of Gehenna" a theory of eternal torture for all except the elect few. We rejoiced that God's people, in this day of the electric light, are finding a heavenly light upon the Word of God, which scatters much of the darkness and stimulates them more and more to wit and wisdom, to love divine, and the true plan of salvation—for the Church at the present time to the heavenly nature, and for the world in the coming age to the earthly, the human nature—human restitution.—Acts 3:19-21.

WITHIN THE HOLY CITY.

Within the walls of the city conditions are very much the same as they have been for centuries. Jerusalem is an Oriental city, with all that that implies of lack of sanitation, etc. Nevertheless, it has a great attraction for Jews, Arabs and Christians. All recognize Abraham, Moses and the Prophets, even though all do not agree respecting Jesus and Mohammed.

We visited the site of "Pilate's Judgment Hall," and noted the "Place of the Pavement," mentioned by the Evangelist; and noted in some of the old cement flooring were ancient coins of the Romans which were used by the soldiers in playing games. The "eerie home," deep interest to us. Our minds went back to the account of how Pilate here stood by Jesus, saying, "Behold the man" you talk of crucifying. We remember how here Pilate took water and washed his hands, and declared himself innocent of the blood of Jesus, in which he had signed. We remembered the words of the Jewish priests at that time, "His blood be upon us and our children." We thought, nay, how evident has been this self-imposed curse; we rejoiced, according to the Scriptures, the day is not far distant when that curse will be lifted, and those who pierced him will have the eyes of their understanding opened, and will mourn because of him. We rejoiced in those prophecies which declare that God will then crown them with mercy and with songs of salvation, and have mercy upon them, and receive them to his favor and covenant relationship. (Rom. 11:27-33.)

THE JEWS' WAILING PLACE.

One of the most interesting experiences in the Holy City was a visit to what is termed "The Jews' Wailing Place." It is a section of the wall which was divided by the Jew and the Christian, and the Jews were kept from praying there. The German government, at the cost of about half a million dollars, was dedicated about the time of our visit for a German prince. The Jews are gradually increasing their number and securing from the Arabs, piece by piece, the most desirable sites, still striving, of course, to keep the market value down as low as possible for the sake of future

THE NEWER JERUSALEM.

Outside the walls a new city is surrounding the old one, and its buildings are modern and sanitary, and some of them quite expensive. For instance, one recently completed building was occupied by the German government, at a cost of about half a million dollars, was dedicated about the time of our visit for a German prince. The Jews are gradually increasing their number and securing from the Arabs, piece by piece, the most desirable sites, still striving, of course, to keep the market value down as low as possible for the sake of future
Monday, May 2.—We had a night’s good rest, reaching Venice this morning about 7 o’clock, and all together had breakfast in the Depot. Then we took gondolas to Cook’s office, and from there we went to our hotel, got settled, and then started out for St. Mark’s. This is an ancient and noble city, and we enjoyed it.

Tuesday, May 3.—We had enjoyed our stay at Venice, but were ready to “move on,” and we were soon on our way, riding in the train all day through the beautiful mountains, the beauty of which is beyond our powers of description. We reached Munich, Germany, at 10 p.m., stopping at the Horse Palace Hotel where we had dinner. We did enjoy the Alps! We are to remain here until 8 a.m.

Wednesday, May 4.—Spent all day on the train reading and visiting, and arrived at Berlin and stopped at Hotel Bristol.

Thursday, May 5.—We had a good home last night in Hotel Bristol, which is beautiful, and we had nice rooms. After breakfast we went to the parlors, where we met Brother Kaiser, who ushered us down the hall. It was nicely arranged with a long table down the center of the room, to serve us all at dinner, at which time they expected Brother Russell.

Here we met many of the friends from Sweden and Germany. While we could not make all understand, we saw the same sweet spirit—the “holy Spirit.” They surely had everything nicely arranged, and a nice dinner. Brother Russell took up questions on the “Ransom” and the “Sin-offering.” There were about 300 present.

GERMAN BIBLE HOUSE.

Friday, May 6.—We left Berlin this a.m., arriving at Barmen at 3 p.m. Some of the party did not remain to hear Brother Russell, but were taken by Brother Koetzit to visit the German Bible House. This was such a treat to see the old First Church, which had been converted into a stock room, and the old German Bible House, which was converted into a museum of some of the old books. It has tall spires with long stained-glass windows. While standing looking at them, a gentleman stepped up and asked if we were from America. We said, Yes. He said, I thought so, thought you would like to see what is left. We said, Yes, what is it? He replied, King Edward died this morning. This was the first we had heard and it was a great surprise. As we thought of the “sting of death,” we were glad that we could sympathize with those who mourn, and we felt that he will all be comforted, or at least have an opportunity to be.

Sunday, May 8. (From the Tower.) “Although we arrived at the London station at quite an early hour for Sunday, 8 o’clock, we found nearly a hundred of the dear Saints at the church waiting for us. We went into the old Cathedral at St. Peter’s or St. Mark’s, in the estimation of some of the party. It has tall spires with long stained-glass windows. While standing looking at them, a gentleman stepped up and asked if we were from America. We said, Yes. He said, I thought so, thought you would like to see what is left. We said, Yes, what is it? He replied, King Edward died this morning. This was the first we had heard and it was a great surprise. As we thought of the “sting of death,” we were glad that we could sympathize with those who mourn, and we felt that he will all be comforted, or at least have an opportunity to be.
A Great American Preacher in London

Pastor Russell, of Brooklyn Tabernacle, N.Y., as he appeared preaching in the Royal Albert Hall on the past three Sundays. Pastor Russell possesses a delightful personality; he is modest and unassuming; to meet him is to be stimulated to greater Christian endeavor. His firm belief in the gospel of Christ is, without doubt, the secret of his wonderful power as an exponent of the inspired Word, and the great auditorium of the Albert Hall on the occasions of his appearances there as a preacher has been crowded.
SPECIAL
MAY MEETINGS
& CONVENTION
LONDON
ENGLAND

ROYAL ALBERT HALL
LONDON

AN INTERIOR VIEW OF
ROYAL ALBERT HALL

AFTER MEETING
WHITFIELD'S OLD TABERNACLE
LONDON CONVENTION

WHITFIELD'S
PULPIT
shaked—[they must not squeeze too hard. The spirit is
dwilling and the flesh is strong in many instances. The
large gathering at the station to meet us seemed the more
remarkable when we learned that the dear friends in the
ten days previous had been most energetically engaged in
advertising our meeting high up on Four Arches Hill. I
advise you that 750,000 copies of the People’s Pulpit
had been circulated in London by the friends in the Truth, it
will be realized that some of them must of necessity have
been wearied with their exertions. Hence the number at
the station at that hour and the zeal manifested by their pres-
ence was the more remarkable. We may be sure that such
love and loyalty to the Truth and to their dear friends in
London the morning of May 8th. A large company of
friends were at the depot to greet them. Realizing that it
would tax Brother Russell’s strength to the utmost to fill
the great Royal Albert Hall that evening, it was decided
that no other meetings should be held on this day. There-
fore, the friends rested and completed arrangements for
the meeting. The service was to begin at 7:30 P. M.
We arrived at the hall about 7 o’clock, and you can imagine
the impression that was made upon us as we came near the
hall, to see two lines of people, one from the front of the
building, lined up toward the doors of the great building, waiting for
an opportunity to get in. We found that over 5,000 people
had already gained admission. Being associated in the
work, we gained admission at once, and it was with great
pleasure, as we looked about the hall, that we saw a sea of faces before us, and watch the different ones
gather and note the general impression. It was a sight never
to be forgotten. At the time the service began, Brother
Sawyer, the chairman, Pastors Russell and others came on
the platform. Through the organist started up one of the
hymns, and the great audience rose to their feet and began
to sing. They sang as only an audience who have more or
less familiarity with religious songs can sing. There were
then present fully 7,500 people. After the opening hymn,
the Reverend C. R. Sawyer, introduced Brother Russell
with the following remarks:

I have much pleasure in introducing to you tonight Pastor
Russell of Brooklyn Tabernacle, New York. He is a well-
known preacher of the Gospel of Christ all his life. He is a
writer on subjects connected with the Bible. He is author
of that great work known as "Studies in the Scriptures." It
is a work which has been translated into seventeen dif-
ferent languages and read by thousands in different parts
of the Empire with gratitude. So great interest has been
awakened by these studies, that the International Bible
Students Association has been formed, of which Pastor Russell
is president, and these studies are primarily for the benefit
of believers, Christian believers of whatever denomination,
to furnish them with a knowledge such as will enable them
to give an answer for the faith within them. These Studies
are of great value to the honest seeker, because it will
tell him the whole plain truth about the mighty works of
God in pure, plain, and simple language, Pastor Russell magnifies
and illuminates that majestic Plan of God as a whole,
whereby anyone who feels so inclined may for himself, and
without further assistance attain a correct knowledge of
the mind and purposes of God in the creation, the downfall,
and the various steps for the redemption, the uplift, the
restoration, the final perfection and salvation of the human
race.

It is well to let this be thoroughly understood, in view of
any possible criticism, that the only way of obtaining this
salvation is through the name and merit of our Lord and
Savior Jesus Christ, and him crucified, the Son of God, our
Savior. I mention this specifically, because it is the keynote
of Pastor Russell’s teachings and writings. Pastor Russell
will now address you on the subject already announced,
"The Great Hereafter."

Topie: “HEREAFTER”

BROTHER RUSSELL: (As the King of England had
died the day previous the subject seemed remarkably appropriate. Brother Russell in-
roduced the discourse with a few remarks referring to the King.) It was in Germany
that I first met the present monarch, Edward VII. I realized that not
only your nation, but all Christendom had
lost an unobtrusive but wise Counsellor, a
power for peace and good-will amongst men. I take this
opportunity to express to this great audience my sympathy, which, I assure you, is shared by the vast majority of my
American countrymen. My first thought was that, out of
respect for the illustrious dead, his family, and the nation,
this service should be postponed. But my second thought
was to the contrary. Surely at no more fitting hour could
we consider “The Great Hereafter.” There is, thank God,
a "hereafter" for kings as well as for peasants, and royal
mourners and a mourning nation need the message from
God’s Word particularly now. And, since no more repre-
sentative audience will probably be assembled in this capital
of the world, I have a suggestion to offer which I trust
will meet with your approval. It is, that before offering
prayer we show our sympathy for the royal family in their bereave-
ment by standing.

After a brief prayer, in which the royal family were
remembered, the congregation joined in singing the hymn
put to the deceased king’s favorite, “Nearer, My God,
to Thee.” For a few moments before he led in prayer
the congregation, with bowed heads, prayed silently. The occa-
sion was a very impressive one.

He dealt with the subject of the “hereafter,” showing
the generally accepted views of Catholics and Protestants;
and then, in contrast with these, the Bible presentation
may be affirmed to be not only the true one, but the only
logical one. He pointed out the hereafter of the Church in
glory and the steps of patient perseverance leading thereto;
also that while the Bible shows, and all the creeds confess,
that only a “little flock” will be joint-heirs in the Kingdom
with Christ, nevertheless, it shows that for the world, an
dearthly salvation in contrast with the heavenly one, a restitution to mental, moral and physical
perfection, to be attained during the thousands of years
of Messiah’s reign in glory, for which we pray, Thy kingdom
dwell on earth as it is in heaven.” He showed the divine
provision for an earthly paradise for such restored sons of Adam as will accept the divine arrange-
ment on their behalf, and that all others will be destroyed in
the Second Death. This was a very different outlook than
the one Darwinism clings to. Darwinism has no hereafter.
While taking no more to heaven than the saintly and elect,
as the Bible indicates, all the creeds consign the remainder
of mankind either to centuries of torture in Purgatory, or
to an eternity of torture in hell. He made very clear the
unscripturateness and unreasonableness of this proposition,
and showed in scriptural language that God’s provision is a
resurrection of the dead as the hope of both the Church
and the world—the Church in the first resurrection to glory,
and immediate immortality. He pointed out that the glorification
of the elect on the spirit plane, as the spiritual seed of
Abraham, is scripturally declared for the very purpose of
blessing all the families of earth—the non-elect—giving them
fullest opportunity to come to the knowledge of the Lord,
and of righteousness, and to avail themselves of a share of God’s mercy and forgiveness for all the willing and obe-
dient to life everlasting. There was a good hearing for
nearly two hours. That sermon was a most impressive one
the death of the King the day previous having prepared the hearts
and minds of the people for the gospel message so impressively
set forth. Through an accident (providence) it so happened that an incident occurred that completely overawed the congregation. The organ had been playing, the benediction pronounced, and the audience had started for the departure home, suddenly the great organ began to peal forth “The Dead March in Saul.” The hearts and minds of the people were in such a state that as soon as they comprehended the music they stopped where they were standing, as if rooted to their places. The music continued to peal forth, while the people stood with bowed heads, until suddenly through some misunderstanding, the air to the organ was shut off, and the music became fainter and fainter. The effect was almost beyond description. The audience thus stood in silent reverence, as the music grew fainter and fainter and finally died away in the distance, leaving the audience in a silence so profound that it was necessary to pronounce the benediction thrice, and then the crowd dispersed. It is well to be reminded that for an audience to sit so long was practically unprecedented in their experience. Brother Russell and all the friends who had been working so hard in the preliminary arrangements and who had looked forward to this first meeting as a sort of index of those things that are to come, were looked upon by many as having accomplished something. We are all agreed that some good was accomplished, some brought nearer to the Lord, some made to appreciate more fully God’s love, justice, wisdom and power.

Bristol, England, Tuesday, May 10, 1910

BROTHER RUSSELL: I am pleased to be with you today, dear friends. I have noted with pleasure the words of our brother, assuring us of your love; and I give you my love in return. It is quite true that where there is one body there is one spirit, for we are all baptized into one body by the one spirit, and whoever has not the one spirit is not of the same flesh as the body, which is the church. We do indeed recognize all the gifts of the church, and to know them as such as we are not to be understood as saying anything unkind, but rather as trying to differentiate between those who have a special relationship to the Lord and those who have a less direct and less close relationship. We love all alike, but we have a special relationship to the Lord and a heart toward all Christian people, as I see by the Lord’s grace to be able to appreciate the fact, though there are many who have never yet understood the lengths and breadths and heights and depths of God’s plan, and of his love as we have been able to see it. Many of them may be true brothers and sisters in the Lord, which have not yet had this enlightenment. We may be sure that all who are led of the Lord may see from this same standpoint. So surely as we are taught of the Lord we shall be instructed in his ways and our thoughts. If some know more and some less respecting doctrines, let them instruct the others to drink more and more of the spirit of the Lord and know of the doctrine of the Lord; for, as the Apostle says, if we have all knowledge and have not love it shall profit us nothing. We would come short of the glory of God, short of the wonderful things which God has for us.

So then, dear friends, my hope has grown larger and my sympathy broader, for all Christians of all denominations, and I realize that God has many people for whom the truth is meat in due season, and we have many lessons to learn. If we learn more than we are, we are not to glorify ourselves, but be thankful when the truth came to us we received the truth and it has been a great blessing to us, and we are to give it to others, and thus we find selfishness has no place in our hearts. Error produces a wrong spirit, it is a deep assurance that we have the truth, the spirit of the truth, when we rejoice to bring peace and good will to others. We have the very best will toward those who differ from us. We remember from the Scriptures that the Lord forewarned us, and said that if we would patiently endure such things, that they would be for our blessing. We remember that this is largely a matter of due time. If we ever forget that feature of “due time” we will lose a part of this combination key which unlocks the safe that gives forth the treasures. The due time is very important, for us we lived a part of our lives in a period of seeming delay than they did; but living in this day, therefore, we are to be thankful for his favors, not because we are better than our forefathers, but because we are living in the due time. The deep things of God are hidden from the world and are revealed to us. We are only revealed to the humble and simple of faith, if we have come to a knowledge of the truth. What should our attitude be—that God has favored us more than others? Nay, verily. That was what stultified the Jews—God had done so much for the Jews, and they thought it was much more for them. In humility accepting as being of the grace of God, all the glories and blessings of knowledge that he is graciously giving us. Thus we shall abide in God’s love and favor. We remember, as we have received Christ, so we should walk in him. Did we receive him in a humble condition of mind? No, in a humble condition of mind.

Our subject for this afternoon, dear friends, is found in the text, “Gather together, my saints, unto me, those who...”
have made a covenant with me by sacrifice.’ Now, then, dear friends, the great proposition of the Gospel is involved, and wrapped up in this wonderful statement of the Lord Jesus Christ. The Holy Scripture before Jesus came, before the forerunner had gone over the pathway, and before anyone knew of the arrangements for this Gospel Church. It was before any could have known, because the holy Spirit was not given, but here it is summarized up as it is. Why? Because every part of the word or God is from our Father, and is meat for the household of faith!

One of the thoughts that comes to us in connection with this text is the word ‘gathering!’ in gathering together, drawing together, selecting. This is the thought. During this age, and not in the Millennial Age. In that age God will take all his elect, God will give them one law. It will be a general calling or drawing, then. How distinct and separate God’s call is in this age from that of the Millennial Age. This is a convincing evidence of the truth of God’s plan, and shows us that the Old Testament was inspired of God, for the prophets did not have written of things they never saw, from the views they had obtained. The proper thought then was, that God had selected all Israel to be his people, and it would not have been appropriate for him to think of other nations, as we read in Isaiah 54:10-15, ‘For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your children be.’

God’s own words were unexplainable; but from our standpoint, the little flock, the holy nation, the royal priesthood, we can now see it. The eyes of our understanding having been opened, enables us to see the lengths and breadths, etc., of God’s plan for his people, and the spirit of the scripture. The Apostle tells us in 1 Corinthians 2:9 and 10, searches everything, the deep things, etc., and reveals these things to those who have the spirit of God, in proportion as we have received the spirit. There is a difference in respect to the Holy Spirit from the day that the Shepherd gave his sheep, had the Holy Spirit without measure, because he was perfect. How about others? We are not perfect, and so we do not receive it in just the same manner. We receive it by measure. O, we wish we had more of that spirit, and we are trying to get it, but there are lengths, perishing, perplexing, etc., summed up in one word, love. Well, this gathering began long ago, when he began to gather out Israel, when he chose Israel, to prepare them for the message. The little company he secured was only a nucleus. Whom is he gathering? Why make a picking out there? O, there is a reason. It is not right, says one, to pick one and not choose another. O, but it is fair, because he is picking only a certain kind. We are glad that he is not passing by others and letting them go to eternal torments, but do not meet the requirements like in the parable of the fish that is not a fellowship kind desired. After selecting the good, they cast the others back into the sea, and they were doubtless as happy as before. Many are now in the Gospel net, and they should be in the world, for they have made a mistake in saying they are not in the world. No, they have not done their mistake, they are trying to keep out of eternal torment by getting into the church, and are doing themselves and the church an injury because we know they are not trying to walk after the flesh every day, therefore they are injured rather than helped by being in the church except now. The condition of the church has become such that it supposes it is composed entirely of this class, and they consider that anyone who tries to walk in the footsteps of Jesus is crazy. They think they are professors and do not want to be. They are not understanding themselves, or us, or the Plan of God. Under that misunderstanding, do you wonder that the majority of Christian people do not know anything about the matter? Thank God for the grace and blessing which have come to you and to me, which enabled us to get our eyes open and see so much of God’s Plan.

This gathering we see is the gathering of saints. Has anybody a right to object, if they do not claim to be saints, and if the Lord does not gather them? He is not passing by them, because they are not in the fellowship kind desired. He has not told them to gather the world, the flesh and the devil, and a few saints to put on top of the basket. We have no right to find fault. It is just the right thing. What does God want of the worldly? No reason under the sun. Why gather the saints? O, the Bible makes that plain. Our Lord Jesus is the great Saint, the holy One, for the word ‘saint’ signifies ‘holy,’ ‘sanctified,’ wholly given up to the Lord. This refers to their minds and not their bodies, for the prophet says, ‘There is none righteous, no, not one, for all have sinned and come short of the glory of God. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.’ God is absolutely perfect, mentally, morally and physically, a grand being. Sin has brought us to the present condition. When we think of the glory of God, we know that we cannot show forth the perfect image of God, but we trust we have all shown forth God’s image in our actions, and we have the image of God in our words, our actions, and the very thoughts of our minds, becoming more and more such as God would have us to be. What he is looking for are those who are sanctified in spirit, in mind, in purpose, in will. This is the distinction class, they must be fully given up to him. What? A little? O, no. It shall accomplish that which I please. It shall prosper in the thing whereunto I sent it. Sent it to do, and he intended it should prosper. It will gather his saints, those sanctified in their hearts. It will not gather in the world. Are there many saints? Not many. Not many great, or wise, or rich, or noble, but chiefly what—this is the class—chiefly what?—this class had petty hard—grounded in the truth. There are people in the world just as noble, with just as good shaped heads, if not better than ours, but the word of grace has done more in our hearts than all the knowledge of Oxford can give. Many who have the Oxford knowledge of the word of grace have not the world knowledge of the Gospel knowledge, of the Gospel knowledge. I heard only today how that when a certain evangelist was speaking in Oxford, some time ago, quite a number of students walked out of the public hall and stamped their feet, making considerable noise. The evangelist had previously said he had a sister who had died of cancer, and as these students were going out of the hall the evangelist called after them and said they were going there also. They replied, Have you any message to send to your sister?

It is such teachings that have turned so much discredit upon the Bible, so that reasoning minds, who want to know the mind of Christ, are turned away; so they go to work to disbelieve a Christianity, which is not better than the hell-fire doctrine of the evangelist. If such people as this evangelist had known that God’s ‘wages of sin is death,’ he would not have made such a statement as that. The Lord is gathering together his saints. What do? One may ask. What have you said? We have not said that. The Methodist, another to the Presbyterian church. The Psalmist did not say that. No, he did not know about such churches, and the Lord never recognized these churches. Where will he gather them? O, that is it, and you and I need to know, for we want to be with them. We hope we are of those saints, and that he is gathering us, and don’t you want to know? Well, God has told us through the prophet, Gather my saints together unto ‘me.’ It is not merely in a sense of coming to him and seeing he is glorious, and that he spake as man spake. O, much more than that. Why, even the Roman priest said that he watched him, and we might look back in our minds and see him crucified, and yet have no part in the matter. They watched him die while they played dice for his clothes, and the devil accused him also. The world knows that the Savior died, but they do not know what is meant by being gathered to him. We are to be gathered, but in the Scripture sense, and not as he is, and we that spake as man spake. Primarily, this drawing is not to the Savior, but to the Father. When did he die? The very moment which sent me to draw him. It is the Father who is drawing now, and he is doing the calling now in the present time. He is calling all who are suitable for his purpose. In olden times, as illustrated by Abraham taking the wife for his son, he was not Isaac who sent for the bride, but Abraham, and this gives us an illustration of how God draws the holy Spirit to draw the bride-class, to be joint heirs with his son. It is primarily of the Father, but it is not with a view of having them as his bride, but for the bride of his son, to be
joint heirs with his son, Jesus Christ. Being thus drawn of the heavenly Father, he has pointed us unto Jesus, who died, the just for the unjust, to bring us into relationship with him, and thus into relationship with the Father. Note, then, that when you heard the news of the death of Jesus, you heard the word of God, of the things he has given you. You have not received them, and as a consequence we are on the way—to what? O, we believe just as Rebecca did; she believed in Abraham, as Eliezer said, My master is very rich, VERY RICH, and all that he hath he hath given unto Isaac. All of these things are the things the heavenly Father has arranged to give unto the Son. We do not suppose he has given him all heavenly things, for we read, ‘My glory have I not given to anyone.’ But all these earthly things are what is mentioned. Everyone of the things that the Father has given his Son and given to the Father and be sharers with Christ in the great work of the Millennial Age, of being God’s messengers in carrying the blessings to Israel and to all the families of the earth. What a wonderful privilege, dear friends! Any of us who have the opportunity to do any of them, get back when God gets the missionaries ready. What few opportunities you have had for working and studying. All of these are such whom he is training, just as they train a young doctor. That is not a life-work, but those students are merely lessons in how to become doctors and surgeons. We may have certain sins to be cut off, and certain ailments to be healed, pouring in oil and putting on bandages, etc. We will have all such a glorious opportunity then, and we being fitted and prepared for that work will be in the land in the country in your city who are not interested in him, those whom you cannot interest at all. If you have been in the missionary work you have not accomplished much except to fill their stomachs, because you could not do much with their hearts. We should not be surprised. We are not able to do for them the things they need to have done, that God could make them meet for God’s favor. We must leave them after doing our best. We see that we must leave this one and that one in God’s hands. We cannot move their wills. They are free beings, they used to think that if they did not join some church they would go to heaven, but we thought it was. We thought, Oh, we must hope that God will do something for our John and for our Mary—which was a proper spirit, and I am sure that God appreciated that spirit, so much more than if we had said cold hearted, Let the devil take them. Our hearts rejoice that God is not only as good as we are, but better. He loves them better than we do, and he will not only help them to get their eyes open, but he has the power, and in his due time he will help them to some knowledge of the truth. Thank God! What burdens rolled from our hearts!

So, ‘Gather together my saints unto me.’ Don’t gather them into the churches, into Babylon; don’t tie them up and bind them with the creeds. If you have gotten rid of the shackles, don’t put them on someone else. We should not speak unkindly of our Christian friends whose eyes are held, but we should have sympathy, for if we do not have sympathy the Lord will not be pleased. We remember the parable of the man who had much forgiven him, and yet he was unwilling to forgive others. His Lord was wroth with him, etc., because he was not willing to forgive the man who owed him a little. It is little we do that we can do to have sympathy with our Catholic, Episcopalian, Presbyterian and Methodist brethren, etc., and we are glad they are not burning us just now at any rate. We see some stumbling and going to the extreme, but we are glad to fellowship any and give evidences of innocence of heart, being in the same attitude of mind that you and I were. God has not sent the message to those in the fullest sense. God has made us ambassadors to them to represent himself. With what? Converting the world? O, no, converting your soul! That is why God is saying to you and me, ‘Men that have hearing ears. Shall we not put an ear upon them? O, no. He that hath an ear to hear let him hear. So if you come to a man you thought had an ear, and you find he has not, do not offend him, but leave him. Maybe he will happen to get an ear, and then have the wonderful opportunity of speaking to that ear. Don’t say, here is a man who has two hands, two feet, two ears, and he MUST hear. No, if he has a hearing ear he will hear. If I knew you were all deaf I would not stand here talking to you in this manner. So the Lord is sending his message only to those who have an ear. If we are ambassadors, we are to look for those to whom he has sent his message. Why? ‘My word that has gone forth out of my mouth, it will not return unto me void.’ It is the still, small voice for those who have an ear to hear, and he sends the message for you and for me. Our life should be in harmony with that. Sympathy for all, especially for the household of faith.

In being gathered to the Heavenly Father, there is just one way. Is that so? I have heard people say there are many ways, that we are all going by different ways to one place. But the Bible says, only one way. O, Brother Russell, you are too narrow. I am not making the way, for our Lord said he will lead us 1,500 miles, or whatever it is. How could I make it? Did you say it was a broad way? No—a narrow way. If they wish to find fault with us they can—did they not find fault with Jesus and the Father? Yes. So it is nothing for people to criticize you and me by another way. Very few of the saints think about the matter, so, ‘Marvel not if the world hate you, for you know it hated me,’ and we cannot be respected more than our Master. They called our Lord Beezlebuth, that is, the devil, but it was not because the Lord did anything wrong, but because they were out of harmony with him. We ought to have a great deal of sympathy. After telling how much contradiction he endured against himself, we ought to be prepared to endure whatever it may be. Don’t be discouraged; it is a good sign and you could not be one of the apostles unless you had been criticized. If you have no opposition, you ought to be serious, for things are not right somewhere if you have no opposition. Brother Russell then illustrated this matter by telling of a sister in New York city, who once came to him and said she did not know much concerning her work. He replied, I wondered what was the matter. He replied that possibly the Lord was preparing her so that she might gain strength and be strong when the trials did come. Later he saw her again and asked her if she was having many trials, and she said no, Brother Russell, O, Brother Russell, I thought you should do exactly of some of our friends, to invite trials so that they could suffer for righteousness. If we do our best, the Lord will take cognizance of our efforts. We should seek the wisdom from above. Note the Scriptures and meditate upon the words of wisdom, and you will be made peaceful. The Lord does not want us to be fighting all the time. Our Lord Jesus did indeed endure a great fight, and all of the Church must endure a great fight, but it must not be a fight you have brought upon yourself, but it must be of those of your own choosing, of those you love, etc., in holding up the truth, which represents the Lord himself. Then whatever comes under those conditions, you can rejoice. As the Apostle says, Let no one suffer as an evil doer. Let us not suffer as a busybody either, but let us do the same thing that he did for eighteen days and nights. If we walk, let us walk in the light, and if we sit, let us sit in the light. Let us not walk in darkness, nor sit in darkness, but let us walk in the light, and let walk, and let sit in the light. Let us be members of the Body of Christ, just as one joint is joined to another, compacted by that which every joint supplieth. He is gathering the members of the Body of Christ, and he is joining them together, using the human body as an illustration. It is all under the headship of our Lord and Saviour Jesus Christ, and as members in particular of the Body of Christ, which is the Church, and the hand cannot say to the foot, I have no need of you. You and I cannot say to one another, we have no need of you either. The hand must not have need of the foot, nor the foot have need of the hand. When the body has been gathered, and then God’s gathering will be finished.

Who are these? The Lord God tells us. They shall be all taught of God. When you gave your heart to the Lord, the illumination took place, illuminating the heart, bringing in joy and peace, and giving you an understanding of the Worthy God, and that is the reason we know what the prophet meant when he tells us what these are. What are they? Saints. What saints? O, those who have made a covenant with me. How! How did they make it? By sacrifice. Must they sacrifice? They have sacrificed themselves, and we must sacrifice ourselves. My sacrifice is your sacrifice, and it is your sacrifice. Well, are any of these, whom God calls, worthy to sacrifice and to come into the Body of Christ? Do we not know that our Lord Jesus would not have been worthy, except as he was perfect? We are all imperfect. Then how could God invite us to be part of the sacrifice? O, that is part of the mystery, but he opened the way and said, ‘I am the way and the truth and the life.’ That is the only way any could come to him. If they do not come this way, all
their sacrifices will avail them nothing. Coming this way, God will take care to see that he will do the right thing to make us right with him. The price of our sins has been paid, but not for ours—the church's. He separates the church from the world.

Well, Brother Russell, we were a part of the world? Yes, but how did we get out? We escaped that which we had received from the world, we had been taught by the world, the church has completed its mission, all glorious within, and clothed in garments of fine linen, she is brought in unto the king, grand and glorious, when she shall be made like him. That will be the glorious consummation of the church when she is presented to the Father. The Father will give to her such ordinances as any others be brought at that time? Yes, the virgins, the pure ones, her companions, not those to be gathered in another age to follow, but who were her companions, who came along with her; they are the ones who are under the present arrangement which the Lord has made for them. That means everyone be for the whole world. It is even now in the hands of divine justice. It is not applied to the world of unbelievers. Will it reach the world by and by? Yes, but in a different way. The merit is now imputed to us, because the merit that Christ has to give is earthly life and earthly rights. You remember when the Lord first laid down the whole plan for the church, and became flesh, which he laid down in a sacrificial way, and having laid it down in a sacrificial way in harmony with the Father's will, the Father gave him the reward of a perfect new nature, having glory, honor and immortality. He still has those rights to any man's nature. They were his to dispose of. After his resurrection he had the divine nature for himself, and hence he had this earthly nature to give away. If we had it, it would mean merely that which belonged to Father Adam. That is what he proposes to give to the world of mankind. That he will give to the world a thousand years to get back what they were losing for six thousand years. He came to seek and to save that which was lost, not a heavenly, but an earthly nature. He came to recover it and to give it back to man to as many as will. Every eye shall see him, and every ear shall hear him. It will then be whether they will accept the Lord on his terms, which are absolute obedience and faithfulness to him. It will take the thousand years to educate them so they will be able to see the beauty of right- coming, to have character formed in the right way. The everlasting favor to all who are pleased to have it on his terms. But that is not what you and I are expecting. God is providing some better thing for us. What is this better thing? O, better than the resurrection to full glory of human perfection. Better than that? O, yes, better, I am sure. It is a high calling, a participation in the divine nature, taking part of—you cannot get it all, only a part. We are to be made partakers of it. Who will get the other part? We come in, in this way: If he had given his merit to the church he could not have given it to other men. Because he had given it to the church, he had given it to the church, and merely appropriated some of it to you, and some to me, some to all those who desire to come to the Father. Those who desire to avail themselves of the special provisions, those whom the Father has called and is drawing—that is another matter—Gives himself for the elect. God is the Father of a thousand sons, and he will draw nigh unto you. We must first learn that we are sinners, otherwise God could not accept us. You have no sacrifice if your sacrifice is imperfect. The world says, I am asking no favors. God has only the one thing to do. He is going to change the world. I am asking you to change it, but not at all. As we draw near to God, the first lesson we can learn in is that we are unworthy. You see God accepted Jesus and you want him to accept you in the same way. You say, I wish he would, but I find Jesus was perfect and God could not accept him, so I must try to. I must try to become a higher nature. I would like to have it also. Well, how can I? O, there is only one way—getting Jesus to be your Advocate. O, will he? Yes, that is part of the good tidings. How will merely an advocate for me do any good. An advocate is one who stands alongside—an attorney, a lawyer. In the German language, a lawyer is called an Advokat, and if an advocate, or a lawyer takes you to court, he will do so until you have taken the proper steps. Our Advocate with the Father is Jesus Christ, the righteous; he is not the world's advocate, he is our advocate. You remember on the last night when his disciples, he said to the Father, 'I pray for those whom thou hast given me' (the disciples), 'for they are thine.' He is not to impute to us. The moment he imputed this, the Father accepted us and the Father shows his acceptance by imparting his holy Spirit and permits us to come into membership into the Body of Christ, and gradually gives us a share in the common-responsibilities and the sufferings of Christ. He will bring you off more than conquerors, to share with him in the glory that shall follow.

Brother Russell then exhorted the friends to faithfulness, to loving zeal, patient endurance, and the development of the fruits of the spirit, that they might be accounted worthy of associating with the Redeemer in his kingdom work as antitypical priests and kings unto God, as members of the antitypical Mediator between God and men.

**Public Service**

The evening service was held in Victoria Rooms. About 700 were present. The evening service was for the public, the topic being, "Man's Past, Present and Future." Very close attention was given throughout, with frequent applause, especial attention being paid to the fact that Abraham slept with his fathers, and suggested that Abraham's fathers were not sleeping in heaven, for there were no beds there, and they were not sleeping in hell, for it is supposed to be very warm there.

We remained over night, and the next morning a number of the friends went to the train to wave their good-byes to us. The dear friends at Bristol manifested their love for the Lord, the Truth, and the brethren in many ways, and we left them with a prayer that they might be faithful unto the end and eventually receive the crown of life.

**Bristol, England, May 10. Question Meeting**

**Question:** We should be glad to know if the restriction put upon sisters in Volume 1 was taken out in the Bibles in Circulation? We believe our brethren are present. Kindly tell us to which meetings these restrictions are applicable.

**Answer:** It is, of course, dear friends, rather conjectural just what the Apostle had in mind when he referred to these.

What we believe to be a reasonable interpretation of the word, is that he refers to meetings of a public nature, not those of the character of the Scripture studies. Our thought is that he has reference particularly to a public, rather than a private or semi-private meetings. At the same time, if I were a sister in a Bible class, if it were a small one, I should feel free to ask any question as an opportunity came, and if any question before the class was not thoroughly stated in my judgment, I would feel free as an ordinary member, or as an ordinary sister, represented by saying something like this: How would this answer, how would this thought agree with such and such a question? Thus I think I would be doing just as much as if I made a whole discourse upon it, and thus throw it open to others by asking a question. I would feel still more those who besides the restrictions were to ask questions. If I were a sister I should feel free to ask questions and I should conserve my influence, and feel that I was using it to good advantage in putting it in such a form rather than in say, "Do you do so and so?" He will ask the question, How does it agree with this and that? If not fairly stated, I would say, How does it agree with such and such? If people would allow me to ask questions, I could go into all the churches and soon have them upside down. To my understanding it is no special restriction, but
it is really in some respects to the advantage of the sisters, in putting them into this ladylike position.

Question:—And ye yourselves, be ye like unto men who have been set apart from the wedding.

Does not this seem to teach that when our Lord would return the wedding would already have taken place?

Answer:—It might seem to teach that from some viewpoint, but not from the proper viewpoint, which is this: A very considerable number of those servants were to expect from them very special attention on the night of his marriage, when he was bringing home his bride. This night above all, then, they should be very much alert. This is, I think, the thought the Lord wanted to present. You know how the bridegroom might wake you up? You must be so alert, so attentive, that when the knock is heard, there will be no delay, don’t want to wake up then, but be awake. That, I think, implies to us as the Church living in this particular time. We are expecting the Bridegroom to come and he is about to receive his Bride, and we are to be like those servants, to hear the first intimation that the Master has arrived.

Question:—‘The harvest is past, the summer is ended and we are not saved.’ To whom does this apply?

Answer:—I understand that this would seem to apply to a number of the servants who thought that the harvest had been labored and that they are left; such as is described in Revelation, 19th chapter, when the great company is pictured at the time of the fall of Babylon. They are delivered at the time of Babyon’s fall, ‘Let us be glad and rejoice, for the mar- rying and the being married is past (the temple is ready), and he that is ready shall eat, and will be cloathed (instead of the bride).’ Then a message comes to that class and he that sitteth on the throne sends the message. They were invited to the marriage supper; they were invited to come in and partake of the festivities as mentioned in Psalm 45.

Question:—Does the text mean which says, ‘The summer has come?’

Answer:—It does not read that way, ‘The summer has come,’ but ‘The summer is ended.’

Question:—Are we, the Church, to be accepted before the close of 1914?

Answer:—I trust that we, as the Church, are accepted now. The Apostle says, ‘We are accepted in the beloved.’

Now I assume the questioner means, Are we to be changed before that time? I know no Scriptur- e that says it, and there is nothing to that effect in the Danses. The matter starts with what is called the Reversal of the Pyramid. One measurement there seems to imply that something might be expected by 1910; that is to say, if that measurement was intended, but that is a supposed measurement of that step at the top of the grand gallery, and we do not know if this is expected to have been changed, but if the mark of that step be taken, the step itself would seem to imply an impediment, or step. What we might expect is not our change, but a great test, for that whole step speaks of a test; it is hard to get over. The whole passage is difficult, but the step especially so. We are in the very word realize that the British has been taken, and the Apostle says, let us be humble that we may still start. If you are keeping them ready, and it would seems, humble yourselves under the mighty hand of God that he may exalt you in due time.

Question:—The question above suggests the thought, Are all the justified accepted before the close of October, 1910, giving the remaining years for the gathering of the great company?

Answer:—I understand that the Great Company is already in existence and they will not be gathered specially, but will be manifested. Babylon will fall and that will shake them free, for they did not have sufficient courage to get out, and when the walls fall down, they will stand free, but it will be too late to get any special reward. My thought is that the Church may possibly be here until October, 1914, and the Great Company also, and Babylon by that time will fall, which will break down all barriers, etc., and leave the Great Company free. By that time we expect that he will be among them.

Question:—‘The harvest truly is great.’ If it is a ‘Little Flock’ that comes out, how is the harvest great or plentiful?

Answer:—The Lord’s illustration must be borne in mind; he was in the harvest time of the Jewish Age, and the whole Jewish nation was taken out of the Jewish harvest, and an enlargement of the Jewish harvest, for more were gathered later. We must suppose that Jesus meant relatively, there is a great work to do in comparison with the few that are ready and willing to do it. Also they were a typical people and it was true then, and so it is now, that the laborers do come out of the Gentiles. But the point of the Jewish nation was that they had not waited, they had not labored, and that the laborers could do. There is plenty for all, and work for more. So he said, Pray ye the Lord of the harvest that he will send more laborers. Such should expect that the Lord would send them. Apply the same thing now—do not expect that the harvest work here will include millions, but consider the value of the servants, and may this group of it is yet a great work to be done. I can see where ever so many more of the Lord’s faithful people could be used in the Lord’s work. I have been calling attention to the London office, and that ought to get a very great share of work there. There is a great field for work to be done. If the Colporteurs do not do it, I presume the Lord will find some other way, but the opportunity will be lost.

As an illustration; the Lord hindered the books from being sold in book stores, and I presume it was to make the way easier for the friends who are being called. If the Lord did not open the way for the newspapers, so the friends could give out the tracts, but now the Lord is opening up the worldly newspapers, and sending them to millions of people. Why? There are not enough reapers. While praying, ask yourself, What can I do? If he has a work going on you want to get your share, so with everyone.

Question:—What is the sacrifice his saints have to offer in harmony with this afternoon’s discourse?

Answer:—The sacrifice we have to offer is as the Apostle expresses it, in Romans 12:1, if we keep on our sacrifice would not be holy and acceptable, but it is made holy and acceptable as such by the Advocate imputing of his merit to cover your sacrifice. Present your bodies. What does that include? It includes all you have, your thoughts, your words and your deeds. Present the whole thing to God and hence forth you are to do the best of your ability, whether making shoes, washing dishes or clothes, saving wood—whatever you may be doing, seek to do all things to the glory of God, that you may glorify him in spirit and mind which are his. In your mind you ought to be glorifying him by singing and making melody. In your body, serving him in some way, by doing whatever you do as unto the Lord. If your business is not glorifying the Lord, ask the Lord to help you, and look about to see what you can do to glorify him. If your business is to be any effect produced, you can look about and see what you can cut off, or burn up a lot of your bric-a-brac. I can see those nice things any day by walking down the street. I can see all I want in the show windows. As I go along the street I look at them, and I don’t go there and buy them, but I can see them, and it leaves me free to do something else. With the pen, write letters to your friends, sending your tracts, or engaging in volunteer work, or colporteur work, whatever it may be. Ask the Lord to permit you to do it. He in the service is not the service. His consecration to that end; that was not formality, and you want to carry it out. Then keep your eyes open. If you sit in a street car, have a tract with you, and judge to whom and which one you should give it. A word in season, fifty spoken, is good for it.”
it is the least you can do. When we think of the fact that our great Lord and Redeemer, as well as our Father, has provided for us a share in the kingdom, and that he is now waiting to see if we have the right spirit in the matter, it is conditioned upon our manifesting his spirit, which is something that we did not have by nature. This is one of the things that belong to the fallen nature—me, you, ours, the somebody class. God bless me and my wife, and my son John and his wife; we four and no more. Not many pray that way. When we give ourselves we give our lives, our time, talent, money—everything goes. Now the Lord said, when you gave it to me you surrendered it. All, Lord? Yes. I would not think of deceiving you. David said, try and prove me and see if there is anything wicked in me, and if there is, take it away, etc. So, then, that is properly our attitude of mind. Let us see. We say, Now, Lord, you are going to give me a title to the kingdom, do I have to do anything? Not no! I am going to make you a steward. What do you mean? I am going to leave all my things in your care, all your time, influence, money, everything. I am going to prove you by leaving them in your hands. I am not going to take them from you. I am every day going to increase them. Why, all the gold and silver, and the cattle upon a thousand hills, belong to me. I will see what you will do—that is what the parable represents. He spoke of a nobleman who went into a far country and the Lord possessed this nobleman to represent himself. Before going, he called to his stewards and gave them the gold and silver and gave them the pounds and talents. He said, now, look here, trade with these until I return. When he returned, he did not call the whole world, but his servants, all to whom he gave anything. Well, you say, he did not give me anything. No, but you have had everything. Whatever you had, one, two or five talents, and he put it into your hands and made you a steward. Now a steward is one who has full control, without any restrictions. What, what have you done, are you one of my servants? Yes. Have you done your best, will you? Well, done, good and faithful steward, you have been faithful over a few things, I will make you ruler over many, have dominion over two, five cities, etc."

You and I are now living in the very time he is about to establish the kingdom over the world, and he is present, investigating, examining, calling you and me to reader up an account. I am glad there are a few days left; we want to trade with our capital a little more here, until our talent increases, etc. Only a little time, and we want to hear what the Master has to say.

Question:—"Go ye therefore and preach to all nations, baptizing them in the name of the Father, the Son and the Holy Spirit." If the nation of the world is false, shall there be gained by teaching the name and baptizing them?

Answer:—Well, the question seems to get the impression that our Lord in using these words made a mistake, because if Jesus meant that his disciples should disciple all nations (that is a Greek word, disciple all, not teach), the question seems to get the thought that all nations should be disciples, and these disciples be baptized. What do we find? Only a mere handful are disciples, and only a mere handful have been baptized, and so according to the APOSTLE there was a mistake. Well, now, that is not the way to look at it. The Lord Jesus did not make any mistake; let us read this question and scrutinize it from a different standpoint. Go ye, therefore, and disciple all nations; that is, make disciples of all nations, not just every nation in the world. If the Lord of the universe, in the time, when led of the spirit, they did go to all nations, not making any discriminations—go ye therefore and make disciples of ALL nations, baptizing them. Who, the nations or the disciples? The disciples. Whoever you can make into a disciple, baptized them. Why did he say, "Disciple all nations?" Is it still true that he is not calling all? Many are called, but not all, only those who have the ear to hear. The Apostle said, "The god of this world hath blinded the minds of those who believe not, lest the light of the glory of the glory of the gospel of Christ should be converted." Who is the god of this world? Satan. He has blinded the minds of all. Some with Pantheism, some with fatalism, some with one error and some with another, and even amongst Christians he has brought in all kinds of blindness and error—along the lines of some theodicy, purgatory and other lines. He blinded them to the love of God, to the real character of God, and to the call of this Gospel Age. All those who have not believed. Why should we be blind to them? Let the glorious light of the goodness of God should shine into their hearts. He does not want God's goodness to shine into their hearts.

LEAVING Bristol about 9 o'clock, four others accompanied Brother Russell to Manchester. It was a ride of a few hours, and was greatly enjoyed both in fellowship and in looking at the scene along the way. On arrival at the station at Manchester, we were met by a committee of several of the elders and deacons and two of the sisters. They had arranged to take the party for a noonday lunch. After luncheon we gathered in Onward Hall, and a meeting was opened at 3:30 by Brother Ward of the North. The President opened with the reading of the lessons.

Brother Ward said: I know just how you all feel, you would like to shake hands with Brother Russell. As we waved Brother Russell off, so we will wave him here. (The Chautauqua estate was given.)

Brother Russell then spoke a mine in return.

After singing one or two more hymns the Chairman introduced Brother Russell, who spoke in part as follows: I am very pleased, dear friends, to be with you this afternoon. My mind is running along the line of the words of the Apostle, which we will now look at as they refer to the riches both of the wisdom and knowledge of God! How unspeakable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

We are coming, I trust, more and more every day, every week, every year, to appreciate these words of the Apostle, to appreciate our heavenly Father, to appreciate something about how great our heavenly Father is. We did not know him in the past, though we knew something about him, as the great Creator; knew he must be very wonderful and powerful, but did not know him in the same sense of an intimate acquaintance. There is only one way in which we can come acquainted with one another, or with Almighty God, and that is, coming to know the disposition, and spirit, and mind. We might live next door to one another for years, and might not know one another. We might know about one another, we might know their approximate age, and a few things about their home, but we would be unknown with each other. To know each other means more than to see each other from time to time. I would want to get to talk with you, to know your mind on various subjects, what you are doing, your business, what you approve, or disapprove, and what you would want to know the same about me. Jesus was interchanged and get to know each other. When we get very intimate we would reveal our secrets to each other, and we would say, O, I know him; we are very close friends. Indeed, this is a very happy condition. It is very much in the line of what is spoken of in our heavenly Father. It is not sufficient that we know his home is in heaven, that he is there, and we here. How may we know God? We cannot go to heaven to see him, cannot commune with him or pray into his affairs. He intimates his willingness to become known to some, not to all, but to some, and our Redeemer said, "The Father and I will come and reveal ourselves, we will sup with you." That is the way to be if you want to get happy. We ask one another for tea and get quite well acquainted, and you become intimate;
TENTH SOUVENIR REPORT

it is the Scriptural proposition of God and our Lord Jesus that those who have the right spirit of fellowship with God, he will take them into his banquet house and supper, and be with them forth that which will strengthen and refresh them, and will make meat and drink for them; me to say that if the king that has gone sent word to any of you, saying, Here is the price of your fare to London, to come to the palace, I want to have a little persons conference, and we must be acquainted with one another, so that when you speak to me in your home you another, so that when you speak to me in your home, you may know how to properly represent me; I venture to say that you would be glad to have that invitation to your friends, and to have it, and upon the King and consider it one of the greatest honors he ever came. That is just the kind of invitation our heavenly Father has sent out to some, not to all, not by any means—everybody is not called. Many more are called than accept the call—families are called, because God will comply with the terms. If there is a deaf man here who cannot hear a sound, I am not talking to him; I may be looking at him, but he cannot hear. One must be able to hear and the other to speak. God tells us that the world is deaf, that God is not speaking to them. So some of us have had this message not only from one who is as great as the king of Great Britain, but from the King of the universe. We should make haste to get acquainted with him. I should think that all of us would appreciate the honor of getting acquainted with him; you are not treating directly as to that privilege, the honor of being friends of God and of being invited to the palace, and have relationship with him, and have the privilege of getting acquainted with his royal friends. We much more appreciate the honor of the call of God to become his special friends, and only has he promised that we may become his special friends, but he has said that if we show a proper appreciation and to the throne frequently enough and draw nigh often in the right spirit, showing a real desire to be in harmony, he will let us draw nigh much more! He will adopt us into his family, and make us princes over certain parts of his dominion; he will make us kings, and make us joint heirs with the chief heir of the throne, our Lord Jesus Christ. I should think, dear friends, that each one of us, who have been granted any knowledge of the grace of God, all such would be very desirous of drawing nigh. How do we draw nigh? In two ways; first, in prayer, in communion going into his fellowship. Second, in his Word and noting what he has said. This is a matter of telling the Lord what we think and know, but our prayers should frequently be that we do not know this or that, and saying, Lord, we would like to have your instructions and your guidance. That is our part. The other part is God's part, and that is to answer for us what we ask. We ask what he was going to do, to invite us to become his friends, and he prepared his message and sent it in advance, and so if you want to hear his Word, you will search, you will go to his Word, and here we have it printed. (Brother Reid holding up a copy of the Bible.) So we study his Word, and those who love the Lord will search and find out what he says. Those who like to have his fellowship may, and they will go to the Word to hear what he has to say. What words of comfort and consolation upon our difficulties and our mistakes; what encouragements shall we need them, words of counsel as to where we should go and what we should do to be more pleasing and more acceptable to him, more free to understand his plan, and to know what terms on which he will take us into this condition of bosom communion. We shall know of the lengths and breadths and depths and heights of his love. Thus are we increased in our love to the Father, the King of kings and Lord of lords; we would be interested and he will be interested in telling us of his plan. He says, Now I have such a plan respecting those who have been called to some place respecting mankind; would you mind telling us? Of course they are good plans. He could not have any bad plans, a God could not have anything but good plans. A good man out of the treasure of his heart would send forth good things, and God that is good and gracious, and we know that we may expect something good, and if we find it out it will be a good plan. So we say, God, the great Lord of heaven and earth, might we know something of your plans, why we are here, what purpose you had in creating us, and what you intend for us, and are there lessons to learn while here? What shall we prepare for, and how prepare? So he has provided the answer for all these questions, and the proper answer to all these questions is that if we will do his will, he will show to any man will do the will of my Father, he shall know the doctrine of God. Now, can we do the will of our Father? No, you cannot do the will of your Father, but in proportion as you will to do it, in that proportion your will is right. He is pleased to see the right will, for he knows you have not the right kind of a body, or a properly shaped head, in that he is going to deal with you according to your imperfections, but not according to your will. You can be perfect in will and thought. That is my desire, and if you have that purity of will, that perfect will, and heart desire he will say, I am pleased to have fellowship with you. There will be arrangements for you. Thus through the merit of Jesus, which is already provided and available for you, if you wish it, and you may thus come and be reckoned perfect in Jesus, his merit is implored to cover the imperfections of the flesh, when your heart is in the same attitude as that of a sinner, when he said, "Lo, I have come, in the volume of the book it is written, I have come to do thy will, O God." So when you and I reach that place—when our hearts have come to a point of absolute submission—we are right there where our Father was in the midst of you. But you do not need you on account of the imperfections of your flesh; I have provided that Jesus shall act as your Advocate. What is that? One who stands alongside, and intercedes for you, in every way representing you. Just as if you had a confidential agent, you would pay by paying a certain fee. You pay for his time and services, and he is your duty now to serve you and he goes into the court as your spokesman—the one who advocates your cause; he speaks for you as your representative. That is what Jesus promised to be to the Apostle Paul, if he was to have advocate with the Father, Jesus Christ, the righteous. Who are they?

They were children of wrath even as others, but they got out of that condition by turning their hearts to God and away from sin; and by accepting his appointed way in Christ. But although there are many steps by which God may be approached quickly or slowly, nevertheless there is one standard which must be attained before any can be accepted of the Father as members of Christ. That step is full consecration unto unto death. Then the Redeemer imparts such a portion of his merit to such as will make good the sinner's deficiency, and thus makes it possible for us to accept him as a sacrifice. This is in accord with the Apostle Paul's statement that our sacrifices themselves are not only holy and acceptable to God, but only because of our relationship to the great Advocate. Our Advocate imparts sufficient of his merit to us that we are accepted of the Father. If one is deficient 50 per cent., the Lord imparts to him that he is 50 per cent. deficient 25 per cent., that amount is imputed to him. If another be deficient 75 per cent., that amount is imputed to him—to each according to his needs from the abundant supply of him who loved us and bought us with his own blood.

Just as soon as our Redeemer makes this imputation of his merit on our behalf we are in the Father's sight justified fully and completely from all things—as much so as though we had never committed sin. It is in view of this justification that the Father accepts our sacrifice as holy and acceptable, and begets us of his holy Spirit. He cannot do this for the friend of the world until we entered into covenant relationship with God, and that they could maintain that relationship only by continuing their sacrifice on the altar—laying down their lives for the brethren, and in the service of God generally, "doing good even when as the manner of life they may suffer for the sake of the truth;" and he showed me that even the holding of faith," He reminded us that this covenant relationship into which the Church has come is not by the Covenant of the Law of Moses, nor by the New (Law) Covenant, which will take the place of the old Law Covenant, when he is then in the Person of the Better Mediator, and which will operate during the Millennium. He showed us that our relationship to harmony with God, and into full covenant relationship only at the close of the Millennium.

Our covenant relationship, which we enter into once through the assistance of our great Advocate, brings us immediately into fellowship, into sonship; and immediately makes us joint-heirs with Jesus Christ our Lord to the
ELDERS & DEACONS
Otley and Nottingham Classes
1910
International Bible Students
Otley, England, May 12, 1910

The evening session for the public was at Hulme Town Hall.

The dear friends at Manchester had made a great distribution of Volunteer matter—about a thousand copies of the POPULOUS PUBLIC, besides other methods of advertising through the newspapers. To the very people who listened with rapt attention to the presentation of the subject of “The Great Hereafter.” The next day, Thursday, the 12th, we bade adieu once more and went to Otley.

OTLEY is a small town of about 8,000 population, and from a worldly standpoint it is especially noted, because at this place are manufactured the famous Wharfside Printing Presses, upon which most of our Oxford and Cambridge Works are printed. Many friends living at Otley work in the shop connected with this wonderful printing press.

When Brother Russell is in Europe he very seldom includes in his schedule tours as small as Otley, but in view of the peculiar manner in which truth had a start in this place, and because of the zeal and steadfastness of the friends to the truth since the start, he decided to make them a short visit.

It seems that five years ago there was in and about Otley six local ministers of the Primitive Methodist denomination and a very influential Millennial Dawn in one of the book-shops; he bought it, read it, became greatly interested, and passed it on to his fellow local preachers. As a result the six of them came into the truth. This you may imagine, in a place the size of Otley, caused quite a stir and a great deal of excitement. Thus much persecution followed. The dear brethren were severely denounced from the pulpits and in the newspapers. One day, as they say, one of these brethren was passing along the street, a merchant came out of his store on the other side of the street, crossed the street and said to talk to this brother, denouncing the truth, and calling it "a sugar-coated pill," "a Yankee patent medicine," etc. While saying this the merchant dropped dead at the feet of the brother. This of course added fuel to the flame that was already burning and the persecutions became hotter. Nevertheless, they bore a faithful witness to the truth. Three of the six have since cooled off in their ardor for the truth, but they have not, however, gone back to the nominal systems.

The three who have held to the truth have manifested their zeal and devotion to the Lord in such an extent that there is now no doubt we have been greatly blessed through his ministrations, through his love and kindness. About thirty-four came out for the afternoon service, which was for the interested, and was held in Friendly Societies Hall, the regular meeting place of the class.

In Brother Russell's talk to the friends he called attention to the fact that we are living in the days of the OTLY, or as the Lord Jesus said at Calvary, "The CHURCH OF THE LIVING GOD."

At 3 p.m. Brother Waterhouse (one of the three former local preachers), acting as chairman, opened the meeting with remarks that could not be said in the manner of the Otley Church and the Churches that are gathered here, that we love Brother Russell, and we feel greatly delighted that we have the joy and privilege of having him amongst us today. We know many of us have been greatly blessed through his ministrations, through his love and kindness. About thirty-four came out for the afternoon service, which was for the interested, and was held in Friendly Societies Hall, the regular meeting place of the class.

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The Secret of the Lord

Brother Russell:--I assure you, dear friends, I am very pleased to be with you today. I have had information respecting the friends at Otley and frequently had communications from you, and now it is a great pleasure to meet you in your own town, and those from surrounding places. I thought perhaps we might be profited in considering from the Lord's Word, the words of the Apostle, "The church of the first born," "The secret of the Lord is with those that reverence him, and he will show them his covenant."
would not pay the price. What price? All that we have, and then we must take up our cross and follow him. Therefore it is a good thing that we are not very rich, in either money or in any other riches, or in any other way, because not many of those are called and are without any secret or confidence in the Lord and election sure. Nevertheless, the secret of the Lord is with those who reverence him. This is a great secret society. In the world there are many secret societies, they have their passwords, grips, and they are very careful to have their secrets that they cannot be found out, that they can only themselves. But when you and I look around we find God was the first one to establish a secret society, that he has established the church, as a secret society, and in the most wonderful way. He has organized that society, giving them his passwords and grips. The secret society of God's secrets and of God's words is told that they may tell the secret to anybody and give away all the passwords and grips, but the key is the holy Spirit, which the natural man cannot understand, they are not begotten of the holy Spirit, without which they cannot understand the secrets of the Lord. If you tell them they do not understand them. They might hear, but as for knowing and appreciating these secrets, they would not be able to do so. But the Lord has given us these secrets by his Spirit, for the spirit searcheth all things, yea, the deep things of God. These secrets are for those who reverence him, and I trust I am addressing those who reverence the Lord. How privileged are we that we should know some of the Lord's great plans. Well, says one, Brother Russell, I do not care for any of those things, and why should I not? The Lord has given us the command of Matthew to save any man. All right, brother, if you do not care for them, there are others that do care for them. We are not going to torment you if you do not see our way, or damn you to hell. Enjoy what you can, and we rejoice in what we see and enjoy, and appreciate it. This thing about wanting to know about the Father's plan, is the very spirit of sonship. Suppose any of you were adopted into the family of one of the great kings of our day. You and he got quite well acquainted and he said, I am going to make you one of the princes and identify you with the kingdom, make you a member of the household. If you had no interest in his affairs, or in the kingdom, or household, it would seem as though you were very unappreciative. He would probably say that as you did not appreciate his goodness, he would pass it on to another. Our heavenly Father is King of kings, and he has adopted us into his family and we are children of the King in the highest possible sense of the word, and we are heirs of the great blessings by and by. At the present time our relationship is a secret which he knows about, and we know, but the Lord will make it known as it came to be. So the world does not want to know about it, but we should not think it strange; we are not expecting them to understand. But we feel deeply interested in the plan; so he says, I am pleased that you are interested in it. Just go through it and enjoy it as much as you like. Can we understand it? Yes, if you study it with a certain key you can understand it. My holy Spirit will guide you, and you will be led into all truth, and he will show you things to come. What kind of adopted children would we be if we did not hold and become conversant with his mind? So the secret of the Lord is the beginning of wisdom, and I hope it is growing upon us. As some become acquainted with the Lord they become less reverent. I am pleased to say that I think there is more reverence among my British Friends than there is on the continent. It is very appropriate, and it ought to be so with us. Not only in worship, in prayer, but that reverence for the Lord that would in all of our ways and plans, and all of our studies, and all of life's affairs, seek to glorify him, seeking to be his servant in his service in his supervision. I trust we are all his. You understand that we have no sect, we are not here as a sect, but as a little company of Bible Students. I think that the name, International Bible Students Association, expresses the thought very clearly. We are not trying to start another church—there are too many of them. We are not trying to start a church. John Wesley and Calvin had no right to start a church, because there is only one church, which Jesus started long before they were born. But in this church which Jesus started, dear friends, as soon as we are associated with it, we want to have a right appreciation of what are the privileges. We have some dear friends in all the different denominations and associations in all parts of the world, whom we love and esteem and believe they belong to the Lord, yet some of them are more or less tied up with a kind of bondage, some tied with the doctrines of the Catholic church, some with the dogmas of the Episcopal church, some with the Methodist, the Presbyterian, the Congregational, etc.; they are held fast from a full, free investigation of the Word of God and we wish them to be entirely free. Whatever shackles we have had in the past, we want them dropped, so we can know things which the Father has given us in his Word, and understand the Scriptures better, and we find shackles in every denomination, which prevent them from coming to a clear, full understanding of God's Word. Our thought is, that in every denomination there are many true children of God who belong to the true Church, the Church of Jesus Christ, which he founded, the Church of the first born, whose names are written in heaven, and we want to reach these in a kindly way, guiding them to what we find in his Word. Certain things we thought were in the Word we find are not there. We know that the Lord knows all who are his in every place, and we know that we are living in the time of the end of this age, when every true child of God will awake to a true appreciation of the Word as God's revelation of His Plan, and come into harmony with that Plan. Through his spirit he is showing us things to come. That is the way you and I are finding it. Now is the due time to have a clear understanding of the Bible.

Brother Russell then told of the glorious invitation granted to the 'Church of the living God,' and the call which has come to her—to be the Bride of His Son, and joint heir in his Kingdom, and setting before the minds of the class the glorious privileges thus afforded, and the riches of the grace provided in the blessing. He exhorted all to faithfulness, even unto death, to follow in the footsteps of Jesus; and assured all such, in the Master's name, of the 'crown of glory that faileth not away.'

Public Service

The friends at Otley are very zealous, and for a town of the size of Otley they did a great deal of advertising for the public meeting, distributing many copies of the People's Pulpit, putting out handbills, cards, and had pasted up fifty large posters and some long banners. In addition to this, they used a very unique method, namely: the town crier is still in existence there, and so at evening time he went to the various street corners, would stop, ring a bell, which when the people heard they would come to their doors and he would then cry out about the evening meeting.

About 300 came to the meeting, which was held in Mechanics' Hall.

Brother Smith (another of the three formerly local preachers) acted as chairman and after a few words introduced the speaker.

Brother Russell held their attention for two hours while he spoke on the subject, "The Thief in Paradise, the Rich Man in Hell, and Lazarus in Abraham's Bosom." We remained over night with our Otley friends and will long remember their hospitality, and their interest in the Lord, his brethren and the Truth.
Nottingham, England

You train arrived at Nottingham on time, but through some mistake there were none of the friends at the station to meet us. However, as we had some time to spare, we took a ride on the ‘tram’ (street car) around town, before the meeting. At 3 o’clock the service began. There was about seventy-five assembled in Bible Students’ Hall, Exchange Walk. This is their usual meeting place.

The service was opened by the singing of Hymn 76, and the meeting was opened by Brother Smedley, who acted as chairman. After a few remarks the chairman introduced Brother Russell, who then spoke in substance as follows:

BROTHER RUSSELL: I am very pleased to be with the dear friends at Nottingham today, to make your acquaintance at your homes. I have met some of you at various places in the past, but others are from places round about. Thinking over what topic might be the most interesting and profitable to us, the words of the Lord come to my mind as expressed by the prophet, ‘The secret of the Lord is with them that reverence him, and he will show them his Covenant.’

We know how surety this matter is a secret, because of the very few who understand the Divine Plan; also the fact that very few can see into the deep things of God, for the Scriptures give us abundant testimony that the natural man receiveth not the things of God. Then the Apostle proceeds to say, that faith is the evidence of things not seen. And thus such as have the privilege of knowing the spiritual things, yea, the deep things. We have all doubtless had experiences along this line, when we knew very little about the Lord, and then when we knew something more, and realized our privilege to grow in grace and knowledge, how our heart rejoiced!

We find that this secret of the Lord is with us in the sense of revealing his secret purposes and plans. We can see God’s reason that he can provide for this. The reason why he provides for the people, is not to use the world for a stage on which we may make the Jews at the first advent would not have crucified the Lord of glory. So if Satan had known God’s great plan, no doubt he would have tried to circumvent it in various ways. Thus it becomes all the more of an assurance to us of God, because he has kept it hidden, and increasingly as we grow in grace and in knowledge, as the years go by, and we are gradually revealing it, and to the very class he declared he would reveal it to—those that reverence him—not meaning those who bow the head, but whose hearts are revolved toward God, and who delight to think of the Lord in all the affairs of life, and to realize themselves as being in the divine care. Because you know it is one thing to be spiritual children of God, and another thing to be actually children of God. First, to appreciate being children of God, and to give ourselves fully into his hands and to look for the divine leading, and the guidance in our daily activities, in our daily experiences, and in our study of the Scriptures, to know and expect that he who led us first will lead us to the last, and he who has received us in Christ Jesus will be our shepherd to the end of the way, as we read in Psalm 23. He will receive us into the glorious condition at the end of the journey, if faithful as sheep, and we will ‘dwell in the house of the Lord forever.

It seems to me that one of the strongest evidences we have in this respect is the fact that it has been misunderstood for so long. Our friends, our friends who handled God’s Word, did not see the real teachings that it contained, but now it has come up, a plan of God that is so wonderful, so high, and deep, and long; and that very fact gives us further confidence. Who could have written this book and made this plan of God?

So we are assured in the 11th chapter of Romans, ‘Who hath known the mind of the Lord? Or who hath been his counsellor?’ Who could have suggested to God the making of such a plan, such a great and wonderful plan of the ages? We could not have told him what we would. We could have told you what we could have told him, but we could not have told him what we would. In the past we see that there have been many godly people and many mighty minds amongst God’s people, and we see they have written great things; as, for instance, the work of John Calvin. He was a very deep reasoner, and loyal to God, yet he came far short of seeing the lengths and breadths of God’s plan.

Then we see in Brother Wesley a great man, and who in his teachings is loving and lovable, and he had much truth, but yet he did not have the whole plan. So, as we look all the way in the past, after reading the inspired words of the Lord, of the apostles and prophets, nothing is clear in what others wrote. However, they had some truth, and also an accumulation of error. Another one had something else, and some other error. So each had a little of the truth and a good deal of error. The truth and the various seeds and parties of today. To me it becomes an evidence of faith and the truth of God’s word today, that the due time has come, not because of any extreme wisdom on our part, but because the Lord’s due time has come for the secret to be made known; it is the due time to open up things never as well as old. It is the due time to show something respecting the new age, as well as to make known more clearly the work of the past ages, just as it was in the end of the Jewish age. They had the Scriptures read every Sabbath day for 1,000 years, but they had to open up things new as well as old. When the Lord came they were unprepared for him, and when it went to the Gentiles they were unprepared for it. So that provision respecting the Gentiles, that they might come in and be fellow-heirs, that truth was secret until the due time, which was the end of the Jewish age, and the inauguration of the Gospel age. Now truth respecting the Millennial Kingdom and the character of the work there to be carried on has been kept secret until now, the time when the new age is due and the truths respecting God’s people are due. Furthermore, in the Jewish age the disciples no doubt had a sufficiency of light to help them along, but there was not the same light shining upon other subjects, and they did not have all the great colleges and schools of our day working against the truth. Everything was in favor of the truth of God, revelations were given, but we are living in a time when everything is sweeping to the other direction. I heard only last night respecting a minister of the Methodist church; he was asked to come to the meeting tonight. Oh, no, I won’t go to that at all, he said, who broker it. He invites him to himself, and there is an older man in the Primitive Methodist church. The other man said, ‘I am a agnostic now, and if I were to study the Bible any more I would become an atheist.’ The Brother then quoted some proof-text. ‘Don’t do that,’ he said, ‘I have been away the Bible.’

The majority of ministers are not thus outspoken, but this one was speaking his mind more freely. It was merely an indication of what the general trend is of our day, among all the students of the civilized world; they are getting away from the Bible. In the beginning they throw away the Bible, because they think the creeds are founded upon the Bible. Now is the time when you and I absolutely need meat in due season, else we would faint in the way, and now God is providing it. We can see something of the great plan of the ages.

There are some of its enemies who declare it is all error, and that Mr. Russell made the ‘Divine Plan of the Ages.’ They do me too much honor to say that I could make up the Plan of the Ages. I claim that no man could make up the Plan of the Ages; it is so much superior to anything else which was ever produced by any man, or set of men, or women in all the centuries of the past, from the days of the Apostles down, that it would be entirely too much credit to say that I made it up. It comes to us as evidence that God is behind this plan. By the way, that is one argument I used with an agnostic at one time: Do I understand you do not believe in the Bible? No. Where do you think the Bible came from? O, priests and knaves wrote it. Which set of priests and knaves wrote it—the Presbyterians?

He did not know what reply to make. Then I helped him out. No, the Bible existed before there were any Presbyterian priests and knaves.

Perhaps you think it was the Catholic priests and knaves? [Laughter]

Well, then, my brother, if they did, they were fools also. Why? Because if any man, priest or knave, wanted to establish a theory, he would make something that would suit his purpose; if the Catholic made the Bible they did not make it to suit their purpose.

Why? Because it says those things they do not want it to say, and vice versa. Give our Presbyterians the right to make
the Bible, and they would leave out all about free grace; and the Methodists would leave out election and the resurrection. As they say, it is not their business to make the Bible different from the Catholic, as we do when we catechize with the Catholics: If they wanted to make a Bible they would say something about the virgin Mary, born immaculate, without sin. Why did they not write that in the Bible? It is not a part of their teaching. As also about Mary being the mother of God. Why did they not put that in? Then they would have put in a lot about purgatory, candles, masses, etc. Why not put those things in? Put in a whole lot about the immortality of the soul, the trinity? In short, they were not so careful about it. But we are not free to say none of those denominations made this book, but they each took a portion of it that suited them. It all suits us. We do not want anything more, and do not want to take out anything. We are the only people in the world that it suits us.

In regard to the doctrine of the resurrection. They are all told about it. They know it is in the Bible, and they read it sometimes, but they have no use for it. If when a man dies he immediately goes to heaven, and if Adam has been in heaven for five thousand years, what would they want of a resurrection? If Paul has been in heaven for 1600 years and only lived on earth for fifty years, why would he want to get back into an earthly body? So you see there is no one in the world who wants the Bible just as it is but ourselves. We are thoroughly satisfied.

Now, dear friends, what do we need? We need that God is behind the Bible, and that the Bible contains the most wonderful plan that could possibly be made. Neither you nor I, dear friends, could make up any kind of a plan that would be one thousand times as good, or that would fit as this does with our history and circumstances. By different writers during long periods, is evident that the divinely inspired Word of God inspired those writers, or they never could have written alike. Take it today, with those in the truth; ask any fifty of them; for each one to write out something and I think from the same plan. A writer with the help of the books, and have been greatly blessed. You certainly could not get fifty to agree in all the particulars, but here we have a book written by people living at different times and in different places. The result is that the book was formed. God directed the writers, and they wrote for our adoration, upon whom the ends of the age have come. These blessings of knowledge and truth came upon the first of the Gospel Age, and last of the Gospel Age, where the Gospel Age joins with the Jewish Age where it joins with the Millennial Age. What wonderful blessings it brings!

Now our text is, that this secret is with those who reverence God, and he shall show them his covenant. Well, you and I ought to understand something about the covenant if we have a right and intelligent relationship with the Lord, for he mentions that that would come to pass. There were things that were known and revealed, and the Apostle mentions also that this matter of the covenant is the secret, a mystery of God, hidden from the past and now made known unto the saints.

As this subject of the covenant is a living one, in the sense that most of our minds have not been directed to the subject in the past. I have written all that I will have to say, and will probably not say anything new; yet it is the old things that we are trying to be established in. We are not wishing to say anything new, but merely, in presenting the matter originally, we are kind of helping some more to whom than to ourselves in the reading of the same. We are trying to show, then, that the covenant relationship with God is to be in harmony with God, as for instance, the angels were all in covenant relationship with God. Was man in such a relationship originally? No. Did not God guarantee him as long as he would be obedient? He broke the holy covenant. He violated the agreement and, instead of blessing came the curse, the sentence of death. This breaking of the covenant did not merely affect Adam, but all of us, for we are sinners and sinners in sin and sinners in sin. God, however, in due time told Abraham about his covenant. He said, Abraham, I have certain purposes or plans to make known to you, if you will leave your father's house and manifest your obedience and faith in me. Very well, Abraham was glad, and as soon as the time came he left his father's house, entered into the land of Cannan and thus, by obeying God, he became heir of the promise. That is to say, he came into covenant relationship with God, and God appeared and said: I will bless you, you are in relationship with me, you have obeyed my voice, you have taken the steps I told you would be necessary; I will tell you something more. The time will come when I will bless all families of the earth. As to the question of Abraham, God gave him an oath, that he might feel doubly confident as to all that God had said. This same covenant relationship was maintained by Isaac, then Jacob, in all covenant relationship with God. But it was not the full and more of the covenant. They were justified in the sense of being treated as though they were right, but God did not admit that they were all right, because there were certain hindrances to their coming into full fellowship, and so the Apostle says, “God having reserved something more excellent than those, he shall not be made perfect.” But what is it that hinders us from coming fully into a justified condition of life? Abraham was justified to fellowship with God, as a friend of God, but not to the place of being called a son of God. The sonship was lost on Adam and there was going to be no son of God until Jesus. Next after Jesus was the gospel church. So in John 1:11 we read, that Jesus came to his own, but his own received him not; but as many as received him, to them gave he power to become sons of God, even those who believed on his name. They were then to become sons. Abraham was justified to fellowship with God. What sonship, as well as we? Although he had the right attitude of heart, of faith, just as Paul says, “With my mouth I worship the law of God, but with my flesh I cannot perform it.” He was speaking of the law of God, under the law. Before any could become son of God, it was necessary that Christ should come and that Christ should make an appropriation of his merit on his behalf, so God could only accept Abraham to a degree of fellowship, and treated him as the sinner. He was the same with the whole world, and told him that at a certain day he would do great things for him, but I cannot do it for you now. First, I must do something else. That was, that God must provide the sacrifice. Well, God fulfilled this promise made to Abra-

Thus St. Peter declared, “For Moses verily said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me (I am his likeness or type, foreshadowing that great prophet in the small way); him shall ye hear in all things; and it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people.” (Acts 3:22, 23.) All who will not come into line then with the great antitype Mediator will perish in the Second Death, but first they must come to a knowledge of him. All the blind will be opened, and all the deaf ears unstoppe and the entire Gospel Age is the time set apart and devoted for the raising up of this great Prophet like unto Moses, the great Mediator of the New Covenant. Jesus was raised up first, “Head over all things to the Church which is his Body.” Subsequently the Apostles were raised up as members of his Body and since then selections have been made from every nation and clime. The great antitype Mediator will soon be complete.

**TYPE AND ANTITYPE.**

In proportion as the antitype came in the type ended, but only that proportion and no more. Thus the typical bullcok of the atonement found its antitype in the “Man Jesus Christ, who gave himself a ransom for all,” and the typical high-priest found an antitype in Jesus Christ, “the high-priest of our profession, order, and the sacrifice of the bullcok found its antitype in Moses, the high-priest of Jesus. Thus also the under-priesthood finds its antitype in the consecrated Church, as St. Peter declares. Thus also the Lord’s goat on the day of atonement finds its antitype in the flesh of those who are now consecrated to walk in the steps of Jesus. As that goat went to the bullcok outside the camp to be burnt, so he exhorts us, “Let us go to him outside the camp bearing his reproach, abiding in a land of human favor and esteem and fellowship, for “If we suffer with him we shall also reign with him.” This last mentioned feature of the type has not yet been fully completed, hence the other features of the type incidental to the Law Covenant and its day of atonement have not yet found a fulfillment, but “not one jot or title shall fall.” All shall
be fulfilled in due time. The great Prophet, the antitype of Moses, will shortly be completed and be raised up from amongst his brethren, and then the second application of his blood will be made. "On behalf of all the people." Then, in view of that redemptive work—that payment of the ransom-price for all—the whole world will be turned over to the great Mediator, Priest and King. He will take unto himself his great commission, and then his reign for the overthrow of Sin and Death and for the uplifting of the willing and obedient of Adam's race.

The service then closed with the singing of Hymn 238.


Saturday, May 14, 7 p.m.—Praise, Prayer and Testimony, led by Brother J. Hemery.
Sunday, May 15, 10:30 a.m.—Pastor Russell.
Sunday, May 15, 3 p.m.—Brother Dr. Edgar, Glasgow.
Sunday, May 15, 7:30 p.m.—Pastor Russell, Royal Albert Hall.
Monday, May 16, 11 a.m.—Praise and Testimony.
Monday, May 16, 2:15 p.m.—Song service.
Monday, May 16, 3 p.m.—Pastor Russell. Question meeting.

On account of the three large meetings in the Royal Albert Hall, many International Bible students from Scotland, Ireland, Wales and the provinces were in London. Therefore the above program was arranged.

All the meetings except the three at the Royal Albert Hall were held in Whitfield's Old Tabernacle, which is in London, E.C., close to the Old Street and Moorgate Underground stations, and to the Shoreditch (N.L.) and Bishopsgate (G.E.) stations.

The present structure stands on the spot where the original Whitfield Tabernacle stood, the very spot where Whitfield and John Wesley took their stand so courageously and amidst great opposition preached what they thought to be true.

Whitfield's old-fashioned high pulpit, is in the present building and was occupied by Brother Russell, Brother Dr. John Edgar, and Brother Hemery when he addressed the assembled friends. It is certainly a historic spot and was very interesting to us Americans. Only a block away, on the next street, is John Wesley's house and monument.

London, England, Saturday Evening, May 14, 1910 Praise and Testimony Meeting

MEETING began at 7 o'clock, with about 175 present. Brother Johnson from Glasgow, Scotland, had charge of this service, and after the congregation had sung a few hymns, he read Psalm 149, saying, This is a very appropriate psalm to open this meeting as we are here to-day, we surely can sing this new song. That Psalm is a four-part harmony. The bass part is the justice of God; the alto is the wisdom of God; the tenor is the power of God; the soprano is the love of God. We spent a long time when we were in what the Psalmist terms the bed of noise, or bed of confusion, trying to learn that song, but we never could get the keynote until we came in touch with the plan of salvation. Since that time we have been singing that song of the grace of God because we understand him as we never have, nor do we ever love God. So we have the privilege of singing this new song tonight.

The fourth verse, "The Lord takes pleasure in his people," and we believe he is delighted to see so many of us gathered together to-night and that he is pleased to listen to our words of testimony, and that he will pour out his blessings, more than we will be able to tell. Let us sing our praises, and let us tell one another of his goodness and of the great things he has done for us. Not how we were rescued some years ago, but let our testimonies be right up to-date, and our American friends want to hear something right 'up-to-date.'

Brother Hart:—I thought I would like to speak of the love of God. The chairman spoke the keynote, that "God is love." The thought is that he who loveth not, knoweth not God. There was a time when we did not know God; we thought of him as being something stern and severe, and perhaps revengeful. We did not know him, but since we have learned of his justice, wisdom, power and love, we are glad to speak of him and witness to his truth.

Public Service

The Evening Service was for the public and was held in Mechanics' Institute. There was a fair-sized audience, who gave close attention. We remained over night with the Nottingham friends, and left the next morning for London.

Saturday, May 14.—Leaving Nottingham by fast express, we arrived in London about 2 p.m. We met with Brother Russell in looking further respecting the Lord's providence for a future housing of the work in London, as the present arrangement is not entirely satisfactory.

Brother Driscoll:—I do not know anything more "up to date" than a remark of a newspaper man made this evening. We had an hour's talk about the falling off in church collections, and the need of re-establishing the denominations in the face of money, and how the work which Pastor Russell directs has progressed from one stage to another stage during the past thirty-five years.

I see the kernel of the whole proposition, he said. What is it?

I think the message of glad tidings is self-supporting.

He seemed so thoroughly impressed with that thought that I feel sure it will be the basis, possibly, of some articles in the papers next week. He is thoroughly convinced that if the various preachers in the other countries were preaching the glad tidings of great joy, they would not have to be begging for money.

Brother Walker, of Dublin, Ireland:—Dear friends, I am very happy to be here, and, as usual at such conventions, I give a testimony. I trust "up-to-date," and I hope I shall not be behind this time. First of all, I thank the Lord for being present. I thank him for the message we started with this afternoon—praises to him. I think it is so appropriate for us all in one spirit to give thanks on all occasions, "In all thy ways acknowledge him, and he shall direct thy paths."

Brother Hart has followed along the lines I was thinking of. I wrote some letters to-day, and expressed a thought as expressed in 1 John: He that loveth God, by this we know that we are his true children because we love God, and hereby we know that we love God because we love the brethren. Any brother or sister has this testimony in their heart, that they love the brethren, have the witness in themselves that they love God. He that loveth, dwelleth in God, dwelleth in him, and he in him, for he is love. This is my testimony right up-to-date, and I hope I shall be more and more. I never was more anxious to read the Tilers than to-day.

A Brother:—It is no longer our ambition to confine three-fourths of our population to limb, but our testimony now is, that we love God because we believe we can truly say that we are sealed with the holy spirit of promise; they never will fail if they continue to watch and pray.

Another Brother:—Each one testifies by his own presence. If I cannot testify in words, I like to testify by my presence.

Brother Brown of South Africa:—Brother Brown is a white brother, but has spent a good many years in South Africa, and it was while living down there that he came into Present Truth, through getting hold of a Welsh New Testament and upon receiving this book, that he sent for the various volumes and is now thoroughly in the Truth. He was in London all during the special May meetings. He gave quite a lengthy testimony, but space will not permit of reporting it all.

A Brother:—Coming to this great city, I am very glad to be with you. We have been glad to give out the tract and we came up to help you. We have not come to see the city, but to see the Lord's people, to fellowship with them, and to know them, and we are glad that the Lord has his people in London and Wales, in Glasgow and Dublin. Our little church meets on Sunday mornings, and we study the same subject as in Glasgow, and their hearts are with you, wishing you a good time though they cannot be present.

Brother Johnson:—I am Brother Johnson from the greatest city in the empire—that is, Cardiff. I am a year old today. I have been thirty-seven years a Wesleyan Methodist. I am a year old, but I hope I am a healthy babe. I came here to get my wife out of the house, for she expressed a desire to come to London to hear this wonderful man through
whose instrumentality she has received such a blessing. So we came. I read the first volume, and it was a happy day when we read the first chapter of “Earth’s night of sin breaking forth into morning of joy.” The sixteen studies in that book revealed to me the unfolding of the work of God as I had no conception of during the whole thirty-seven years that I was a minister in the Wesleyan church. It was like dew upon the morning grass, and what I liked about the book was, it magnified the Word of God in every part.

Well, brethren, do you know the difference between darkness and light, between doubt and assurance? I know plenty about the former, and I am just coming into the latter. Today this testimony is truly my own experience. What do you think I have found a good way to keep this joy like a perennial spring? It is to sell as many of the “Divine Plan of the Ages” as I can.

The brother then told how he always seeks an opportunity on the train to discuss with people along these lines, and during the year he has been in the Truth he has sold twenty-five copies of Volume I.

A Brother:—I am a little older than the brother who has just spoken. I hardly look it, but I have been in the Truth a little over six years, and every year has been brighter, and as the years go past the Truth gets brighter. I was thinking as the Lord looks down upon us, looks down into our hearts, and I was wondering how many jewels he saw in the whole universe gathered together tonight. It is grand to be in that class, and we are looking forward to that gathering. It will help with all other brethren gathered the next three or four conventions.

Brother Young, from Oklahoma, America:—I am glad to be permitted to be here tonight. I am from a city 2,000 miles from New York, in Oklahoma. It is with great pleasure I have been privileged in the work of the Truth in London. It is my heart’s desire to praise him the rest of my days. I was with Brother Russell and the rest of the company who accompanied him from Brooklyn through Egypt and Palestine and back to London. I wondered in what the Lord has blessed, and I find I have had the experiences necessary for me to grow. We have only eleven in our class, and as we are in the midst of the world, the few of us who are there comparatively nothing in comparison with the world, and hope the Lord’s people will not forget us in the next two weeks. We all remember you from day to day.

A Sister:—It is just two years ago this month that I came to see the truth of God’s word. I am glad to be able to testify that the way is growing brighter and brighter. I used to fully believe in eternal torment, but now I can testify that I am “up-to-date” and believe John 3:16.

These are just a sample of the many testimonies which were given during this service, which lasted an hour and a half, but they are sufficient to show the spirit of the dear friends present. Space will not permit us to record any more of the testimonies, except that of Brother Hemery, who was not a part of the meeting but came in time to give his testimony.

Brother Hemery:—I am rather late in coming in, and I am sorry not to have heard your testimonies, but what I have heard I have enjoyed, and I thank the Lord that we have been brought together. I am sure we shall not be separated, that we shall have been living the last three or four weeks, and I am glad to be with the Lord. The Lord said, “Come ye apart and rest awhile.”

Well, we will get a rest, a long rest, by and by. We have a good deal more work to do in London and a great deal more before the Kingdom comes, and it was our privilege to help in it. I was trying to explain to a man who was at Albert Hall last Sunday something how we understand the Lord’s plan. I said, “Our dear Lord, when he came to the earth, gathered out a little company, and he has been adding to that company ever since, just like when you throw a stone into a pond of water it starts one ripple, then another, and another all around; it keeps adding and getting larger and larger, and this is still gathering out a people for his name. Dear brethren, if we could more fully realize the privilege of discipleship that we have at the present time, to the degree that the Apostle had, we would take part in this great work a little more seriously than we do, but we cannot come to the full realization of the matter at once.

Brother Hemery then called attention to Moses, how faithful he was, and how he was willing to give up his life for the whole Jewish nation if it was necessary, and he then exhorted all to be faithful unto the end and to enjoy themselves while in London.

BROTHER GARD was chairman and opened the service by suggesting a hymn. After this hymn, Brother Russell gave the platform. Brother Gard then offered prayer and made the following remarks:

We are very glad of a privilege of well-expressing the sentiments of those who may be strangers here, we want to introduce him as the president of the International Bible Students’ Association. We are glad that he has come to us in health and strength, and pray that the Lord will work in his heart.

BROTHER RUSSELL:—I am very pleased, dear friends, to be with you this morning. It gives me a great deal of pleasure to be with the London church, some of the Lord’s consecrated people, Bible students. There is a great meaning in those words, “Bible Students,”—dear friends—a great thing to be in the study of God’s word, seem to be rather on the decline, notwithstanding the wonderful Bibles and Bible helps that we have. Many are going away from the Lord’s Word. So many are seeking after human enlightenment, taking the light in the best college instead of remaining faithful to the Lord and his Word. I am glad to meet so many of you who are interested in the study of the Scriptures.

As I will not have many opportunities of speaking to you, I am still more anxious on this occasion to say something that may deeply impress, and that may be helpful, and the text that I have selected at this time is found in Malachi 3:17, “And they shall be mine, saith the Lord of host for a day of vengeance.”

There is a great deal of meaning in these texts, dear friends. We will not attempt to bring out all that may be said on the subject, but only offer some suggestive thoughts, and rely upon your own mind and familiarity with the word of God, to add to the lesson to your own heart and mind.

Brother Russell emphasized the fact that we are not to be so blind as to have the narrow sense of the exclusive, and denominations. Our gathering of ourselves and our assistance to others were to be into membership into the body of Christ, the Church of the living God whose names are written in heaven. Saints were only to be gathered. Others were to be attracted, and in the time in fellowship with the truth and the Lord, but ultimately persecution, or ambition, or something else, would separate them from the Lord and from those in accord with him, all who are not holy, sanctified, fully consecrated. We especially emphasized in conclusion that all properly drawn and called and united to the Lord would come into this fellowship by sacrifice. Not only would the sacrifice of Christ be the basis of their acceptance with God, but they themselves would be brought into the covenant relationship by sacrifice. He pointed out that this was not simply an oath with us as with the Ancient Worthies, upon our turning from sin and seeking the Lord; and with us, as with them, justification to life was not obtainable until after Christ’s sacrifice and his ascension was high. He noted the fact that those called during this age are merely such as come into fellowship with God to the degree of being willing to forego and sacrifice earthly interests, aims, ambitions and hopes, and with Christ might be partakers of heavenly things. He then urged all, in the change of age, to properly cast and election sure—to present their bodies a living sacrifice, holy and acceptable to God.
LONDON, ENGLAND, CONVENTION

S. P. M.—Discourse by Brother John Edgar, M. D., Glasgow, Scotland. Subject: “Our One-ness in Christ.”

Text: “And for their sakes I sanctify myself, that they also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one.”—John 17:21-22.

I HAVE chosen for this afternoon’s topic a subject of great importance to us—Our One-ness in Christ. If we have a vivid realization of all that this implies, we shall find ourselves continually in difficulty in our endeavors to understand our place in relation to the Church. Many aspects of the Church’s one-ness with Christ, referring to Jesus Christ as the Head, and the Church as His Body, but few realize the fulness of this one-ness. It is the great mystery or secret which was hidden from ages past and is now in this Gospel Age made manifest only to a very special class, the saints; and these, we know, both from observation and from the explicit declaration of the Scriptures, are few in number. It is only those who are in the condition of sanctification, the special place of the MORAL HIGH, typified by the Holy of the Tabernacle, and who are therefore in Christ, who can comprehend this mystery of the one-ness in Christ. To all those who are without, who are not members of the Body of Christ, these things are parables and dark sayings impossible to understand; but to those who are members of the Body of Christ, the secret, it is necessary to find the straight gate of consecration, and become footstep followers of Jesus along the narrow way of self-denial and self-sacrifice unto death, not merely until death, but down into death; and having found this way, it is necessary to continue walking in it to the end; for those who draw back begin to lose the light they once enjoyed.

This is a very solemn thought, dear brethren. A few years ago we should have found it difficult to believe that some of those whom the world admires the most appeared to rejoice in a realization of their one-ness in Christ, would ever lose their spiritual sight in this matter. But the events of recent times prove the necessity of continued watchfulness and prayer. Yet we ought not to be surprised. A truth so deep was not to be expected that “thirteenth more and unto the perfect day.” It has always been the case that, with each advance in knowledge, some have refused to walk in the light. They prefer to stand still, not realizing that this is impossible. Those who refuse to walk in the light of God and leave in the darkness, are, necessary, dear brethren, the true saints must be made manifest. The Chief Reaper will make no mistake. “If any man have not the spirit of Christ, he is none of his”—Rom. 8:9. Our Lord could not give the Divine nature and a share in His blessings to those who were not members of the Body of Christ, even as meekness, faith, patience or love. The Truth is the sharp sickle which separates and gathers only the true wheat into the garner.

There are many figures given in the Scriptures in order to convey to our minds this idea of our one-ness in Christ. The one which is, perhaps, most frequently used, is that which compares the whole Christ to a human body of which Jesus is the head, and the Church is the body. Just as the head is the controlling power, and all the members of the body are dependent on it, so are we all dependent on Jesus with Jesus and the Church. If one member suffers, all the members suffer; and if one member is honored, all the members rejoice. No figure could teach us more convincingly (1) that we are partners with Christ, the Messiah; (2) that our relationship to our Lord Jesus is an intimate one, just as intimate as the relationship of the body to the head; and (3) that the relationship of the members one to another and to the head is that of servants. Just as the various members of the body serve one another in obedience to the head, so the various members of the true Church serve one another in love, in obedience to their Head, Jesus Christ.

This thought is so often referred to in the Scriptures, that one finds it difficult to believe that anyone who has once seen it should afterwards ever deny it. Yet one who forms a mere rejection in it supposes that Jesus said, “It shall be as related to the Church, in the way that the human head is related to the human body. Referring to 1 Cor. 12:12—

‘For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ.’—he is sometimes supposed that the relationship of our Lord Jesus to the Church is illustrated by the relationship of the head of a human body to the other members of a human body. Would any of us be so foolishly as to suppose that our Lord Jesus could not do without the Church, or that the Church could not get along without the human foot.” This is in reference to 1 Cor. 12:21, which states: “And the eye cannot say unto the hand, ‘I have no need of you.’” Even at the risk of being called foolishly, I wish to state thus published belief—firm belief—that our Lord Jesus cannot do without any of his members. Are we to believe that their members of his body, “I have no need of you,” and for this reason—because the Church was chosen in him before the foundation of the world, and our Lord, who has always delighted to do the will of his Father, would not have chosen to do anything that would have brought about this result. “I have no need of you.” I might illustrate this point by another Scriptural figure which pictures our close and vital relationship to the Lord Jesus. Jesus said, “I am the true vine; ye are the branches.” Could the vine say to its branches, “I have no need of you”? “I have no need of you.” “I have no need of you.” Could the vine without branches? Just as the vine could not say to its branches, “I have no need of you,” so the Jesus could not say to any of the members of his body, “I have no need of you.”

Again, the writer claims that the “Apocalypse is not likening the Church on earth to a headless body, the Head being in heaven, for he specially mentions the seeing, hearing and smelling functions, which are located in the head, as being performed by the members on earth, with various abilities and gifts.” This reasoning is based on the false idea (1) that the head is the body of which the body is a part; (2) that the body is the head of which the head is a part; and (3) that the members of the human body which is above the neck. This is not the thought of the Apostle. By the head he means the brain, or, better, the mind or will, the controlling power. In this sense it is my head, my mind or will, which controls the body. “I set my face toward the throne of God and Leviathan is a wild beast before me.” The members of my body which are therefore members of my body under the control of my head or will. My will says “Do not see” and my eyes are closed; “do not hear” and my fingers shut my ears, etc. So it is with us as members of the Body of Christ.

Yes, brethren, this is the position of the Church which we are in. To those who are not conscious of this fact, it is necessary, dear brethren. The true saints must be made manifest. The Chief Reaper will make no mistake. “If any man have not the spirit of Christ, he is none of his”—Rom. 8:9. Our Lord could not give the Divine nature and a share in His blessings to those who are not members of the Body of Christ, even as meekness, faith, patience or love. The Truth is the sharp sickle which separates and gathers only the true wheat into the garner.

Eph. 4:4-24—“There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? That he which descended first might also ascended last: But now he that ascendeth, is the same also that descended, full of glory and honor of the Father, who hath also given him to be head over all things to the Church, Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight...
Christ is our elder brother; or, to use another Scriptural figure which shows a closer relationship, our bridegroom; or, to use the text which shows the closest relationship, as the first fruits of those who sleep in Christ. For in Christ all the family of Israel shall be justified, and all the principal parts of the body of Christ shall be justified by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say, therefore, are not the Gentileswalk, but as much as concerneth the flesh, they that have been called, they that are Christ the first fruits. That the phrase, "Christ the first fruits," does not refer to "Jesus Christ alone" should be apparent to all. Not only is Jesus the "first born from the dead," the "first fruits of them that slept," but the members of the Church are the Church of the first born, and Jesus calls them "a kind of first-fruits unto God of his creatures." This reminds us of the type in Lev. 23:10-17. The Passover Lamb was slain on the 14th day of the first month of the ecclesiastical year, Nisan, and then, three days later, the first fruits of the crop, the sheaf of the first-fruits, was presented to the Lord. This clearly represented the resurrection of Jesus on the third day after his death as the Paschal Lamb. Then at Pentecost, 50 days thereafter, the Priest waved two wave-leaves as a first fruits unto the Lord, thus identifying the wave-leaves with the sheaf of the first fruits. (As you are aware, these two wave-leaves typified the Little Flock and the Great Company, which were offered to God by our great High Priest 50 days after his resurrection as a kind of first fruits with himself."

"Let us now ask ourselves why the writer of this article is so anxious to prove that Jesus is the head only in the sense that a man is the head of his family, a shepherd is the head of his sheep, and that he does not possess the close and vital relationship which the head possesses to the members of its body. The reason is, clearly, the writer's anxiety to prove that Christ is not the head of the Church, as the Church is Christ's body. The Church, of course, was speaking of the sealing of the New Covenant, and in the future office of Mediator, Prophet, Priest and King. His theory is that to believe this would detract from the merit of Christ and would exalt the Church, and that, in his theory, the Church is or that the Scriptures is Jesus alone, and does not include the Church, and that, therefore, the phrase "Christ, head and body" is not permissible."

"I trust you will now see the purpose of my talk today. The reason why many of the brethren cannot understand the subjects of the Scriptural doctrine of the Headship of the Church to Christ Jesus; and not understanding this, they fail to comprehend the fundamental doctrines of justification and sanctification."

"This subject, it is necessary rightly to divide the Word of Truth. There are certain words and phrases which are used of different ages with a distinct meaning for each age, and it will not do for us to say that, because they have a certain application in one age, they must be interpreted in another age. A certain interpretation is right for Adam in the sense of being children of Adam, but we are not in this same sense as a man; take the word "saint" or "holy one." This word is used with regard to the Ancient Worthies, the sanctified of this Gospel Age, and the holy angels. In all there is the uniform thought of holiness to the Lord, the being set apart for sacred use. But one word has been used in a sense respecting the individual and the purpose of the age. Yet we find brethren who say that, because the word "sanctify" is used in Heb. 13:12 with reference to the consecration of the people in the Millennium Age to holiness to life, it must, therefore, be the same as used in Heb. 10:29 and where the saints of this age are spoken of. Again, it is said, because the phrase "in Christ" is used in 1 Cor. 15:22 in reference to all of the world who have faith in Christ, that all of the world who have faith in Christ are in Christ, that he is the head of the body, the Church, means no more than it does when used in connection with the world in the next age. This is a misconception. Let us look at the verse: "As all in Adam die, even so all in Christ shall be made alive." Just as the world would perish, everyone in Adam, and have therefore inherited the results of the death sentence, even so in the next age all the obedient will receive life from Christ as children from a father. What about us, then? Are we not included in the phrase "in Christ?" Certainty, or, we are not in Christ in the same sense as the world in the next age will be in Christ. We do not receive life from Christ as his children. He is not our father or life-giver. It is Jehovah who is our Father, and..."
ransom for many." His death was not the ransom, but was the laying down of the ransom, the corresponding price. Again, he said: "My flesh I will give for the life of the world." He laid down the ransom, his life, his flesh, and he is not raising it up 144,000 times so that we may be part of the ransom. No, dear friends, we are not a part of Jesus, but we are part of the ransom. "For every beast of the forest is mine, and the cattle upon a thousand hills (John 4:25; 1:41), and it is as such, as the Christ in the flesh, that we share in the sin-offering. It is a very stimulating and helpful study to see how closely we are identified with Jesus Christ our head. So closely, that our sufferings and his suffering are the same, our death is his death, and our resurrection as his resurrection. The failure to see our share in the sin-offering is due to the failure to see our one-ness in Christ. Those who differ from us say, How can our death atone for sin? They do not see that there is no death, but his is the death of the one body (Rom. 5:12-21)." Paul says: "Know ye not that so many of us as were imme- rersed into Christ [becoming members of his body] were immersed into his death." Praise the Lord that we are thus privileged to suffer and die with Christ, that we may also live and reign with him. For "blessed and holy be he that hath part in the first resurrection," the resurrection of the first-born ones, Christ's resurrection, for "they shall be priests of God and of Christ and shall reign with him a thousand years."—Rev. 20:6.

Let us give our attention to two or three other exam- ples of the closeness of our union with Christ. One which is familiar to all of you is Gal. 3:16. If this verse stood alone, we might find it difficult to see how we could be included, but on reading the rest of the chapter we see that, though it consists of a number of clauses, the thought is composed of many members. Thus the Apostle is careful to emphasize this one-ness because of its great importance. "He saith not, and as of many [i.e., as of 144,000], but as of one, And to thy seed which is [the one] Christ..." (Gal. 3:16). Again, the Lord Jesus Christ is in the 4th chapter of the same epistle. There, attention is drawn to the typical seed, Isaac, the one son of Sarah, and the inspired Apostle declares in verse 24—"Now ye brethren, as Isaac was, are the children of promise." All who are of Christ are sons, and are intended to represent the members of the one seed, the antitypical Isaac; but, before they can receive the promise, they must suffer themselves to be offered in sacrifice by God, the antitypical Abraham, and be received by him from the dead, not in a figure but in reality. Then, just as Abraham received all that he had to his son, his only son, Isaac, whom he loved, so God will give all that he has to his son, his only son, the antitypical Isaac, the Christ, head and body, whom he loves. For are we not heirs of God and joint heirs with Jesus Christ? Another illustration is found in Col. 2:15. Christ, head and body, composed of Jew and Gentile believers, is the new man, described in verse 10 as God's workmanship cre- ated in Christ Jesus unto good works, and referred to in Eph. 4:13 as the perfect man, the fulness of Christ. This is in contradistinction to that new man created by God unto evil works in the sense that God foreknew and permitted him to fail. The good works unto which the new man, the last Adam, is created, are the great works of blessing, restitution of the next age; but even now, while we, the members of his body, are being formed, we should walk in the good works. III. A third example is found in Isa. 49:7-10. In the Glasgow Convention of last year (September, 1909) our dear Brother Crawford gave an excellent address on this subject, and as many of you have studied it in the study room of our brother Morton, I need not dwell upon it. You would think from the use of the singular number, "thou" and "thee," that only "one" is meant, the Lord Jesus Christ, and yet from the Apostle's use of verse 5 in 2 Cor. 6:14, it is plain that Christ's followers are "we," and as members of a body are identified with the whole body.

IV. One more example. In Psa. 2:7 we read: "I will declare the decree: the Lord hath said unto me, Thou art my son, this day have I begotten thee. Cleariy, a single individual, the Gentile nation, is begotten anew, and this individual is, manifestly, Jesus Christ; for it is universally recognized among Christians that this Psalm is Messianic, i.e., refers to the Messiah or Christ. However, we do not require to be in any doubt. In Acts 13:33 the Apostle Paul is quoted as saying: "God hath fulfilled the same unto his children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee." From this quota-
Jesus well knew the will of God that he should not ask for the nations till the "times of the Gentiles" were fulfilled. Otherwise, that the essential nature of him, the fullness or completion of him who filleth all in all. Accordingly, when we turn to the 17th chapter of the Gospel of John, which sets forth the prayer uttered by Jesus just before entering the Garden of Gethsemane, there to be betrayed (see John 18:1), we find that Jesus said: "I pray not for the world: I pray for them which thou hast given me," (verse 9). Notice, further, that in this prayer Jesus makes it clear that this was not a prayer for the "world," and he has a point. In verse 8, things we speak in the world that they [his disciples] might have my joy fulfilled in themselves," the same joy that was set before Jesus, for which he was to endure the cross, despising the shame, the joy of glorifying God before men and angels, first through his sufferings and afterwards through his glory as the Seed of Abraham, and, further, the joy of being associated closely with God in his great scheme of salvation.

What have we seen so far? (1) According to Acts 13:33 the prophecy foretold in Isa. 2:7 applies to Jesus at his resurrection; (2) in Ps. 22:31 in Ps. 22:31 on the day when Jehovah begets his Son he will say to him, 'Ask of me,' etc.; (3) in John 17 we find that Jesus, speaking as if already raised from the dead, did not ask for the nations nor for the earth, but that, on the contrary, he prays for the disciples. 4. All that should believe through their word [the Gospel], that they might be one, even as he and his Father were one.

With these thoughts in mind, let us turn once more to the Second Psalm, and read it through. We see at once that the day referred to in the 7th verse is not the three-and-a-half-year day from the conferral of power to the resurrection of Jesus, but the Gospel Age day, the same day as the day of vengeance referred to in Isa. 49:8, and which the Apostle quotes in 2 Cor. 6:2 as applying to the Gospel Age, the acceptable time of sacrifice. It is true that in Acts 4:25, 26 the early disciples refer to the verses of the Second Psalm in reference to the plotting of Jews and Romans against Jesus; but, when we understand the Plan of the Ages recognize that there was at that time only a partial fulfillment of this prophecy. The language of the Psalm can refer only to the whole Gospel Age, the day of vengeance.

"Jesus, and prove that the day of vengeance referred to in the Second Psalm was only typically fulfilled at the first Advent, and that the real fulfillment is yet future. The meal of Christ foretold in the Gospel of John, which describes the fates of the body, and the resurrection of the body, is not consistent with the second Advent of Christ. There is no mention of him later than the Resurrection of the body, where, there to be betrayed (see John 18:1), we find that Jesus said: "I pray not for the world: I pray for them which thou hast given me," (verse 9). Notice, further, that in this prayer Jesus makes it clear that this was not a prayer for the "world," and he has a point. In verse 8, things we speak in the world that they [his disciples] might have my joy fulfilled in themselves," the same joy that was set before Jesus, for which he was to endure the cross, despising the shame, the joy of glorifying God before men and angels, first through his sufferings and afterwards through his glory as the Seed of Abraham, and, further, the joy of being associated closely with God in his great scheme of salvation.

What a wonderful thought is this! No wonder the Apostle spoke of it as a high calling, and exclaimed that he counted all things but loss and dross that he might win Christ, and have the privilege of becoming a member of his body.

In what way are God and Jesus one? They are not one in person, but they are one in character, one in will, one in nature and one in office. They have the one character; they are the two comprehensive expressions of the Name of Love. The spirit of Christ is also the spirit of God; in this respect we are to be one in God and Christ. "If any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but if the Spirit which is of God dwelleth in you, ye shall also walk in the light." For 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; and if sons then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him that we may also be glorified together." —Rom. 8:9-17.

God and Christ have also the one will, the same purpose. Christ delighted to do his Father's will. So with us. It is only those who say from the heart with Christ: "Not my will but thine be done," who will be one with God and Christ. In this connection I may refer to an objection that sometimes is raised. It is sometimes said, "I am in Christ as he is in God, then we cannot be part of the one sin-offering, for God is not a sin-offering. It seems to me, dear brethren, that the words of Jesus, 'that they may be one even as we are one,' apply also to the sin-offering. The title before he died. About six hundred were privileged to be present and we feel sure that service made a lasting impression upon all. The service closed with the singing of Hymn No. 73, "Christ's glorious Reign."
ROYAL ALBERT HALL, MAY 15, 1910

"THE LATER PENTECOST OR MILLENNIAL REFRESHING."

THE above topic was the subject of the second of the series of Special May Meetings which Pastor Russell addressed in the world-famous Royal Albert Hall. About seven o'clock the vast audience of several thousand began to arrive from all directions. At 7:30 Col. Sawyer, the Chairman, opened the service by announcing one of the hymns. The congregation was asked to remain standing while Brother Stacy, the organist, played "The Dead March in Saul," in a tone of respect to the mourning nation, whose dead king lay but a few blocks away. Aside from the music of the great organ, the silence was nearly as great as that of death itself. Probably there never was such a solemn and impressive service held in that mammoth auditorium. Then followed a masterly discourse by Pastor Russell, which seemed to sink into the hearts of the people in their saddened condition. Brother Russell made very clear how that the holy Spirit was poured out at Pentecost solely upon the "hand-maidens and servants of this Gospel Age," but also that there would be a "Later Pentecost, when God would pour out his Spirit upon all flesh" and that the time of "Millennial Refreshing" was near at hand. The audience gave very close attention and remained to the end. There were a number of bishops and many ministers present. This sermon was reported in about 700 newspapers and so we will not give space here.

LONDON, ENGLAND, MAY 16, 1910. QUESTION MEETING

After 8 P.M., Brother Russell conducted a question-meeting as follows:

Question: Please explain 1 Corinthians 6:11, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Answer: Well, we answer, that is very plain. You were sinners, but you have turned from your sins. If you have not, then Jesus would not have received you and acted as your Advocate. If the whole world would turn from sin and desire to walk in his steps, does it mean you suppose he would be willing to set as their Advocate? The whole world has not turned from their sins. They love sin. When you loved sin, if that ever was your experience, you were aliens from God and he had nothing to do with you. It was after you turned from sin that God could deal with you. You drew nigh to him and he drew nigh to you, and you were brought into the position of a son.

Question: In regard to the 16th chapter of Leviticus, please say what is your basis of interpretation as to what animals were sacrificed on this day as sin-offerings and burnt-offerings? For instance, why do you say the bullock is a type of Christ Jesus?

Answer: Because I see it to be so. Why do I say that this is a bullock? Because I see that it is a gazelle. There are plenty of people who do not know that this is a gazelle. Why do you say the Lord's goat is a type of the Church? Because I see it is.

Question: Why is the scape-goat a type of the Great Company? The same reason.

Can you give me the Scriptural usage for your interpretation?

Well, then, if all these things were explained in the Scriptures you would not need the pamphlet "Tabernacle Shall You Build," because we have done it to you. They are not all explained in the Bible. There came a due time for God to make clear the meaning of these types and he has made them clear to those who have an eye to see and an ear to hear. By this, we do not mean any unkindness to those who do not see. They have the majority on their side, all the Methodists, Presbyterians, Episcopalians, Lutherans, etc., etc.; all these friends are on the side which do not see these things—we are quite in the minority.

Question: If natural Israel is to be grafted into the good olive tree from which they were broken off, does not this prove that the New Covenant was complete in Jesus? If not, how can they be grafted into something which had no existence before their blindness is removed?

Answer: I answer that this good olive tree was in existence long before Jesus came into the world. So this good olive tree was there. Now they were broken off, but represented God's favor to Israel as the seed of Abraham. God's promise was the root of the tree and was made to Abraham, "In thy seed shall all the families of the earth be blessed." This natural seed of Abraham was the holy nation, and had these been the only vessels of salvation, of course the Gentiles would not have been considered. By coming into Christ they were transferred and became members of spiritual Israel. We were all Gentiles by nature, all grafted into the same spiritual seed, so that we make the antitypical spiritual Israel mentioned in Revelation 7, where we read there are 144,000 out of each of the 12 tribes of Israel. We do not know how many of those who received our Lord during his ministry in the three and a half years belonging to the different tribes. There were several thousand at Pentecost, and each one belonged to one of the 12 tribes. Paul, you know, was belonging to the tribe of Benjamin, but probably more of them were of the tribe of Judah, no matter where they belonged. That number, 144,000, is to be made up and Gentiles will be brought in to make it complete or whole. Now if they abide not in unbelief, God is able to graft them in, but they must come in just as the Gentiles come in, for they have no patent or inside way. Those who remained then were in due time transferred into Christ before the host of Israel was cast off, they abide, but if once broken off they would have just the same process of engraffing that the Gentiles were Gentiles, and have no advantage over the Gentile and has had no advantage since they were broken off, but before they were broken off they did have an advantage.

Question: When Peter said to the Jews, "Ye are the children of the promise and of the covenant which God made with our fathers, in giving them the promision of the whole world, and all the families of the earth be blessed," which covenant did he mean—the Sarah or the New covenant of the Millenial Age?

Answer: Well, the covenant God made with our fathers would especially refer to the covenant made with Abraham, Isaac, and Jacob. The covenant made with Abraham, Father Isaac, Father Jacob. God made the first covenants with Abraham, renewed it with Isaac, and then with Jacob, so that was the covenant. Then the Israelites were in natural processional order to get the blessings first, but though as a nation they had rejected God and crucified the Messiah, yet this would not be held against them. But they have been cast off as individuals, though they had been as a nation—they were still in the special line of favor. You remember Peter's wonderful address on the day of Pentecost, how the Jewish nation had taken Jesus and by wicked hands had crucified the Son of God. They were pricked to the heart and said, What shall we do? They saw that a great deal of condemnation would attach to the killing of the Son of God, their Messiah. What more could they do? They repented and God will have mercy upon you, the children of Abraham, and those who follow in the direction of the prophets. Come into harmony with God and make repentant endeavors. We will paraphrase the matter. Jesus said, five days before the Passover. Your house is left unto you desolate. Ye shall see me no more until that day, the Millenial day, when ye shall say, Blessed is he that cometh in the name of the Lord. But Peter wants to point out that they were
not yet broken off. While the nation was broken off, the individuals were not broken off. Seventy weeks of years were appropriated to that nation in a special way. For sixty-two weeks they were to go through the lot of the Gentiles, to come, and that was the appointed time when Jesus was baptized, at the end of the sixty-nine weeks. Then the one week, the seventieth week of seven years, remained, and Jesus, during the first half, for three and a half years, did all he had to do. He lived and died in the middle of that week, as the prophet foretold, "He shall be cut off, not for himself, in the midst of the week." But now, you see, after Jesus died there still remained three and a half years of favor due them of that seventy weeks. One-half of the last week was still due to them according to the promise to them, that he would give them all the full seventy weeks. It was in this last half of the seventieth week, three and a half years after the cross, that the great work was done amongst the Jews. So the Lord said that he would cut short the work in righteousness; for a short work will be make. How did he cut it short? Is that he gave up the nation at the time he died. Had he any right to cut it short? Yes. He will cut it short in righteousness. It was righteous in the sense that God did them no injustice, but a great favor by casting off the nation there and completing the ministry in the midst of the week. It permitted him to ascend up on high and appear in the presence of God, sprinkle the blood of atonement on the mercy-seat, and then God's blessing came upon the waiting church in the upper room at Pentecost. And so that last half of the three and a half years they were under the Spirit ministration instead of the simple teaching and hearing, etc. Before he died he said, I have many things to tell you, but ye cannot bear them now. But when the holy Spirit was poured out, then they were able to hear. It is a comfort to us, that our Lord died in the middle of that seventy week, or three and a half years before their favor ended, was to their advantage. It was in righteousness, in their favor. So, then, they belonged to the promise, they had not been cast off. The Apostles Paul is speaking from that date when he said some of these branches were broken off, but Peter was speaking at a time before any were broken off. Jesus said before the crucifixion, Your house is left desolate, and shall be inhabited by my enemies, and Peter was one of his enemies, and so Peter was right in saying, ye are still the children of the promise, ye are still of the original tree, you have not been broken off; so, then, repent and get back into harmony with God.

Question:—Please explain, "Unto you first, God has revealed the gospel, and then sent him to bless you in turning away every one of you from iniquity."

Answer:—This refers to the Jews "unto you"; the blessings of God must be first to the Jew and afterward to the Gentile. You remember that the Gospel did not reach the Gentiles until after the Evangel, had preached, the three and a half years of favor to the Jews after they were died; then Cornelius was the first Gentile to come into favor with God. So Peter was right when he said, it cannot go to the Gentiles until this three and a half years of favor is passed.

Question:—If the Lord's goat of Leviticus 16 represents the church being sacrificed for the world, why was not the blood of the bullock sprinkled on the goat?

Answer:—I will have to ask the Lord why he did not do it your way.

Paul the Apostle says, "Who hath known the mind of the Lord? Or who hath been his counsellor?" Well, he did not ask counsel of you or me, dear friends. That is the reason.

Question:—This would have shown a little better the typical significance.

Answer:—Well, perhaps the next time the Lord will ask you.

Question:—The church receives the blood of Jesus before being sacrificed. Would it not be reasonable for the goat to have received the blood of the bullock before being sacrificed?

Answer:—No. When people cannot see a thing it is no use talking about it, when it is a matter of types. The matter of a type must be seen from the mind. If the type said it in so many words it would be different. If a person cannot see it there is no use talking about it; it is a matter of blindness. You say, I cannot see the clock. I am sorry, for I can see the clock.

Question:—Did the Law covenant end at the cross, or is it still in operation upon the Jews?

Answer:—I answer, that it did not end at the cross, it has not yet ended, it will not end until the New Law Covenant with its better Mediator superseded, or takes the place of it. That is the only way the Jew can get out from under the bondage of the Law. So the Apostle says, They are shut up unto it. There is no other way of getting out from under it. Now look! The way any Jew got into Christ was by becoming dead to the Law and being born again to the New Law and die to it, that he might be married and joined to the Mediator to Christ. So the Jews who did not do it, are still under the Law, and the only way to get out from under it is to die to it. They will have to stay under it unless the better Mediator takes the place of the typical one, and the other antitypical things shall be brought in.

Question:—What does the Law Covenant now offer them, seeing that Christ by his obedience captured the prize?

Answer:—The prize is gone. Just as if a racecourse was open and you were a runner, there was just one prize, and suppose you ran along that race-course and you were the one that won that prize. Others might run around it for a year and they would not get a prize. So it is with the Jews. They can keep on running and running, but the prize is gone, as far as the Law covenant is concerned.

A Brother:—Brother Russell, the friends seem to think they can see you better if you get up higher, in the pulpit. (Brother Russell had been standing down on the floor in a very small room in the church.) The friends in the fashioned ones, in fact, it is reputed to be the identical pulpit which Whitfield formerly occupied.

Brother Russell:—Friends, come up higher. (Much clapping of hands.)

Paul says, "I can't look down on all of you. (Some of us were under the gallery, so he could not look down upon us, the pulpit was so high he could look down upon the rest.)

Question:—I am a Sunday School Superintendent of a church, and I love children, and I greatly love them, and although I am greatly interested in the truth, I do not feel called upon to give the work up. I once a debt of gratitude to the Methodist church in shepherding me while young, and I wish to feel the lambs, as Christ did. Do the Scriptures inculcate this?

Answer:—Well, I would say that if I were in your place I would not so much feel a debt of gratitude to the Methodist church as I would feel a debt of gratitude to the Lord, from whom every good and perfect gift comes. Then if I were in your place, I would not be afraid to leave the Methodist church, or any other which gives you a measure of light and truth, be thankful for it, but let the chief gratitude go out to God. If you are thoroughly the Lord's, your will belong to him, as we sing, "I belong to Christ, My Saviour, No other, No other, None but him shall I love with all my heart and soul and strength, The Methodist and other friends may have given you a great deal of light and truth, for many of them have not much left.

Now, as to the obligations of the Sunday School class. If your consecration was of the proper kind, it would mean that you were using yourself for the Lord. If you are using yourself as you have been using it, and not just as you have used it when he made his consecration, 'Lo, I come, in the volume of the book it is written, to do thy will.' I delight to do thy will.' Not the Methodist, Presbyterian, or the will of any other church or any other denomination. The Methodist, or any other church, may have given you a great deal of light and truth, but if you are bound so that she cannot teach the children the Truth, then I would think that she was doing them an injury instead of setting them at liberty. But if the church is not one that is very much in such matters and they say, We wish to give the children some instruction and training; we know that you do not believe according to the Wesleyan Methodist church doctrines, but try to follow the Bible and you are living
QUESTION MEETING—LONDON

according to the light of our consciences, we are glad to have you stay and teach those children and tell them what you think is the truth. Then I would think I would keep that class, unless it interfered with some of my home duties. If I were neglecting my own children or husband I would think there was something wrong. I would not neglect those children, so I am an Advocate's child to Mediator. I think of one very fine Christian lady and she had quite a fine Bible class, but her own son was neglected and grew up to be an infidel. I thought many times afterward that she would have done a great deal better if she had looked after the care the Lord put in her own charge—her own children.

Then, on the other hand, if this were a man, I would think he could find a better opportunity. Since there are 125 in the class, there are probably some in the infant class. If it were a man, I might find some older children to teach the younger ones, to tell them stories and keep them interested and out of mischief.

Question:—Do you still maintain that the church never needed a Mediator to introduce or reconcile them to the Father?

Answer:—Yes, that is my understanding. (Hear, hear.) Father Abraham was introduced to the Father, or the Father introduced himself to Father Abraham and made a covenant with him, and there was no mediator there that we ever heard of, and so also with Enoch, who walked with God. God is the Mediator, God is Christ, God is the Father. God could not give to either of those men full restoration to his favor in the sense of giving them eternal life. The meaning of mediator is "one who stands between," and to keep two parties at variance apart, and to reconcile them. Now we have put it so to an extent as to have an advocate alongside of, to be the spokesman, to be able to help in the matter, and so the Apostle does not say, We have a Mediator, but he does say we have an Advocate with the Father. The Church has the Advocate. Why, then, is there this difference? I think it is because of the kind, sort, question of Mediator. Because the world is that portion of humanity not yet reconciled, and it needs a Mediator to come in and instruct and bring it about, whereas the class that God accepts in the present time must be in such an attitude of misfortune, that in itself it is not too much liberty. I am not left to choose in the matter, neither are you, my brother or sister. If I were in the place of a sister, I would like to do his will and he would be pleased if I did his will. Therefore I think that in the more public meetings in the Church, the sisters would do well to take a secondary place and be comparatively quiet. I would understand that in a small meeting where questions were being passed around it would not be wrong for a sister to ask a question. I think that if I were a sister and were allowed to ask a question, if I had the opportunity to ask it, I would ask the same questions as would be asked such questions as would bring it out. If our friends of the various denominations would allow you and me to go to some of their meetings and we were allowed to ask them some questions, we would get a lot of theology in very quickly.

Question:—I suffer not a woman to teach, nor usurp authority over a man. Can this be meant to understand that a woman may teach if she does not usurp authority over a man?

Answer:—Well, suppose I were a sister and moved into a neighborhood and desired to exercise my influence in scatting pamphlets, etc., and suppose some of my neighbors got together and said, I wish you would tell us more of this, I would understand that it would be the Lord's will to have me tell them; and it would be right for me to tell them which is appropriate for a brother also. I would try to bring out all the truth and facts that I was familiar with, and the fact that some of those in the neighborhood who had no knowledge of the truth were males, would not hinder me from telling the truth. I do not see this in the text to explain the matter. I would think it entirely proper.

Question:—According to your interpretation of the bulk representing a class, and the Lord's goat a class, should we understand the bulk to mean the entire sheep, and the Lord's goat to mean the entire flock?

Answer:—We have explained what we think the ram typifies, in Tabernacle Shadows. I might say that the Lord in his providence guided us to see that the bulk represented Christ, the goat meant the Church; we saw this from the Scriptures, not through any other marvelous thing that happened. We have already explained it. The Apostle, you remember, speaking of this day of atonement, tells us about the bulls and goats which constituted the sin-offering, and whose blood was brought into the Most Holy to make atonement for sin. Now there is only one offering whose blood was brought into the Holy to make atonement. That offering was on the day of atonement and was in two parts; first, the bullock to make atonement for the high priest's house; second, the Lord's goat to make atonement for the sin of the remainder of the people. They were the only ones that could be meant. In that same connection, after telling about the matter, the Apostle says that the bodies of those beasts whose blood was taken into the Most Holy to make atonement, and whose blood was sprinkled on the sanctuary, were the only two that had this experience, whose blood was sprinkled to make atonement and whose bodies were burned outside the camp. When I saw this, I was sure I had the right thought. Then the Apostle said, Let us go on to perfection. I am reminded of the Lord's goat that went to the bullock outside the camp. I tell us not have any quarrel with any who cannot see; that is to their disadvantage.

Question:—Should sisters take part in Bible study in chapter and verse, as you advocate?

Answer:—If you find anything in the Sixth Volume that covers this point, I know of no change in my mind as written there. I would suppose that the general sentiment behind the Apostle's instruction seems to be this, that in the Church the male represents the Head, the Church is the Body of Christ, and Christ is the Head in this Church. Now the Church is not to teach Christ, but Christ is to teach the Church, so in connection with the picture of the male and female, it would not be for the woman to teach the man. That seems to be what the Apostle suggested. I think he is speaking of many of the friends, who say this refers to teaching in schools, or what not. The Apostle is speaking of the Church and not of the family. It is right that the mother should instruct the family, and it should be maintained and nothing that the Apostle says, indicating the Church and not that she was to teach in the schools. I have seen too much liberty. I am not left to choose in the matter, neither are you, my brother or sister. If I were in the place of a sister, I would like to do his will and he would be pleased if I did his will. Therefore I think that in the more public meetings in the Church, the sisters would do well to take a secondary place and be comparatively quiet. I would understand that in a small meeting where questions were being passed around it would not be wrong for a sister to ask a question. I think that if I were a sister and were allowed to ask a question, if I had the opportunity to ask it, I would ask the same questions as would bring it out. If our friends of the various denominations would allow you and me to go to some of their meetings and we were allowed to ask them some questions, we would get a lot of theology in very quickly.
have you any objection to it? Or if he said, I approve of it, then you have authority and you are not assuming authority in any sense of the word.

*Question:* "He blotted out the handwriting of ordinances which was against us and took it out of the way." Would this mean that the Law covenant is now ended?

*Answer:* The handwriting of ordinance was against us, the Body of Christ. The handwriting of ordinance is still over the Jews, and they are still obligatory. Whatever the Law says, it says to them that are under the Law. There is no way to get rid of it. They are shut up under it. At the end of this age he will bring in the New Law Covenant, which will swallow up the Old Law Covenant.

*Question:* "While we were yet sinners, Christ died for us. Please explain this with the thought that justice is not satisfied with mere love.

*Answer:* It is a mistake to express it that way. Justice is satisfied with sinners who turn from sin and have accepted God's provision in Christ. That is the "us" class. Such are no longer sinners in that they are not willful sinners. As such you are willful sinners you are a part of the world. It was after you have left sin and drawn nigh to him that he drew nigh to you. Still he did not receive you except as you came unto the Father through the Advocate.

*Question:* "Owe no man anything but love."

*Answer:* Well, that is pretty nearly as plain as I could state it myself.

*Question:* "Now unto him that is able to keep you from falling and to present you faultless with joy."

*Answer:* That is the immediate presence of the Father at the beginning or at the end of the Millennial reign.

*Question:* Undoubtedly at the beginning of the Millennial reign.

That is my opinion. We already are children of God and as we are children of God the Scriptures refer to is the marriage supper of the Lamb and to the unending tabernacle (or burning binnacle pictures or represents our union with the Lord on the plane of glory and that he will present us to the Father faultless. Why should there be a delay of a thousand years? Why do you expect to see the Father before very long after I am eliminated? Let us rejoice because it has taken place; it is a great glad that the Bride class has gone in. The marriage is one thing and the supper is another thing. So a message comes to this great multitude, saying, Blessed is he that is invited to the marriage supper of the Lamb. Understanding is that the Great Company class are going to have the privilege of coming in with the Church into this great festivity. Primarily it is for the Church, but the Great Company will have a share in it.

So they are married in Revelation 19, the Bride which is all glorious within, she shall be brought unto the King in raiment of fine needlework of gold, and the virgins, her companions, shall follow her, and they also shall be brought in before the King. This represents the two classes, the Little Flock and the Great Company.

*Question:* Is it correct to say that we are members of the Body of Christ both as justified human beings and as New Creatures? My question is prompted by the fact that in the Tower you say that we are members of him as New Creatures, members of Christ actually, and not of the man Christ Jesus.

*Answer:* In another place you explain in Volume VI that the Little Flock during the Gospel Age has been Christ in the flesh.

*Question:* I am not sure if I get the thought of the question. The one who has the mind that there is no contradiction between the statements of the Tower and the Dawn. Therefore, I will state my thought on the subject again and perhaps make it clearer to the questioner.

My thought is that we are not members of the Body of Christ at all, in any sense of the word, until we have undergone the consecration, and until he has appropriated his merit to complete our insufficiency, and until the Father has accepted us and begotten us of his holy Spirit. Then we are New Creatures, and as such, members prospectively of the Body of Christ. We are called the Body of Christ, called the Royal Priesthood from the moment we make the consecration and if we fail then we drop out from being members of the Body of Christ and become merely members of the household of faith, or members of the Great Company class, or members of the foolish virgin class, but we do not become members of his Body until we have undergone the consecration. No one is competent to say anything of another that he has not obtained himself. It is not given to us to determine who are and who are not. It is the Lord's own work, and it is for him to determine who are in the Body and who may remain.

*Question:* Please explain Mark 9:49, 50, "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost its saltiness wherewith shall ye season it? Have salt in yourselves, and have peace one with another."

*Answer:* We have offered some suggestions as to what these verses mean, what the salt signifies, that it signifies a purifying quality, it gives flavor to whatever it is attached to, and seems to signify a preservative quality that is a detriment to corruption, and the Lord expresses it, saying, that the earth is the salt of the earth, implying that if the earth were to lose the Christ's flavor it would lose its flavor and puts zest into life and helps to keep things in a right condition. So if we would lose our saltiness, it would seem to mean that if we lost the quality of being preserved from the world, and having the spirit of pride, we would lose our Christianity and cease to be the Lord's representatives. If the saltiness were once lost by us there would not be any way it could be restored by us. There is no way to restore saltiness to salt when once it has gone. So we have to have the Spirit there is no way by which we could be renewed again.

*Question:* Who are we to understand is meant in 1 Timothy 2:5, 6, by the words, "man Christ Jesus?"

*Answer:* I answer that the man Christ Jesus does not bear the same meaning as the Church. The man Christ Jesus who gave himself a ransom for many to obtain us out of the world as directly to Jesus our Lord when he was a man, and at his baptism he there gave himself up and God accepted him there as the Mediator between God and the world. Not that he did the mediating work there; no, not at all. But he there became the Mediator. It was he there who became the Mediator when a babe, but he was not so reconized then. Only after consecration he was recognized of God as a Mediator. This is the one whom I delight in. It is the one whom I call the High Priest, the great Priest. What will he do as King and Priest? When we meet with him we will meet with God and the world. Will he make a successful mediation? O yes; "'Times of refreshing shall come from the presence of the Lord and he shall send Jesus Christ who before was set aside unto you, whom the heavens must retain until the times of restitution of all things, which is the promise of God by the mouth of all the holy prophets.' Will he always maintain this position of being the man Christ Jesus, or will he in some sense of the word share this with the Church, and what portion of the Bride according to the Word of God a Body is being gathered from among the names in the Church, and it is to share with him in his Kingship, and his anointing descends on his Body members who are anointed to be kings on his throne. As his Body they share in his anointing. The High Priest, as pictured in Psalm 133, where we read that there is poured upon the head of Aaron, the high priest, and it ran down even to the hem of his garment. This represents that all the Body of Christ is anointed, and they are the Christ, or the Mediator, or the Son of God as become to the body of Christ, and is "anointed" means "Christ." So if, as the Apostle says, "Ye have received the anointing," it is because you are a member of the anointed one. If to be anointed to be the Mediator, then you are anointed also as Kings and Priests that you may participate with him as members of that great Mediator who will do his great work between God and men during the Millennial Age.

*Question:* In 2 Corinthians 5:16 we read, "If any man be in Christ, he is a new creature. Does it mean that one in Christ is actually a new creature? It is so reckoned so in God's sight, and does he become this new creature when begotten of the holy Spirit, or wait for a quickening of the Spirit?"
Elders and Deacons, Glasgow, Scotland, Class 1910, International Bible Students
GLASGOW, SCOTLAND

Answer:—I answer that, to my understanding, we become new creatures in Christ Jesus actually, not reckonedly. The reckoning feature is done when Christ gives you his merit. There you stand, just as you are, the best you can make yourself, and you present yourself to God a living sacrifice; but he says, it is not worthy of sacrifice. So Jesus impues his merit to it. Then you are reckoned to be perfect. That is the only reckoning. God reckons it so. Under that he accepts the sacrifice as though it were a perfect sacrifice. God makes you a new creature, and from that moment old things have passed away. Of course if you owe a man a debt you are bound to discharge it if you can, but if you are unable to pay it, it is not charged up against the new creature. The new creature has no right to contract debts in a general way. ‘Owe no man anything.’ Each should be very careful how he goes into debt. If obliged to borrow let there be some security, otherwise you had better wait until the Lord arranges it some other way.

Question:—Does God hold you as a new creature responsible for the sins of the past?

Answer:—No, not at all. Sometimes people tell me secrets of their past life that are very profound, and then they are new creatures, and from that moment the things that I have aimed to show them from the Scriptures, that from the time they have made their consecration God through Christ made up to them all their insufficiency, and then they were new creatures, and nothing of the past it is not against the new. The new creature has an account of what they may have done as old creatures before they were accepted of the Lord.

The new creature, let me say, has only the earthly body through which to act at the present time; therefore, as the Apostle says, you must wait for the fulfillment of the 8th chapter of Romans he speaks of the spirit of Christ dwelling in you. Think what a power that is! Why, that power was able to raise Jesus from the dead. Is not that a wonderful power? Well, now, if you have received the holy Spirit of God and that spirit comes more and more into the control of your mortal bodies. I believe the Lord Jesus will bring your flesh as nearly as possible up to that standard every day. I have found some dear friends troubled in spirit, because they have tried and failed or because someone else has done better than they could do. So I think of one brother in the Truth who believed he could do it, but he could not. In that way you do. Well, I said, My brother, if you could do that as well as I could be ashamed. I was a Christian before you were born, and if you could do as well without my practice it would be a great shame to me. He said, Well, now, I never thought of it in that way. In Zechariah 13:1, ‘And one shall say unto him, what are these wounds in thy hands? Then shall he answer, Those with which I was wounded in the house of my friends.’ The above text has been offered as proof that our Lord, at his second advent, will have a body of flesh. Really throw a little light upon this.

Answer:—Well, I do not know that I can throw away any particular light upon it, except that we know that flesh and blood cannot inherit the kingdom of heaven. He is to be the King and therefore he cannot be flesh and blood. Therefore, I have no doubt that the spirit of the matter I would suppose that this was the way God was pleased to state the matter through the prophet, so as to call attention to the fact that our Lord would be wounded in the hands in the house of his friends. As we read, ‘He came unto his own and his own received him not,’ but wounded him, crucifying him.

Question:—And when ye shall see Jerusalem encompassed with armies, etc., let him that is in Judea flee into the mountains, etc. Is there an antitype of this all during the Gospel Age? If so, what is it, how does it apply and when?

Love Feast at London, England

7:30 P. M., Love Feast Conducted by Brother Russell.

T HE time has come for this little convention to draw to a close. So far as I can tell from the expression on your faces I judge you have been having a happy time in the Lord. I assure you I have enjoyed myself very much with you here. Now I trust that having feasted together with one another at the Lord’s table that all of our hearts are strengthened by his mighty inner might and that we are stronger in our resolution and determination to do the Lord’s will until he shall say to us, Enough, come up higher.

Because we have our Love Feast, I would like to give you a parting thought that may go with you for some days to come, and perhaps be the cause of blessing and refreshing to many others. That parting thought is based upon that passage of Scripture with which you are very familiar, which the Lord the Holy Spirit showed to me at Chicago convention.

‘Keep thy heart with all diligence, for out of it are the issues of life.’

(See similar talk at Chicago convention.)

At the close of Brother Russell’s talk he called for the boys and some of the young people, and gave them in front of Whitfield’s pulpit with plates of bread in their hands and then the rest of the friends filed past and shook hands with each one and with Brother Russell.

Glasgow, Scotland, Tuesday, May 17, 1910

TUESDAY morning our dear Glasgow friends, about thirty-five sought me at the Russell railway station with cordial greetings.

The City Hall had been secured for both the afternoon and evening meetings. The afternoon meeting was, of course, for the interested. At 3 o’clock the convention session was opened and they gave Brother Russell a royal welcome, felt quite well acquainted with him, as this was his third or fourth visit to them. Nevertheless, Dr. Edgar was pleased to introduce Brother Russell both to the old and new. His introduction was paid while he endeavored to show what constitutes covenant-relationship with God, PAST, PRESENT and FUTURE.

He called attention to the fact that Adam in his original purity and perfection was recognized of God as a son, and hence any covenant with God was in this line; as are the holy angels—in the sense of having full Divine fellowship and the Divine assurance of everlasting life on the condition of continued obedience. However, the fall destroyed that covenant-relationship and placed Adam and his race in the position of covenant enemies, driven from the Divine law to death. Abel, Enoch, Abraham and others, because of their faith and obedience, were restored to covenant-relationship with God to the extent of having Divine friendship and fellowship, but not to the extent of being restored to perfection and eternal life and sonship. At very most they could be “friends of God,” and have the privilege of a “better resurrection” than the remainder of the world on this account. We beharked to the Apostle’s word to this effect, assuring us that “They had this testimony that they pleased God,” but nevertheless “that they without us (the Church) could not be made perfect;” before God could have a better thing for us—admitting us, through Christ, to sonship on the spirit plane.

This manifestation of Divine grace toward us was not necessarily on account of our greater saintliness, nor on account of our greater faith; but because we live in the “acceptable time.” God can now accept such as sons, to joint-heirship with Jesus, on the basis of his being their Advocate, and making good the imperfections of their offering, by the imputation of his own merit. Thus “we are accepted in the Beloved,” and heirs to “an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you who are kept through the power of God.” On the other hand, we noted that the promises of the Old Testament to the Ancient Worthies are earthly promises, not heavenly, and will be realized only after the Christ, Head and Body, shall have been glorified on the spirit plane.

Brother Russell showed a clear line of demarcation between Abraham’s justification by faith to a fellowship with God, as a “friend,” waiting for the completion of his justification—to life, at the hands of the Redeemer—and in
A R R I V I N G at Dundee, went direct to "Lamb's Hotel," where we were to remain for the night, and where arrangements had been made for the afternoon service in one of the large coffee, or lunch rooms; here nearly two hundred of the friends gathered.

"The Ransom-Price"

The afternoon service was opened at 3 o'clock by Brother Malcolm, and was followed by Brother Russell. After the singing of a few hymns, followed by prayer, the Chairman stated that the friends requested an opportunity of asking some questions. Therefore Brother Russell decided to turn it into a Question Meeting, and questions were invited. However, the questions seemed to be mostly along the line of the "Ransom," the "Mediator and Advocate," the "Covenants," etc., and so it seemed the Lord's will that Brother Russell should go over the various points mentioned at previous appointments. But amongst the various questions, the subject of the "Ransom" seemed uppermost, so he pointed out the Co-venant with Israel, which he himself to Lord left theleased heavenly glory—how he was made flesh, for our sakes became poor—how he took upon himself the human nature, in order that he might be man's Redeemer. Second, that he was not the Redeemer when he was born, except in a prophetic sense, the same sense in which he was the Saviour, the Advocate, the Mediator, the King, the Priest, the Judge, the Prophet. Third, he was not any of these as the last of twelve years when he discussed the Law and the Prophets.
with the teachers of his day in the Temple. Fourthly he had not any of these when he reached perfect manhood in the age of thirty. Fifthly, his actual sacrifice took place when he was thirty years of age—when at Jordan he was baptized and symbolically represented the full surrender of his all to the Father's will, as the same had been written aforetime in the Book, the Bible—in the Law and the Prophets, and the New Testament. Sixthly, the Son was fulfilled of him, "Lo, I come to do thy will, O God, as it is written in the Book." All the things that you have caused to be written in the Law and in the Prophets respecting the Saviour of mankind, I am here, fully consecrated, to accomplish.

At that moment our Lord sacrificed himself—laid down his earthly life in the Father's hands, saying: "The cup which my Father hath poured for me, shall I not drink it?" At that moment of sacrifice he represented the bulk of the sin-offering and its acceptance by the High-Priest: and becometh the antitype of the High-Priest in the moment of his self-surrender as the sacrifice. Immediately, as the High-Priest, he passed into the Holy a "New Creature." There he offered for three and a half years the incense of his earthly life devotion, a sacrifice well pleasing to the Father. At the same time, according to the world's estimation, his self-surrender was a stench, as was represented in the burning of the bullock's hide, etc., "outside the camp." From that moment the disciples beheld in his spirit of devotion the antitype of the burning of the fat on the brazen altar in the Temple.

From that same moment he was the Lamb of God slain—his life given up to the doing of the Father's will. We looked at the picture of this given in the book of Revelation. There we saw Jehovah upon his throne with a scroll in his hand, written in the inside and on the outside. It is not all, for no one had yet been found worthy to execute or even to be made acquainted with the Divine Purposes. In answer to the proclamation, "Who is worthy to take the scroll?" no one "in heaven or on earth was found worthy." Even our dear Redeemer in his previous condition was not found worthy. "Then began crying seven seraphim saying the Lamb of God," giving up and devoting his life without reserve to do the Father's will—then as a lamb freshly slain he was proclaimed worthy, "Worthy is the Lamb that was slain to receive glory, honor, dominion, might and power." Then the scroll was delivered to the Lamb.

A close connection was pointed out in the giving of the scroll to the Lamb, in the fact that as soon as Jesus had indicated his full self-surrender to the Father's will, the holy Spirit came upon him begettmg him as the great High-Priest to the world, and with that he cast out of the water, "the heavens were opened unto him"—the higher things were manifest to him, made clearer. As the Logos he had not been permitted to read the scroll; as the boy Jesus, and as the young man Jesus, he had not understood; but now, as he has been made an angel, we are told, did not understand; the law was so written in types, in pictures, and the prophecies were so given in symbolical language and illustrations, that the Divine Plan thus presented could not be understood by angels or men until the "due time" when God would grant the influence of his holy "Spirit which searcheth all things, yea the deep things of God." It was at this moment of our Lord's consecration, the moment of his death as the Lamb, the moment of his begettmg and anointing as the High-Priest, the moment when he cast out of the water, "the heavens were opened unto him"—at that moment that the scroll was handed to him by the Great Eternal One. Then proclamation was made, "Worthy is the Lamb!" "The Lion of the Tribe of Judah hath prevailed." Although his prevailing would not be complete, it was accepted as the sacrifice of his all, since everything else that he had was included in the surrender of his will.

We can well imagine how the only begotten of the Father, full of grace and truth, gave heed as the boy to the reading of the Scriptures in the Temple of Jerusalem. We can readily see how he knew the Scriptures thoroughly, and that his perfect mind enabled him to memorize the whole Bible from Genesis to Malachi speedily. How many times must he have wondered respecting the types of the Law, the bullock of the sin-offering, the incense, the spilling of its blood, the killing of the Lord's goat and the sprinkling of its blood, the burning of the bodies of those beasts outside the camp, the entering of the Holy of holies on the atone-

ment day, and the reconciliation of "all the people" to the Almighty.

How often may he have thought of the Passover night, the slain lamb, the sprinkled blood, the unleavened bread, the passing over of the first-borns, the exchange of the first-borns for the tribe of Levi, representing the Lord; or the first-borns transferred from these of the priests who sacrificed as the antitype of the Aaronic Priesthood! How often must he have thought of and tried to associate properly together the declaration of the Messiah's glory, and the blessing of the world through Israel, and every last bowing thundering in connection with the statement about one who would be led as a lamb to the slaughter, and as a sheep before her shearsers be dumb—one whom it would please the Father to bruise, and to put to shame; not one bone of whom should be broken; one who would take his grave with the rich, and be with the wicked in his death!

These hitherto complicated and apparently contradictory presentations of the Father's Plan all became luminous to our Lord when the scroll was handed to the freshly slain lamb—to the newly consecrated Jesus. The illumination of the Spirit was a mental vision of the heavenly things. Type and antitype, promise and fulfillment, began to come together and our Lord hastened away from the multitude at Jordan into a solitary place in the wilderness, that there he might deliberate upon the Divine purposes as they were disclosed to him. Forty days he was rapt in study so intently that he forgot to eat, forgot to be hungry. He had meant to eat of another kind. He was absorbed in his study of the Lord's will respecting himself. At the conclusion of the forty days of Bible study in the wilderness, he was perfectly fitted for him to understand respecting the Divine Word. Figuratively he had read and comprehended all that was written on the outside of the scroll—all that was necessary for him to know prior to the time when he would complete his sacrifice at Calvary.

That he had not comprehended all the things written on the inside of the scroll, is evident from his words to the disciples on one occasion when he said, "Of that day and hour knoweth no man, nor angels of heaven, neither the Son of man, but the Father only." Thus the entire course of the Divine Plan still kept secret or sealed from our Master up to the time that he had finished his course. But, after his resurrection, we remember his words, "All power in heaven and earth is given unto me."

It was after the forty days that the Tempter came unto him, as the voice of the seed, that he had determined upon rendering assistance. He greeted our Lord as a friend, because they had known each other before on the plane of glory. Now Satan sympathized with Jesus in that he was hungry, and, in effect said to him, "You perhaps are not aware of the great power which you now have a divine power which makes it unnecessary for you to go hungry. You should use at once the power that you possess, which will enable you in a word to 'command these stones to become food.'"

Brother Russell then told how, when he recently stood at the Jordan, where Jesus was baptized, he looked from there to the wilderness of Judea into which he went on that occasion, "Led of the Spirit," or rather according to the Greek, "Driven of the Spirit (his own spirit) into the wilderness." He was driven by his earnest desire to know fully that moral condition of man which was necessary to the great work.

As we beheld the wilderness of Judea full of stones, with practically nothing else in view, we could understand why the Adversary suggested the turning of stones into bread, for there was nothing else to make bread of. We noticed that Satan took the most opportune time to make his attack upon the Saviour—when the Master was weak and faint in body and mind through his long fast and study. Under the illumination of the holy Spirit Jesus had for the first time been able to put together all the testimonies of the Scripture, and had seen what great things the Father had in store for his glory, and be able to give to the world the blessings of eternal life. It was at this moment that the Adversary appeared and presented his first temptations. But our Lord was proof against them. Master of all the problems proper to him, Satan left in disgust, convinced that further effort with the Master would be a waste of time. Thus we read, "Then Satan left him." We have no record that he ever returned to tempt him. On the contrary, angels of God then ministered to him. We found in all this valuable lessons to those
who are walking in the footsteps of Jesus. Their illumination of the holy Spirit could not, of course, be as great as that of the Apostle, their consecration, their baptism into death, and, as the Apostle declares, "...the Spirit of the Seed of Abraham is granted to every man (in the Church) to profit withal.'

The measure will be according to the degree possible through his infirmity of the flesh. But to the Master who had no infirmity, the Father gave His Spirit without measure, without limits.

The Adversary makes an attack upon all of the Lord's consecrated, seeking their weak points at their weakest moments. We noted the mistake of some in parleying with the Adversary, saying: How do you do it, etc., etc.; and we noted that the location of the trouble that he parlayed not; that he was prompt in his refusal. He left no room for the world, the flesh or the Adversary to gain an advantage over us. We noted that our success as his followers will be greatest along the same line of promptness and decision of character and that every time we stand firm for righteousness, for truth, and for the defense of our loyalty to God in accordance with our covenant of sacrifice. We saw that the Lord proceeded along the same line of loyalty, fulfilling his consecration even unto death, the death of the cross.

What did Jesus accomplish by the offering of himself, begun at Jordan and finished at Calvary? Did he purchase the world? No. Did he redeem the Church? No. What did he do? He secured the price, the ransom-price, sufficient whenever applied, to effect the cancellation of the sins of the whole world, but he had not yet applied it. Neither did he purchase absolution of the Divine condemnation, or bring about a full fellowship with God. Although there were five hundred brethren who had accepted Christ and become his followers, the Father had not yet accepted these. They had offered themselves in consecration and in dedication to the service of the Lord; they were about to carry up their cross to follow him; they had been justified to fellowship with God, even as Abraham, but they had not been justified to sonship and life. Hence, they could not have earthly or restoration life. Neither could they present their earthly life, or their earthly bodies, as a sacrifice for the sins of the world, for they were still sinners from the Divine standpoint—no appropriation of Jesus' merit had yet been made in their case.

When Jesus ascended up on high, forty days after his resurrection, he commanded representatives of these, about 120, to tarry at Jerusalem in the upper-room until they should be endued with power from on high—until the Father should recognize them—until the Father should accept the sacrifice which they had already made. But first Jesus, as their Advocate, should appear in the presence of God for them, and make such imputation of his merit to them as would make them the possessors of the power which they had already made was acceptable to the Father in the Beloved One, and that they were no longer merely justified to friendship, but had come into the position of sons, into covenant relationship with the Father. Thus it is written of the servants of God, "..they...etc."

When Jesus received him not; but to as many as received him, to them he gave power (privilege) to become sons of God, even to them that believed on his name'—which were begotten not of man nor of the will of the flesh, but of God—begotten of God; not of the carnal mind, but of the spiritual mind, so that they might become the seed of Abraham, might have accomplished considerable in the way of helping mankind. As one who committed no sin, whose life would have been secure to him, even though it required twelve legions of angels to protect him, he might have been a glorious earthly prince.

But the great ruler amongst men, he would not have been able to accomplish the Divine Purpose of blessing mankind with full uplifting out of sin and death conditions to life eternal. As the man Jesus he could not have accomplished restitution for the race because he would have needed his own human life and rights for himself. The man Jesus, therefore, is called the 'Seed of Abraham' mentioned in the Abrahamic Covenant, that in the seed of Abraham all of the families of the earth shall be blessed. To become this Seed he must first attain to spirit being, just as the record shows he did. By virtue of his sacrifice, he raised him from the dead to the heavenly plane as a reward for his obedience, he has his earthly rights to give to justice as the ransom-price for what Adam lost. The Redeemer is the 'Seed of Abraham' on the spirit plane, and during this Gospel Age he is finding his Bride and bringing her to the same spirit plane with himself as his associate and joint-heir in all the great work of the Millennium—the blessing of all the families of the earth. Thus it is written, "If ye be Christ's then are ye Abraham's seed (spiritual) and heirs according to the promise." Do we see clearly what Jesus sacrificed, what he laid down? He gave himself, he submitted himself to whatever might be the Father's will, but he did not forfeit his earthly life by committing sin so that it should be taken from him. Neither did he barter or exchange it for the heavenly nature. He took upon him the sins of the world, and by his obedience in harmony with his own words, "I have power to lay down my life and to receive it again"; authority to say this, I have obtained from my Father. No man took it from him in the sense that no man had that power, since God had promised and given it. In the Millennial age his earthly life, which our Lord's life would have been protected had he not voluntarily submitted and laid it down. He laid it down that he might receive it again; he laid it down in the Father's hands, saying: "Into thy hands I commit my spirit." His earthly life was not lost; it was taken up in glory; with earthly honor and glory, earthly dominion and power, all belonged to him as a New Creature when he arose from the dead. He had lost and forfeited none of his earthly rights. Those earthly rights are the basis of all the blessings of God through him to Adam and all of his race. Jesus has nothing else to give away. He needs nothing else; because, in the merit of this sacrifice there is a corresponding price for the first Adam, and a sufficiency for all.

However, Jesus does not give the Church his earthly nature, and earthly rights, but keeps these to give to the heavenly race. By giving us the heavenly life, we become heavenly one, and we should feel somewhat disappointed if instead of the heavenly we should receive the earthly or restitution blessing. But since Jesus does not give us these restitution blessings, and since he has no other merit to give to us or to anybody, what does he do for the Church? What is our hope in Christ? What is the philosophy of it?

The answer is, that this merit which shortly is to be appropriated as the ransom-price for the sins of the whole world, was already in the hands of Divine Justice, unappropriated, when our Lord ascended up on high; there to await our presentation for our part, to the Father's throne—
to present our cause to the Father. As our Advocate he declares to the Father that we are anxious to become members of the elect Church, his Bride, his Body. In harmony with the Divine arrangement he appropriates a share of his merit to us and presents our cause in such a way that our standing before God is as "new creatures." But, we have this treasure in imperfect earthen vessels, in which the new creature cannot do all that it would. It is the new creature, however, that God is testing and proving—judging the new creature. The Millennial Kingdom is a time for the new creature to grow. The Son of Man has had No Original Sin, nor is it responsible for the Original Sin of the old creature, which was justified and accepted of God in sacrifice and therefore gone. The responsibility of the new creature is that it shall keep its heart in the love of Jesus Christ and be loyal to him. Correspondingly, of course, it will strive to keep the body, the flesh, in harmony with the divine regulations. Its spirit and energy in controlling the
Edinburgh, Scotland, Thursday, May 19, 1910

At the Edinburgh railway station we were met by a delegation of friends; indeed, some came from Dundee to meet us. We had a very enjoyable season.

10 A.M.—Discourse by Dr. John Edgar, of Glasgow, Scotland.

Subject: “The Sin-Offering.”

Our subject for today is this matter of the sin-offering. I cannot, of course, exhaust the subject, but I wish to say a little about it and suggest a few thoughts which may prove helpful. I will read a few verses from the 13th chapter of Hebrews, verses 11 to 13.

You are all familiar with the fact that this epistle to the Hebrews is a book of types and antitypes. The word, “type,” comes very frequently. We read of “better sacrifices,” “better Mediator,” “better covenant.” When we come to understand this epistle to the Hebrews we see that the Apostle is taking the tribes of Israel with their law covenant, their sacrifices, and their mediator, and he is showing how these were merely types or shadows of the good things to come. He is showing how that way back in that time, in the Jewish age, there was a mediator, Moses, but that was only a type of the greater Mediator that was to follow—namely Christ. He is also showing how at that time there were sacrifices which were offered, but only as types of the greater sacrifice which would follow. He speaks of the blood of bulls and goats should take away sins.” He said that sacrifices of these bulls and goats only typified the better sacrifices that would follow, which would take away sins. And we know how, year by year, this day of Atonement had to be celebrated and how on that day the people, the whole camp outside afflict their souls and how they stopped work on that day and laid on their faces and waited for aatonement for sins, and when the sacrifices were finished and the scapegoat was led forth into the wilderness, then the High Priest came forth and blessed the people.

It has been pointed out that in the 16th chapter of Leviticus there is no mention of the High Priest coming out to bless the people; that it does mention it on the day of consecration. Yet we know that the high priest blessed the people, because on that day they were afflictin their souls and at the end of that day of atonement they went about their work as usual—the blessing had come. The question is, what did these sacrifices typify, the bullock and the...
goat? Were they all represented in the one sacrifice of the Lord Jesus, or is the church just the one? That day of atonement finished at Calvary, and did the blessing begin at that point? Did the atonement not yet fully carried into the Most Holy, remain not yet fully made for the world, represented by the camp? We have seen how the camp represented the whole world, all who are waiting upon God, who are seeking atonement (at-onement) with God. It represents all that class of people.

Now, dear friends, I will just put before you this question: that if the atonement was completed at Calvary, then did the blessings come to all the families of the earth? Now, dear friends, I know that not is the case. We know that while Pentecost was going on and the blessings were poured out at that time, the blessings were only poured out to the class, the household of faith, and we know that the whole creation is groaning and working together, waiting for the manifestation of the sons of God, and we know that the whole world still lies in the wicked one, still abides under the wrath of God. We know that the atonement day is not yet complete. This is in harmony with that promise given to Abraham, ‘In thy seed shall all the families of the earth be blessed;’, which the apostle explains in the 3rd chapter of Galatians 3, when he says to Abraham and his seed were the promises made. He saith first, ‘Abraham, and to Abraham’s seed, and he Nation was roused.’ He saith, ‘Abraham seed, as of many; but as of one, And to thy seed, which is Christ.’ ‘Which is Christ?’, if we had only that verse, which is Christ? We would think it applied only to Jesus Christ, but later on we find He is the only one in the seed, if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.’ Who are these? Those who have been baptized or immersed into Christ, and have put on Christ, and if ye be Christ’s, members of his body, you are Abraham’s seed. Now then, surely, dear friends, we are to understand clearly from that scripture that we in Christ, members of his body, are Abraham’s seed, and the promise was that all the families of the earth were to be blessed in and through that seed. How can they tell us, ‘In thy seed shall all the families of the earth be blessed;’ and yet say that in that day the sacrifice of the bullock took place in the Most Holy, the sacrifice of the Church by the same high priest, then the Great Company let loose into the wilderness, and during this time the whole creation, represented back there by the camp, was groaning and travailling in pain, waiting for this great sacrifice. If the Church was not Christ’s seed of Abraham, when it is completed. Surely it is apparent that atonement back there represented not only the work at Calvary, but the work of the entire Gospel Age. That is why this is mentioned in mind, at least, that they might understand this of this atonement.

Now, dear friends, it is very important for us to understand this matter, to see their association with the types in these things. Some, to differ in some way, seem to have lost sight of the oneness of Christ, and in fact we know that many now say we are not of the body of Christ at all. They say that when the word Christ is used with reference to the great prophet of the covenant, the Messiah that is to come and deliver the people, that it applies to Jesus alone, and we are not included in that; that the term Christ is only used in a personal sense. Now then, dear friends, it is because of this separation of Christ that there is a failure to grasp this fact of the sin-offering. It is only when we see this oneness of Christ, Head and Body, that we can fully comprehend this matter.

Now we come to the 12th chapter of 1st Corinthians, 12th verse. ‘For as the body is one and has many members, and all the members of that one body, being many members, are one body, so also is Christ.’ Then in the 27th verse it says, ‘Now ye are the body of Christ, and members in Christ.’ Here the subject is very clear, and indicates that we are of the body of Christ, just as we are of the head, and that we are all one in him. It is said that this passage does not refer to the Christ, the whole Christ, with Jesus the Head and the Church his Body. It is said that the body of Christ is the Church apart altogether from Jesus Christ, and the arguments brought up are two. First, it is pointed out here that the 16th verse, ‘If the ear shall say, because I am not the eye, I am not the body, is it not therefore of the body?’ ‘If the whole body were an eye, where were the hearing, etc.’ It is said now, if Jesus is the Head and the Church his Body, why then does this speak of hearing, and smelling, and seeing, as if performed by the body, for they are in the head? Surely we are not to understand in this passage that it merely the headless body? Now, dear friends, it seems to me that is a misconception making the thought that the head represents only that part of the body above the neck. To my understanding the Apostle Paul is not referring to the head in that sense, but to the head in a proper sense. Paul here refers to the head, the mind, the mind of the whole body. It is my brain, mind, or will, that controls my eye, etc. If I wish to see, I open my eyes. If my head say, I do not wish to see, then my eyes would close. So with my hearing. So then, dear friends, I understand that my head is a part of the whole body. In a proper sense in which it is used here. Let me remind you of the passage in that 22nd chapter of Revelation, where it speaks of those who have been beheaded for the witness of Jesus, and for the word of God, that they shall be joint rulers with Christ and shall reign with him. What is meant by being beheaded for the witness of Jesus and for the word of God? Does John mean that it is only those who have been literally beheaded, who have their heads above their necks taken away, decapitated? Is it only those who were within the city of Jerusalem, who were beheaded, and whose heads were not beheaded in that literal sense? If we get the thought of how be beheaded, then we may understand how we are to be beheaded. The thought is this: Jesus said, again and again, Not my will, but thine, be done, and we now see how plainly it is brought out in the passage before you. Now plain, then, dear friends, that Jesus was beheaded in the sense that he did not follow his own human will, nor guided by that human will after his consecration, but in everything he did he consulted the Father’s will, and the Father’s will was the same as the Father’s will. Now we see how plainly it is brought out in the passage before you. Now then, dear friends, it is the experience with us. Christ is our head: we have been beheaded for the witness of Jesus and it means that after we consecrate ourselves, our human will is dead, and we are no longer guided by that will, but it may be all well within our nature. But as a member of the body. We are beheaded for the witness of Jesus, for the Word of God, for it is through the Word of God that we get this guidance. The other proof offered—why it cannot include Jesus because of what it says in the 21st verse, ‘The one is the head, the other the feet;’ is that we are not the feet; nor the head to the feet, etc.’; and in commenting upon that verse they say, Surely we could not be foolishly enough to say that Jesus Christ could not say to the feet members of his body, I have no need of you. They say, ‘The one is the head, the other the feet;’ which to the natural mind, at least, that means that the head does not have any need of the feet, and the feet do not have any need of the head. At the risk of being called foolhardy I say that Jesus Christ could not say to the feet members, or any other members, I have no need of you, because way back before the foundation of the world God chose us in him. It was God’s choice. He had nothing to do with it then. All was just as it was, and as God saw that in the case of the first Adam, that it would not be good for him to be alone, so it would not be good for the second Adam to be alone. He provided a bride, or body for Christ, the Church, 144,000, those who would be glad to be associated with Jesus in the Divine nature, and thus Jesus could not say to the feet members, or any other members, I have no need of you. How could we think of Jesus saying to any chosen by God, as members of his Body, I have no need of you? We might think of this is a way of pointing out another figure showing our close relationship to Jesus Christ. We have been cut out of the same piece, and ye are the branches.’ Could the vine say to the branches, I have no need of you? Could you imagine a vine without branches? So Jesus cannot say to the members of his body, I have no need of you.

So it seems to me, dear friends, these two objections are not objections, but only serve to bring out the thought of our oneness in Christ; Jesus is the Head and we are members of his Body. Now we can see how we can be a part of this body. In order to get away from that thought, these friends have separated the Church and the Church. Let us go back to the 13th chapter of Hebrews.

‘For the bodies of these beasts!’ (up to this time the Apostle has been referring to the high priest, going through the holy into the Most Holy with the blood, representing or typifying Christ going into heaven, because the sanctuary was only a type, and he was representing the sprinkling of the blood upon the mercy seat, or representing the satisfaction of justice by his own blood.) We notice in Hebrews
6:19 how Jesus Christ is our forerunner, and how just as he entered into the veil, into the Most Holy, so we are also to enter there, but in the meantime we have only a hope of that, our anchor penetrates into that which is beyond the veil—we hope to be there. In other words, we are there by faith now. And we notice how Jesus opened up that new and living way for us to enter the Most Holy, which is this other feature, that while the high priest is carrying this blood of the bullock, and later the blood of the goat, into the Most Holy and sprinkling it upon the mercy seat, at the same time we have the body of the bullock, and later of the goat without the camp, in the tabernacle of the witness on the side of the camp. He points out that that also has a meaning; that just as the high priest represents Christ going into the holy with the blood, so these bodies represent, what? They say it represents only Jesus, and it is pointed out to us by what it means to us. It means that it is necessary that he might sanctify the people with his own blood, suffered without the gate; and they say it is clear proof that Jesus alone is meant. Is that so? The point brought up is this, that in the type the blood of the bullock was for himself, the high priest and his house, and then later the blood of the goat was brought in, and that that was not for the people, because they say that here it states that Jesus says, That He might sanctify the people; and as it was the goat that was for the people, therefore the goat must typify the church. Church Jealousy then, the argument appeals to these friends. It is also pointed out to us by his own blood, that it does not say the blood of the Church, that it does not say, Now the Church is that Lord's goat. And so these friends get confused in this matter, for the reason that they separated the members, Jesus and the Church. The Lord Jesus says it is in the type that if the bullock represents Christ and the goat the Church, that the blood carried into the Most Holy was for the Church, in order that the goat might have its blood brought into the Most Holy, that the blood of the goat applied upon the mercy seat was for the people. This point is one which Mr. Price from the pulpit holds. Dear friends, it seems to me that the argument is based upon a misconception; these friends think that Jesus was all sacrificed for the Church, and then the Church comes from there independently and offers itself for the sacrifice of the world. That is not the way the Lord would have it. The ransom price is Jesus. He says, My life I give a ransom for many; not my death. He gave himself a ransom for all. You must notice the difference between Jesus and Christ. Jesus is the name of the man, the human being; Christ means the Anointed one, that he was anointed to be king and priest. We are not a part of Jesus. How could we be a part of a human being—it is impossible. We are a part of Christ. It is the man Jesus Christ who is the Anointed one, the corresponding price for Adam, and that price was laid down on the cross, at the cross; death and life were shed, and then our Lord Jesus was raised from the dead, and appeared in the presence of God with that merit, with these human life rights and be deposited in the hands of God as a gift. For all; for the whole world, but not yet to be applied to us. Nevertheless, this ransom, that blood, was to be FOR THE WHOLE WORLD. As we read, He suffered without the gate, that he might sanctify the people with his own blood, the blood of the one that died to sin. But that did not occur when Jesus ascended to God a few days after his resurrection. No, the while world still lies in wickedness and in the state of travelling in pain. We know that the whole world lieth in the wicked one; they are not free from their condemnation. Jesus is not yet satisfied, but the price is in the hands of God for the sins of the world for them. We must apply it for them. One might desire certain articles, and in doing certain acts respect for them, but then, having the price is not sufficient, it must be applied for the article before the article is purchased. So we are to remember that the price is laid in the hands of God, waiting, because it is the Lord's will that the Church must be first chosen. So during this Gospel Age the Lord is choosing out a certain class. Are we not all enemies by reason of evil works? Yes, the whole world was in an evil condition, but the difference is this, that the Lord is seeking only the class that will turn away from that condition, the evil minds, and evil works, and to seek after God, if haply they might find him. So, during this time, the Lord is not dealing only with the world, but will deal with them later on in the Millennial Age. In the Millennial Age, He is dealing only with the class who do not love sin. A time comes in their lives when they repent from their evil deeds, and will turn to God and seek after God, and when the Lord is coming He will turn toward them and they will draw nearer and nearer to the Lord. But, a person continues to be in the same frame of mind, seeks righteousness, he will come into a condition of justification, not fully justified, only a condition of friendship so far. What are they waiting for? God will say to that individual, If you want to be justified, come to me. If you want to have that closer relationship with me, then you must go to the Advocate. I cannot receive you until you go there, go to Jesus; he is the one who has the merit, he laid down his life for you. He has laid the merit in my hands and I can apply it for you also. But if you are not thoroughly convinced that you are ready to do the Lord's will, saying, They will not, mine Lord, what wilt thou have me to do? And consecrate yourself to the Lord, then in due time the Lord imparts his merit to you. How much merit will he impute? Just that which you have. Suppose you have fifty per cent already; well, then, he imputes fifty per cent, and you are required to make us perfect as men and women, in order that we may be accepted as a sacrifice. The Lord could not accept us as a sacrifice while in the imperfect condition. If we remain as we are, we cannot become holy and acceptable to God as sacrifices. We must become holy as the Lord will accept us as living sacrifices. We are now spoken of as men and women, absorbed into Christ as members of his body, new creatures in Christ Jesus, members of the Body of Christ. How? Through the merit of Christ, the ransom. Was it our merit? No, not our merit, his merit; not our blood, his own blood. So Jesus then is the ransom for us. He suffered without the gate that he might sanctify the people with his own blood, but in the meantime he is imputing this merit to us, to enable us to become members of the Holy Priesthood, the glorious high priests, and when our sacrifice is completed then the merit will be applied for the world, and the application of that of blood is the sin-offering. It has two phases. First for the Church, then for the world, but the ransom is the one life of the man Christ Jesus. I hope I have made it clear and plain. With that thought in mind I think that all objections must vanish away. Notice the Apostle's argument. Speaking of the atonement sacrifices occurring year by year, he is not speaking so much about the blood; he is now speaking about the ransom of those beings. For the bodies of those beasts, whose blood is brought into the holy place for sin, and burned without the camp, Yea. What beasts. What bullock and then the goat. What is the Apostle going to argue from that? That is only a type or shadow. Just as the having that bullock suffered without the gate, or without the camp, and the goat also, there is an antitype of the bodies of these beasts. Wherefore also he saith, that he might sanctify the people with his own blood, thus this shows then clearly that Jesus is the antitype of that bullock, and just as the bullock suffered outside the gate, outside the nominal church systems of his time, outside of all the formal things that they had to take part in their ways, but he separated himself from them therefore he therefore goes forth, for the same reason, unto him without the camp. Just as the bullock suffered without the gate, Jesus also did, and for the same reason, just as the type was fulfilled in Jesus, let us go forth unto him without the camp. How could the Apostle put it much plainer, that Jesus is the antitype? The Apostle could not have said it any clearer than to say the exact same thing. But The Apostle wants us to use the Holy Spirit of a sound mind in trying to understand these things. The bodies of those beasts suffered without the gate. Jesus suffered without the gate. We suffer also without the gate. How make it. If after all, after hearing his reproaches, we are partakers of his sufferings. Some claim that hearing his reproaches would not mean the reproaches of the sin-offering, that sometimes it refers to other things, as, for instance, in the 11th chapter of Hebrews. There we read that Moses considered the reproaches of Christ greater riches than the treasures of
Egypt, and he was not a part of the sin-offering. The conception of the 11th chapter of Hebrews would not refer to the sin-offering, and would not therefore refer to it, but it is in the 13th chapter. The term in the Hebrew, the Hebrew word, would not mean death. Yes, dear friends, I do understand it means death. I do not say sacrificing is only suffering, but it does mean death, because the blood must be brought into the Most Holy. Read in the next verse, the 14th: "For we have no continuing city, but we seek one to come." Clearly, then, the Apostle is referring to death. He says, Let us therefore go forth unto him without the gate, for we must die, we must suffer death. Here we have no continuing city, but we seek one to come. It looks forth to a life which is to be entered by this narrow way of death. Then, going on to say in the 16th verse, "By him let us offer the sacrifice of praise continually. That is to say, the praise of our lips, giving thanks to his name." I have heard several say, O, that is it, this is the kind of sacrifice. Jesus is not offering his life in sacrifice and we are to go out to him without the camp, and they say this is the kind of sacrifice mentioned in the 15th verse. They say, what is offered is praise to God. Now, dear friends, that would not agree with the 14th verse, "no continuing city, etc." But to get the true thought here the best way is to refer to Jesus Christ. In the difficulty concerning our share in the plan, I always look to Jesus, the author and finisher of our faith and I find invariably that the same truth applies to him. Note in the 116th Psalm, where it reads, "What shall I render unto the Lord for all his benefits, etc." He appreciated how much the Lord had done for him. In the 15th verse as we are told, what? "I will take the cup of salvation and call upon the name of the Lord; I will pay my vows unto the Lord, now in the presence of all his people." And the question is raised, "Does that mean he will take something to save himself? What does it mean? "Precious in the sight of the Lord is the death of his saints." Then the cup means his death. He will take that cup, which will mean his own death, but also his salvation out of death, and the salvation of the church and of the whole world. (1 John 2:24)

It is so precious in the sight of the Lord, is the death of his saints, whereas God has no pleasure in the death of the wicked. He does not say saint, but saints; not himself alone, but all the saints. I will offer to thee the sacrifice of thanksgiving." Is that all the sacrifice? When Jesus came to the world to offer sacrifice, to give thanks to God, and was it finished then? No, dear friends, just the same thought again, the sacrifice of thanksgiving means something far different. You remember how our Lord when he took the bread and cup and gave thanks, that is to say, he appreciated the will of God and tried to do it, and when he drank of that cup, he drank and thanked the Lord for the great privilege of being the sin-offering. His very death was a thanksgiving to the Lord. So he said, "What shall I render to the Lord? I will take the cup of salvation, and pay my vows in the presence of all the people." So, dear friends, it is the same with us; when we offer the sacrifice of praise continually it is for the same reason. It is a thanksgiving sacrifice to the Lord that we recognize his benevolence to us. It is part of our reasonable service and I thank God that through our Lord Jesus our sacrifice is holy and acceptable unto God.

3:00 P.M. Discourse by Pastor Russell. Subject: "THE CHURCH AND HER COVENANT RELATIONSHIP WITH GOD"
WALK IN CHRIST—BROTHER RUSSELL

and with the house of Judah." Moses prophetically foretold the great Mediator and the better work he would accomplish for the people, renewing or making new their covenant. St. Peter calls attention to the same in Peter 2:8, "Jesus Christ was made unto us the propitiation through his blood, even for sin." A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me." I am the type on a small scale; I am the mediator of this Law Covenant, but ineffectual. When the antitype shall come, the covenant shall be put upon a higher footing by the New Law, the New Covenant, which they had been led to hope for. Eagerly, therefore, they watched for the Messiah, but they knew not that when he would come he would be a Spiritual Seed of Abraham, composed of many members. This was the Mystery not permitted to be known only to the saints. They knew not that the development of this antitype Moses would require nearly nineteen centuries for its accomplishment. How could they? The mystery was not revealed. Nevertheless this was the Lord's message to them through the agent of the Spirit of His Word: "Behold I send my messenger, the Messenger of the Covenant, whom ye delight in." (You have been hoping for him this long time. He it is, who as the Servant of the Law Covenant will make it really effective to you in a manner that Moses could not do.) But who may abide the day of his coming, and who shall stand when he appears? For he is like fuller's soap, and like a refiner's fire. He shall sit as a refiner to purify the sons of Levi, that they may offer unto the Lord an acceptable sacrifice." (Malachi 3:2.)

Our Lord came in accordance with this prophecy, he was present with the Jews as the Reapser and with the winnowing-fan he separated the chaff from the wheat. As the Refiner he has throughout this entire Gospel Age been seeing to it that those who came unto the Father, through him, should have the great experiences that would fully test their loyalty and their fitness to be associated with him in the great Kingdom of Glory as members of his Body, as members of his Bride, as members of the great antitypical Prophet, Priest, Mediator, King.


BROTHER RUSSELL: Our text is found in the second chapter of Paul's epistle to the Colossians, 6th verse: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." We have seen in the Lord's word how important it is to receive his message in our minds, and that it is one thing to receive it in our minds, and another thing to appreciate his love and what he has done for us. Yet we might do all that, hear and appreciate his love for us and yet not be in Christ Jesus at all. It is an important matter that we realize that those who come to the Lord Jesus must make a full and definite consecration to him. I believe it is a matter that is only partially appreciated by Christian people in general. I remember a dear Christian sister who had been with me in some experiences. She had said one day, Brother Russell, I feel deeply interested in all these matters, and now I want to be one with you as the people of God in every sense of the word, but what shall I do and how shall I do it? I said, Sister, you believe in the Lord Jesus Christ? And she said yes. And I said, the terms of consecrating in the atoning blood and that it is a free offering now to all who have the hearing ear, and have accepted God's grace? Yes. But, she said, there is something else that is not quite satisfactory, there is something that I need to do. Yes, I said, you have the terms of consecration their side, this deftating thought. Many seem to fail to get the thought that after they believe, that there is then something more they must do in order to become of the people of God. Positive action must be taken on our part and it requires a great deal of faith. So I said to that sister, Have you entered into covenant relationship with the Lord? She said, That is what is the matter, I fear that I have not. I said, This is an important point. Let me illustrate it along the line of financial matters: You might know of property for sale, with a certain price upon it, and you might take knowledge of the fact that the price was very low, and you might have some money to invest, and your judgment might be that it was a good investment, that it was cheap, etc. You might do that day after day, month after month, and year after year, and that house would not be yours at all. In your relationship with the Lord, you might say, He is very gracious and he has opened a door during this Gospel Age for any who wish to come in, I hear the call, I intend to be one of his disciples, and I intend to make my calling and election sure. You might think this way for weeks, months and years, and yet never make a covenant with the Lord to be an heir of God and a joint heir with Christ. That is the point exactly, she said, that troubles me. What shall I do? Well Sister, in the case of that property, you would go to the agent and say I will take the property, and make a payment on it, secure certain papers binding the contract, and the house would be yours. So in this matter of covenant relationship with the Lord. The proper course is to go to the Lord and tell him that you accept his terms and conditions, and that you give yourself fully to the Lord, telling him that you are in so many words, my sacrifice, and thus obligating ourselves to the Lord that we will enter into consecration to him, and that we will patiently endeavor by his grace to carry out that consecration in all the affairs of our life. Until you do that you have not come into Christ, and he is not your Head. He is Head only to those who are members of his Body, and there is only one way of getting into the Body of Christ which is the Church. It is not by getting up before a certain people and subscribing to certain conditions. There is only one way of coming into fellowship with Christ, and that is the Scriptural way which the Apostle is describing in this text. It is this:
For some hours, days, weeks or months you may have been drawing nigh to God, and he drawing nigh to you. Perhaps some of us were born in this condition of relationship with God, not aliens, strangers; not battling against him, but possibly by reason of having been born of Christian parents with a mind in sympathy with righteousness. Some Christian people are greatly troubled over this matter. They say, I have not had the Christian experience some people have had; they tell how they have had a wonderful change, a revolution in their lives. I said to one of them, you are nothing but a great debtor. I thought I had no such experience. They told me I did not have such thrilling experiences and wonderful change of sentiments as they enjoy. How is it?

A dear Methodist brother said this to me at one time: He said, What is it to be born again, to be a member of the Body of Christ? I have been a Methodist for a number of years, but I have never understood the matter. I talk very little of the matter because I do not want to be thought unorthodox, or to make mention of something that has been repeatedly reminded as others speak that I have never had such thrilling experiences and wonderful change of sentiments as they enjoy. How is it?

Brother, if you had been walking away from God and then turned around it would mean quite a change, an absolute turning upside down. But if born of Christian parents and taught to reverence God and as a child, like myself, had been taught the way of the Lord, then when you gave your life to the Lord it would not mean a revolution, but it would mean that you had definitely and positively fastened or clinched that which you had previously had in mind and lived up to to some degree in your daily life.

Well now, he said, that makes things different, for I see that I have been saved all my life.

Nevertheless, even though he had experienced of having been born of Christian parents, let us not forget the necessity of a contract with the Lord. It is only then that he will draw near to you, as you draw near to him. He is sympathetic with every desire for righteousness with all mankind, just as you and I and all of us people ought to be sympathetic with everything in harmony with righteousness and truth at all times and in all places. It is not every person that has been adopted as a son. To be on friendly terms with God is not to be considered an adoption. If he adopts us we must make a very definite contract covenant with him, as the Psalmist says in Psalm 50:5.

Brother Russell exhorted all the friends to faithfulness. He reminded them that, having made this covenant by sacrifice, they must be tested as was our Lord Jesus as to loyalty and faithfulness—to the Father's time—to the Father's will—-to the Father's covenant. He reminded us that Jesus showed his own loyalty in that he ignored his own preference that in everything he might know and do the will of the Father who sent him. I read that in Hebrews 13:18, and that is what we should do and build up in our Lord and Master in all these respects. He showed that the various tests permitted to come upon the Church of God from time to time, from first to last, will be tests of these various qualities of heart and mind—tests of heart loyalty, faithfulness to the Lord in thought as well as in word and deed means overcoming selfish propensities, which are ours in common with the whole world of mankind in its fallen condition. He pointed out that this involves a battle, a strife, and that the battle is not against the Father, nor against the Brethren, nor against the Truth, nor against the Lord, nor against the World, nor against the Devil. The fight is against the old nature with its perverted tastes, appetites and will. As New Creatures we are to fight the good fight of faith against our natural tendencies, and to keep ourselves in the Love of God, fully submissive to his will.

Third Special May Meeting


An account of the king's funeral taking place on the Friday previous to this meeting, the people of London were greatly excited and had not yet settled down to the new order of life. Thousands of people gathered (about 5,000) out to hear this last discourse, yet those who did attend were certainly present because they wanted to hear something, and they gave close attention while Brother Russell talked for about an hour and a half on "The Overthrow of Satan's Empire."

Brother Hemery of the London Branch presided as chairman of the meeting. Among other announcements, he stated that there would be special services for several Sundays in the Whitfield Tabernacle and that all Bible students would be very welcome, especially emphasizing the fact that no collections would be lifted. The thought of not taking up collections, free admission, etc., seemed to be a great surprise all over Great Britain. In this connection, the following clipping from The Morning Leader, London, Tuesday, May 24, 1910:

"Pastor Russell prefaced his remarks by saying that, with no doubt the best of intentions, the London Press had decided to cut a deal in this matter, by charging nothing for admission and then taking nothing for admission. They inferred, no doubt, from the fact that no collections were asked, and no admission fees charged at his services. He declared that the majority of 'God's' people were not well-to-do financially, and that his friends frequently stinted themselves. Turning to the Bible declares, 'My God shall supply all your needs,' and his experience confirmed this. Without resorting to bazaars, collections, etc., sufficient money is pressed upon him to sustain a large work amongst Bible students all over the world. He would in no case take into debt, but would content himself in using what God's grace supplies. Anyway, he should follow the simple method of the apostolic days, and not sell the truth for money.

"His teachings regarding hell had also evidently been misunderstood by some. He believes in the hell of the Bible —the grave of the ungodly dead in the darkness. He believes that every wilful sin merits and will have a just punishment as the Bible declares, but not an unjust punishment of centuries or eternities of torture. According to the Bible all who shall wilfully reject God's gracious offer of salvation from which there will be no redemption or resurrection."

This discourse was published in hundreds of papers, so we will not reproduce it here.

London, England, Tuesday, May 24, 1910

At about 3 P.M. the friends assembled at Whitfield Tabernacle for a farewell reception of the graces of the friends in London. Pastor Russell. There was no service that afternoon, but the friends visited and fellow-shipped together, then about tea time Pastor Russell offered prayer for all of the Lord's blessings, and for a continuance of his blessing for the future. He then announced that he wished all present to take tea with him, that arrangements had been made at nearby restaurants for all. Soon the procession of several hundred started down Tabernacle street, and all united in marching together. Returning to the Tabernacle, Brother Russell addressed the friends for about an hour, and he said in part:

Dear Friends:—I thought before leaving your shores, or rather your city—as we leave tomorrow morning for Liverpool. I, therefore, wish to take this opportunity of saying good-bye, especially to the London friends, and of course those who live in the vicinity and also the visiting friends.

I want to tell you of my love for you, of my interest in your welfare, and if rejoices my heart to see your prosperity in the Lord. As I think I have told you before, for years I have had the impression that in this land, which first of all had its baptism of blood in times of persecution; in this land in which the reverence of the Lord has been so persistently set forth before the people, there ought to be a great many people who would be in a position to be some way to reach them. For a number of years we have had some disappointment along this line. We have tried considerably along the colportuer lines, and have sent some colporteurs over here from America, but they were not as successful as we had expected. We have had the Lord's help in seeing this opportunity of saying good-bye, especially to the London friends, and of course those who live in the vicinity and also the visiting friends.
I want to tell you how it rejoices my heart to learn of the large amount of volunteer work that has been done; think of it, 700,000!

Brother Hemery:—Seven hundred and fifty thousand.

Brother Russell:—I saw some left over.

When I heard that I said to myself, I could not have done that myself. It was all done by a closed, self-sacrificing people, who love the Lord, and who know me. I might think it was wrong for me to be giving out that which I have written, but I still love to give it to them. I thought, what a great blessing that was for this convention. No matter whether a single soul was brought into touch with the Lord, I am sure that you received a great blessing for the closing of this heart, because of your endeavor to do good unto all men, especially the household of faith. Think of it, 700,000 copies of the People’s Pulpit, each containing three sermons, over two million sermons given out before I got here at all. That did not leave me without a task to perform, because a large proportion of the five million left are children.

It seems to me, dear friends, that on the whole we have had a great blessing from the Lord in connection with these meetings. In this, I called then called attention to the hundreds of letters that were coming into the London office, asking for copies of the various sermons, “The Thief in Paradise,” “The Rich Man in Hell,” “Where Are the Dead?” etc., all of which were supplied free, including the postage. We understand that the postage alone one day was about $25, something like $120.

Brother Russell continued to urge us to pray the Lord to send out the light, and to ask that we might be permitted to be one of the messengers to send it out. He urged all not to spurn the small opportunities, saying that there were others who were waiting for opportunities. And that the Lord counts faithfulness to small duties as an evidence that we would be faithful to larger ones.

Well, now, dear brothers and sisters, he said, I feel as if I would like to have a personal conversation with every one of you, but that is hardly possible in the few moments at our disposal, therefore we trust you will consider this as a confidential talk, rather than a discourse. I want to tell you how much we appreciate your work unto the Lord, not unto me. [Much hand-clapping.] It is in Christ Jesus that we have this fellowship and love.

As to the talk of the evening, which I have said a little about, the discussion was extended. I told about the text in Leviticus, wherein the Lord says, “You shall not eat the flesh of the sacrifice with the blood thereof.” And I told that we have the blood of the Lord, the blood of Christ, for which the word sacrifice is used in the New Testament, and which is applied to the sacrifices of the Lord in the New Testament. I told that the Lord has declared that the sacrifice of the blood of Christ is the only sacrifice that can be accepted by the Father, and that this sacrifice is to be applied to the sins of the world, to bring about the salvation of the world.

In speaking of the sacrifice of the blood of Christ, I told about the book of Hebrews, wherein it is said that the sacrifice of the blood of Christ is the only sacrifice that can be accepted by the Father, and that this sacrifice is to be applied to the sins of the world, to bring about the salvation of the world.

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BoARDING the morning train, and leaving many of the London friends waving their good-byes and “God bless you,” we started on our journey to Liverpool, which we reached about noon. Here we were met at the station by a number of the Liverpool friends. We were allowed to get free tickets from them, and were placed in better condition than it had been for some time.

Various elements causing disturbances and divisions contrary to the teaching of the Scriptures have withdrawn, and the class is now progressing nicely, which numbers about 60. At the afternoon session about 125 were present, and for about two hours Brother Russell discussed the Mystery.

Brother Russell explained that the Church of the First Born includes not only the Little Flock, but also the Great Company, who will be their companions on the spirit plane in the Kingdom. He showed that these were typified in Israel’s First-borns who were passed over, or spared “‘in that night,” when the first-borns of the Egyptians were slain. He showed that the night preceding the day of their deliverance from Egypt typified the Millennial Age, which precedes the Millennial Day of deliverance. All people of God will be fully delivered from the power of Sin and Death, and from the power of Satan, and from all of his malevolent hosts in the coming Millennial Day. But now, in advance, the first-borns are passed over and spared.

The antitype of these first-borns of Israel, the Church of the First-borns, has all been begotten of the holy Spirit to spirit nature and sonship during the Gospel Age.

As God caused the first-borns of Israel to be exchanged for the sins of the people, so also he has presented the household of faith—the spirit begotten ones of this age. He showed that these in the antitype divided into two classes—a “Little Flock” of priests, the “Royal Priesthood” under Jesus, and a “Great Company,” who will eventually come out of great tribulation, washing their robes and making them white in the blood of the Lamb. The latter will be the associates of the Church in the Heavenly Kingdom, though without the crown and seat of honor in the throne. They will be “before the throne” and have palm branches of victory. We saw these also in Psalm 45, where the Bride of Christ is pictured as being brought in before the King in raiment of fine needle-work and gold, and then following her into his presence “the virgins her companions.” He saw the same class pictured in Revelation 19. At the fall of Babylon they will be brought into the New Jerusalem, the bride of Christ, and be glad to acclaim the Bride, and to say, “Let us be glad and rejoice, and give glory to God, because the marriage of the Lamb has come and his Bride hath made herself ready.” More than this, they will hear eventually an invitation that they may participate in the glorious celebration or Nuptial Feast or “Marriage Supper.” Again we saw these represented in Rebecca and her damsels, or maids, who accompanied her, when she went to become the bride of Isaac.

It is noted that those received of God during this Gospel Age are “all called in the one hope of their calling,” all drawn in one manner; the terms for each and all are the same, namely, “If any man will be my disciple, let him deny himself, take up his cross and follow me.” Let him present his body a living sacrifice, holy and acceptable to God, which is your reasonable service. Let there be no limits to the carrying forward of these new dispensations into covenant relationship with the Father by sacrifice, to follow the example of the dear Redeemer. To each and every one of these covenants by sacrifice Jesus as their Advocate first of all appropriated a sufficiency of his merit to cover their infirmities.

The difference between those who will constitute the great mass of the household of faith and the “Little Flock” of the “Royal Priesthood” will be that the latter will manifest more zeal, more of the spirit of the Head in them, and will carry the Lord’s testimony, and the Gospel of the Kingdom, and the New Testament, and the service of the Lord, the Truth and the brethren. All must prove loyal in the end, else they will not be in either class, but die the Second Death. We are not to esteem the “Great Company” ignoble and trifling toward the Lord and his cause, for none such will be acceptable for eternal life on any plane. They have the same love for truth and righteousness and for the brethren as the “Little Flock,” the “Royal Priesthood” have, but in less degree; they show less zeal. Hence through fear of death they are all their
lifetime subject to bondage"; for fear of the cost, they hold back their sacrifice until too late. Finally the test will come to determine whether or not they will repudiate the Lord, the Truth, and the Brethren. Such as will be unwilling to repudiate their earthly rights will be unworthy of an inheritance in the Kingdom under any condition. But such as will, when put to the test, prove loyal, will be counted as companions, servants of the Bride, and be her associates in the work of the Kingdom.

He urged the friends, however, to remember that many of us were justified and in fellowship with God, and had prescribing to it the teaching given in the present hearing. That this can be no imputation of Christ’s merit, and our sacrificial services had been accepted of the Father and the holy Spirit of adoption had been imparted, before we understood much of anything concerning the philosophy of the Atonement or the significance of the Ransom, or anything about its application. Not only was this true of us, but it has been true of all Christians during this Gospel Age for centuries. He exorted, therefore, that none consider the mere knowledge of the Ransom and the philosophy of the Atonement as the all-important matter. Rather we should recognize that our trust in Christ, and our consecration to do the Father’s will and our faithfulness in so doing, even unto death, constitute the terms of our acceptability and the basis of our hope of joint-heirship with our Lord in his Kingdom.

We are now given special light from the Word of God on the Philosophy of the Atonement, as an offset to the vain philosophies of human tradition, which are springing up around us—Theosophy, Christian Science, Evolution, etc. We think of it as the God-given truth in the harvest time, many of us might have fallen away from the Lord and his gracious arrangements entirely. Our knowledge of the Ransom is to be esteemed a special and very great blessing of the Lord to his people during this harvest time. But, while we are to esteem the knowledge of the Ransom a special mark of Divine favor and guidance and blessing in connection with the Truth, we should not think of making that knowledge a test of brotherhood or fellowship. For aught we know, some of the Lord’s people today may be as fully in God’s fellowship, as fully in covenant relationship with him, without an appreciation of this philosophy, as were some of our forefathers.

Likewise, let us beware of how the Adversary might seek to ensnare us and to mislead us in the study in respect to the Great Company. If he could get us sufficiently interested in this, or in any similar question, so as to make of it a point of dispute in the Church and to cause a division amongst the brethren and the stumbling of some, we may be sure that it would be pleasing to our Adversary in proportion as it would be injurious to God’s people. If, therefore, some say to us that they cannot see the “Great Company” as we do—that it is a spirit class, spirit-begotten, etc.—we answer, “Very well, you cannot be blamed for what you do not see! If later the Lord shall grant you a still further opening of your eyes of rejoicing, understanding that will be a cause for still further rejoicing, but now rejoice in what you can see.”

In any case, let us remember that no one was “called” to be of the “Great Company” Class. Let us remember that we were called in the one hope of our calling, namely, to the Bride class. Let us seek to make our calling and election sure. Let us know assuredly that we shall never advance in our interior life as creatures by contumacy and divisions amongst the Body-membres of Christ, the “little flock,” the self-sacrificing priests. Doubtless there are many points similar to this which the Adversary has endeavored to make stones of stumbling and rocks of offense for the separating of the Lord’s people. “We are not ignorant of his devices,” and to be forewarned is to be forearmed against them. It is our part to preserve the unity of the spirit in the bonds of peace.

Let us be thankful for whatever things God in his providence has revealed to us; and “let us all mind the same things,” as the Apostle urges, and be knit together in love and make increase of the Body. Those whom the Adversary is turning away from God and to our Redeemer our love and our zeal for Him, for the Truth, for the Brethren who are in the light of the Truth, and for still others who are yet in Babylon and darkness!

He called attention to the fact that the harvest work for a time was confined almost exclusively to the Brethren, but that latterly the Lord is opening up other channels. For instance, he is using the newspapers in all parts of the world as his agencies for carrying the message of glad tidings to all who are still in darkness, but who are really at heart, and through consecration, his people. To us this indicates that the supply of consecrated harvesters is not sufficiently large, or that the Lord’s people, blessed with a knowledge of “Present Truth,” are not as zealous as they should be. For one of these reasons, doubtless, God is using unconverted talents and channels, rather than allow the harvest time to go by—rather than allow any of the brethren to be without the necessary light and assistance.

We urged more love, more zeal, more of the spirit of self-sacrifice, and devotion to the Lord, and to our precious privileges as co-laborers with him.

PUBLIC SERVICE

After the evening meeting, which was for the public, and held in Sun Hall, Kensington, where Brother Russell spoke on “The Book of Daniel,” we boarded the boat for a night trip across the Irish Sea. About sixty of the friends came down to the pier to say good-bye to us, and they sang hymns while the boat was making ready to lose her moorings, and then as we passed quite near the shore for several hundred yards, they followed, still singing, until the boat was lost to sight. Then we felt our Lord and the brethren work out their task in the deep. They still waved as long as they could be seen. It was a farewell that will not be soon forgotten.

Belfast, Ireland, May 26, 1910

WE arrived at Belfast, Ireland, about seven o’clock. However, long before we neared the shore we could see the green hills of the Emerald Isle. On the way in to our docks we passed the great ship building docks and noticed two immense ships under process of construction, each one nearly a thousand feet long. These will doubtless become the largest ships in the world and will be used for passenger and freight traffic across the ocean, and will be fitted more for comfort than for speed.

As we neared the docks we began to recognize some of the friends who had made part of the trip to the places Brethren had visited in England and Scotland. We had spent part of the trip by other ways, but joined us at Belfast.

The class at Belfast is not large, as far as numbers go, but they are large in heart and did all in their power to make our stay a pleasant one. The little room we gathered in for the talk to the interest is a very handsome room and inviting by reason of its size, its comfortable furniture, etc. Brother Russell spoke for about two hours on our Covenant Relationship With God, the difference between Advocate and Mediator, etc., much the same as he had spoken at other places, and more or less of which is included in other portions of this report.

The evening service was, of course, for the public, the topic there being, “The Thief in Paradise,” etc. About four hundred people were present, and listened closely to everything Brother Russell had to say.

The Irish people seem to like to ask questions, so at their request, after the public discourse was ended and the meeting properly dismissed with prayer, it was re-opened as a Question Meeting. The questioners here all seemed to want to know something and asked intelligent questions and gladly received the answers. We remained over night at Belfast.
IN the morning of the 27th a party of about a dozen boarded the train for Dublin and we had a very interesting ride of several hours over the "cold sod." Here we were met by many of the friends. We piled into the Irish jaunting cars, which are two-wheeled affairs, with seats running lengthwise on either side. We were soon at our hotels and after having dinner we found our way to their little meeting place on Williams Street, and there found another pleasant little place to meet. Altogether there were about thirty present. Brother Russell talked to them for about an hour and a half, going over much that he had at other places. It makes no difference to him whether his audience is one or one thousand; he is ever glad to tell the grand message and is so patient in trying to make clear to some the deep things which the Lord is giving us at this time.

MAN'S PAST, PRESENT AND FUTURE.

The evening service was for the public and Brother Russell gave his usual discourse on the above topic and several hundred listened carefully to what he had to say for nearly two hours. The Irish people are very demonstrative, and if they like what is being said they soon manifest it by clapping their hands, stamping with their feet, or crying out, Hear, hear.

Leaving Liverpool for America

ARRIVING at Liverpool, we were joined by Brothers Pieron and Driscoll, the former having left Brother Russell at Berlin and making a trip up through Norway and Sweden. The latter had so much to do in closing up matter in connection with the newspaper and advertising work in London that he could not make the trip with us to Ireland.

The accompanying picture will give an idea of how the friends sent us home with good-byes which they waved, and all the time singing, 'Blest Be the Tie That Binds our Hearts in Christian Love,' and 'God Be With You Till We Meet Again.' We surely said amen in our hearts and did the best we could to sing a reply. Soon the big boat steamed out of the harbor, the friends faded out of sight, but occasionally we could see a white handkerchief which someone held high in the air on a cane. Now we have still with us, however, the pleasant recollections of their many kindnesses and their loyalty to the Truth which is so precious to us on this side of the Atlantic. If the Lord never permits us to meet again this side of the vail, we trust we may be permitted to meet many if not all on the other side of those with whom we fellowshipped across the great 'pond.'

Reception at Brooklyn

SATURDAY, June 4, about 800 friends met at the Brooklyn Tabernacle, the occasion being a reception to Brother Russell. The friends came from all parts and listened to a grand and glorious account of the trip from our Brother. This was an occasion marked with much pleasure and joy. Many of these friends remained over to attend the service at the Academy of Music the next day, when Brother Russell would speak, his subject being, "Jerusalem."
Pastor Russell's Discourse on Jerusalem, Brooklyn Academy of Music, June 5, 1910

At 3 o'clock the Academy of Music was filled to overflowing, and it is estimated that about 800 stood during the service, besides those who occupied the large number of chairs which were placed on the rostrum, and some say close to two thousand were turned away. This service had been advertised for a long time, and many thousand copies of the People's Pulpit (see cut of reduced facsimile of back page) were given out by the faithful Volunteers. Naturally this subject and the fact that Pastor Russell had just returned from a visit to Palestine and Jerusalem awakened a great deal of interest among the Jews, and many were inside the Academy and heard the sermon, while many others waited a long time outside hoping that some of those inside would leave and then they could secure their places. They waited in vain, however, as those within were too deeply interested to leave. We report the sermon in part, as follows:

Text: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortingly to Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins" (Isaiah 40:1, 2).

Christendom, with united voice, admits that all of the Divine Revelation came to and through the Hebrew people. Listen to the argument of the Apostle Paul, "What advan-

Pastor Russell will lecture
(On his return from a tour to the "HOLY LAND")
on the subject

JERUSALEM

3 o'Clock P.M. Sunday June 5
IN THE OPERA HOUSE OF THE BROOKLYN ACADEMY OF MUSIC

ALL ARE WELCOME

TRUE LIBERTY PASTOR RUSSELL'S TOPIC IN HIS ACADEMY OF MUSIC
‘TO THE JEW FIRST.’

It was the most natural thing imaginable for the Jewish nation to suppose that the giving to them of the Law at Mount Sinai, through the mediator of Moses, would fulfill the promise to Abraham. Nevertheless they were mistaken.

Israel’s Mediator, and the sacrificing priests, and the sacrifices they offered, and their Tabernacle, with its Holy and Most Holy, and the Temple, and all the features of the Law Covenant were types or foreshadowings of the ages of Righteousness, better Mediator, and glorious blessings of eternal forgiveness and reconciliation yet to be accomplished. Nevertheless the period of Israel’s types was not wasted. Not only were the types there given, but at the same time a special class of agents was selected: a class of Israel’s Seed, the most righteous and worthy ones of that age, holy, consecrated to God, and accepted as agents qualified for the Kingdom conditions. Of these the Scriptures declare, “They fell asleep.” They are still asleep in the dust of the earth, awaiting the gloriﬁcation of their bodies, and a grand and pure age, with Messiah in the work then to be accomplished. In their lifetime, they were styled the Fathers, because Messiah was foretold to be of the posterity of Abraham, and also “David’s Son.”

But other Scriptures, without contradicting these statements, show us distinctly that “David’s Son” and “Messiah” are yet to come both of David and Messiah. Thus we read, “Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth” (Psalm 45:16). David’s son, Messiah, will be David’s father, or life-giver, when he will raise David from the dead. So David and Messiah shall be the “double” from his own day, which was more than six hundred years before the second part of their “double” began.

Glance with me at three different statements by the Lord through the Prophets of Israel respecting Israel’s “double” of experience: the ﬁrst, an experience of God’s favor; the second, an experience of equal length without God’s favor. Jeremiah 18:10, 11, 16. After telling of Israel’s disfavor, and then of their regathering, the Lord declares, “And ﬁrst I will recompense their iniquity and their sin double”—some of the recompense with favor, and some without favor. Jeremiah’s prophecy looks to the two ages, the “double” from his own day, which was more than six hundred years before the second part of their “double” began.

Turn now to Zechariah’s prophecy, and note that prophetically he takes his standpoint at the very time when the second part of the “double” began. His words are, “Even that day will I make you double unto thee (Zechariah 9:12).

Our text is one of three declarations in the Old Testament, which assure us that there is a “double” connected with Israel’s history. That is to say, Jewish history naturally divides itself into two exactly equal parts; the ﬁrst of which was a time of favor, intermingled with an outlet for the ruling and blessing of Israel and all the nations of the earth. Will not this be a grand honor to Abraham and his Seed? Could we expect that the Almighty would honor and use in such a high position any except the faithful? Surely not. When Messiah shall make these Aeneid mythologies “Princes of peace,” representatives of his invisible Kingdom, will not this mean honor and dignity to the Jews ﬁrst?

“COMFORT YE MY PEOPLE.”

But how may we know when the turning point of Israel’s “double” took place? How may we know that the “double” was completed in 1878? We reply that the answer to the question necessitates an acknowledgment of the fact that Messiah’s rejection of him as their King marks the turning point of God’s favor, as the prophecy of Zechariah, just quoted, distinctly shows. Neither Christians nor Jews have appreciated the full import of the incident mentioned in the Gospel; that ﬁve days before his cruciﬁxion, Jesus rode upon an ass, the favorite of the Jewish kings, into the city of Jerusalem, a multitude surrounding him, and going before him, shouting, “Hosanna to the Son of David! Blessed is he that cometh in the name of Jehovah!” The Prophet Zechariah called attention to this incident centuries before it occurred, and the Lord has declared, “Even today do I declare, I will render double unto thee.”

Israel’s history as a nation began with the death of Jacob, when he gave his blessing to the twelve tribes. The period from that time to the death of Jesus, according to the Scriptures, was 1,845 years; and a like period of disfavor, according to the Scriptures, began from the fall of Jerusalem in 1918, as the end of Israel’s disfavor—the time when the message of comfort should go forth. However, Divine favor was only gradually taken from Israel, and altogether a period of thirty-six years intervene between the death of Jesus and the utter destruction of Jerusalem. Similarly we
should expect that the return of favor would be gradual, a like period of 36 years; and this would bring us to the year 1914, as the time when God's favor for his people will be publicly and openly manifested.

**"The Seed of Abraham."**

The question now arises, What has God accomplished during the latter half of Israel's "double?" Did he pass by his chosen people to directly bless the Gentiles, or how shall we understand Divine Providence with respect to this matter?

We answer that Almighty God had one feature of his plan which he did not make known directly and explicitly to Abraham or any other prophet; he kept that feature of his purpose a secret. It is this: Messiah could not be a man and yet accomplish the great things which Jehovah intended, as stated in his Word. The Law called for an eye for an eye, a tooth for a tooth and a man’s life for a man’s life. In this God set forth his principle governing his course of dealing with men. As by man (Adam) came the sentence death, and through heredity upon all of his offspring, even so the Divine law purposed that there must be a sacrifice of one human life to offset the one human life condemned to death. The one who would thus meet the demands of Justice on behalf of the race would have the right to give eternal life and human perfection to every member of Adam’s race willing to accept it on the terms of the Divine law. It was for this reason that Christ should die, "the just for the unjust."

As a reward for his obedience to the Father even unto death, Christ was raised from the dead to the Divine nature. In this exalted condition he is capable of being a Mediator and of doing a work for Israel and for the world much higher and broader than Moses could effect. Moses, the typical mediator, made atonement for a year with the blood of beasts; but Messiah with his own blood makes perpetual atonement for the sins of all the people. This is the great Messiah (Jesus) who suffered the death of the cross—for the Jews and for the Gentiles—"for all the people." This is the glorified Messiah, who as the spiritual seed of Abraham is about to bless Israel's Ancient Worthies, and to "make them princes in all the earth"; ministers of his Kingdom for the ruling, blessing and instruction of whosoever will, out of the present sin and death conditions, to life eternal to full human perfection, with the earth as Paradise restored.

**Members of Messiah.**

But, some one may say, Where do Christians come in in connection with this Divine arrangement? And if God's dealings with the world are to be through Israel, and not through the Church, why has there been so long a delay? Why did not the glorified Messiah at once set up his Kingdom, and bring forth the Ancient Worthies from the tomb to be its earthly representatives? Oh, here is another part of the mystery of God! Isaac, Abraham's son, was typical of Messiah, the spiritual seed, but before Isaac began the work of dispensing the blessings to his brethren and to his children, he first took a bride, and this act also was allegorical or typical. In the antitype, Messiah, the glorified Jesus, partook of the Divine nature according to the Father's invitation, and he is to take a Bride who is to be his joint-heir on the spirit plane—to share with him the glory, honor and service of his Messianic Kingdom. The period of Israel's disfavor, as a nation, has been the time in which a special class has been called of the Father and begotten of the Holy Spirit to joint-heirship with Christ as his Bride.

But did God pass by the natural seed of Israel to give them the spiritual privileges to the Gentiles—to gather from the Gentiles a people, figuratively, to constitute the Bride of Messiah? Nay. The Scriptures assure us that this spiritual privilege went first to the Jews; they show us that during the three and a half years of Jesus' ministry, and during the thirty-six years following it, the gospel message was given almost exclusively to the Jews, and gathered from that people as many as were found to be "Israelites indeed without guile," as many as were not only of the circumcision of the flesh, but also who were of the circumcision of the heart. God did not continue to deal with his chosen people, but after having gathered from them as many as were worthy of the spiritual blessing and exaltation—only then was the message sent to the Gentiles, to gather from the Gentiles a number sufficient to complete the fore-ordained and predestined number who will constitute the Bride. So then, my brethren, in proving from the Scriptures that Israel's "double" is about completed; that Israel's blindness is about to be taken away, and that Israel's exaltation as the earthly representatives of Messiah's Kingdom is near at hand, we are proving to ourselves another thing; namely, that the full number called from amongst the Gentiles to participate with Christ on the spirit plane, as members of his Bride class, will soon be completed (Romans 2:25-32).

**The Acceptable Sacrifice**

Is it hard, O my brother or sister, Some sweet human joy to lay down? Remember as priests we must serve him, 'Tis we wear kingly glory or crown.

Is the sacrifice thou'rt called to offer Some precious thing close to thy heart? Does it seem life itself is relinquished If thou from this treasure must part?

Remember without spot or blemish The lamb for the altar must be, Think not strange that what most thou dost cherish He should ask as an offering from thee.

Then willingly, joyfully, gladly, Thy sweet smelling sacrifice, bring, And fulfill thy atonement-day service As priest, if thou'ldst be made King.

Oh! Haste then, thy best gifts bring hither, By faith's fervent prayers well perfumed, And place them with zeal on the altar, And leave there till all are consumed.

Such sacrifice, under Christ's merit, Jehovah has never reprieved, But will in His sight be well pleasing, "Acceptable in the beloved."

He appoints to the mourners in Zion For heaviness, fullness of joy, For ashes, perfection of beauty And happiness without alloy.

Then grieve not O Soul at thy losses Nor count any sacrifice great; Who bear His mild yoke with endurance Immortality's crown doth await.

Behold how the strong ones are falling, Be faithful and watch unto prayer, Joint sacrifice now, in His suff'ring, But soon is His glory, joint-heir.

Gertrude V. G. Calkins
Pastor Russell Interviewed by Prominent Jews

The discourse on "Jerusalem" caused so much interest among the Jews that a few days afterwards several prominent Jews called upon Pastor Russell for an interview. At one of the conventions this summer, while speaking upon the questions concerning the Jewish Pastor Russell said: "I am pleased to tell you that the Lord seems to be rather indicating there is to be work done among the Jews. We preached in Jerusalem from Isaiah 40:1-2, 'Comfort ye, comfort ye, my people, saith your God. Speak ye unto the heart of Jerusalem, and say unto her, He is her Lord, and her Redeemer, saith the Lord.' There were quite a number of Jews present on that occasion, and some of them were very greatly moved. The principal Jewish man in all Palestine was present. He is treasurer and business manager of the Zionist associations of the world and is located in Jerusalem. He is the head of all their business enterprises, in advance even of the president, though the president is the higher official of course; but he is the highest man, practically, among them. His name is Doctor Levy. His remarks to some of the friends were more than anything he said to me. He greeted me very cordially after the meeting and said he was sorry there were not more of his co-religionists there. There was a little prejudice against the hall we used. It was known to be a hall owned by one of those converted from Judaism to Christianity, and the endeavor would be made to convert the Jews and make them Christians. The president was very much opposed to going to that hall. If he had not had a special invitation he would not have been there himself. But somebody took him a very special, urgent invitation, and on the strength of the influence of those present he was present. He said, "I wish you could remain longer; I don't know how we would have to have our Jews here in the city get acquainted and hear what you have to say." But I could not stay. You know everything was mopped out ahead. I was obliged to tell him I wanted to see some others there before I had anything to say, and he spoke to some of them. He said, "Why is it that Christian people in general do not have such a message as this man brings? How is it all against us? Instead of having a sympathetic word, they are all against us." He seemed to feel that the fathers had nothing to say against them, but rather pointed out the blessings that God were coming to them. He indicated he intended to write to some of his New York friends that they might attend the meeting there, when he learned from some of our people that there were others from the same text. I do not know to what extent he brought these matters up in a meeting at Brooklyn, but there was a good attendance, and many were turned away, unable to gain admission. Those who were present gave excellent attention for nearly two hours, and the fearful number of people wanting to take their places, hoping some would go out that they did not have to stand, seeing what an interest there was not only amongst Christians but also amongst Jews. The Jews were astonished that any Christian should speak of the prosperity of Judaism, and what blessings God had for the Jews; that was something they could hardly understand. They said, "Pastor Russell called on me to see if they could find out what I meant, what I was going to try to do. Was I going to try to get hold of the Jews and make Christians of them? I told them no, the sermon was not prepared for that; it was for Christian people, but that the Jews were as welcome as anybody else, and that I was glad if anybody heard anything that was interesting to them in the sermon; but we intended making no special endeavor to convert the Jews. I told them, on the contrary, understood that God had one plan for the Jews and another for the Gentiles, and I had briefly outlined to them the heavenly and higher calling, calling attention to the fact there were no promises to the Jews of a heavenly kingdom; that from Genesis to Malachi there were only seven or eight spiritual promises mentioned; that they were all earthly promises. They asked a great deal of me, I said, All of those promises are to be fulfilled to you, and the time is near at hand. They were good listeners. One of them was editor of a paper, and the other a publisher of a paper. They inquired to help in what the object was; they thought there must be something behind the scenes, and their thought was, Why would it be so? What are you going to do? Where is the trap? We are looking for the snare that would catch the bird. I told them we had no snare at all. We merely had a good message, that we had a good deal of sympathy with the Jews, and we saw God had cast them off at a certain time. They admitted all of that; they could not think otherwise. We told them that was not the plan; we are waiting for the Prophets, that we acknowledged those prophets of the Old Testament the same as they did; that many Christian people had abandoned the Old Testament, thought it was all fulfilled and past, but we followed the Old Scripture suggestions, that many of those things were yet future and most of them; that only a small portion had ever been fulfilled, and God in his due time would fulfill all of those promises to the Jews; and just as soon as this spiritual class was selected, forthwith the message would go to the Jews, and we are the awakening referred to in this valley of dry bones would take place. We called their attention to the fact that it was Israel's hope that they were to be revivified and they would begin to awaken, and I said to them, What has awakened you now to Zionism is a part of God's promises coming the right time, but it has nearly - - the power that is behind Zionism is merely the power of the patriotism. You feel as though you Jews have no home. The Germans speak of the fatherland, and the others speak of some other land; they have a home land. And you say, We Jews have no home land. You would like to have a home land, and it is a kind of a patriotic spirit that is moving Zionism as far as it can, rather than anything practical. Now, I said, Zionism has nearly spent its force, and it has nearly gotten you ready for the power that is going to be there. They asked me, What is the power? I said, This is the power of God through the prophets. God is going to move you as none of this patriotism ever did in the past. And then they had good ears to hear, and I went on and outlined the "Times of the Gentiles," and the "Seven Times of Tribulation," the seven times trial, etc.; that we thought these were the same seven times mentioned when God took away Zedekiah, the King of Judah, who was the last king they had, and that seven times date, the sight of their eyes sparkled and they listened attentively. I think they were there nearly two hours, just in the parlor talking about it—I did nearly all the talking. Well, they said, we thought that if this is not an endeavor to turn the Jews to make Christians out of them, it is not that, this would be a wonderful power amongst our people, and we would like to have an organized meeting. Would you? I said to them that if it were anything like a political meeting I would not wish to address it at all; that we did not mingle in politics at all, but if it was a meeting where we could be heard, and would like to know about what God has for them in Christianity; if we would be pleased to talk to them as much as we have time, you see I am very busy and I could not give you a great deal of time, but if we could have some one large meeting, then I might go, and good many Jews together, and I would be very pleased to do so.

Brother Russell afterward said, at one of this year's conventions, Well, they are thinking it over. I did not know what they would think, and do not know what they will do; they had come merely to see what was the motive behind it, to learn if we were trying to trap them. They were afraid if they would push it along we might really catch some of them. That is what they are afraid of. But they all acknowledged and said, Why, this is the most powerful thing we have ever heard. And one of those men said, "I was an unbeliever when I came in here, but now you have convinced me that there is something in the Bible for the Jew, and that there is truth in the "Times of the Gentiles." I have been learning more and more every day, that that is the wonderful power, both for the Jew, the Gentile and the Christian; it is our Book. Primarily it is for the Christian, but there are certain good things in it for the Jews and for all the families of the earth. The Jews are waking up all over the world. The Lord has given me an opportunity, which was published in eleven Jewish and Yiddish newspapers, will reach probably half a million of Jews all over the world."

Subsequently Brother Russell received an invitation to address a JEWISH MASS MEETING in the great HIPPODROME THEATRE of New York City.

A copy of the invitation, and Brother Russell's response to the same and a report of the meeting, which took place as per arrangements, will be found farther along in this Report.
Address of Welcome on Behalf of the Louisville Ecclesia
by Brother Dr. S. Atwood Smith

DEAR BROTHERS AND SISTERS:—I have tried very hard to get out of making this welcoming address, and I do not know any reason why I should have been selected for this very important duty unless it was because I am one of seven physicians that attend the Louisville ecclesia, and because I was the largest one of the seven. Now, “Old Man Smith!” fills a very large space, but I trust he will be very small. I want it understood that it is the New Creature that has been begotten, and I trust we will be enabled to run the Christian race through to the end.

I can assure you that this is a most delightful privilege to welcome so many of like precious faith to this Bible Students’ convention; it is a great honor to open this the first of a series of conventions to be held throughout the year under the auspices of the Watch Tower Bible & Tract Society, and we trust it will be the best convention that has yet been held. It is a most blessed privilege indeed to welcome our dear Heavenly Father’s table, to partake of its bountiful supply of things both new and old, our dear brethren who are prospective members of the Bride of Christ—“you are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that you should show forth the praises of him who hath called you out of darkness into his marvellous light; which in times past were not a people, but now are the people of God.” You are not a peculiar people in dress, nor in manners, nor in language, nor in senseless forms and idiosyncrasies, but peculiar in that you are separate from the world and its spirit—peculiar because you are in the world but not of it; peculiar in that you know the TRUTH and are able to give a reason for the hope that is within you, while others merely speculate and wonder and doubt.

Let us in meekness and great humbleness of mind receive the good things our dear present Lord has so bountifully supplied for the convention. Let us remember that we have ever had for giving and receiving. Let us remember that it is more blessed to give than it is to receive, and the Lord loves a cheerful giver, and that every good and perfect gift comes down from above. But let us be very careful not to make more of the receiving than of the giving. Let us keep busy emptying and filling again.

Response by Brother C. A. Wise, on behalf of the Watch Tower Bible and Tract Society

I CAN assure you, my dear friends, it affords me great pleasure to welcome you to this the first of a series of conventions, beginning this morning and ending on the 3rd day of July in the city of Brooklyn, the larger number of them being from one to three days in length. I can assure you that the friends are looking forward with great anticipation to the blessing which they know they are going to receive in these conventions.

So far as you and I are concerned, we are here this morning through the favor and mercy and wisdom of the dear Heavenly Father; and thus we have the privilege this morning in the International Bible Students’ convention to bid you welcome.

The work of the Society has grown so phenomenally in the past year that you and I can hardly keep pace with it. A few items might be of interest to you: As you are aware, the object of the Society is the dissemination of Christian knowledge both at home and abroad. The work in the United States and Canada consists chiefly in the scattering of free literature on Bible themes to millions of homes, many of whom are too poor to buy very elaborate helps. Of these free papers of Bible literature there have been circulated during the year 1909 the sum of 14,808,500 copies. In addition to this there were meetings held for the promulgation of the Gospel in every state in the Union to the number of 9,830, speakers being engaged and traveling a total of 311,16 miles.

The work of the Society in England, Germany, Sweden, Norway, Denmark, Switzerland and Australia has abundant evidence of the Lord’s blessing. In this hemisphere the message of God’s redeeming love has been carried with considerable success into Mexico, the work in that country being centered at Guadalajara, State of Jalisco. Return are from there and show that many are turning to an appreciation of the glad tidings of great joy which shall be to all people, and many also who had only partly known the Lord are reported as serving him with a renewed zeal and fresh energy.

In Jamaica the Society supports a large mission station
with 19 workers, five of whom have gone from the States. One from this station is now laboring in the Barbados Islands and two in Costa Rica, where stations have been established and regular classes in the study of the Scriptures are held. At present there is only one Spanish speaking worker spending all his time in Cuba.

The work of the Jnana Sthaana is also most encouraging, though visits of short duration are thus far the limit as respects the Society’s direct representation. The work is encouraged considerably by correspondence with the more able and advanced of the natives, who in turn love to tell the stories of this wonderful work of redemption. In the correspondence work there were sent out during the past year 88,530 letters and cards.

The loving kindness of our God has been carried with considerable success into various parts of Africa. The Society’s chief workers have been located at Cape Town, King William’s Town, Pretoria, and Durban in the Southern colonies, and in China, Hong Kong, and several parts of Africa in Blantyre, Zomba, Bandawe and N’Kata in British Central Africa. Also numerous pilgrimages on the part of the workers have been made especially to the villages of the Yao, Atonga and Zulu peoples and other smaller tribes bordering on the railroads, and also on the Ngoni. Missionary excursions have also been made into the Rhodesias and west to the Broken Hill district.

You and I can hardly keep pace with the magnitude of the work at the present time. Our dear Savior, the Chief Reaper, is moving on in the wide work, and he is seeing to it that not one precious grain of wheat is left by the wayside.

In benighted Asia Minor the message is being put forth in Greek, Syriac and Turko-Armenian. In Greece and Crete there is a liberal use of how the Truth is being witnessed all over the earth, and it encourages us to have more zeal to spend our every effort to proclaim this glad message of great joy which shall be to all people in this our day.

We have been rejoicing here now for some months in anticipation of this convention and having you friends with us to enjoy a season of blessing, and our hearts have been overflowing in gratitude to our Heavenly Father for having permitted us the privilege of being a little in bringing a blessing to others. We certainly are very grateful to you with us; our hearts are overflowing with joy this morning; they have been overflowing ever since our dear Brother Russell said we would have a convention here; and our hearts have overflowed with joy in the work we have had in bringing it about, and the work we have had all along in arranging the details.

We are now to have a little testimony meeting along the line of our motto: ‘Rejoice and be Glad!’

— Brother:— I am glad I could come to this convention. It has been my privilege to go to a great many conventions, and as I have said in my testimony before, I assume the Lord knows that I can tell when there is a good feast ahead. I always like to partake of the good things, and I expect to get a blessing here, and hope I may also be one. How much we have to rejoice about, knowing that our Father is not going to put people in a place of eternal torment. At a testimony meeting the other night in our city a sister who had just come into the Truth as a result of the convention meeting said, ‘Why the Lord is now just what I expected him to be. Before I did not think he had expected. So we have something we can tell and live in, something that we are not ashamed of; and I am so glad that I am still in the narrow way, and trust I may be with the faithful overcomers and be granted to sit with him in his kingdom and bring blessings to the rest of mankind a little later on.

— A Sister:— I am very much rejoiced to be here this morning, and I appreciate very much the things that Brother Rice has brought to us. I have rejoiced in the Truth for a number of years, and I am only more than ever to this evening the nearness of the Kingdom, and rejoicing at the prospect of being soon with our dear Savor; and as we think of the work that is going on, of the hearts that are gladdened with the news of the precious word of our Heavenly Father, and we remember how our hearts rejoiced when we first learned of the truth, I am sure that our hearts can rejoice again and again. When we think of the dear ones everywhere that are learning more of our heavenly Father,
Discourse by Brother J. D. Wright. Subject: YOUR CALLING AND ELECTION, BRETHREN"

"Wherefore the rather, brethren, give diligence to make your calling and election sure:
for if ye do these things, ye shall never fall." (2 Pet. 1:10.)

In God's great arrangement for blessing mankind, he has provided for an election, just as in the government of the United States, and a number of other governments that have been established, and arrangements made for an election. The people of this present world think we have quite a great election here, sometimes, this. We are glad to know, is not the kind of an election that Mr. Calvin used to tell about, and that others used to believe, and that a great many people still believe, that God had elected from all eternity to all eternity, those whom He purposed to save; that it does not make any matter who the individual may be, or what his advantages may have been, if the Lord has elected him and his before he was born. And it does not matter what the others might do or how good they might be, if they are not of the elect they must be everlastingly passed by. We are glad that God has an election in which he is electing a certain class of persons, whom he will allow, ultimately, to bring blessings to their meetings. All of the rest of the families of the earth—pretty much as we have an arrangement made in this country for the election of the President, and then we allow him to appoint several men who are recognized as heads of departments—a cabinet. So that when he came into office, he was assigned with him for the purpose of carrying on the affairs of state, and that all the families of the United States might receive as much material blessings as possible.

We wish that all could think that God would arrange something quite as reasonable, but instead they have fixed up some nonsense, and worse than nonsense because it finally results in eternal torment of nearly all of humanity. We are glad to know that the Lord during this present dis-
as the apostle has said, "Henceforth waiting until his enemies be made his foot-stool." He has been waiting there, and he is yet waiting there, waiting for the right hand of God he has been waiting for the kingdom, when he will put down all authority and power, for he must reign until he has put all enemies under his feet.

But not alone has God arranged for his election and that he shall reign and have his kingdom, but also for each one of us. He has arranged for a certain number of joint-heirs. There is an election being carried on during the gospel dispensation. God has been taking out of the Gentiles a people for his name. This, apparently, has been put largely into the hands of the apostle and the apostles, the Lord's Father judgeth no man but hath committed all judgment unto the Son." These people whom he is taking out amongst the Gentiles are to be a sort of cabinet with him in the kingdom. These are now being judged and tried. As the Apostle points out, "We must all stand before the judgment-seat of Christ." Now the Lord has been gathering or electing a class from two different classes of people. First of all this was in the nature of a visit by our Heavenly Father through his Son to his own people, the Jews. So our Lord first came and visited that people alone, and did not go into the way of the Gentiles at all. In sending out his Disciples you remember he said, "Go ye not into the way of the Gentiles," etc. So both our Lord and his disciples for three and a half years, down to the time of our Lord's crucifixion, went alone to the chosen people of God. He was content for a length of time, at least, that were eligible to the kingdom. So the Lord presented them an opportunity to enter the kingdom with him as joint-heirs. His purpose was, therefore, to gather his elect from amongst the elect nation—the Jews. That is the first class of people amongst whom is the reason the Lord visited the Jews first—as the Apostle says, it is to the Jew first and also to the Gentile. God foresaw, hundreds of years before this, that there would not be enough Jews, so provision was made for gathering the remnant of the natural branches of the house of Israel. This matter to us in Acts 15:14, as you remember: "Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name." So from the time that Peter was called to take the Gospel to the Gentiles down to the present, the Lord has been working amongst the Gentile nations in order to gather out of them a people for his name, gathering his elect, carrying on this election.

So, dear friends, the reason why you and I are here today, and having any part or lot in connection with this matter as we now have, is because blindness in part hap- pened to the Jews, and in part upon us, and so we are to be proud of the fact that we are Gentiles and not only that we are Gentiles, but that we have been brought into the fold. You will find some of these phrases are used in the New Testament under another form of expression.

The Christian family is represented by an olive tree, with a certain number of branches. When Jesus came he was able to have twelve thousand branches, twelve thousand of the Seed of Abraham, out of each of the twelve tribes of Israel; twelve times twelve thousand equal 144,000. For the sake of convenience we might think of the possibility of there being about one-half to be found amongst the natural branches, and possibly no more than that, and maybe a great deal less than that, for all the races. In the end he would have only 72,000—not nearly enough. There would be lacking yet 72,000. What is he going to do? There are to be two kinds of branches, the natural branches, the tree, 12,000 each; but he purposes to trim that tree down. There were a great many more branches than that on the tree when the Lord came, but he trimmed it down until there were only left 12,000 for each main branch. But by the time this work is completed some of the branches will be what they were wanted, but he kept on trimming all the dead and dying branches. Then what is he going to do? He will go amongst the wild olive-trees—the Gentile nations—and gather branches and graft those in, as the Apostle points out in the third chapter of Romans. Our Lord has considered we fit branches to be grafted in, so he has taken us out from the Gentiles and brought us in because of the breaking off of the natural branches, the Jews. But just as with the natural tree, when you put a graft in, if it is ever to amount to anything, it must grow first to that tree and become part of the tree. The branches must partake of the life of the tree, otherwise it is no good as a branch at all; and so when the Lord brings the Gentiles in to graft them into Christ, they must partake of the spirit of Christ that they may become part of the Christ; and if part of him, they become members of the Seed of Abraham, because the Lord says, "By the breaking off of all their branches, the broken off." And if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise."

In Romans 12:1, the Apostle urges all that are of the proper condition of mind and heart to present themselves to the Lord. He says, "Present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." In the 11th chapter of Romans, he points out that mercy has come to the Gentiles or to as many as the Lord our God has been calling from amongst the Gentiles, because of the breaking off of certain of the Jews from the family of God. Because of their fall, many are called to come in, and instead of holding back urging the matter, but would be pleased to have you do so, and finally obtain joint-heirship with Christ in his kingdom. But he said, I beseech you; or, as the Disglott says, "I entreat you, by the mercies of God, that you present your bodies living sacrifices." In the 11th chapter of Romans, he points out that mercy has come to the Gentiles or to as many as the Lord our God has been calling from amongst the Gentiles, because of the breaking off of certain of the Jews from the family of God. Because of their fall, many are called to come in, and instead of holding back urging the matter, but would be pleased to have you do so, and finally obtain joint-heirship with Christ in his kingdom. So on this account he says, "I beseech you, therefore, brethren, to present your bodies a living sacrifice." But in doing this it is necessitated that we are to be holy, for he says, "calling us out of darkness and into the light of his truth." If we are therefore, that the Lord had turned his attention away from Israel and toward the Gentiles, although that in itself was a great mercy, but in turning his attention to us it was necessary that he enlightens the eyes of our understanding, so that he has done things which he could have no part or lot in connection with this matter.

We are living in a time now when there are wonderful things to be appreciated, and I trust that all present do appreciate the great plan as he has made it manifest to us. The natural branches may be clarified so we can discern the truth. If we believe with all the heart, and are not so blinded by sin that we are unable to see, then we shall have the ability to justify us freely from all sin, and count us as though we were not sinners at all but as though we were perfect. That was a wonderful thing, a most marvelous thing that God has done for us. We are not only, but also, under that the Apostle says, "I beseech you, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." So I trust we have realized these several mercies and have taken more or less account of them and are seeking more and more to do that which the Lord might need from all things that are past, and if we are at that point where we may do so, let us hear the Apostle say, I beseech you, brethren, present your bodies a living sacrifice, for this is necessary in taking out from the Gentiles a people for his name—necessary first to be enlightened, and next to be justified, and then that we consecrate ourselves wholly unto him; otherwise we could not have any part or lot with Jesus in the heavenly kingdom; we could not be of his elect at all unless we do this.
sider what that means; he sits down to count the cost. Some of us had better not sit down too long; if we could start where we find the tag, we might just as well. All the events we are to count the cost, and some are saying, that is what I am doing. Ask one why he does not consecrate himself to the Lord, and he will say, I am counting the cost. A year afterwards you ask him the same question and he will say, Yes, I am counting the cost, I am counting it over and over, a good deal as a miser counts his money—counts it today and finds he has so much, and counts it tomorrow to see if he has any more, or if he has less, and so on. The Lord does not want his people to keep on counting the cost. When there have been a good deal of cost, then it is time to do something, either to stop or to go ahead. Suppose we count the cost and find we are not able to do the things that the Lord wants us to do, then what? Do you imagine that there is anybody that has counted the cost who will not find the way to do it? No, nobody I know of that has ever counted the cost and found himself able to do what the Lord wants him to do. The thing is to count the cost, first to see how much there is of it, and see what it is going to cost, and then there is something on the other side of the ledger to count to these. All cost on one side, but there might be a credit or two on the other side. We do not want to look just on one side and not see what is on the other side also. If we count what consecration is going to cost us, we will find invariably that it will cost us less than we think it will. The spirit lusteth against the flesh and the flesh against the spirit, and these are contrary one to the other, so that ye cannot do the things that ye would. When we have counted it all up, the result will be—ye cannot do the things that ye would, but when we have counted the cost and found we could not do the things we would, Well, we should do the way the Lord expects his people to do. A man starts out, for instance, to put up a large building, and finds when he has counted the cost that he cannot do it. There is only one thing to do, What is he going to do? He may go to the Bank and bor- row enough to finish it and give a mortgage on the property, and he will finish it just the same and he may pay it out in the end and have it all for his own without any more money. There is the same thing in the Lord's people. When we have counted the cost, if we are going to do anything at all, we will have to borrow something, we will have to borrow enough to finish. And the Lord has promised us grace sufficient and to withhold no good things from those that walk uprightly. If we just have confidence enough in him to apply to him, as he tells us through the Apostle, to obtain mercy and find grace to help in every time of need, then with the Apostle we can say, "I can do all things through Christ which strengtheneth me."

But here is the way the Adversary gets at some people, apparently: He begins to suggest to them, "Don't you see if you make a consecration, that it is a narrow way, and straight is the gate, and few there be that find it? The Lord does not want anybody in the world to be lost. We know that there are very few people who can find the way to the kingdom, and many of those who when they do find the way will not walk in it." There are a great many people, when they come to this part of consecration, will say, I am afraid I cannot, I cannot, I am afraid that I will not be able to keep with the Lord's people. When we have counted the cost, if we are going to do anything at all, we will have to borrow something, we will have to borrow enough to finish. And the Lord has promised us grace sufficient and to withhold no good things from those that walk uprightly. If we just have confidence enough in him to apply to him, as he tells us through the Apostle, to obtain mercy and find grace to help in every time of need, then with the Apostle we can say, "I can do all things through Christ which strengtheneth me."

Notice then, dear friends, that the proper sort of faith, when it comes to the point of consecration, recognizes all the Adversary may bring forth along that line, so long as he states the truth—and the Adversary even has to tell the truth sometimes, if you can find him at all. They are rays, they are likely to be looking out to see what the Lord has to say about it. But those who have the true kind of faith will count the cost and find it means consecration even unto death. They will find that if they will give godly in Christ to the end, that is the way the Lord will have them. They recognize the fact that through much tribulation they shall enter into the kingdom; that they shall follow in the footsteps of him who left them an example; that they are to endure hardness as good soldiers. But those who have the true faith will say, Yes, Lord, I am willing to commit my life to you, Lord, I will trust in him, and I am persuaded that he is able to keep that which I have committed unto him against that day." As the Apostle says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." And he has promised that he will withhold no good thing from them who will walk uprightly, and I do not see how I could fail of myself, which I know I would, he has promised grace for every time of need, and if I commit my way to him and trust in his grace, he will bring me out more than a conqueror. "Yea, in all these things, we are more than conquerors through him that loved us, with his own precious blood." So if we do these things we shall never fall. This is what we must do, if we would make our calling and election sure. When we have consecrated ourselves, that is not all. No, there is something more the Apostle tells us about—to give all diligence, Yes, give all diligence, as we are nearing the close of this harvest period, that calls for all diligence on our part. The Lord has called us as assistants in the harvest field, dear friends. He has given us the sickle of the truth. But, he has not given us the strength to walk by ourselves, and to talk about, occasionally, when we have somebody to entertain; but he has given us something to do. He has given us each a little part in the work. In times past there were very few people who could exercise the sickle, any considerable extent in connection with the Lord's work, because of the ignorance that prevailed over a large part of the world, but today, if we find ourselves slow of speech, and cannot say much to the point that would awaken interest, the Lord has arranged the matter so that all who have any interest in the work and are used as assistants, He has arranged so that some may do colporteur work and some can be sharp-shooters, and some can be volunteers, and some can be newspaper workers, and so on. Some, perhaps, may have their activity somewhat entailed even in connection with the colporteur work, as we are made through the Watch Tower Bible and Tract Society numerous tracts that may be used judiciously, and we can have those free. If we will just use what the Lord has put within our reach, we can all have a little part in the work. So listen, dear friends, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."
Discourse by Brother M. L. Herr.

Text: Rev. 2:10: "Be thou faithful unto death, and I will give thee a crown of life."

Subject: "A CROWN OF LIFE"

Dear Friends: In order to impress upon our minds the exact wording of the phrase in this text, I want some brother to read from his Bible the last part of it. I know many of the Lord's people quote this phrase as though it read, "Be thou faithful until death,"—that is, as though it was a certain length of time in which the faithfulness was to continue—as though it were a matter of time. It is a matter of time, but in a spiritual instead of a natural sense. Now, brother, how is it in your Bible?

Brother Herr:—"Unto" death.

Brother Herr:—"Be thou faithful unto death, and I will give thee a crown of life." I find, dear friends, the Lord has provided for us a wonderful help in the comments of the new Bible and that there are many of these niceties of distinction made in a few words. I am going to call on several of the friends to read a few of those rightmotions to assist us in grasping the thought of our lesson. Will someone on this side of the hall read the first Scripture quotation after the words, "A crown of life."

Brother Herr:—"Which the Lord hath promised to them that love him."

Brother Herr:—Notice those are Scripture words, "A crown of life, which the Lord hath promised to them that love him." It is a part of the promise. Will someone read the next Scripture quotation in the same paragraph? A crown of righteousness. There is laid up for me a crown of righteousness.

Brother Herr:—Now I wish you to notice carefully, dear friends, that it is in the present life. The Apostle before he died said, "Henceforth there is laid up for me a crown of righteousness."

Now turn to the comments on 2 Tim. 4:8. Whoever is ready kindly read after the word "Henceforth."

A Brother:—"Ever since I reached the mark of perfect love."

Brother Herr:—Do we all catch the thought when this henceforth began? "Ever since I reached the mark of perfect love?" The thought is, that when we have reached the mark of perfect love, that henceforth there is laid up for me a crown of life. What is the mark of perfect love? This is given in the text, "Be thou faithful." We have counsel from the brethren on every hand to be faithful unto death. We hear them say, "Now, brother, good-bye, may we meet in the kingdom,—but, oh, let us be faithful!" Do not hurry home! In a word, we are all determined that we are going to be faithful. Now the Scriptures make a distinct standard. They do not merely leave the matter general, but make it distinctive and positive. There is a mark, a standard, or character. I am to wait a few minutes for a brother, and I reached up to a shelf and helped myself to his Watch Towers, and opened at once to this subject, and the words which I will read were right before my eyes in the article. It is the issue of March 15, 1908. Now notice how much there is in one sentence: 'There is no doubt that in the divine school-house there is a mark or standard of perfect love. It is modern, it is spiritual. This I would not say if we are all getting the deposed death, is swallowed up in victory."

And it shall be ours to reign with Jesus in the kingdom for the purpose of administering blessings to all of the families of the earth as his elect. Amen.
The standard of our heart attainment is not reached when we consecrate. Do we say, "What more could I do than give my life and reflect the divine will?" Dear friends, you are growing grapes, and do you have any which is tender, and branches are growing out from it, and you watch those branches as they grow out, and you say, "I wonder if they will all be fruit bearing?" You watch day by day as the bunch bears fruit on some of them, and presently you say, "I know that this is fruit bearing branch, but I wonder how about the rest." There are six or eight others and they have not shown any buds as yet. You keep watching them anticipating that they will all be fruit bearing until the grapes ripen and all fruit bearing. We are the same. We are the same as fruit bearing. But it will require the whole season before the fruit-bearing branches will have ripe grapes. Now that is the point we want to emphasize, that there is to be a ripening of the Church's fruit bearing generation. That from the time we show evidences of fruit-bearing, then the blessed Lord recognizes us in the beginning of the fruit of the spirit, but there is a difference between the beginning to bear fruit and the full, ripe, luscious fruit. That is the difference between the Church's generation. Now in the comments of June 15th, in the first two verses. "Every branch in me that beareth not fruit, he taketh it away." Who knows what the comment is in the new Bible without looking at it? Who constitutes the class he takes away? A Brother.—Those who bear not the fruit. Brother Herr.—The Scapegoat, or Great Company, class. Just take the combination of the two verses and the comment and see what a word of meaning there is there given. Every branch that beareth not fruit is to be taken away. The husbandman is going to cut off every one of those branches that are not bearing fruit, but those who are bearing fruit he is going to deal with so that they may bear more fruit, and he is going to watch the development of that fruit and it will bring it forth, like it is just a little flower until it is ripe, luscious fruit.

I will continue: "The rapidity of progress in learning the lessons depends greatly on our temperance and our moral efficiency. God is able to make as much progress in one year as others do in two. This is needed to and we have to do our part in this."—never reach the standard which God demands, perfect love. The Word of God, our text-book, informs us, that "Love is the fulfilling of the law"; that "the end or purpose of the divine commandment is love out of a pure heart and a pure conscience." Now notice this: "Those who have 'thus learned Christ' he has taught the meaning of (1) of perfect love toward God, which would prompt them to do and to dare anything in his service; (2) of perfect love toward man, which would prompt the laying down of life itself in their service to God. Who can say that the world, yes, even for enemies, which would lead us to do good to them that hate us and desperately use us, and say all manner of evil against us falsely?"

This is a mighty big one, but more we think of it, the more there is in it. We love the Lord. Yes, I want to love the Lord, and want to love the world, and want to love my enemies. Is there not a difference between having reached a mark of wanting to love the Lord to the extent that we would lay down our life to his service, and wanting to love our brethren so that we would do our best to love the world for them, and loving our enemies so that we would not want to be found doing anything against them—is there not a difference between wanting to do that and doing that, and wanting to do that is he that maketh this?—the passage allows us to decide whether we want to have this perfect love before we take our seat on the throne of grace, and then be given us a period of time in which we prove or disprove that we will do it. Now that is what running the race for the mark is. When we have reached the point where the Lord is dealing with us as to what we choose to do, what is that I want to be, that is consecration, and we are not consecrated before; but the doing it in the will and the intent of our hearts—not necessarily doing it perfectly in our flesh, but the doing it in the acts of our life which represents what is our heart—represents reaching the mark.

Now the sentence that follows amazed me at first, and I looked to see that I had read it right. I will see if it seems the same to you: "Also! we cannot suppose that many of the consecrated—have reached this standard or mark; hence we must expect that few have graduated as fit for the kingdom!" Hence also the intimation of Scripture that the left-overs—non-graduates—will be a Great Company as compared with the little flock of overcomers who do attain the mark, the fixed standard."

I think we have this clearly before our minds. We do not all and by one and the same grace graduate in school. We had several young men who were there five years; they would come up to the time of graduation and fail, and the rest of their class would graduate, and then the next year they were still in the same class, and came back and graduated. This happened year and over for five years. That was a good illustration of the Great Company class. Now, dear friends, it was not anything very honorable to be those few, but the Scriptures put it the other way. We want to be of those who graduate, and we have in some of those who graduate, we want to have clearly before our minds what the conditions of graduation are. Surely if we profess consecration, we have reached the place where we want to have love for the brethren, where we want to have love for the Lord, where we want to be the people who keep the commandments, and that test comes. In the daily experiences of our lives, in our associations with the brethren, as we have fellowship with them in the meetings, and in our various dealings with them, do we do what we consecrate to do? That is what is deciding which are the consecrated. While we are working in this direction, we are progressing toward the point of reaching the mark. It is very evident from what I have read, that the mark is to be attained. I think we all grasped that this was an emergency case—"Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me at that day." Now gold pieces are rather valuable, and I only happen to have these, so my piece will answer instead of five. Suppose I had five gold pieces, where in which the conditions were that all who attained a certain mark would gain a crown, and we will let this gold piece represent a crown. And if you wish to take this rostrum as representing the and we have to work hard to extenuate it, because it would be rather short. But we will imagine someone standing over here and saying, how many crowns shall I lay out? Count the distance. So he counts one, two, three, four, five. These crowns are not stated as being on this throne, the ones that are five crowns. When we are runners, each of which may gain a crown. If they all get to the goal in the limit of time, they will all receive a crown. So they run, but there are only two out of five who receive crowns, and so there are three more crowns yet to be gained. After these two contestants reach the line, the president of the association steps up and hands them crowns and says to them, "Take these, let no man take thy crown." The point I wish to impress is, that by the time those two have reached the goal, the crowns are theirs. Before five, after the two. When we are the three who have not received crowns, there is a possibility of losing them. The word of the Lord is, "Take heed, let no man take thy crown." There must be some sense in which one has a crown in order to have it taken from him. We will read the answer to this not from the way we have this, but at the test. I wish to impress on our minds is, that while we are running for the mark, the crown is not our crown. It cannot be said that we have the crown, as an individual crown, but when we have reached the mark, then it can be said that the crown is our own, our brethren's, and it is to them the possibility that we may lose our crowns. But there is surely coming a time when the tests are all over. There is surely coming a glorious time of standing, and, dear friends, I think the fellowship of those holy ones who have done and are doing and are doing good. Every one of the tests, course, will be very precious on this side of the veil; and I should not wonder if some of them have reached that place, judging from the fixedness of their character under every test. This gives me an inspiration to all of the Lord's people who know them. Oh, let us keep this goal ever before our minds. If we have not yet reached the place where in our daily lives we show love for the brethren, love for the Lord, so that we will do anything that asks of us in the perfected condition, and where we deal with the world lovingly, kindly, we have not yet reached the mark. But if the tests which come to us show that we have reached that heart condition which is at the mark, then, dear friends, let us hold fast so that no man take away from us. Maintain this position under every test and trial, that we may stand approved. There is much that could be said on this subject that we will leave you to work out in your own minds. I wish to
CROWN OF LIFE—BROTHER HERR

read what is here stated, so that we may have the matter clearly fixed in mind: "Hold fast that which thou hast; let no man take thy crown." The crown is a mark or standard of perfect love?—these are the ones who have run the race and reached the mark—and not merely those who have taken the first step of consecration, entrance into the school of Christ. The work of consecration is for the enjoyment of the fruits of effort and attainment and that the attainment has something to do with the right to the crown."

Now here we make a distinction which perhaps you were anticipating and wondering how the Scripture could speak about giving God down at the same time. This is a little difficulty to be made clear. The crowns refer to a right which we have at the present time and the other is the actual possession of the actual divine nature, spirit and body. We received the Holy Spirit at consecration. This is the right to reach the mark. That was very clearly brought out in a recent Watch Tower. Those who are reading closely will notice a sharp distinction made between the mind of the spirit and the determination or will which we manifest out of that mind. That clears up many points which have been rather hazy in the minds of some of the Lord's people. God gives us his Holy Spirit at consecration as a seal of our begetting, but we must take that Holy Spirit and employ it as our spirit, and the making of his spirit our spirit through the act of life, is what constitutes running the race for the mark.

Now I think we all ought to see just what that mark is, and how it differs from consecration. The mark is when we have made his spirit our spirit, when we have made in our life what we believe is the mind of the Lord. To have a body; that is, that our doings are done by his spirit; that the impulses which animate us are no longer human impulses but the impulses of his spirit. Now this would take away the thought which we know has been taught by nominal Christians, that we are now in the flesh and another word, as you see, is being employed to make this afternoon we see the folly of such a position. The Lord gives us his spirit and then we, using that spirit in the deeds of our life, manifest his spirit as our spirit. "May thy rule come into my heart." Now our heart is our intention, our will—something that we operate. The Lord does not operate our heart. We work out our own salvation in that sense. So the heart represents that which is us, and that is where the Lord's people differ. We all receive the holy spirit, but some will attend to that and go farther and will use the spirit to work up the kingdom. Because some will and do in a stronger, more earnest, more zealous degree than others. That is just what determines their place in the kingdom. We know how it was with the men who received the pounds: One man with large zeal gained ten pounds; another man with less zeal gained five pounds; and so according to our hearts is our attainment spiritually.

The closing paragraph which I will read contains these words: "This may be a new and somewhat startling thought to many. It is the responsibility of the one to whom consecration alone was necessary, or that to attain the mark or standard of perfect love would end the struggle." Now, shall we all get this thought? "Apparently the severest struggles, tests, temptations, assail those who are at that mark." I think this is in accord with our Master's promise that we shall not be tempted above that we are able to bear. The stumbles at the mark should be able to bear most, and they will be the most severely tried. Mark the exhortations to these, "Watch ye, stand fast, quit ye like men, this is the last battle."

This point in the matter of manhood is the standard. Notice the force of the figure. The Apostle Paul gives us this figure in the fourth chapter of Galatians, first two verses, when he speaks about the child who is an heir, but he tells us that the heir does not differ from the child, because he is begotten by the Spirit and is dealt with as though he were a servant. We are running the race for the mark, we are under age, but when we reach the mark, we have reached the condition where we are of full age and manhood.

You perceive, then, that the Great Company never attain this manhood before they are separated from the Body of Christ. No doubt we are living in an important stage in the Church's history. The earnestness with which the Lord's people are studying the Great Company in its contrast with the Church is quite manifest, and that indicates to me one hope of our calling, and that hope they are to attain, and evidently they are determined they shall attain. Shall we not all have that determination? That is what causes us to be of the overcoming class, when it gives us determination. It is determined on us, it learned on the race. These are either reaching the mark, or, having reached the mark, are standing. Now I will leave you to read the rest of this wonderful article. It is not very long. I very frequently refer to it, and read it over, every time I come. I observe and I want to call it to your attention. I am sure I do not know that there is anything in it. However, we know that the great harvester, our Lord Jesus, has his times and seasons in the harvest work, and those who are the heirs—those who are the missionary will be better aware that the spring of 1878 marked the period when the resurrection of the Church was due to begin, and those who are reading the first volume of Studies in the Scriptures closely have noticed this sentence: "The birth of the New Creature is in the resurrection."

That is the birth period. None were born from the dead of the Body of Christ before the spring of 1878, according to this thought. Now we can very readily carry in our minds the length of time covered by the scriptural period from birth to manhood. It is a period of sixty years, now supposed to be taken by us to represent that period. Here is the spring of the year 1878; here is the arch which covers the period from birth to manhood. Now what date would be the end of the arch represent? April, 1908. That was the autumnal equinox, 1894, and the March 15, 1908. By the time it reached the Watch Tower readers it was April, 1908. And you notice it mentions manhood as a standard. Now I am not nearly so inclined to presume as perhaps I once was—I think we are all learning a little humility. But so much to make this all attention to what seems at least a coincidence: That this strong article with its statement of the standard of Christian manhood went out to the Church just at the date when possibly his standard of manhood was due to come to the whole Body of Christ.

It was the same year, 1908, out to the Watch Tower readers in the 15th of June, 1908 issue, but the Vow as it went out to the Pilgrim brethren bore the date of April 3, 1908—and almost immediately following this article. So if in the future the Lord should make it clear to us that he had a definite period here, we should not wonder at all. I do not want any one to take this as a positive statement, or that we believe this is the case, but I should not wonder if the standard of Christian manhood, as the Scriptures so frequently use the figure, is at hand. That is to say the end of the period, at least, must at least keep before our minds. If we have attained it, let us maintain it. If we have not yet attained it, then we should have clearly before our minds what constitutes manhood.

When it constitutes natural manhood? You would answer the ability to assume responsibilities—to assume responsibilities. To be responsible as the head of a family, or have the ability to do so—responsibility is the thought. Is not that the thought that is included in this article?—responsibility. The Lord is bringing out this truth clearly at the present time as an offset to the opposite teaching that we are irresponsible, that the Lord does it all, and that we do not have anything to do.

There is a clear, distinct statement made in that wonderful article in the Watch Tower for June, 1908, where the chart is explained. The statement is to the effect that justification was accomplished for us without work, that our works were not necessary to justify us before God; but now if we go further, we cannot go without work. How can we reconcile those facts? In the admonition's talk I have endeavored to bring your attention to those wonderful helps the Lord has given us. My own thought has been that the more attention I give to the words which the Lord has given us through the Watch Tower, if I take up the Bible and figure out what this is and that Bible passage meant myself, thinking that while of course we get general help from those whom the Lord hath set in the Church, we could all help ourselves a good deal, not seeing it was not a matter of intellectual ability—realizing, of course of that I had some ability, and some other brethren had just a little more. But I wonder if we have any ability apart from the spirit of the Lord? I wonder if we have any ability apart from the help that the Lord has
given us? Is it not through the power of the New Mind that we can see these things? I believe we are all coming to this reality sooner or later. Some of the dear brethren do not see it yet very clearly. We deal with them. If we see the point, and our brother does not see it so clearly, let us show we have love for him by dealing kindly with him. We do not want to beat him over the head with the advantages we have, but we will help him and do all in our power that we can, and put confidence in the helps which the Lord has provided.

I would rather encourage the brethren to help themselves than give my own thought. I started life as a teacher in the parlor of the foolish virgins. There was not very little room for me to use original methods in the school room. You know teachers are apt, through model school teaching, to have a great many fantastic theories, and they look very beautiful in the model school, but when we try to put them into practice, they do not work so well. I found that the best thing to do was to take the text-book and help the child get what was in it.

We could each read the article in the Tower from which we have quoted this afternoon, but, dear friends, was there not quite a help in reading it together? When we are all united with one mind, we get a deeper grasp on it. I think I know more of this article myself after reading it with you this afternoon than I did when I read it over this morning; and I have read it over at least twenty times, perhaps even more (though I do not think that); so we cannot use these helps which God has provided most advantageously until we hope this afternoon has been to bring before your minds probably what you all knew, but still more definitely, if possible, the amount of simplicity and clearness that the Lord desires in these grand and sometimes short articles, and in the short, terse, and simple form in which the Rhetoricians and preachers in connection with the quotations of Scripture in our Bibles; and if we have accomplished this, we have not lost the hour.

Dear friends, we could not consider any thought more important than the one we have had before us, this crown of life. It does not mean merely spiritual attainment, spiritual life, but the very crown of life. What is that crown of life? It is the glorious spirit that our Master of the ages and the Word who was he, was there, that beautiful spirit of service. What will be the case of the one who elsewhere are represented as branches in the vine that do not bear fruit, and who ultimately will attain spiritual natures, and those who do attain the crown? Just notice the simplicity of the language, and the force of the words, the language of the prophet, and, let me firmly and positively put it, ‘‘there shall be no more, neither thirst any more; but the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters.’’ They will get all the blessings they want; they will be receiving blessings. But how about those on the throne? They will be giving the blessings. Let us illustrate that by a simple picture. We will take this water pitcher and we will hand it empty to the Great Company. But the Church keeps their pitchers filled and they say to the Great Company, ‘‘Give us these gifts; they are empty, give us the empty pitchers.’’ The Church pours their pitchers full. Then the Great Company go and pour it out to others. But the church has a pitcher that is never empty. I did not make this picture. Do you not find it in the Scriptures? Do you not find it in what is little copied, a difference between the two churches, between the primitive and the spirit nature? There will not be those who have the crown of life. Then the second condition is that life is that glorious condition that has life in itself. And out of them shall flow living fountains of water. That is the quality of immortality. Those are grand things for us to consider. The time in which we are living, in which we are attaining the mark, and standing fast and holding fast at a certain attainment of Christian character, is the most wonderful privilege for graduation to any, and may we not pass by this time, but may the spirit of the Lord work in us to will and to do, that we may be represented in the immortal condition,—or, using the figure of the pitcher, in the condition in which we have life that we can give to others. We can well trace these two characteristics. Some of the Lord’s people have set their hearts on these, that they are just longing, longing, longing. That is not high enough for us yet. We must get to the place where our joy is not asking of the Lord and receiving, but I thank the Lord I have had the opportunity of giving in this instance and not have the problem of making my own mistakes, or even have the fault of thinking that the bread which the brethren who are doing pilgrim work, or the elders of the classes, are the only ones that have reached the mark. I am not speaking about this, I am speaking of heart conditions. By overt ones. I thank the Lord for knowing a great thing is a certain natural greediness that is very similar and I am rather fearful that sometimes what passes for spiritual hunger is really intellectual hunger—some of the old natural greed in a refined form. It is well for us to watch this old natural disposition, because that greedy characteristic of the human nature represented in swine may not entirely be destroyed and it would prevent us from reaching the mark. We want to get to the place where our greatest joy is in the blessings we can bring, and we grow most rapidly in that. We have not much opportunity will find some opportunity and joy in service, if it is only giving out a tract to the man who comes to the door, if it is only saying a good word, or doing a kind act; it is the blessed spirit which is so described ‘‘the spirit of kindness’’ (Rom. 15:13.). When he said it is more blessed to give than to receive.’’ And so, dear friends, if we want to reach the mark, the crown of life, we must have that disposition. And some of the Lord’s people show that disposition under very unfavorable circumstances. I thank the Lord for knowing a great many of the Lord’s people. My last trip through the South brought me in contact with many of the isolated, and I want to say that some of the grandest brethren of the truth are found isolated from others of their brethren, and we are firm, standing, firmly and positively putting the disposition to bring blessings to their neighbors in their limited environment; showing forth the beautiful characteristics of God’s spirit. When he makes up his jewels they will come from some of the very remote places of the earth. If we want to have it, and we may possibly not shine so brightly in the kingdom, because while they were doing a great many things, there was not quite so much of the spirit of service as there was of the spirit of doing. There is a distinction there. It is a greater joy to the heart of the one who has been waiting where the joy is the joy of bringing gifts? Here is where the test comes—real, genuine sacrifice. It would seem there is a good deal of misunderstanding on this subject of sacrifice. There is rather a thought that sacrifice means pain. I remember a child once gave me a bright-colored box, and I was called away quickly, but I reflected on her words after receiving it, and I perceived it was given with a great deal of reluctance; she rather did not want to give it. Is that just the way with the Great Company’s sacrifice? We have a reason for it; it causes pain, it is not nearly so acceptable as it is when given gladly. You remember when the Israelite brought that lamb, he felt so badly that he had to give up the lamb. We should be glad to give, rejoicing in the privilege of giving up the human nature. What do we give up? I would not say body, but I think I have written about that copper piece, because the Lord hands up that gold piece worth a thousand times as much. Now there is a medallion of President Lincoln on this copper piece which I hold in my hand. Suppose I say, I guess that is pretty valuable, and keep my mind on the things of the earth. Of course I will keep my mind on the earth; but keep our eyes on the crown of life. We should forget these other things that are behind, and reach forth unto the things which are before us, pressing towards the mark. There are two standpoints of view. From one standpoint we receive the right to have a crown of life in this life when, by the acts of our life, we come to will and to do in such a manner as would show that our hearts are in harmony with God’s heart. We have reached the mark in that the purposes of our hearts are perfect love; but the full divine nature we do not receive until we are beyond the veil.
I want to call your attention to another thought. Notice the comment on the words in Rev. 2:11, after the words "the second death": "The death of him who lays down his life as a sacrifice with Christ may from one point of view be counted as his second and final death as a man." Be thou faithful unto death—not until death. We might say that we have been faithful unto death when we consecrated. But it is a standpoint that would be true, but we would not have individually died until in the acts of our life we had proven that this was individually unto death, as this comment assures us, until the human will has proven that it is dead. So it means a certain amount of suffering and proving before we are, individually, 'faithful unto death.' Paul says, 'I have fought a good fight, I have finished my race course.'

I want, now, to call attention to a Watch Tower article, a very short one, too, that appeared September 15, 1967, and I want to ask a question. Can some one in the audience tell me what is the harvest period? A Brother:—October, 1914.

Brother Herr:—That is chronologically the end of this harvest period. I want to know how long a symbolic week is years.

A Brother:—Seven.

Brother Herr:—I want to know what seven years previous to October, 1914, would be.

A Brother:—October, 1907.

Brother Herr:—October, 1907. So I want to call attention to another coincidence. That the article referred to in the Tower appears just one-half month before that date. I am not building anything on it, but merely call your attention to the coincidence. The article is entitled, 'The Prize, the Match and the Race Course.' You will find this matter of the point of attainment of the mark we have discussed in a few words. I will not take time to consider it now, but merely call your attention to it. Read it and see how this point is very beautifully handled. You may have all seen it before, but it will come out more clearly in connection with what we have seen this afternoon.

Now in closing, dear friends, may we all have impressed on our hearts, first of all, as branches in the vine if we are not bearing fruit it is not a question of whether or not we might possibly be missed, we have the positive statement of the Father's Word that, "Every branch in me that beareth not fruit he taketh away." He cuts it off from being an approved branch. We see clearly that this is not merely a matter of corroboration, not merely a matter of desiring to do so, but of doing it in the thought of perfection in the flesh. Our Adversary would very much like to have us look at our flesh. You remember the beautiful words found in the closing pages of Scripture, in Revelation. Volume 1: "Look away from self and its unavoidable imperfections, knowing that all such imperfections are covered by the robe of his righteousness provided for us." So then we want to recognize that the flesh is covered. It is not perfection of the flesh, but it is the perfection of the spirit worked out in our daily lives. Now, we then, do we maintain that position?

We perceive that we have departed from the divine will; we acknowledge it before the Lord, asking that he apply the merits of the precious blood in our behalf. That is the way we will. If we have done injury to a brother, or he considers that we have let us settle that matter right there, showing our absolute harmony with righteousness. Thus there are no debts left unpaid, the merit of Christ is thus applied on our behalf, and there is now, therefore, no condemnation to them which are in Christ Jesus.

Thus, dear friends, may we be overcomers, keeping covered by the merit of the precious blood, whatever our unrighteousnesses or imperfections may be in our sight, by the Lord. These are they who shall walk with him in white. These are they who will receive the crown of life. And that is not all: They will receive the crown of glory, the glory of office, which will not be given to the Great Company class, but only to those who, with the Lord, have entered into the marriage of the Lamb, and have been united with him in glory. Amen.

Discourse by Brother C. A. Wise. Subject: "LIBERTY"

I will take for our text a Scripture that is very familiar to all. It is not my thought to tell you anything new, but, like the Apostle, I want to try if possible to stir up your pure minds by way of remembrance. You have heard many discourses from this text, so doubt, found in Gal. 5:1: "Stand therefore, in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." My object more particularly in using this text is because it has become new to me recently. I have seen the danger of those who have given us the revelation of the New Testament, whom are just filled with love for God, and who had developed, apparently, all the graces of the spirit, yet had become entangled, or ensnared, or entrapped, with this yoke of bondage. Some one might ask the question, Brother Wise, do you say that after we have enjoyed the glorious liberty of the Sons of God, after we have enjoyed the liberty wherewith Christ hath made us free, is it possible for you and I to become entangled again? That is the reason why the Apostle instructs us to stand fast, therefore, in the liberty wherewith Christ made us free, and to be not entangled again with the yoke of bondage.

I understand that this Scripture was not applicable to us all through our Christian experience; it came to us, or was applicable, when the question of Christ, a certain way of life of a certain character. You will recall this letter especially begins: "Paul, an Apostle (not of men, neither by man, but by Jesus Christ, and God, the Father, who raised him from the dead), and all the brethren which are with me, unto the churches of Galatia." So you see this letter especially is addressed to brethren. It is not addressed to the world; the world is still under bondage and thus they have nothing to do with liberty. And so we see this letter is addressed to the foot-steps followers of our Lord and Savior Jesus Christ. Then the question when did we not recognize as foot-steps followers of the Lord? When we turn from sin? No. You will recall, when our dear Savior came, and he gave himself in consecration, he was already perfect, already justified; he needed not to have a work of justification applied to him; and thus when he presented himself it was in holiness; he was holy, undefiled, separate from sinners; but you have let us settle that matter right there, showing our absolute harmony with righteousness. Thus there are no debts left unpaid, the merit of Christ is thus applied on our behalf, and there is now, therefore, no condemnation to them which are in Christ Jesus.

There was a peculiar condition existing in the Church at the present time than it has been at any time during the Gospel age. The Jews enjoyed certain liberty, but there was always the thundering of Sinai in their ears, but you who are foot-steps followers, who have come out from all these various yokes of bondage in which you were formerly, you today who have that simple, child-like faith in the Lord Jesus Christ, who has given them liberty in the life of life—you are considered as having the glorious liberty of the Sons of God. And thus our text is applicable to you.

There was a peculiar condition existing in the Church and Galatia at the time the Apostle Paul wrote this letter. There was no doubt that he was speaking of the same condition at the present time. You recall the Apostle suggests there in the third chapter of Galatians, "O foolish Galatians, who hath bewitcht you?" In other words, when the Apostle wrote this, there is no doubt that there were the same things that were present. Of course, we had entered the narrow way, but when they began to feel the narrowness of the way, when they began to realize that consecration costs something, that it means taking off...
everything that is contrary to God's will, then they began to be tired of the way, so to speak, and thus the Apostle addresses them, "O foolish Galatians, who hath bewitched you with empty philosophy now that you have believed the spirit"? Our Redeemer, as the Church has given us to believe, will not, therefore, be crusaded among you! This only would I learn of you, Received ye the spirit by the works of the Law, or by the bearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" In these verses, we see that this is the decision they have made: They have considered these two ways, and that they have themselves in consecration, and when they began to run in this narrow way of life, when they saw that consecration meant something, they got tired of the way and they, so to speak, went back to the altar of consecration and endeavored to take their offering and then run for Salvation. "Are you so foolish now, having begun in the spirit, that you are going to be made perfect in the flesh?" Now it is possible that you and I might do the same thing. I want to tell you most emphatically, and most clearly suggest the thought, that if we have intelligently given ourselves in consecration to the Lord and have the witness of God's acceptance of our consecration, we cannot go back to the altar and take therefrom our offering and run for restitution blessings.

Of course, if we have not intelligently given ourselves in consecration, and if the Lord has not accepted our consecration, then this Scripture does not apply to us. In our intercourse with our friends and neighbors, many say, when we tell them this grand and glorious story, that consecration is good enough for them. And certainly if we are running on the road of the altar, dear friends, you and I are not running for restitution; neither are we running to be members of the Great Company class. There is but one reward open to you and I, and thus consecration ought to mean more today than it did yesterday, last year. Then our consecration ought to become more of a reality day by day. We ought to make it the very basis of our life, dear friends, and bring everything, our time, our talent, our will, and all, into accord with the will of the Lord. One may say, Lord, how can we be members of the Church? Yes, you must surrender your will, your time, your talent, your money, all you have and all you expect to have, to the Lord. Well, says another, if I had known that I never would have done it. Brother, you did not have to do it. No one ever coerced anyone to consecrate. No, indeed. I want to say it is the grandest opportunity that has ever been offered to man to give himself in consecration to this narrow way and to run for this great prize of immortality. Are you getting closer day by day, I want to ask you? I want to ask you, have you become more of a reality day by day? Do you want to go on and get closer to you day by day. You are not going to have a very easy time, because it was not made for an easy time. If you are hunting for an easy time, go out in the world and you can have all the easy time you want. If you are looking for disposition that is going to live godly in Christ Jesus shall suffer perdition. Do you understand we have always to suffer? No, I do not understand God is always applying the lash to us. I trust there comes in our Christian development a time when we can stand at the altar, as in this narrow way and in my full, deep sense this Scripture is written to that class who have attained to the perfection of love, who are at the mark, who are holding or maintaining that one hundred points, or degrees, of character. If you are at that point today, you are in the running, it is not a trial, it will help you in all your Christian experience. It is one thing to strive for a thing and it is another thing after you possess it, to hold it. And so, holding, or maintaining, this full perfection of love, the full one hundred points or degrees, is one idea. And then the idea of getting disposition that will live godly in Christ Jesus shall suffer perdition. You might say, why so, if we have attained that full perfection of love? It looks like everything ought to be easy sailing now! Oh, no, there is a crystallization of character after you have proven your loyalty to the Lord God, and you have one hundred points, or degrees, of character. God permits certain circumstances whereby you can prove your loyalty, whereby you can have this character which you have been developing crystallized; and I believe there is great value in this way. Then we go to the altar. We find wherever we go the dear brethren are having a hard time, and we rejoice to hear it. We never like to go into a city and visit a class and see that they are having a good time. I always think there is something wrong. The proportion as you and I are enabled to appreciate the character of our heavenly Father and our dear Savior, we in that same proportion are taking on the character-likeeness of our dear Redeemer, we are growing in grace and knowledge of the truth as it is in Christ Jesus, developing all these graces of the Spirit. The Apostle suggests, "We have all sinned and come short of the glory of God." So you see you and I have not yet anything of which to boast. He tells us that there is not a just man on the earth that doth good and sinneth not. And so John tells us, "For if we say we have not sinned, we make him a liar, and his word is not in us." The work of the present time, my dear brethren, is not to destroy liberty, but it is to assist others to maintain liberty. And so you, who are tonight standing, so to speak, on a pinnacle of one hundred points or degrees of character, have a special work to do. As dear Brother Barton has said, we have a great many baby brothers and sisters in the Church, who need all the encouragement and strength we can give them; and the Lord placed you in a place where you can encourage the feet members of the Body, and what a grand privilege this is! The last members, who today are making their calling and election sure, what an opportunity you and I have in assisting to build up these last members of the Body of Christ! A brother recently said this: "I have come to this, I would not like to be the last saint, or last foot-member of the Body of Christ, who was here on earth, but when I got to thinking it all over, when I got to thinking of the 143,999 in the kingdom waiting for that one, I said to myself, what an honor it would be. We want the last one of the Body of Christ! Think of the hosts in the spirit realm, all the members of the Body of Christ who have been developed all through the various parts of the age, waiting for the completion of that last one—because, on the completion of that one, the glorification of the One Body of Christ which the Church receives when she is glorified; and, oh, what an honor and privilege it will be! And you do not know but what today we are just doing that very thing—having the privilege of assisting, encouraging, the last member of the Body of Christ.

My eyes have been opened a good deal the last few months, especially, as we have had opportunity of viewing the work in a larger sphere. It has opened our eyes as we begin to see how wonderfully God himself is carrying it on. I would like to tell you a story, a story which I had impressed on my mind, it is this: God himself is supervising the election and selection of all the various members of the Body of Christ, and there will not be one grain of wheat left in the field when the Lord gets it into the barn.

I notice you all have a great many seasons of discouragement in your towns where you stand alone, so to speak, for the Lord, and have opportunity of witnessing, day by day, where, apparently, there does not seem to be any great interest. God himself is supervising, he iselecting, and he will see that every grain of wheat shall be gathered into the garner of the Lord. So we rejoice that he is doing this work himself. Our work at the present time is to assist in giving liberty, the freest and clearest consecration of themselves, and who today are walking in the narrow way of life. I recall being up in the northern part of Michigan where a sister, who was lying on her death bed at the time, said, "Brother Wise, I am glad of this time, that I have restitution.' I say, 'My dear sister, I do not want to discourage you, but there is not a hope of restitution offered to you, providing you have given yourself in consecration to the Lord and have the evidence that you are in the consecrated class. Of one thing, if you and I have not such experience, I do not understand that God is dealing with us in such a manner. He is only dealing in a special manner with the spirit-begotten beings. I have also to tell you in connection with that that the great privilege of receiving the class, toward that class. Toward this class Satan is very active, as we will see later on. So I tried to encourage the dear sister that God had given her the grand privilege of making a consecration of herself and that if she had become tired, we will have to work with her and not give her restitution blessings. There is but one reward—one prize, so to speak. There are not two prizes, dear friends. The brethren have brought out this thought very beautifully in the discourses here. There are not a number of prizes. You have I cannot start in the narrow way of life and only run, say, for a month, or a week, or a year, and finally get tired and say, Why I cannot run any more, restitution is good enough for me, or, I will get
in the Great Company class. No, nothing of that kind is offered to us. I wish we could impress this thought upon the hearts of the dear brethren everywhere. But one says, "I am anointed with the Holy Ghost. This whole matter is a matter of grace or favor all the way through and none are worthy. Neither will you ever do one thing that will cause you to be worthy to inherit the great reward. Even after you have done all you possibly can, you do not go to the Lord and get something of his actual righteousness to apply for yourself. God never helps us where we can help ourselves. For instance, suppose we have developed 20, 30, 40 or 50 points of the law or not, although we believe we have seen characters that we thought were beyond that point—but say we have only 50 points, we do not get rewarded. Why? Because it requires 100. What are we going to do? We are not going to ask for saving, and think we can by our righteousness and apply it to ourselves, and he makes up for all our deficiencies. And if we only gain 10, 20, 30 or 40 points, our dear Savior will make up to us of his actual righteousness 50, 60, or 70, or the case may be. Our standing is all of favor. Then what do we want to do? We want to laud and magnify our dear heavenly Father because of his work toward us. But we must stand fast. Stand fast in the liberty wherewith Christ hath made you free, and be not again made the servants of men."

In Gal. 5:13 we read: "For, brethren, ye have been called unto liberty, only use liberty for an occasion to the flesh, but by love serve one another." I have been in an atmosphere for three months where love has been the very atmosphere. Love, love, love. I often hear dear ones that love has been laying down their lives in love. It is a wonderful atmosphere at the Bethel Home. Thus you see this Scripture is actually being carried out. The service the dear ones are rendering is all of love. But we should not use our liberty for all kinds of licentiousness. But by love serve one another. The question might come to our mind then, Who is going to destroy this liberty? The Apostle very clearly says in Gal. 2:4, that it is the false brethren who come in unawares, privately, is that the word that "come in unawares, privately," they come in unawares, privately. What for? To spy out your liberty. Now, dear friends, if a false brother was coming in here tonight and he would say to brother so and so, I am going to spy out your liberty, you would all be on your guard. He does not come that way, but he comes in unawares, and comes around to spy our liberty—destroy your liberty. In other words, to put a yoke of bondage on you. To entrap or enslave you is the thought. What is the object of this? In order that he may bring you into bondage again, and say, we are contending for the cause of your liberty. First of all we were under the bondage of sin, and through the mercy of our dear heavenly Father we were released from that through the application of Christ's blood. We were released from this condemnation of sin and death. And, oh, what peace came into our hearts then! As the Apostle says, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walked not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." You see at one time we were all under the law of sin and death, but the law of the spirit of life in Christ Jesus triumphed, and we were released from that condemnation. Therefore, he says, that is the reason the Apostle says, There is therefore now no condemnation to them which are in Christ Jesus.

Going on to the latter part of the eighth chapter of Romans, the Apostle suggests this thought: "Who shall bring an accuser against God? It is God that justifieth. Who is he that condemneth? Is it Christ that died? Yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." We are standing, as it were, at the judgment seat of Christ, and we are being judged day by day. If we were not standing at the judgment seat of Christ, then we would not be under the condemnation. But we have been released through the favor and mercy of our dear Savior, and we have come out from all those conditions. So we are rejoicing in the glorious liberty of the Sons of God.

But these false brethren are the ones we want to warn you against. The Apostle tells us that there were many at that place, and there are others also among the people, even as there shall also be false brethren among you. They should come in proclaiming aloud, "I am a false brother, and I am going to spy out the liberty," you would all be on your guard. How do they do? They transform themselves into the angels of light, and you never saw one of those who did not have a little of the world talking about your liberty. They say, 'Now, brother, you have done fine so far, but I feel sorry for you; you have been wandering for about a year, since our dear brother was cast off, like a lot of people, we want to gather you all into one fold.' The Scriptures very clearly tell us that our dear Brother has not and will not be cast off, but says that he is going to fulfill his work. He is going to be faithful to the Lord, and he is going to finish his course. So do not be alarmed about the statement of those false brethren and our dear Brother being cast off last year.

There was one time when we were in this condition of bondage, dear friends, then we were free from that, but by and by we got into another bondage. How was that? Why, you know there are social yokes, financial yokes, and religious yokes, and various kinds of yokes and bondages which we were formerly in, but there came a time when God opened the eyes of our understanding and unstop ped our ears from hearing the words of the Lord, seeing the things of the Lord, and comprehending the length, and the depths, and the height of God's wonderful plan of redemption. We came out from all those yokes and bondages and we stood as it were in the glorious liberty of the sons of God. Now are you going to do it? No, dear friends, let us not do that. Let us remain in this position of favor where our heavenly Father placed us.

But there is one yoke which I trust we all wear. Matt. 11:28-30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Do you find that rest? I trust you have. "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Is that the same kind of rest? No, that is a different kind of rest. Your first rest was that you were released from the legal bondage, and that the light of God shone in the spot, almost, when you felt the cleansing blood being applied to your heart. You were made clean. Joy came in your heart. But there came another time when God opened the eyes of our understanding and we saw this grand and glorious opportunity of giving ourselves in complete and utter dedication to God, and entering the narrow way and running for this prize; then we found rest to our souls. I hope we all have that rest.

And I want to also say, there is just as much difference in those two restas as between night and day, as far as having a glorious opportunity of giving yourselves in complete and utter dedication to God—"For I am meek and lowly." That is what we are trying to develop, the spirit of humility, at this particular time. I do not believe that this fruit of the spirit was ever so necessary as it is at the present time.

And now, dear friends, there are going to spy out your liberty, Peter tells us that, "While they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome, of the same is he brought in bondage. For such are false apostles, deceitful workers, transforming themselves into the ministration of light. But their judgment is ready at the last, because in the manner of those of whom the Apostle designates here as false brethren, who say that they are free, they speak, trying to spy out your liberty. I have been amazed at the smooth baits they have out for us. They say, 'Now we feel sorry for you, to think that you stopped short. You had such a wonderful time of it, and were overjoyed with the blessings; you went so far but you stopped too soon. Just come, go along with us and we will show you greater things, more glorious than what you have ever seen.' I will tell you, dear brethren, what we want to do is to stay by the truth. And
where did you get the truth? Were you able to go and dig it up for yourselves in the concise form we have it at the present time? I do not find many of the friends who can dig down and find these grand and glorious things. I am sure more than ever that God all through the harvest period is using us as a channel for the purpose of dispensing his food. And I want to tell you that channel and the dispensing of that food is going on day by day, and we are glad our heavenly Father has permitted us to sit, as it were, on the dais and be called to the service of our dear Savior has girded himself and has come forth and given us a chance to tell about it. It may be that some of us are getting tired of the food. I wonder if we are? I know you are not, because if you were, you would not be here. But we find some of the dear friends are really very much out of the channel of reception. Suppose I was invited to your home tomorrow for dinner, and the sister had made some special arrangements because she knew a brother was coming, and prepared a nice dinner. And when we were about to enter the dining room she said, ‘Will you bring your wagons with you, and let us suppose I would come to the door and say, ‘Now, sister, that looks nice, but if you do not have any objections I will go to the kitchen and prepare my own dinner. You sit down and eat it yourself.’ What do you suppose the sister would think of me? Would I be regarded very much in that situation? Suppose I was invited to your home tomorrow for dinner, and the sister had made some special arrangements because she knew a brother was coming, and prepared a nice dinner. And when we were about to enter the dining room, she said, ‘Well, I guess you had better go.’ Now while that is a poor illustration, the fact is that from the moment you gave yourself in consecration, you have been partaking of the food the Father has provided. He has prepared it very much in the same way that he prepared the channels; it is not prepared by a large host either, but it is prepared by one. Now you have been sitting at this table, partaking of this food, it may be for weeks, for months, or it may be for years. I know some are present who have been sitting at it for a long time without having your brothers and sisters with you very much. They are not tired. Their appetite is just as keen today as it was five years ago. So we are not preparing our own food. Personally I could not do it and I find there are very few who are able to prepare spiritually what you did not eat? By and by I think we will realize what a privilege we are having at this present time of assisting in any way in holding up the hands of those who are preparing this grand, glorious, and peculiar food. And, when they have prepared it, if in God’s mercy we shall make our calling and election sure, then we will appreciate the opportunities of the present time and I do not believe we will appreciate them fully until then.

I said a while ago I was amazed when I saw the spirit of appreciation in this instance. It would not be surprising if the Lord were here and there, expressions of appreciation on the part of the dear ones, I began to think, ‘Brother Wise, there is something wrong with you, you do not appreciate it like they do. There must be something wrong.’ I began to study the brethren and it was found that there have been seasons of examination and I trust they have been profitable. Some things have not been very pleasant but have been very helpful in many ways; and if you were to ask me, What particular thing do you see emphasized at Bethel, the effect of suffering? The spirit of appreciation. I marveled at those dear brethren laying down their lives and appreciating the opportunity to do so. I am afraid Brother Wise does not always do that as he should. I am afraid we do not fully appreciate this privilege of having this opportunity to lay down our dear brethren; but we have all received the spirit of adoption. The Apostle suggests that we have not received a spirit of bondage. No, we had that formerly. Now we are rejoicing in the glorious liberty of the Sons of God. We are children of God—our feet are on the rock, Christ Jesus, and we are growing up into Christ, our living Head; we are developing all these various graces of the spirit. So we have not received the spirit of adoption. It has been by faith we have received the spirit of adoption whereby we cry, Abba, Father. And the spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs of God and joint-heirs with our Lord and Savior, Jesus Christ. Can it possibly be that you have not yet received this? I believe all appreciate this more and more. But there is a condition to add to this. What is it? ‘If so be that we suffer with him.’ Is there going to be suffering? Yes. And in proportion as we are now to go with him, to that extent do we feel the effect of suffering. If we are going to lay down our lives, we are beginning to appreciate something of the suffering. But also we are learning this: if one member is honored, we all rejoice with it. It was a joy in my heart as I saw the honor given to our dear Brother on his return home. If one brother is honored we all rejoice with him; and I will tell you, my dear brethren, when the saints all receive the crown, all the members of the Body will rejoice. We have been adopted into this great family and we recognize we are joint-heirs with our Lord and Savior Jesus Christ.

Then the Apostle goes on and shows us how we can maintain this liberty. Of course we are going to have some suffering. We are not always on the mountain top. We want to have some of the things of this world; and we do. I am not inquiring as to how we have been increasing or how we have been increasing. Yes, in all of these things—all the suffering, all the trials, all the perplexities, and everything—yes, in all of these things we are more than conquerors through him who loved us. Can we all say that? I trust we can. In all these difficulties I want to see you have the life in which we are placed, whether sorrow, trial, discourage ment, or despair, we can say, ‘Yes, in all of these things we are more than conquerors through him who loved us and bought us with his own precious blood.’

For I know whom I have believed, and I am sure you do too. For I know whom I have believed, and I am sure you do too. We have not taken up the road of spiritual life because it is the most practical thing in the world. God has made certain promises; take hold of those and apply them to yourself. There are no circumpositions, no positions, which you are placed under, but what there is a promise for you. It is the most practical thing in the world. God has given you encouragements or disappointments? Well, you say, Yes, I am having all of these things and I find the ‘old man’ whom I thought was dead, is not dead. We have been sitting here and we know of a fact that which we thought was dead, is not so. I would not repeat the experiences I had not long ago, because I thought the ‘old man’ was dead. So we find our experiences are similar. Certain difficulties arise. We are thrown off our guards, an increase of trials, and then, are not sustained in the area for an instant. But I was glad, in the experiences which I referred to, that just in a second the Lord’s grace was sufficient. So we find it is true in these various circum stances in which we are placed, if we will turn our hearts and minds to the Lord, he will give us the grace and strength we need for that particular time.

Then again the Apostle suggests that having developed this spirit of humility, and these various graces of the spirit he shows us, who today are standing, so to speak, in the ‘old man’ who is alive, he tells us that there are certain things which our heavenly Father has permitted us to do. In 1 Pet. 5:2, the Lord, through the Apostle, says, ‘Feed the flock of God.’ And thus we have an opportunity of assisting in dispensing the food which our Father has given to the Lord and to the Lord’s grace. We are not fed, you are, dear brethren, but there has been so much truth, so much food prepared, that it is just a physical impossibility for me to keep up, to say nothing of trying to keep my eyes occasionally on other things. I do not have time for some of these things. I find it is impossible for me to go through various literature—pamphlets and tracts, and so on, which are brought to our home so often. I do not have time for those things. I do not know how you are, dear brethren, but if you are keeping up on all these various things and trying to do the work of the Lord in a remarkable way; you are so busy that you have not the time for investigation of any thing else. And how careful we should be at this particular time, when there is so much literature being sent out to our people. I am afraid that some of the dear friends think they have to read this stuff in order to get posted along that line. I am trying to avoid it, so as not to get posted on it. What I want is to see that I am being thoroughly rooted and grounded in the living bread of the Word of God. The things that I want to get more—give that little away. Just keep giving it away as...
Discourse by Brother C. A. Owen.

DEAR friends, it gives me great pleasure to meet with the Louisville class once more, and also to meet and greet in the name of the Lord, all the dear faces who do not belong in Louisville.

The subject selected tonight is a very large one. Viewed from a scriptural standpoint, we could not hope to exhaust it, but at least touch upon certain phases, or bring out certain facts, relative to this broad subject, "The Sons of God."

I wish to direct your attention to the one central fact of our lesson as we shall try to develop it tonight: That God will develop those who believe upon the heavenly plane. We are not in the habit of taking a text. It is our custom and always has been to read a good deal of Scripture, but just for the sake of having a text we will read the first chapter of 1 John, v. 2-3: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." Just passing this text for a moment, I wish to call your attention to this simple reason John gives why he knows that we will be like him: We shall see him as he is. In order to see him as he is, we must be made like him, a spirit being. The expression "Sons of God" has a very wide range in the Scripture. In the 35th chapter of Job, 1st to 7th verses, we read: 

1. Then the Lord answered Job out of the whirlwind, and said:  
2. Who is this that darkeneth counsel by words without knowledge?  
3. Gird up now thy loins like a man; for I will demand of thee, and answer thou me.  
4. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.  
5. Who hath laid the measures thereof if thou knowest? or who hath stretched the line upon it?  
6. Whereupon are the foundations thereof fastened? or who hath laid the corner thereof?  
7. When the morning stars sang together, and all the sons of God shouted for joy?

This carries us back, dear friends, to a time prior to, at least, to the creation of our earth when the morning stars sang together, and all the sons of God shouted for joy. This gives us a glimpse of our dear Redeemer in his pre-human existence. Not long since the question came up and the charge was made publicly against us, that we did not believe in the human manifestation of God. Our dear Brother Douglas has re-markable what stories get out on the "Little Flock," and especially our dear Brother Russell, who seems to be a bright shining mark for all the satanic venom that can be thrown toward him. I take 1 Corinthians 8:38, we have a brief account of the genealogy of father Adam. Going back to Seth, "which was the son of Adam, which was the son of God," I just quote these few words to get the connection. Adam was the son of God on the human plane, a created son. So down to the first and the last: and what thou seest write in a book, and send it unto the seven churches which are in Asia." Vs. 17: "And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last; and I am he that liveth and was dead; and, behold, I am alive for ever more, Amen; and have the keys of hell and of death."

Chapter 2, verse 8: "And unto the angel of the church in Smyrna write: These things saith the first and the last which is the living voice, and the seven spirits of God, which are sent out unto the seven churches: I am he that liveth and was dead; and, behold, I am alive for ever more, Amen; and have the keys of hell and of death."
TENTH SOUVENIR REPORT

God. And now this 14th verse of the 3rd chapter of Revelations says: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." It seems to me the speaker here is very well proven; that it is our dear Redeemer who is doing the talking, the one who was once alive for evermore; the Alpha and Omega, the beginning and the end, the first and the last, of the direct creation of God.

So I believe that all the sons of God on the spiritual as well as on the human plane were direct creations. God created our dear Redeemer. You may differ from me in this, but we are not speaking of the omnipotence only giving the essence of the matter, and when we come to speak more particularly of the begotten sons of God we want to be quite sure of our grounds there as speaking of Jesus as the only begotten son of God was this case.

John 3:16: "For God so loved the world that he gave his only begotten son, that whoever believeth in him should not perish, but have everlasting life."

Acts 13:35: "God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again, and it is also written in the second Psalm, Thou art my Son, this day have I begotten thee."

This brings before our minds, dear friends, our Lord Jesus Christ as the begotten son of God, begotten as a human soul. Now I know we are prone to take up this question of the begetting and having a care for me dear Brother. And, if we are not careful, think of that the same as the begetting and the birth of any other child. We think of the sacrifice of Christ doubtless in a superficial way, beginning at the baptism. But if we let our minds back just a moment it will carry us to an understanding of many matters that we see in mentions in his prayer when he says, "Glorify me with the glory which I had with thee before the world was"—away back at creation's dawn, when God had delegated him as the second person, the cornerstone through which he would create all things. Think of the glory that Christ had in the beginning, and there with the Father even before the world was! Think of the glory that was his in his pre-human existence, while he was doubtless the center, the highly honored one, the bright holy and holy in heaven! His sacrifice involved the giving up of all that glory—a method that we have never been called upon to sacrifice—and oh, how glad I am when I look within and see my own human weakness, and when I look before me and all about and see the challenges of this life that is not out of which to create his new family of sons—I say how glad I am that God has so arranged it that we only get a credit for restitution, and we are asked to lay down our credit—our bill of credit, so to speak—for I fear that if we had restitution everywhere we would not be able to lay restitution blessings and run for something different. It seems to me that would be such a good thing I would have to look a long time before I could muster up the courage to lay that down and run for something better. But our hemisphere is as different in this respect. No man has this matter fixed just right, and after we have run a long time it seems to me we get eager to lay down the balance—just the little we have left, and go on to get that for which we have been running for so long a time. But while we doubtless can't do much, God will do a lot for us.

In giving the Scripture we recorded in the 3rd chapter of Matthew, 13th to 17th verses:

"13. Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him."

"14. But John forbade him, saying, I have need to be baptized of thee."

"15. And Jesus answering said unto him, Suffer it to be so; for thus it becometh us to fulfill all righteousness.

Then he suffered him.

"16. And Jesus when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him:"
but his purpose was more wonderful than all of this—he
purposed the creation of a new order of beings. It
did not suffice that he was not only the partaker of
the divine nature, after having been a man and suffered,
and having had human experiences, and having served the
Father as we are trying to serve him today—being put
to death in the flesh and quickened in the spirit. But this is
not enough. He was the Lord Jesus Christ, the runner of this wonderfui family that God created in his
own likeness. Remember in John's gospel it says, He came
to his own and his own received him not, but to as many as
did receive him, to them gave he power to become the sons of
God. You remember those apostles of back days as
the servants of God. They were of the household of serv-
ants. They never were offered under that Jewish dispensa-
tion any opportunities as were offered under the new
dispensations. They rejected the Savior as a nation, yet
feel as though we are of the upper class, but to them he gave power to become the sons of God. By
and by all the wheat was gathered out of that nation and
the nation itself was rejected, and the Gospel went to the
Gentiles; so it has come down to us and we are gaining the
privilege of becoming sons of God. The Apostle Paul tells
us that we Gentiles, who are wild olives by nature, have been
grafted into the good olive tree to take the place of some of
the natural branches that were broken off. God broke
some of them off and we have been put in their places. And
this is contrary to nature, that God has put the wild graft on to
the good root, so that it may bring forth good fruit, showing
that the Church is greater than the seed out of which it
sprang. It is contrary to nature to see the wild olive, and
us the root. Now, having been begotten of the holy Spirit,
we present our bodies living sacrifices, and just as in the
picture of our dear Redeemer, so we, dear friends, if we
present our bodies, realize the fact that we have this stand-
ing body, and we are living sacrifices in this good olive
tree. The Apostle Paul says, "I beseech you therefore,
brethren, by the mercies of God, that ye present your bodies
a living sacrifice, holy, and acceptable unto God, which
is your reasonable service." I would understand that
we have a duty just here. This is the first view of the
matter that has always appealed to my mind. I beseech
you therefore, brethren—you who have been grafted in
to take the place of the good olive branches that were broken
off—present your bodies a living sacrifice, just as our
dear Redeemer did. And in presenting our bodies a living sacrif-
iece, if we meet the conditions, God does the rest.

There has been a good deal said in regard to the beginning
of this New Nature that I think is misleading. Men have
taught that we present our bodies for holiness. I know
that the Lord Jesus, years ago, was speaking of some one
preventing myself to the Lord for holiness experiences. But
the Apostle Paul says, present your bodies a living sacrifice,
holy, and acceptable to God. Present it in holiness, not for
holiness. And we do not need to be surprised when we
present our bodies a living sacrifice, if we do not walk in
wonderful uplifting experiences—something that fairly lifts
us out of ourselves. If we meet the conditions we must
believe that God is going to do his part, and if we present
our bodies a living sacrifice, holy, acceptable to God, we will
be begotten of the holy Spirit and have any amount of
grace at the time, but if we are begotten of the holy
Spirit and make any progress along the line toward joint
ship with our Lord Jesus Christ, toward becoming a
partaker of the divine nature, partakers with him in the life
hereafter, we must have that faith, I believe, of having
been begotten of the holy Spirit, the time when that which
has been begotten in us will be quickened. The Scripture
follows a picture of nature that we are familiar with to
explain something that we do not know much about.

When the plant is in the soil, the plant will be any small
change. But after the begetting has taken place
there comes a time of quickening, and an unfolding and
developing until it is brought forth to the birth. If we have
ever noticed anything in ourselves that would indicate
the birth, then we meet the conditions. If we do not feel
within us something working—I do not mean some mysterious thing that we cannot get hold of—but if we do not feel a desire taking hold on us to know
more of God, a desire to do more of God, a desire to
walk in the footsteps of the dear Redeemer, now I would think we
had grave reason for fearing we had not met the conditions
and therefore the begetting had not taken place. But let us
not get discouraged with ourselves too soon; if we do not
see the fruit right away, let us get a lesson from nature.
It is not that we plant the corn today and harvest the full
full-grown corn tomorrow; it takes time; let us be patient
with ourselves if the new mind is not developing just as fast as
and I think it ought—and I presume every one of you
has been discouraged and had that thought; every one who
has been trying to develop the new mind and new wisdom
probably had that thought; it is first the blade, then the ear,
then the full-grown corn in the ear. This proposition God
has upon his hands of creating divine sons out of such mate-
rial as you and I is no trifling matter; it takes time to do
it. We think divine Wisdom to think out the plan; it is
divine wisdom to put it into execution; it takes divine wis-
dom and power to carry it out to a finish, and I know some-
times we get discouraged—but oh, dear friends, let us not
get discouraged with ourselves. I think sometimes we judge
ourselves too hastily; we are not ready. We are not ready to
see things off easy, but want to be just as hard on him as needs be,
but do not want to be too hard on the old man, because that
is discouraging. While the Father is patient with us, let
us be patient with ourselves, going along day by day and
doing the best that we can, leaving the matter in the hands
of him who doeth all things well.

Having been begotten by the spirit, dear friends, what
kind of experiences would we need expect? I think there
is a pretty good picture of these experiences in the 12th
chapter of Hebrews. There is a pretty clear picture of what
we expect after having been begotten of the holy
Spirit, after having presented our bodies a living sacrifice
to God: "And ye have forgotten the exhortation which
spakest unto you as unto children, My son, despise not the
chastening of the Lord, nor reject him, when he rebuketh
him whom heloveth, and chasteneth every son whom he receiveth." Have you ever been tempted when the chastening and the scourging is going
on in that thought that you are no longer a child of God. I
look to think somewhat of passing through certain exp-
eriences that this chastening of the Lord is a badge of
sonship. Whom the Lord loveth he chasteneth, and scourgeth
every son whom he receiveth. Let us read a little further:
"If ye endure chastening, God deals with you as with sons; for
what son is he not on whom he狮子mendeth? And if he be a
father, whereunto腮 is he? For bow 'lfe any other father
insults his son, if he be not a children; but if he see his son
eternally laid by our heavenly Father, and the experiences are
bitter, the Lord sees that it is necessary to chastise you or me.
Let us not be discouraged.

In the 3d chapter of John, 3rd verse, our Savior discusses
with Nicodemus this question of the begetting and the new
birth:

"Jesus answered and said unto him, Verily, verily, I say
unto you, except a man be born (begotten) again, he cannot
see the kingdom of God. You think of looking at the
world through the natural eye, viewing it through natural
law. The Savior not only uttered here to Nicodemus a religious
dogma, but a scientific truth as well. Henry Drummond illustrates
this in one of his writings. I remember reading it several
years ago. He speaks of this world as a mineral, as an
organic kingdom; there is no life here at all. No mineral has
life so far as we know. If it has do we know it. Then here is the kingdom above,
the vegetable kingdom, where there is life; and the next higher
life, the animal kingdom, where there is still higher life. In
this vegetable plane we bury a seed, it goes down into the earth,
It is covered up and it germinates, begins to reach out and
utilize certain portions of that lower kingdom. They become
organized into this body, and as a result of this lower kingdom
up into the next higher, the vegetable kingdom. We may cultivate
our vegetables, our flowers and fruits and so forth in this
kingdom, but we could not hope to raise them up to the next
higher kingdom. The animal kingdom reaches down and parts with
the vegetable kingdom, of the food that grows there; it
is incorporated into the body and by this process parts
of this lower kingdom are lifted one degree higher to the
next kingdom, to the animal kingdom. I know this illustration
doesn't hold very well in that way, but it shows to get hold of
these things, and it may be to you. Now we could not lift ourselves. Man is created on this
animal plane. He is of the earth, earthy. There is not some
immortal principle, entity, or ego, or something of that
kind in us that gets up on to this other kingdom by the
ultimate opening of the door of death. That is not the idea.
But just as certainly as there was a law complied with to
bring us into this life, just as certainly will there be a
rigid operation of law to take us into the next higher life;
and Jesus says, Except a man be begotten from above he cannot enter into the kingdom of heaven—he belongs to this order down below and he cannot get above the earth. The finest specimen of the character of the Godhead never lived on this earth was only a more or less perfect man; he could not be an angel; he could not get to the next plane of existence. For so our Savior says to Nicodemus, Except a man be begotten from above, he cannot enter into the kingdom of heaven.

Now, dear friends, I trust that I am talking to a good many people here tonight who have met the conditions God has laid down, and have been begotten by the holy Spirit to the divine kingdom and begotten to the spirit of God at least. What kind of experiences should we expect hereafter? God is trying to grow within us a new nature; a new nature has been implanted within us; a New Creation is on the way, but oh, dear friends, how foreign to eternal life is that which is still in us. We are going to find the character of the New Creation and the soil in which it has been sown. It is in the human soil that God is developing the New Creation. This new mind is taking elements, the things it finds within us, and patiently and gradually day by day turning these to account. And as God has planted the new seed in the heart it is not so contrary to the nature he is developing—a character so contrary to the character he is developing—that it takes pretty rough treatment sometimes to bring the soil into condition for another crop to grow. I have been an observer of the change of people for twenty years or over. When I got this truth, I thought well, that must be a very special class of people; and I expected when I formed the acquaintance of the Truth people to find the most simple-minded people, the nearest alike, that I would find any place in the world where you would find me in disguise if we could only get the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. Doubtless many of you think of dear ones who have been chastened and scourged, and who have suffered so much, and who have not continued; but I want you to know that I do not think of suffering that comes to the various members of the body of Christ, and pick out one here who has had a pretty hard time, has suffered a good deal, and another one over here that has had a good deal of suffering, and that is a sufficient reason to go home and thank God for our dear Brother Russell and what he has gone through, and not to hang our head in shame to think that I would ever dare utter a word of complaint or call what I had been through suffering. God bless him and keep him and strengthen him. We must not be personal in this matter; but in speaking of suffering and trials and afflictions through which we must all pass, what a shining example we have in our beloved pastor! Who would ever know how he goes, day and night? How many times his example has been an inspiration to me. I cannot imagine that I could do the best he could, and if he could not do any more than fail he would go right up on that platform and fail there. Doubtless his example has been just such an inspiration to you at times.

The Scripture that I read as a text tonight says: "Now we are the sons of God, and it doth not yet appear what we shall be." The Apostle surely did not mean that we were actual sons of God, any more than the question of the Son of man. We are brought back into harmony through justifying faith, and made perfect on the human plane. This was a reëcoked condition, not an actual one, called justification by faith. Justification, the perfection of the human being, was ours by birth. We possessed our body; a living sacrifice, holy, acceptable unto God, and were begotten of the Holy Spirit, begotten to the spirit nature, begotten to the divine nature, that which will eventuate in the divine nature to all the overcomers. This is an actual condition—now are we the sons of God? And are we told we were created by God in righteousness, and true holiness—this was not some mis-translation. I cannot find anything wrong with the translation. How are we like our dear Redeemer in this world? It is a strange reading passage of Scripture. I have examined it carefully, and I think there was not some mis-translation.
Our Lord Jesus as our Savior through faith, and there we pass from death unto life. But now after having presented our bodies a living sacrifice, the knife goes in and in God's reckoning the old creature is dead and there is nothing but the new creature left alive. Now which one of these creatures needs a mediator? Does the new creature that God has made according to his own arrangement, created in true righteousness and holiness, need a mediator? Would a mediator do the old man any good? No, dear friends, there is no room here for a mediator. We have access to God. It is quite a small matter; to know or love Christ is, so are we in this world. God is looking at the new creature, the new nature, and if we will let him have the right of way in our hearts and minds he will develop this new creature and bring it forth in the likeness of our glorified Head.

Now I know I have presented this subject in a poor and lame way, but hope I may have opened up various avenues of thought which in time to come will help to develop this subject more perfectly, in order that we may see what our heavenly Father's purpose is, and also what he is bringing forward this new creation, a family of sons. And I feel like doubtless many of you as we look about us all over the world today, and see the many signs of the coming kingdom; I feel glad that the race is almost over; I feel very glad that the day of that better day is here; that we can see just beyond the time of trouble that glad day in which the sons of God will be crowned, that glad day in which the poor groaning creation will be lifted up and brought back into harmony with God. I see some old faces here tonight; some of you have been walking in this narrow way of life for a long time. I am glad to see you here, and I am sure you will make all the best of it; and if God wills it, I hope and pray that you will live to bring this glad day here, although I felt I might better be down in the audience. However, I am glad, and if there is any one thing that I am more glad of than another, it is that God still grants me the insight, still grants me the privilege of seeing all the new movements of the truth, and in this most excellent confusion that has been stirred up about us. It has only served to make my mental vision more clear, my spiritual discernment better and deeper, and I hope this is the experience of all these dear old faces I see here, and the new ones as well. Do not be frightened. We have not been sidetracked, as some poor deluded sister has said, no, truly; this is Babylon and those that are going out now, a little handful here and there, are the true wheat class. Do not get sidetracked on those things. I am glad that I can still see the truth and glad that you can still see the truth. May God keep us with our faces Zionward, our eyes open to see any new features of the divine plan, and may the old things that we have learned stay with us to the end.

Discourse by Brother G. C. Driscoll, Manager of the Pastor Russell Lecture Bureau. Subject: "A FEW THINGS TO THINK ABOUT"
of one of Hearst’s New York papers. The meeting was most interesting as well as important, and often fine maneuvering to secure or evade certain points was indulged in. The Board of Directors, of which Mr. Hearst is the controlling interest, met at its head plant in San Francisco, and Mr. Hearst, who is the controlling interest in the important cities from San Francisco to Boston; that he paid the highest salaries known to newspaperdom; that many special trains were run to carry their papers to their readers; that millions of money was invested and hundreds upon hundreds of thousands are invested in newspaper circulation and that he spent many years exclusively in building up his great system of papers, having a combined circulation of two million. He said that he wanted Pastor Russell to stop a movement he considered that an influence Mr. Hearst was in the world because of his two million newspaper circulation.

The excellent description of Mr. Hearst’s notable personal achievement stirred thoughts in Brother Russell’s mind. He did not wish, in any way, to belittle Mr. Hearst’s work or influence. When he did like to lose this opportunity of calling attention to the harvest message being sent out in the sermons, so he kindly told him that without owning a single newspaper; without any special trains; without employing hundreds in fine newspaper plants; without investing millions of money, etc., that his sermons were said to be published in over a million different locations. The point was so nicely made that the newspaper man gladly complimented Brother Russell upon his wonderful opportunity for good in the world.

What should this teach us, dear friends? That evidently the Lord has raised up the newspapers for this very purpose: that he expected at this time there is a channel through which he could send a message to all the civilized world in a few days. Take the Peary and Cook North Pole controversy as an example of how the whole world is being made to know in these our days. Not only is it remarkable that the news of this exploit was heard in all parts of the world at this time, but even more remarkable is the fact that just within the past few years the people are enabled to read them. The time is now at hand for the Lord’s message to go to the world, he having several things to accomplish thereby. If the Lord desires to send it through every newspaper editor in the Universe an understanding of the TRUTH which would have made letters of appreciation unnecessary. Our conclusion, therefore, is that the Lord desires to give each one of us a chance to help the mission of the Cornerstone.

For fear that others may be thoughtless, I desire to mention a matter showing how the publishers are sometimes not only guilty of sin but are clearly not like to help.

For a while, this month, we are paying the largest bill in our history, and we have not a penny in the bank to meet it. We have no money in the bank. But if you have any money left in your bank you can cheer us up, because we have a great many friends who are in the same position as we are. We have a great many friends who are in the same position as we are. We have a great many letters commending us for publishing the sermons. We expected to continue to publish them—we were prepared to withstand the opposition, knowing from whence it would come—but when Pastor Russell refused to go to the meeting, we didn’t expect to hear so many of some other feature in our paper, we thought we would get some one else to write sermons for us. We went to a minister that is well educated, a man that holds an important pulpit, and we made a contract with him for sermons. He guaranteed us that he would prepare two for us, and no one would criticize, not even Pastor Russell himself."

If a preacher week after week does not say anything that anyone could criticize it is very good evidence that he is not saying very much worth hearing. In contrast with this we have heard from some of the people that are listening to these sermons we have to read, as evidenced by the general interest manifested in the discourses delivered in the Royal Albert Hall, London, England.

The published reports of those sermons carried in the last paragraph this statement: “Pastor Russell desires to
A Heart to Heart Talk by Pastor Russell

Dear friends: I am very glad to be with you today. It is one of the very wonderful privileges of our day that it is possible for us to assemble ourselves with so many of the Lord's people. Just to think, for instance, in the last three months I have been seeing the Lord's people in Brooklyn, Boston, and Washington, and all over Great Britain, France, Germany, and some in other places; and now I am here in Louisville. I am rejoicing to see how we have been able to reach such a large number of people. I am also very much encouraged, because we have seen that the truth has appealed to a certain shape of head, and they are all God's people who have that shape of head, of about the same size, etc.—not at all. The fat and the thin, the black and the white, the tall and the short, and the good-looking and the poor-looking—all seem to be of the elect so far as the Truth is concerned. It is some peculiar condition of the heart that the Truth appeals to, and it is the responsiveness of heart in line with that Truth that makes us one in Christ Jesus.

Now what is this one spirit by which we are all baptized? We are not expecting to tell you something new. You will excuse us from trying to do that. You and I as Bible students have concluded there is nothing new in our day, but we are trying to get at the old things—the things that Jesus taught, and the things that the Apostles taught, and that the prophets taught, and that God taught all through, the things that have been buried under the dust and confusion for 1,800 years. These are the things that are interesting to us. We are going back. We are not satisfied, as some of our dear friends are, to go back for a few years and say, 'Is that where we belong?' No, we go back to the beginning; we want to know that the wonderful opportunity of service offered to all by the wonderful opportunities of the world, to be aware of your privileges.
You remember that beautiful picture given us in Revelation. John, the revelator, tells us that the angel said to him, "Come hither and I will show thee the Bride, the Lamb's Wife." It is this picture of the holy Jerusalem descending out of heaven from God. This was the answer to the suggestion, "Come hither and I will show thee the Bride."

This New Jerusalem is the symbolic representation of the Church. We will not go into the details of its construction, which is here portrayed by the New Jerusalem. That New Jerusalem represents the capital of God's kingdom, and the Bride is at the very center of that kingdom; the capital of that kingdom will be the glorified Church. Then you remember the picture of the woman clothed with the sun. We will not go into the details of the symbolism, for that is what we intend to say, not what we wish to talk about, but merely suggest to your minds that while there is one great foundation, our Lord Jesus Christ, and another foundation can no man lay than that which is laid, nevertheless there are foundation stones in the New Jerusalem. Then you remember these wonderful stones are pictured there in Revelation—one a diamond, another a sapphire, another a topaz, etc., and in these wonderful and precious stones were the names of the twelve Apostles of the Lamb written, indicating to us, dear friends, that our faith should be built upon the foundation which is Christ, and the foundation next to Christ, of the Apostles and prophets. And then you remember that other symbolism in Revelation that the same great lesson, when we read about the Church represented by the woman clothed with the sun, speaking of the junction of Isaac and Ishmael, of the holy spirit upon her, and under her feet the moon, symbolic of the Jewish law dispensation—she stands higher than it—and around her head was a crown of twelve stars—the twelve Apostles again, the twelve bright ones giving instability to the Church.

So you and I think we do well in going clear back to the beginning, to the words of Jesus and the apostles and the prophets and taking no authority this side of them. And they tell us that the secret of the oneness of the Church of Christ is not our making a federation. "Say ye not a confederacy, a confederacy; to all whom this people shall say, a confederacy, neither fear ye their fear, nor be afraid." What does that mean? Well, they are afraid. It is not that our dear friends of the various denominations are doing anything to make away the way their bodies were formed. Body of Christ—no, they are not really well enough informed to hunger for and appreciate the real oneness in Christ. What they are desires of having is a federation—an outward, organic arrangement for cooperation along business lines. Now beneath the arrangement, the members of the institution is about to crumble, and this federation process is to attempt to bring it together and to bind it into one new heap, that thus each one will support the other, and the life of the present institutions of the church may be continued. And there is no intimation from the Word of God that it is not his intention that these sects and parties shall continue, neither in an isolated and divided form, nor in a federated form. All these are contrary to the divine arrangement. God wishes one Church to stand, and that Church, thank God, is not our making a federation. All that includes all who belong to God, for the Lord knoweth them that are his, and he also knoweth them that are not his. God is able to gather together in one all things in Christ, and he will do it. And if we have the right understanding, we shall see that there is a more inner and deeper gathering of the Church to Christ, her head; the completion of the Church is at hand, the gathering together unto him seems nearly to be accomplished, and shortly after the Church is to be completed and then be in heaven in glory and share with him his heavenly kingdom, and then will be due the antitype, the fulfilment of that picture of John's about the New Jerusalem coming down out of heaven from God. It will be God's kingdom established among men, and at the same time the power of the flesh, the tears and sorrow and distress, to open the blind eyes, to banish ignorance and superstition, and to draw all men unto him. How glad we are! We are glad now for the drawing of the present time, but we know that it is not the fulfilling of it. It is not the antitype; it is the picture of the Church, plainly enough. And it is not the drawing that Jesus speaks of at all, that he will draw all men unto himself. That is future. He has not begun to draw any to himself yet; it is not his time to do so. He will not begin to draw to himself until kings shall be established, then under the influence of that Messianic Kingdom he will draw all men unto himself. Well, what is going on now? Are we not being drawn? Yes, but who is doing the drawing? Who is doing the calling now? We are all called of God, all drawn of the Father. No one is now drawn by the Son. The Son's drawing belongs to the future and shall be called, 'The Son draweth all.' No man can come unto me, except the Father which hath sent me draw him.' How beautifully simple it is when we allow God's Word to just speak for itself. God has been doing all of the drawing during the Gospel age, and he has given us a picture of this, you remember. Christ's third and highest work is yet to be done. And the Father, first of himself; secondly of his Son, and thirdly, of his Bride class. You remember Abraham typified the Father, and Isaac typified the Son, and Rebecca typified the Bride class, never being called. Eleasar, Abraham's servant, repre- sented the holy Spirit; Joseph, Rebecca's brother, was the servant, to get the bride; it was not Isaac that sent for Rebecca at all; it was Abraham that said to Eleasar, Go and get a bride for my son Isaac. So here is the fulfillment of it. The Father is drawing to Christ those who may become his Bride; all of this is of the Father. By another part will come in—that part that is represented by the message. You remember that Rebecca's brother, sister, mother and father, when they parted from her, said in substance, "Good-bye, you are going to be the bride of Isaac; be thou the mother of thousands of millions." They were picturing the great work of the Church during the millennial age—the thousands of millions that will be brought to the true light, to the regeneration, through this great Gospel age. There were these three, and there are not Jesus that sent me draw him. But this promise, "In thee and thy seed shall all the families of the earth be blessed." How beautifully it all dovetails and fits together when we simply let God be the teacher. You and I are glad to hear God speak, whatever channel he may use it is the voice of the Father, and of that God which liveth and abideth forever, which was not merely good for the days in which the apostles and Christ spoke, but which has been sounding down clear through the Gospel age, and is still sounding clear as a bell when we get our ears unstopped that we may hear it. This does not mean any unfriendly sentiment toward our neighbors or friends who may not see just exactly as we do. On the contrary we love them, for we love all who love the Lord, and if they do not see every point, just as we do, we are not to dissent from them in this, for it is the Lord's following on to know the Lord, and we are following on to know the Lord, honestly studying his Word, it will not be very long until we will find ourselves heart and head together. There have been people who got off on a tangent in one part, and not others. There are those who turned another at the stake, and declared they would have nothing except according to such and such a shibboleth. But that is just the time they are in danger of not getting the proper shibboleth themselves.

But now we know we are baptized by one spirit into one body—the body of Christ. What Christ? The great Christ. What does the word Christ signify? The Anointed of God. What is signified by God having an anointed one, a Christ? It is that God purposes a great work, in which he would be of course represented. He represents his acceptance of the king by anointing him, and he represented his acceptance of the priesthood by the anointing of the priest. And so Jesus was the anointed of God, that he should be the fulfillment, or antitype, of the one who was anointed of God, that he was the Messiah in Moses first, and in David afterwards, and that is represented combinedly, you remember, in Melchisedec, because Melchisedec combined the two offices of king and priest. In Moses there was nothing of the kingly capacity, and in David nothing of the priestly capacity, but there is a mind than our Lord Jesus merely when he has been speaking of this great Anointed One. He had in mind the entire Church of Christ. So you remember that it was Moses prophetically spoke of this great one of the future and said, 'All the congregation shall put on his picture, as a picture, mediator, and a teacher as Moses was a teacher; that he would combine these various functions in himself.

The Apostle says we are all baptized by one spirit into this one body. What kind of a spirit is this? By what sort of a spirit or disposition did you have that brought you into this position? I am not wishing to give the thought that anything you and I could do would bring ourselves into this position, but that our heavenly Father has certain laws and regulations as governing what may and who may not come into this body, and only those who have the right spirit or disposition will be acknowledged. So then the important thing so far as you and I are concerned.
is, that we should have this right spirit, and by this right spirit should be baptized into his body. So far as God was concerned, it was important that he should have the great plan which would include Jesus the head, and the Church his body. It was all important that God should send forth the message of his grace. It was all important that you should have this great grace, this great plan. It was imperative that you should be thus drawn and called of him. All of these things were important, but they were God's part. You had nothing to do with calling or drawing yourself. But after you have been called and drawn, what must you do? You must be foreknown. That is, you must be memorably marked out! I remind you of St. Paul's words in the 8th chapter of Romans, where he says, that those whom God did foreknow, he also did predestinate. What a mess we would have to make out of that, dear friends! We have built all sorts of nonsensical things up, which would be of no effect at all. We have had on this point, and that good Brother Calvin had, and that so many others still have, as shown by their creed. But how simple it all is when we get the key-note, when we see the point. Those whom God foreknew he also did predestinate. Then we stepped down; we deduced no more, but we said, That means God foreknew a certain handful to go to glory, and the great mass of mankind to go to eternal torment, and he predestinated it to be so. It does not say a word about God predestinating any others to go to eternal torment. St. Paul says that those whom God foreknew and predestinated should be conformed to the image of his Son. That is to say, he foreknew, predestinated, that you and I could not be of that elect Church until we become copies of his Son. Who then, of the things we would do, look exactly like Jesus did, and all look exactly alike? No. That we would all have the same quality of hair and complexion, and the same shape of head, and so on? No. Then what does it mean to be copies of his Son? It is to have the same character-likeliness of Jesus. Oh say! And when, you are predestinated, that no one shall be of that elect Church, the Body of Christ, except he shall have the character-likeliness of the Head.

In the Pyramid the cap-stone represents our Lord Jesus as the pyramid, and the stones under that are in exact alignment with the cap-stone. A line drawn from the cap-stone to the foot of the Pyramid is exactly a straight line, because they were all built to conform to cap-stone. So every member of the Church of Christ must be conformed, and exactly proportionate in all full alignment with the character-likeness of our Lord Jesus, the Head. And this is merely what the Apostle is saying in this other text of Scripture.

Now we might speak of this matter from various standpoints, but time would not permit us to go into details. However, we may say that Jesus stood not alone in his relationship to the Father from the very beginning, when God set before him, before he left the spirit plane to become a man, the great privilege of doing some great work—and what do we read? We read that for the joy that was set before him he endured, as one seeing him who is hidden away from view. We see that when the Father set before him the opportunity of some service our Lord Jesus gladly assented and said, Father, whatever is your plan, I will be glad to carry it out. Yes, but you do not know what my plan is.

No difference, Father, my loyalty to you and my confidence in you is such that whatever you have planned I will freely engage to do; you would not plan and you would not lay out for me anything that would not be for my good and to your glory; so Lord, any way that is your way.

Now that was the spirit of our Lord before he came into the world. He said in the garden aside to Jesus, he had with the Father, and would not become poor as he did for our sakes. It was because he had this loyalty, this implicit trust in the Father, this determination which would trust the Father even where he could not trace him, that he comprehended the fulness of God's plan in respect to his sacrificing, etc., before he came into the world. If he had done so that there would have been the place where he would have made the sacrifice, you see. He came into this world as truly a man and a man. What did he find that out? Not when he was the babe, for he was in fashion a babe then. He did not find himself in fashion as a man under the law until he was thirty years of age. There, then, at thirty years, being found in fashion a man, he humbled himself, even unto death. How did he do it? Why, he knew that the Father's time would be when he was thirty. There is no such limitation with you and me, whether we are ten, fifteen, twenty, thirty or fifty, whenever we hear of the grace of God and are able to appreciate and comprehend this, we are at liberty to come to him; but Jesus was under the law, and according to the limitations of that law he could not present himself in this final consecration condition until he was thirty. You remember he had thought of the possibility of doing something of the kind when he was only twelve, when he was among the doctors and the doctors and the doctors; and inquiry of the doctors and men of his time as to what would be the propriety of the case, he decided there was nothing for him to do until he was thirty, and so we read that he went home and was subject to his parents, being only the obedient son. He only, to go about the usual interests of the family work, not thinking that to be the time for him to become the special servant or messenger of God in the way he afterwards did. We read that when he began to be about thirty—taking the matter in a little in advance so to speak—to go about the ministry of the Gospel. When he got to Jordan what did he do? He merely gave himself to God. Well, one says, had he ever been away from God? My dear friends, I do not mean that he was converted there. You know the word "convert" means to turn around. If Jesus had been converted when he was thirty, it would have meant that he was previously out of harmony with God. Not at all. He was always in harmony with God—holy, harmless, undefiled, and separate from the sinners. Then what did he do when he was thirty? He went and proclaimed the word of God. He had nothing but the word. He had nothing put into your hands; use it, Lord, in ways of thine. Just as we have a hymn, you remember, that says:

"Use my warmest, best affections.
Use my memory, mind and will."

And so we enumerate the various powers that belong to the human nature that we consecrate to the Lord to do his will. Our Lord Jesus said, Whatever thy will shall be, I have come to do it. Did Jesus mean he had come to keep his own will? No. He meant, Lord, whatever you are pleased to impart to me, I will do. And so in his thirty years the Lord Jesus was bound to keep the law on his own account in order to have eternal life himself, and he did not come to John like the others that were coming to him, to be baptized for the remission of sins, because he had no sins. Why then, did Jesus do this? He was giving up the rights that he had. Give away his rights? Yes, my dear brethren, that is what he did. He gave away his rights. What rights? Why, everything that he could in justice have claimed of God. "Father, I do not ask even that thou shouldest take them away from me, but that I should suffer injustice, and should die as a malefactor, whatever your will is, whatever would best carry out this great plan of yours which you formed before the foundation of the world, let it come to pass; I stand ready to receive your will."

"This cup which my Father hath given me, shall I not drink it?"

When we are thinking about these things respecting our Master, it is well that we apply the same to ourselves. We have heard of Christian people talking of not having justice claimed for them, the same sort of thing. You say, my rights have you got? If you made a proper consecration and understood what you were doing, you have no rights left; so whatever happens to you, you have not a word to say. There is no room for grumbling here; if you grumble, it is because you are not ready to give up all of those rights you consecrated. You gave yourself entirely to God? Very well, then you have nothing left, but the Father will do as he will with his own.

But coming back to Jesus, what is the pattern? You and I are to walk in his steps; he came, wherever he took a step you are to take a step; and I to take a step; and all of these steps, as we walk in his footsteps, are the ones which lead to glory, honor, immortality, joint-heirship, membership in the Body of Christ. None others but those who walk in the footsteps of Jesus. No one can step into the one spirit, the one disposition, the one mind that Jesus had, will be of that body at all. Now his mind was to do the Father's will at any cost. So our mind and our will must be the same if we would be associated with him, sharers in his sufferings, and sharers also in his glory.

I remind you here that there was a Scripture written prophetically of Jesus a long time before he made his consecration, representing exactly what he did: Lo, I
have come to do thy will, O God, all that is written in the Book. That is not quite the way it reads, is it? Not quite, but it is near enough; or, were we to say it, we have come to do thy will, everything that is written in the Book." But what things were written in the book? Oh, a great many things, God, you see, had a great plan in his own mind, and this great plan he had it tells us he purposed in his heart before he begat the world. He purposed to give it to anybody, not the angels, nor even to the Logos; but this purpose had ceased to be expressed through the law and through the prophets. Through Moses a law was given and regulations made for a Jubilee year, and about a system of Sabbaths, and Sabbath days, and Moses and Levi. They did not understand what these things meant. Then they had their Atonement day, and this offering of the bullock and the sprinkling of the blood for the household, for the body, and then the killing of the Lord's goat and the sprinkling of its blood, and then the sprinkling of water in the name of the Lord. But what did they mean? It was written there, but the angels did not know what it meant, Moses did not know what it meant, and our Lord Jesus did not know what it meant. None but the Father knew what it meant. How do we know what it means? Because God says so, as we shall see.

God had caused the prophets to write this, that, and the other thing. Some of them spoke about the time when the knowledge of the Lord would cover the earth as the waters cover the sea; and they did not know what they were writing about. One day, in a great sense, you may see that this referred to the wilderness. As you study the Scriptures you begin to see all of those details of the Tabernacle, the court, the people, and all of that, and these things began to come together and he was forty days under those conditions—forty days of wonderful Bible study; and he was so busily engaged in studying these things that he forgot all about eating. He started out to be a spiritual food to eat that he did not get hungry. He had so much spiritual food to eat that he did not get hungry. He had meat to eat that he was fasting and famished by forty days' fasting. The time had come when not only his body was weak through this fasting, but he was now having in full panoramic view of life, of all that was before—the will of God concerning him, and what his best interest was: how it meant that he would be led like a lamb to the slaughter; how he must be lifted up like a serpent in the wilderness on the cross, how people must regard him as a sinner, etc. That he would be a sinner, but he would be viewed or regarded as a sinner. All of these things were before him. Now Satan cometh unto him. Full well does Satan know the opportunity time to come—when you are the weakest, when you have the greatest trial; that is the time to lay your case and mine; and the way the Master met him is the way you and I meet him if we are to meet him successfully. At the very start Satan posed as his friend, and said (paraphrasing it), "Here you are, you know me and I know you very well. We remember those things you said. Things have changed. Here you are and here I am. Now I am going to say another word, that I am very sympathetic with you; I know something about the great plan you come to carry out. I appreciate it. You may think of me as the Devil and you are right, but there is something of deep love and goodness and loyalty to God, such as I see in you. I want to tell you now that I am your friend. And, by the way, the first thing let me say to you is this: Here you are, you know me and I know you very well. You don't know how weak you are, you have not been through anything. You do not know what wonderful power came on you back there at Jordan forty days ago. You have power now to command these stones to be made bread. Do so for yourself first, and then we will talk about other things." Oh, how cunning is the Devil to become a friend, and how well the poet has said, "Is this vain world a friend of Grace to help me unto God?" No. Whenever the world, the flesh, or the Devil, begins to put you on the
back and express sympathy with you, then begin to watch out. Jesus began to be very careful. Let that make you and me careful, understanding in the beginning that things are two—sides. We are to trust in the side of God and his righteousness and his will to be done in us, no matter what anybody else may plan, or suggest, or sympathetically advise. You remember Jesus answered, No, No, I would not use that power for you. The Sun of righteousness shall rise upon you; I will not command these stones to be made bread; I will trust rather to my God. He has said that we shall not live by bread alone, but by every promise of his, and I am going to trust in his promises.

This is a different turn, another temptation, and that falling, another temptation, and that falling, another temptation.

"I know about this thing you have in mind; I know your thoughts; I know how you are thinking; I know what Satan’s doing. Perhaps this is the wrong way to look at it. Now I can help you. I can turn over these kingdoms to you; you recognize me as the prince of this world; you are ready to acknowledge that; anybody that knows anything about my kingdom over the world would be ready to acknowledge that. Now I am ready to cooperate with you. I am tired of it myself; I am tired of sin; tired of seeing my estate going to rack and ruin; tired of seeing mankind in a fallen condition and helpless; I am ready to join with you; I want to get a good thing, do anything, do something, to improve the condition of the world. He repulsed them all so thoroughly that the way it reads, you remember, is, "The devil leaveth him." The thought seems to be that he was utterly disgusted that he had not made the least impression, so he left him, as if he had lost the other talent that he had in his possession in God’s Word that Satan ever attempted after that to do Jesus any harm in the way of temptation, thinking that if he could not do anything with him when he was weak and famished for food, when he was just ready to begin his work, a full task, to the very end, he could not do anything with him if he could not influence him then, he would leave him. But if Jesus had toyed with the matter and said, "Now I will tell you in advance I have no notion of doing what you suggest, but I wish you would outline to me how you do suggest, so I may have it in mind"—if he had done that, you and I do not know what the result would have been. The proper course was the one that Jesus took. So with you and me. The proper principle to govern us is, I have consecrated all to God and therefore I would not go in the way that another said or some other way would be; the fact that it would be any other way than that which God has marked out would stamp it with my disapproval from the very moment I would hear the suggestion. That be our attitude we are safe. Let us walk in Warrington, in respect to our meeting the Adversary—meet him promptly, positively. Then he will leave you and you will not have nearly as much trouble with him afterwards. If you parley with him a while he will come back again. He pretty nearly yielded the other times when I have him in mind, yet, and I will go back and give him some more suggestions." A great many, I believe, have been led astray in that manner. What was all of this Jesus was doing? He was demonstrating his absolute nature.

I remind you again of the picture of all this given us in Revelation. You remember how we read, Jehovah sat on the throne of his glory, and in his right hand was a scroll written inside and outside, and sealed with seven seals. The proclamation or saying is—Who is worthy to open the scroll and to loose the seals—to carry out the plan that is there in God’s hand and God’s power? God had that proposition in his mind, in his power, before the foundation of the world; it is always in his hands; he never gave it to anybody else. Why not? Because no one was worthy. You see the angels were not worthy. Were they sinful? No, they were not sinful, but they were not worthy. Was not Adam worthy when he was a perfect man? No, Jesus worthy before he came into the world? No. Why not? Because this plan is so great and so wonderful that the heavenly Father will not trust it to anybody who will not prove his loyalty to him, even unto death. Now that was true of the Master. He could not have that scroll given to him until he had proven himself worthy by walking in the ways of the Master, and members of his body in glory and share with him the carrying out of God’s plan unless first we are tested and found worthy. How worthy? As he was found worthy, even unto death, so you and I shall have to thus show our loyalty to him before we are to be the sharers of the glory of that glorious work.

Now go back to the picture in Revelation, and after this proclamation was made in heaven and earth, we read that no one was found worthy. Then the picture says, and I, John, wept much; and he said, Our Heavenly Father, our Creator, was a great master of a plan, which he intended to carry out and he does not find anybody in heaven or in earth that is worthy of being the executor of that plan. I am so sorry, And John wept. And the angel touched him and said, Weep not, John, behold, the lamb is worthy. What does this mean? Who is this Lion, the strong one out of the tribe of Judah? Jesus, the strong one, prevailed. What does that mean? It means that he has fought a good fight, and that he has come off a conqueror. Then John looked, "And I looked, and beheld it as a Lamb slain." In the Greek we read, "I looked and beheld a freshly slain lamb." That tells the story, my dear friends! It is all in a little picture you see that God gave us there. As soon as the Lamb was slain the proclamation was made. He was worthy, the sacrifice, the life, the death of Jesus, of the Cross, the propitiation, the redemption, the atonement, the satisfaction, the cleansing, the justification, the propitiatory, the atoning, the purifying. Did you observe when he was crucified of that? He was the Lamb slain. "And I looked, and beheld it as a Lamb slain," and we have the words, "I looked and beheld a freshly slain lamb." Thank God, dear friends!

When did he become the slain lamb? And when did he get the scroll? We answer that the Lamb was slain the moment Jesus gave himself in consecration at baptism, just the same as in the old Testament when the bullock represented the law. Now, when the bullock represented the law, the High Priest stood there, and slew the bullock with a knife. The moment the bullock dropped dead, the High Priest was recognized as the High Priest who did the sacrificing. In the same way Jesus was done with and slain, as a sacrifice. The Law was the high priest, the man, and the High Priest representing Jesus anointed of the holy Spirit. And you remember in the picture the High Priest immediately left the bullock he had slain, and, taking some of the blood with him, passed under the first vail into the Holy of Holies, Jesus was in the Holy, with his own blood, taking his own blood with him, for three and a half years. The death took place outside of the Holy, and by virtue of that death he was permitted to enter the Holy, and there he was for three and a half years, under the veil of the woven work, the veil of the shewbread, and offering incense on the golden altar. Yes, he was High Priest all of that time. His death on the cross was represented by his passing under the second vail, and rising on the other side in the Most Holy, perfected as a New Creation, on the spirit plane. So Jesus was the slain Lamb from the very moment he consecrated himself, and that was where he received the scroll. And that is what is meant, you see, by the heavens being opened. The higher things were opened unto him—"and he could see many things in the Spirit that he could read many of the things in it; that is to say, the scroll was written on the outside and on the inside both, and sealed with seven seals. These seals could not be broken until he should have finished his work; but he could read the scroll and see the inner things. They were for his encouragement and strength, and showed him how he was to be the lamb slain, and how he was to be the antitypical bullock and the antitypical priest, and all the work he was to do in the acceptance of the Father’s will and if it was the Father’s will that all the seals would be opened unto him—everything in the scroll.

Now that Jesus did not before his death know all that was written in the book, I remind you that the disciples asked him about when he would do certain things, referring to his second advent, and Jesus answered, It is hard for the earthly with no mind to even the angels in heaven, neither the Son. He knew the outside of the scroll, but he did not know everything that was on the inside of it—the times and seasons were still on the inside, under seal. But after his resurrection beyond the vail, he then said, All power in heaven and on earth is given unto me. He was
then on the plane of glory and had full knowledge of all the features of the divine plan.

Now, dear friends, it will be with you and with me. There are certain things we will know now in proportion as our Great Head will show them unto us. He has declared he had many things to tell the disciples that they could not bear them. Howbeit, if I go to the Father and the holy Spirit will come and will show you all things unto you. That is to say, everything that is necessary with us and me to know that would help us along he will make it known to us. And so I take it that our dear friends of the post—for instance, one hundred years ago, and five hundred years ago, etc.—did not know the same things we know today; that they did not need to understand these things; that there was revealed to them everything that was necessary for them but that now in the time when we are coming in contact with all the forces of darkness along the line of the great war, evolution, Christian science, spiritism, etc., if God's people today do not have on the whole Armor of God, they will be in great danger of falling away. Therefore, the Lord is gradually giving to us as we come into the right attitude of heart to receive them, not that we be set forth in this argument, but that we may try to get any of these blessings we must come by the appointed route—we must be baptized by the one spirit into the one body. Well, how was Jesus baptized? What spirit led him into baptism? "I delight to do thy will, O my God, and thy law is my delight."—Psalm 19:9. And everything that is your will. And so with your consecration and mine, dear brothers and sisters. We must have the same spirit as that exactly—I delight to do God's will and not say, I hope God will not ask me to do very much, because you know I do not like suffering and pain. That is not delighting to do the Lord's will. That is having the fear of death that is spoken of in the Scriptures—through fear of death they were all their lifetime subject to bondage. There are some Christians in that attitude—they fear the death. They make a consecration, then they are afraid to go on, but hold back. They never get the higher prize, and by and by the Lord will bring them through great tribulation and make them members of the antitypical Leviite home on the spirit plane, but servants of the priestly class. They will never attain to the things God intended for them. Let us therefore remember that if we want membership in the Body of Christ, which is the Church, we must be baptized of the same spirit, baptized into his death, so we must be ready to die to all earthly interests as he did, to surrender up all this worldly life, so we must render up all of his, and give up our will to do the Father's will as he gave up his will to do the Father's will. Thus, you see, that same spirit or disposition is necessary to us to bring us to the step of consecration. That was the thing which brought him to the step of consecration—the difference between his position and ours being that he was perfect and the Father could accept his sacrifice, and you and I are imperfect and the Father could not accept it. So the Apostle says, Present your bodies a living sacrifice, holy, acceptable to God, your reasonable service—holy and acceptable because our great Advocate imparts of his merit to cover the blemishes of your sacrifice and of mine, and then your sacrifice is accepted, and mine is accepted; and this being so, we go on from grace to grace, as the Apostle says, in his footsteps.

**Question:** Does the vision of dry bones of Ezekiel 37 refer to the resurrection of the dead, or what?

**Answer:** We answer that, to our understanding, this vision of dry bones does not refer to the resurrection of the dead in the ordinary sense of that word, but that it does refer to the resurrection of the dead Jewish nation, who say, mark you, "Our hopes are dried out." Their hopes are dried out. This is a picture of the dead being brought together and bone to bone, represents the gradual way in which the Jewish hopes will come together and gradually reanimate them as a people. What event is to take place in 1910, which is pointed out in the Pyramid?

**Answer:** I do not know. There are many people who can tell you a great deal more about 1910, 1911, 1912 and 1913 than I can. All I know is there are certain dates that seem to be well fixed as far as we understand the Scriptures—1874, 1878, 1881 and October, 1914. I do not know about anything between at all. If other people do, they have a right to talk about it.

But do you not say something in the third volume of Scripture study, somewhere over 1910? I might take a measurement up over that step. We do not know whether there is anything to be measured that way or not, but suppose we do take a measurement over the top of that step: I do not know about the year 1910. But I do not know whether God means something in connection with that year or not. I think by the time we have passed that time, we might see something perhaps for 1910. Perhaps we have gotten up on that step now, for all I know. Things are going along very fast, and we are just reaching the head of the column.

**Question:** Is the thought that the Great Company class is a part of the spiritual seed of Abraham contained in the question to the covenants? See February 15, Toward 1909.

**Answer:** I do not know what the reference is. The question asked me to present the things that I understand if the Tower is out of harmony you will notice it. But I will answer the question without reference to the Towern—"Is the Great Company class a part of the spiritual seed of Abraham?" I answer, Yes, to my understanding they are, but there are two ways of viewing the matter. They type of the spiritual seed of Abraham was Isaac and Rebecca, Isaac representing the Lord and Rebecca representing the Church, the Bride Class, the Little Flock; and then in the account of how Rebecca was called, you remember we read that certain maid-servants were given to her and they went with her. These maid-servants, you see, represent the Great Company class. They traveled right along with Rebecca; they were not the Bride, but the virgins, her companions, that went with her. So it was customary in those days to have several companions. Wherever the bride is mentioned, there is mention also of a maid going along. There were the wives of Jacob, and each one of them had a maid. It was a custom of the times. So we read that Rebecca had at least two if not more. In the 40th Psalm, picturing the church as a Bride of Christ, we read that the Bride is all glorious within; that she shall be brought unto the King in raiment of fine needlework. Then we read of the virgins, her companions, that follow her. These companions of the Bride are a part of the household. So the Great Company class is a part of the household. But take another picture that is given, the tribe of Levi. Go back and see where it came from. You remember the passover night. In that night the Lord told Pharaoh over and spared over the first-borns of Israel. Then you remember that subsequently the Lord commanded Moses and Aaron over and spared over the first-sons of Israel, but now exchange these for the tribe of Levi. Thenceforth the tribe of Levi represented all of that first-born class, and that first-born class represented the bride of the Lamb, and the Church of the First-born whose names are written in Heavenly, in the whole Leviite house, you see, was representative of this first-born class, this Church of the First-born. But among these Levites there were two classes. There was selected from the Levites a little flock of Priests—Aaron, and his sons, and they and their sons were to be the servants of this priestly family. Here we have another picture of the general fact that the household of faith includes Jesus, and the elect Bride class, and the Great Company class, and they are all the Church of the First-born whose names are written in Heaven, and they are all of those who are spared or passed over in this night time—in the present time before the Millennium morning begins. That night takes in the whole
Gospel Age, and all of those who are spared in that night were represented in the whole tribe of Levi. Therefore the whole tribe of Levi represents the Church of the First-born, and these two classes are the elect Body of Christ, or Bride of Christ; and on the other hand the spiritual servants of the Church, the Great Company class.

Question:—How is the separation of the Great Company from the Little Flock, or merely a separation in spirit, and a general affiliation of both classes in one assembly to the end of the harvest period?

Answer:—I know of nothing to indicate that the Lord will make a separation between the Little Flock and the Great Company, or between any of them individually. You remember we pointed out in the Scripture Studies that Elijah was a type of the Church and that Elisha was a type of the Great Company class, and subsequently of the Ancient Worthy class. We are not so sure it is a complete title, and we are sure about Elijah, because we have positive proof in Revelation that Elijah was a type of the Church class; but if Elisha was a type of the Great Company class, then that type seemed to prove that there will be no separation, because there were frequent times when Elijah and Elisha met together, and that thing would tend to turn them aside. As, for instance, Elijah said to Elisha, Now you tarry here, the Lord has sent me thus. But no, says Elisha, I will not stay; wherever you go I will go with you. So he went. Then preposterous as it may seem that Elijah and Elisha should both be sent to do the same thing, that would tend to turn them aside. And finally Elijah acknowledged to Elisha that his getting a special blessing would depend upon his being with him down to the last. Elisha asked to have a special blessing on him. When you do any thing, give me your blessing? Elijah answered, If you are with me when I am taken, then you shall have a blessing. In other words, if you continue steadfast and follow on and are not separated by the trials by the way, you will get a special blessing of the Great Company class, or the Ancient Worthy class, as we would expect. You remember then the picture that when Elijah was taken, his mantle fell from him for Elisha and Elisha went and got the mantle. The mantle is a symbol of power. You remember Elisha put on the mantle of Elijah. When he came to Jordan he smote the river with the mantle and it divided so he could cross over dry shod. All of which would be symbolical of the death of the Great Company class—that they would pass through death, which is symbolized by Jordan, victorious, after they had the mantle of Elijah with them. Anything that happens beyond the crossing of the Jordan we would understand, if this be a type at all, to be typical of what the Ancient Worthies would do when their time would come after the Great Company class, and through the Jordan of death.

Question:—To what extent can Elisha imitate the purity he once possessed as a holy angel?

Answer:—When it best suits his purposes.

Question:—Does his degradation in sin in any degree hinder him from effecting or imitating holiness?

Answer:—I would understand that Satan has not deteriorated in any physical sense, but has the same power, and that all the fallen angels have the same power they always had—that there was no death sentence upon them; that they have not degenerated as men have. Whatever change has taken place in them, they have not lost their reason, or at least they have developed a devilish spirit among them, and we suppose to suit their purposes they could simulate righteousness. As, for instance, there was a woman came to the theatre this afternoon and told me that perhaps I did not know that you have been in her presence for the last time in her person; that she had the evidences and proofs of it in her own person; that she was possessed by Christ and he was acting through her. I tried to tell her she was probably under the deception of the Adversary, that he was not present at all; but the woman was in the presence of Christ and in her, but she would not hear that at all, she knew what she had. So I would think it quite possible for Satan to transform himself into a minister of righteousness. The Apostles and Jesus and the Little Flock and the Great Company, they, are not original with me. I do not have anything to do with them. My name is different, and I am what I find the Apostles and Jesus said. I hope I never shall be original.

Question:—To what extent can fallen men, once sanctified, be the same?

Answer:—I am not sure. It seems to me it is a little different with men from what it is with these fallen spirits.

I should suppose they could, especially if they were used by the Adversary, simulate holiness and talk from that standpoint to some extent. But my experience with people is that when once they leave the truth, the difference of character is so manifest you can very generally see what spirit they are of, that it is not the spirit of the Lord, the spirit of his people. If you mix the spirit of righteousness, love, but is the spirit of anger, malice, hatred, strife, and envy. And that is generally the sign. I rather think they cannot help it, that they do not really know to what extent they have changed. I think the Lord gives us ground for saying that is true when he tells us, you are not capable of reading the heart, but we may read the outward life. ‘By their fruits ye shall know them.’ If they have a wicked spirit, a malicious tongue, and take pleasure in doing unrighteousness, contrary to the Word of the Lord, then it breaks a change of heart, a change of spirit; that they have not the Holy Spirit governing them as they once had.

Question:—Can any one who has reached the mark of perfect love fall back into the Great Company?

Answer:—I think he could; I think he could not fall back into the Great Company if it would be possible for him to fall away entirely. That if he had reached the mark of perfect love, and been a teacher of others, he might be a castaway himself if he did not maintain his standing and relationship to the Lord.

Question:—In what would the great distinction between the world and the people. Are we to understand that the Great Company suffer only for the sins of the people, or do the Great Company suffer for the sins of the world?

Answer:—The Watch Tower did not know it was making any such distinction. I understand the people mentioned in the Scriptures to refer to the world, so if we made a distinction of that kind it was unintentional. It is very difficult to write and keep from trampling over somewhere the part of the world who are not members of the Church, and to avoid the idea of the world being understood of men of mind, and how someone may look at it from this standpoint, and some from that, and some from another. You will have to read more carefully and I will have to write more carefully; so we will both take a share.

Question:—The Great Company priests in the service of holy things?

Answer:—No, they are not priests. They were accepted as priests. The picture is a double one. But the priesthood God is providing is one that belongs to the future, that is, the spiritual priesthood; the Royal Priesthood in future. We now have both outside and inside the Royal Priesthood, but not in the actual sense; you are now probationary members to see whether or not you will be worthy of being members of the Royal Priesthood. The members of the Royal Priesthood will be those who will properly and correctly govern the church, under Jesus in the kingdom of God. ‘Blessed and holy is he that hath part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.’ But the Great Company are those that are sanctified and proposed to take the prophetic steps to which they were called as priests, fail to take the steps and therefore they will not be priests in the future. They are now in with us, and it is not for you and for me to determine who are the priests, and who are performing the priestly offices, but it is not to us. In this company there may be some who will be Priests and some who will be Levites, and will not attain to worthiness for the priesthood. But it is not for me or for you to make a distinction and say, You are not a priest, and you are not one, and you are not some for any such authority. So we now speak of ourselves together. You consecrated and are going on, but I don’t know whether you are making your sacrifice properly or not, and you do not know about mine.

Question:—What is the time between the mark attained by the Great Company and the mark attained by the Little Flock?

Answer:—The Little Flock has consecrated not only to be obedient to all the demands of righteousness and justice, but he has had it already. But the Great Company have agreed to take these demands at any cost to themselves, whether justice should demand it of them or not. What you must sacrifice is something beyond what justice does or could demand. Just so with our Lord Jesus. Justice could demand that he keep the law, but justice could not demand that he sacrifice his life. God demands that every man keep the law, but never demands that we should present our bodies a living sacrifice;
it is an invitation. God does not invite you to keep his law; he says that if you do not keep the law, thus and so will be the result; there is my standard. So God sets before you and me this standard, that we should love the Lord our God with all our heart, and mind, and soul, and strength, and our neighbor as ourselves. But you say, We cannot keep the law. No, we cannot, so far as the flesh is concerned, but we can keep it in our minds and hearts. We must do so. Any thing short of that is to come short of the law of God and to find ourselves unworthy of having any eternal life. So it must be with the Great Company. They cannot come short of this standard of the law of God. They have agreed to do more, but they must come up to the standard of love. That is the standard for the world in general during the next age, which they will be obliged to come to. If they do not attain to that during a thousand years, they will not attain eternal life at the end of the thousand years. Now then, dear friends, don't you think the world will be a pretty nice set of people? I think they will be fine. When Jesus gets through with the work I tell you it will be well done, and humanity will be a fine representation of the power of God, and godliness in humanity.

Question:—Tabernacle Shadows, page 69, states that the Great Company class cut themselves off from Christ. John 15:2, 'Every branch in me that beareth not fruit he taketh it away,' seems to indicate some additional act on God's part. Please define the two acts.

Answer:—Well, God acts only because the others act. For instance, Jesus says, 'I am the Vine, ye are the branches; every branch in me that beareth fruit my Father purgeth it that it may bring forth more fruit. Herein is my Father glorified, that ye bear much fruit.' This pruning we see to be the trials and difficulties of life, but these are only for such as are branches in Christ. Now how do they get into Christ? By making consecration. And what was the legitimate intent or purpose of your consecration? That you might be a fruit-bearing. That is the very object of your coming into the membership of the Vine, the Body of Christ. Therefore if you do not bear fruit, if you do not cultivate the fruits of the spirit, you are marking yourself off, or cutting yourself off, for your failure to bring forth the fruitage God is requiring. Then he would separate those from his Church of the elect—the elect Body of Christ.

Question:—Are the words 'Take heed, let no man take thy crown,' strictly applicable to the Great Company class? Can these be said to have the crown of life?

Answer:—I answer that there is no Great Company class in the beginning. Nobody was received as a member of the Great Company. He was received as a consecrating priest, and everyone is elect at the time of consecration. A crown was apportioned to such one. The object in inviting him at all was that he might have a crown. But the question is, Will he maintain his right to that crown by being an overcomer? If he does that will mean that he continues to be one of the priestly class to which he was invited, for we are all called in one hope of our calling. But if he fails to be an overcomer, then he ceases to be of that Body of Christ class, the Little Flock class, and by ceasing to be of that class forfeits his right to a crown. But the crown was there when he consecrated, for no one is accepted but to a crown.

Question:—Please give some illustrations of the yielding of self-will to death only by subjection as mentioned in Tabernacle Shadows, page 71.

Answer:—I don't remember the matter in Tabernacle Shadows. I do not understand the question exactly. Self-will is what we had at first when we came to God, and what we gave up when we presented our bodies living sacrifices. If we do not give up our wills then God does not accept us at all. Whoever did not give his will did not give anything, because the will carries all with it, and God would not accept anything else. Now suppose we gave up our wills when we made our consecration to the Lord, and suppose we proceed along the pathway of life, and trials and difficulties come to us, and we fail to maintain this submission of our wills; and suppose the will of the flesh is strong, and the will of the New Creature does not conquer the will of the flesh—what then? Then we are not walking after the spirit properly. That means we are yielding something to the flesh, and the Apostle says, if ye walk after the flesh ye shall die, but if through the spirit ye do mortify the deeds of the body ye shall live. So every one of the overcomers will have to mortify the will and the deeds of his flesh and bring it into subjection. Is it possible for us to conquer the flesh? In our minds it is possible, and that is what God is speaking about. He is speaking to your mind and to your heart. You must not consent to sin, you must not be servants of sin. The New Creature cannot take its orders from the Old Creature. The New Creature must be an overcomer. It may be sometimes a hard struggle between the two, but if you have been faithful in putting up a strong fight against the flesh, even if you failed in it, God might count you nevertheless as having been faithful to the extent you were able and gave you a blessing, and really make that a strength for you in the future, if you remember that weak point the next time. You would say, There is the place I slipped before. Do you remember ever passing along a street where there was a slippery place and you fell? As you went past that place again you said, There is the place I fell once. You would remember the spot where you slipped before, where the snow was over it, and how you fell down. I have had that experience several times. Now in spiritual matters it is the same way. Perhaps some place you slipped and fell down and that slip in God's providence may make you very strong on that particular point, because every time you go near there, you say, 'Here, beware!' And it will strengthen your character on that very point. So by various experiences our Lord is teaching us in the School of Christ. And what he is looking at, let us never forget, is the heart; and if your heart came off a victor, even if you failed in the particular trial at the particular moment, and if when you got up out of the difficulty you went to the Lord, in the name of the great Advocate, and apologized to him, and told him how sorry you were, and how you would endeavor in the future to do better, then you know that you were forgiven, and a victory was thus gained. You did not count it all when you slipped and fell, but you counted it afterwards when your character was made stronger by following the directions of the Lord's Word and came with courage to the throne of heavenly grace that you might obtain mercy and find help in every time of need.
Opening Address of Welcome, by Brother John T. Read, of Chicago

June 24, 25 and 26, 1910

Dear Friends: As you see from the program, it has fallen to my lot to welcome you to this convention. I only wish I could do it in a manner befitting the occasion, for I believe that I am privileged to speak the word of welcome to the ecclesia of God, those who are soon to be glorified as Kings and Priests of the Most High, the architect, builder and preserver of all the Universe;—He who calls Heaven his throne and earth his footstool. And so I appreciate very much the honor that is bestowed upon me.

When at Brooklyn in the early part of February a representative of the Chicago class arranged with Brother Russell for a one-day convention to be held some time this month, and we secured an option on the hall. In a week or so we received a letter, saying that we might have a three-days convention if we so desired. In thinking the matter over, this committee concluded that one good turn deserved another, and as Brother Russell had favored us by giving us the one-day convention, he might consent to make it three days; and as there is nothing small about the committee except its number, he agreed for the three days, and got what he asked for—which proves that the Scripture is right when it says, "Ask and ye shall receive." The Chicago friends were delighted with the prospect of having a convention and accepted the offer as soon as it was possible to get together and vote on it, and they set to work at once to perfect the arrangements. We reasoned that there was nothing too good for the Lord's people, and so we secured this, the best available auditorium in the city. We have worked and planned and done everything in our power to make this convention a success. We speak of this so that you may know how much we appreciate your coming, and how very welcome you are.

But we realize, dear friends, that, notwithstanding all this preparation and all the effort that has been put forth, this convention would be a failure, if it was not permeated and controlled by the Lord's spirit—a spirit of humility, of gentleness, of patience, or love. The only excuse for our existence as probationary members of the glorified Body of Christ is that, like trees planted by rivers of water, we may bear the fruitage pleasing unto the Father. "Herein is My Father glorified, that ye bear much fruit." And so we expect that, like the wise virgins, you have come here with your lamps trimmed and burning, and your vessels running over with the oil, the spirit of the Lord, and that we are going to mutually benefit therefrom. We feel sure that as you have looked forward to this time, you have prayed the Lord's blessing upon our fellowship together, and thus your own hearts have been prepared to receive the greater blessing; for undoubtedly we are blessed in proportion as our hearts are prepared to receive of the Lord's goodness.

In the first chapter of Second Peter the Apostle speaks of the development of Christian graces, of adding to your faith, virtue, knowledge, self-control, patience, godliness, brotherly love and love, and says, "If ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." I wonder if any one here is able to grasp the full significance of that statement, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." The most royal welcome that we have ever known anything about will not in any way compare with the welcome that will be given those who are faithful overcomers and yin a place in the Body of Christ.

We have all read and wondered at the reception Theodore Roosevelt, our former president, has received wherever he has gone in recent years. And no matter where he may go, from the land of the Holsenot to the land of Emperor Wilhelm, he is given the most royal welcome, and is the recipient of the greatest honors they know how to bestow. Without doubt he is the most popular man on this earth today, and has won that high place in the esteem of men through the faithful and courageous performance of the duties attaching to the various positions he has filled. But even so, how very insignificant is all this compared to the welcome that will be accorded by the King of Kings to his royal Bride. All the host of heaven will be there to welcome the royal Bride, who with her Head, Christ Jesus, will receive the highest honors that the heavenly Father can bestow. She will be clothed with the glory of inherent immortality, and with her Queen will she be exalted above all others of God's creation. In fact, she will participate in all the glory, honor, position and power to which her Lord is heir. And what is best of all, she will realize that this royal welcome is to be hers throughout the ages of eternity, because of the love of the heavenly Father and of the Lord for her.

Dear friends, we trust that you may realize just a little foretaste of that welcome here at this convention, and that you may be built up spiritually, and be strengthened in your faith and zeal to run with patience the race that is still before you, so that you may partake of that abundant grace and that most royal welcome into the everlasting kingdom above.

In all probability this is the last convention of more than one day that you will ever have the opportunity of attending here in Chicago, and we want you to feel that it indeed been good to be here; we want you to feel welcome.

Some who were with us last year have passed beyond the veil into their eternal reward, and we rejoice with them and our hearts burn within us when we think of the joy and experience they have enjoyed. And, again, some are not with us because they have gone out from us. The dear Lord knows how glad we would be if we could have said or done anything that would have kept them from the step they have taken. And, as Paul could say concerning the house of Onesiphorus so can we say of some of these, that they have often refreshed us and through their labor of love and ministry we have been greatly blessed and strengthened in the faith. And with Paul also we can say that it is the sentiment of our hearts that they may find mercy in the Lord's great day of reckoning.

We have great cause for rejoicing, dear friends, that June, 1910, finds us still in the race, and we should praise and glorify our heavenly Father for his grace and loving-kindness which have kept us faithful.

Especially do I wish to extend the word of welcome to our beloved Pastor, who has been so wonderfully used of the Lord to bring the light of present truth to us, and who will be with us tomorrow. I know that I express the heart sentiment of each brother and sister here when I say that we love him and greatly appreciate his labor of love on our behalf; and although we shall not know until we reach the other side of the veil how great has been the labor of love, yet we know now that he has worked night and day, and has gone through much suffering for our sakes, and has filled up on his part that which remains of the afflictions of Christ for our behalf.

And so we welcome him with all our hearts and pray God's richest blessings upon him.

And to you, dear Pilgrim brethren, we would say that we are glad to welcome you with us today. Though as
DEAR FRIENDS: I hardly know to what I owe the double honor of welcoming you in the name of the Watch Tower Bible and Tract Society, and of responding to the address of welcome by our dear Brother Read. I certainly feel incapable of making an adequate response to the brother’s address, and of performing what the brother suggests devolves upon me. However, I must place the responsibility in the hands of the Lord, and ask only that I may be used by him and by you as a servant at this time.

But, speaking for the society, and also for everyone present, and for myself as well, I feel sure that we all appreciate most deeply the efforts of the Chicago friends in our behalf. We cannot imagine how they could have been improved upon, or extended in any direction, or how anything further could have been done for our comfort and pleasure and profit. We can only express this gratitude and appreciation by using these things as Chicago’s ecclesia would desire we should use them—to his honor and glory to the fullest extent possible, remembering as our dear brother said, that it is more blessed to give than to receive, and having as our highest heart’s desire that we may serve others, and be a blessing to each one with whom we may come in contact during this convention.

An occasion of such spiritual interest, such as this convention is certain to be to everyone present, is in the nature of a strong stimulant. A good physician prescribes a strong stimulant only under critical conditions. Probably you will realize that we are living under critical conditions at this time, and we earnestly desire that this strong stimulant, this strong spiritual uplift, may strengthen us for the battles which we know we have to fight and are fighting now in our Christian warfare—each one individually as he seeks to overcome the world, the flesh and the adversary.

In thinking about what I should say in response to the brother’s words of welcome, the query suggested itself, Why are we here? From the natural standpoint we come from every direction, geographically, characteristically, politically, religiously. What is the basis of attraction? What is it that draws us together here on a footing of not only equality but on terms of deepest and most cordial fraternity? We might answer, briefly, with a Scriptural thought, that it is because we are eagles—not because we belong to the same race, the same nationality, or the same profession, not even to the same order of angels. While welcoming some of those attending the St. Louis convention at the time of the World’s Fair, at the Union Station, we met different trains coming in, met and greeted the friends and welcomed them to the meeting of the brothers. The leaders there looked on with a good deal of interest at the cordiality of our greetings as train after train came in, each bearing its quota of the friends. Finally he stepped up to the speaker and said, “What order do you belong to? You all seem to know each other. One another, no matter from what part of the country you come. What is the name of the society you represent?” I did not tell him it was the heavenly order of eagles; if I had he would not have understood. I simply said, We will be made stronger in the faith and in your determination to press on with vigor until changed from glory to glory into his image you behold the Master face to face.

And we would not forget all the dear friends who, though not able to be here physically as they are with us in spirit. We welcome their prayers and loving thoughts for our profitable association together here and we pray and believe that the Lord will in some way make up to them the deficiencies of not being here in person.

And so, Brother Chairman, as representative of the Watch Tower Bible and Tract Society, and of the Peoples Pulpit Association, we welcome you and commit unto your hands the conduct of the meetings of this convention. And we trust for the Lord’s guidance in carrying out the various services that will redound to his glory and honor in the upbuilding of each one here, and may you be blessed in your endeavor.

Response and Address of Welcome on Behalf of the Watch Tower Bible and Tract Society, by Brother Horace Hollister, of East St. Louis, Ill., Chairman of the Convention

What do we mean when we say we are eagles? We answer that we might divide mankind, in a sense and after a fashion, into those that are less, or not not being here in person. In Job 25:5, 6, we read: ‘Yea, the serpent in the dust, pure in his sight. How much less man, that is a worm, and the son of man, which is a worm.’ What are the worm characteristics? It crawls around in the dirt to get its living. It has shortness of vision, restriction of field of operation; it is limited to the ground, for all its interests are centered in the dust of the earth. This, we recognize, would symbolize and include the vast majority of mankind. How closely, both physically and in every other interest, are the creatures associated with the earth and buffeted by the winds of the earth, earthy, as the Scriptures elsewhere declare.

The next is the butterfly class. It is the highest possible attainment of worms to become butterflies. They lock up from their dust and see the butterflies going from flower to flower sipping the cup of pleasure and profit of life in various ways, and their thoughts, were they to have expression, might be, ‘Oh that I were a butterfly!’ Earth has its butterflies—the favored few, the ones who are privileged to sip the cup of pleasure, and pride, and ambition, and profit—others, those who cannot even speak—supported by the efforts of the great majority. But what are the principal characteristics of the butterfly? The pursuit of enjoyment, of pleasure seeking, for a few brief days, and then death, destruction, forgetfulness. What a figure of a frailty, being of short-sight and buffeted by the elements, destined but for a brief day of pleasure, and then what does its life amount to?

But there is a third class of which we would speak, and of which we are all desirous of being members—the heavenly order of eagles. This is the class we are privileged to share with you as members of the Watch Tower Bible and Tract Society. And if I may have your attention for a brief moment, I would like to sum up these words of the Lord in answer to a question by the disciples: ‘I tell you that in the night there shall be two men in one bed; the one shall be taken, and the other shall be left.’ Two men shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be left, and the other left.’ We can imagine the pitch of excitement of the disciples, and their surprise and wonder, and the naturalness of their question, ‘Where, Lord? Are we to be separated so suddenly? Where are we going? And the Lord answered in this way, and it has never been forgotten, until the harvest time: ‘And he said unto them, Wheresoever the body is, there will the eagles be gathered together.’ What did he mean? He meant that this heavenly assembly of eagles, partakers of his Holy Spirit, would be gathered together here in the common order of the heavenly order of eagles, and it is ours to consider what is that for a few moments.

In Proverbs 28:5 we have a comparison: ‘Riches certainly make themselves wings; they fly away as an eagle with a heart of方式; the eagles mentioned in the Scriptures are keen sight; they see the food far off. And the heavenly order of eagles who are engaged in this enterprise fly toward heaven, treading the upper heights of the atmosphere, rising above and beyond the
Discourse by Brother Edwin Bundy. Subject: “FISHERS OF MEN”

Dear Friends: Our text you will find in the 4th chapter of Matthew, 19th verse: “And he saith unto them, Follow me, and I will make you fishers of men.”

We recognize these as the words of our Lord Jesus Christ and what he said we remember all that the prophets have said about our Lord Jesus, concerning the success of his mission, that he should not fail nor be discouraged until he should have set judgment in the earth, and that we remember also that the same Lord has said that of the increase of his kingdom and of the abundance of peace there should be no end, that he should see the travail of his soul and be satisfied—we may be very sure, dear friends, that whatever he has promised to do, whatever he has undertaken, will, in due time, be a grand and glorious success. We may also be well assured that when he called these followers out of the Sea of Galilee and told them to leave their nets and their boats and go after him, he made them fishers of men, their success as fishers of men, in due time, will also be grand and glorious. If we should judge of their success by what we have seen in the past, if we should judge by the conditions we see about us today the world, in all the nominal systems called churches, we would say what these followers said on more than one occasion when they were associated with our Lord Jesus—We have toiled all night and caught nothing. But we do not thus judge—not at all. We have come to learn that

earth and toward heaven, having keen eyesight as regards the place where food may be found. An eagle flying thereby would be quickly suggested as the one to go toward it. Miles away is another eagle flying around in search of food; he sees this eagle going in the direction of the earth, and he immediately flies in that same direction. Miles away another eagle observes that one, and also flies in the same direction. So in a few hours the eagles from a wide expanse of territory have gathered around the place where the food is found. That was the thing in nature that our Lord referred to.

Concerning the eagles recognizing the presence of food and gathering, which is one of the direction from their lofty habitat, we read in Job 39:27-30: “Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and findeth it out of her circuit; when she findeth it, she eateth up the pieces thereof; and shall not remove her young from her nest, till she hath brought them forth; and once she that lefteth her young, she taketh them with her; she goeth to and fro seeking bread for them; and the sun rising seeth her young, and they are scattered abroad, and seek their bread. She returneth again, and seeth them of her young, and the young of her that are left, and she shall consider, and she shall be comforted in her heart.”

How shall we apply this to ourselves, brethren? Our eyes have been opened by the Lord to the glory of the truth, we have been gathered together from every quarter, and the only bond of attraction has been the wonderful harvest truth, which has become so plain, so grand, so sweet in our eyes. That is the bond of union which has attracted us like a magnet and has drawn us here to enjoy the truth and the fellowship of those who love the truth. It is because we have been borne aloft on eagle wings, above the things of earth, of the dust—above even the flowers of earth and sweet things that grow from the dust, as the butterfly sees it—it is because we have mounted up higher and have been able to see the food from afar, that we are gathered here. Another chapter of the great book of God is to be written, to testify of the great and mighty things of God; and it is going to be written with strength and vigor. Year after year the eagle is recognized as returning to the same nest; one generation comes and another goes, but the same eagle is recognized. So the eagle is used as a symbol of immortality, of immortality the eagles see and the eagles have a vision of the things that is promised to us. And here again the comparison is apt. In Ps. 103 we have this reference to the eagle: “Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thine life from destruction; Who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.” Our youthfulness of thought, our youthful energies, our youthful activity, are renewed by the Truth. We are energized so that even our mortal bodies are given greater energy in the service of the Lord than we would have otherwise. The promise in Is. 40:31 is one we may take to our hearts and enjoy and appreciate, and it will be a source of strength to us: “Hast thou not known? hast thou not heard, that the everlasting Lord, the Creator of the ends of the earth, faileth not, neither is weary? there is no searching of his understanding. He giveth power to the faint: and to them that have no might he increaseth strength.” We would understand that the figure here would represent the Lord as the great chief eagle. “But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”

And so we want to consider for a moment in connection with this figure—the treatment of our young by the eagle. Since we infer from His Word that our Lord is compared to the chief eagle in some of his relations to his people, this point is of particular interest to us. In Deut. 32:9 a well-known characteristic of the Lord is mentioned: “For the Lord is the portion of his people; Jacob is the lot of his inheritance.” He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him.”

Consider for a moment a little eagle’s sensation when this great mother bird, this eagle, has been feeding and caring for her young; then suddenly takes him out of the nest, throws the nest to pieces and sets him out on a branch, shivering, frightened, hardly knowing what is going to happen next. Is she to tear him to pieces also? He cannot understand it. Then she pushes him off the branch and as he cries out, she thinks he is about to be dashed to pieces on the earth there is a rush and a swoop and the mother bird catches him and bears him up to a place of safety. She wants to teach him to fly; it is a necessary part of an eagle’s given task. So with us. The Lord stirsa pleasant nest; he breaks each earthly tie. It is to teach us how to fly. But underneath all of this, whether we always realize it or not, are the everlasting arms. Each of us must sometime go through the experience of the tearing and breaking up of the tender ties of earth, and when we do let us remember that the Lord has promised to guide and control in all our affairs; let us remember that underneath are the everlasting arms; let us remember this symbolic presentation of God’s Word—the eagle who turns her offspring out of the nest into a cold, hard world, and teaches them to use their wings and fly, so they, too, may become eagles.

And so, beloved brethren, if we complete the course of instruction, if we learn of the great chief eagle, if we follow up the lessons given us we shall be ready for our testings. And Moses went up unto God, and the Lord called him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel.”

Understand here the house of Jacob and the children of Israel are differentiated; it refers to the fleshly house of Israel under the name of Jacob, and the spiritual house under the name of Israel. “Ye have seen what I did unto the Egyptians.” If we keep our eyes open we are going to see what He will do unto Egyptian usage. In fact, we are seeing it right along. “And how I bore you on eagle’s wings and brought you unto myself.” Do you, beloved, desire to be borne up by him, and to trust these eagle wings, and this eagle wisdom? “Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine.”

And so I would supplement the welcome of our dear Brother Read by saying, Welcome, heavenly order of eagles, and may you in the future be granted the opportunity and the necessity to strengthen you, that you may mount up on eagle wings, that you may run and not be weary, that you may walk and not faint, until you arrive at the end of the journey and receive that abundant entrance of our beloved Brother Read spoke so eloquently of the everlasting kingdom of our Lord and Savior Jesus Christ.

Now I will side-step the responsibility and put it on your shoulders to make this convention a success and blessing to every one present.
Now I want you to note another incident in the experience of our Lord Jesus with his disciples in the 5th chapter of the Gospel of John. In the beginning of that chapter we are told that the success of the fishers of men will be grand and glorious,—in the morning. And though they have been toiling all night, and, practically, as far as the reconciliation of this world is concerned, have caught nothing, yet we are glad to see that the Lord Jesus appears to them in the morning. "Come," the prophet David had a glimpse of that time when he said, "Weeping may endure for a night, but joy cometh in the morning." We remember also the words of David in the 46th Psalm. "There is a river, the streams wherein shall make glad the city of God: God is in the midst thereof, and the go
er, and God shall help her, and that right early." The margin says, "When the morning appeareth." So I suppose all who are here this afternoon and looking for the coming morning, are looking for the success of the fishers of men. They are looking for the day when they will, as the Lord has said, get into the boat and cross the lake and himself went into the mountain to pray; and he was in the mountain all right. You remember how in this experience of the disciples the adverse winds came against them and they toiled all night. And the disciples asked the Lord Jesus what he meant that he should go to sleep upon the grass, and they dispersed this bread to the great multitude of five thousand, besides the women and the children. They ate and were all filled, all abundantly satisfied, and they took up of the fragments ten times more than they had when they began. What does this suggest to us, dear friends? It suggests just what the prophet Isaiah, the 25th chapter and 6th verse, speaking under the inspiration of the holy Spirit, says: "In this mountain shall the Lord of hosts make unto all people a feast of fat things. In this mountain shall the Lord of hosts make unto you a feast of fat things, a feast of Manna, in the shock, in the field; and they shall eat and be filled again, they shall be as kings and princes of the earth."}

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have no doubt, dear friends, when the morning shall come even the fishermen themselves will be surprised at the glorious thing which hath been wrought; probably they will think they have been appointed by Jehovah and for which they have been and are being appointed by the power of the divine Spirit.

But the question will be asked, Have not the fishermen done anything in this dispensation? What have they done? Our Lord Jesus, and Jehovah himself, will probably be able to answer that question; and they have accomplished all the purposes that God designed for them to accomplish, and that you will find suggested in the parable in the 13th chapter of Matthew, 47th verse: "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered every kind;" This net suggests the proclamation of the Gospel—the Gospel net as we call it—and the experience and observation of every single one of us attests the truth of the statement that it has gathered every kind. But it was not cast for every kind, God did not purpose that every kind should be caught in this net of the Gospel. He has cast the net for a peculiar kind. Our Lord Jesus began to choose that kind when he chose Peter and Andrew, and later on, and to that he followed in his footsteps that he might be able to teach them and he would make them fishers of men. Then the fishers of men are the only ones that have been sought for in this dispensation. But we see that the net has gathered in a great multitude of others that were not designated as the peculiar kind. We are to use whatever God may have for him in the future. "Which when it was full they drew to shore, and sat down and gathered the good into vessels, but cast the bad away." So shall it be at the end of the age. Now the question will be: How can we know whether we should accept the teaching of modern theology, we would have to expect they were cast into eternal torment to be tormented forever and ever, but there is nothing of the kind suggested in this parable. The only inference, according to the rules of language that we could draw out of these words is, that the peculiar kind for which the net was cast were taken out for a special purpose, and the rest were simply put back in the water. And this tells the whole story, as we understand it. Now because such a great multitude have been cast out of this net, we do believe the establishment of his kingdom would not come except there come first a great falling away. We have seen this condition, dear friends. This condition was foretold by many of the prophets in symbolic pictures, as we find by studying the prophecies. I want to call your attention to two or three of the prophecies that foretold this great falling away and this great spiritual death which prevails today. Note, first, in Isa. 19; "The burden of Egypt. Behold the Lord rideth upon a cherub: the eyes of the Lord are upon that which hath the honour of the kingdom." And understand Egypt represents the world, and this cloud represents the swiftly coming time of trouble. "And the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof, and I will destroy the counsel thereof: And they shall shudder in the midst thereof every one against his brother, and every one against those that have familiar spirits, and to the wizards." We see this condition prevailing today, dear friends. We see this great appeal to spirituality and to those who have familiar spirits that have the honour of the kingdom. We see the world that has familiar spirits, and to the wizards. You remember David tells us in the 78th Psalm that just previous to the deliverance of the children of Israel from Egypt God sent evil angels amongst the Egyptians to torment them. Now we believe this is already being fulfilled. Not only do you have the spiritual power of the demons are having power today that they never had before.

I was surprised in a city near here recently. As I was looking out of a window on the street I saw a great crowd of people, and a horse coming down the street, a man on his back with a black cap tied down over his head and tight, apparently, around his neck, and he was looking forward. When he came on the street he was killed on the spot that the horse was killed. When I inquired what this man was doing, they said he was advertising for the hypnotists. Now I have no doubt a demon, or Satan himself, was driving the horse, and the man, too. This is a suggestion of the condition we see existing in this present dispensation.

Isaiah, 19:5, 6, 7, 8: "And the waters shall fail from the sea, and the rivers shall be wasted and dried up. And they shall turn the rivers far away and the brooks of defense shall be emptied and dried up; the reeds and flags shall wither; the pools shall be dried up and the飲み物和everything sown by the brooks shall wither, be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and that they that spread nets upon the waters shall languish." No more fishes to catch of the desirable kind that the Lord has allowed them to cast their net for in this dispensation.

Now another picture of the same scene you will find in the 4th chapter of Hosea, first three verses: "Hear the word of the Lord, ye children of Israel, for the Lord has a controversy with the inhabitants of the land, because there is no truth, no mercy, nor knowledge of God, in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood. Therefore shall the head mourn, and every one that casteth angle shall lament. They shall rove from the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away." No more fish to be caught, you see.

But there is a fairer side to this picture that I am tempted to look at and present to you. I want to go to a few words in the 11th chapter of Jeremiah, beginning with the 14th verse: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up and saved them out of all the lands whither he hath drawn them; and I will bring them again into their land that I gave unto their fathers." We can see the fulfillment of this prophecy without any faith at all. We can just read the news and see it. I want to look at a few words of the early Zionists, who are now a part of the Zionist movement, which has become universal. Now note the next words: "Behold, I will send for many fishers, saith the Lord, and they shall fish them." I understand these to be the fishers of men. We believe the Lord Jesus, as the early Zionists, is sending for many fishers and after will I send for many hunters and they shall hunt from every mountain and from every hill, and out of the holes of the rocks." Now if these fishers represent the Church and the resurrection of the Church, the hunters would very likely represent the resurrection of the Church, the hunters, who are to have a hand in this great work of the resurrection of Israel and the establishment of the kingdom of heaven in the earth as a ruling power among men.

Now we find another wonderful prophetic picture of the Church in the vision of Ezekiel, 47: 8-12, and the vision of Daniel, 7: 9-14. Now in the vision of Ezekiel, 47 Chap.: "Afterward he brought me again unto the door of the house"—the prophet had various visions of the temple and after he had several other visions of the temple, here comes another one; and he says, I will bring you again to the house. Now the temple, represented the Church, certainly the door would represent Christ. You remember he said to his disciples, "I am the door." And, behold, the waters issued from under the threshold of the house eastward." How this door is to be opened, that he would let him come to me and drink. I am the fountain of living water. You remember I said to the women of Samaria, at the well, If you will drink the water I give you, it shall be in you a well of water springing up into everlasting righteousness. (John 4: 10). I believe he is going to let them all, the women as well as the men, fill up a cup with water from the well, and the Father's disciples, He that believeth on me, as the Scripture saith, out from him shall flow rivers of living water. That will be in the morning; that will be when the water of life is disclosed to all the families of the earth; that will be when the Spirit and the Bride shall say come, and when
whosever will may come and partake of the water of life freely.

"And the forefear of the house stood towards the East." You remember the door of the Tabernacle was always towards the east. It suggests to us, if this temple represents the Church, that every one of these spiritual stones which are being built into this temple have their face towards the East.

Now he says further, "And when the man that had the line in his hand went forth eastward he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over, for the waters were risen, waters to swim in, a river that could not be passed over."

There are several things suggested in this part of the vision. It suggests to us the gradual, yet grand and glorious unfolding of God's plans and purposes as we come down the stream of time. It suggests what another prophet has said, that the pathway of the just is as a shining light which shineth more and more unto the perfect day. These measurements to my mind suggest the four attributes of our heavenly Father. They suggest that it would be impossible for anyone to comprehend the height, depth, and length of such a being. And we are told by the Apostle Paul that God is love.

"And the Scriptures foreseeing that God would justify the heathen through faith, preached beforehand the gospel to Abraham, saying: In thee and in thy seed will all the families of the earth be blessed." That was perhaps the first intelligently constituted of the Gospel that could have been had. We come down one of those measurements a thousand years, and we get the testimony of some of the prophets; particularly we get the testimony of Moses, and we remember our Lord Jesus recognized Moses as the first and foremost of all the prophets that have ever spoken; and we remember what the Lord said to him at Kadesh Barnea, when the children of Israel were going to go over and possess the land, but because of lack of faith and confidence in God you remember they sent the spies over there and they came back with an evil report, and the children of Israel turned back to wander for forty years in the wilderness, to the right and to the left of that apparent defeat of God's purposes, God said to Moses, As surely as I live, the whole earth shall be filled with my glory—a grand unfolding of God's plan and purpose.

We come down two of these measurements, two thousand years, and we get the testimony of Isaiah, and we remember our Lord Jesus recognized Isaiah as the first of the prophets of the gladsome new day when the light and glory of our blessed King will fill the whole earth as the waters cover the sea, and where we are about to see the unfolding and disclosure of this river of the water of life as we see it in the vision of this prophet. That is the flowing in the dawning of the new day, when the Spirit and Bride say come, and whosoever will may come and drink of the water of life freely,—a thing which is not true today, because the morning has not yet dawned.

"And it shall come to pass in the latter time of the Gentiles, that the house of the Lord was very many trees on the one side and on the other." If this river is symbolical, the trees, we think, are symbolical of the fishers of men. You remember in the first Psalm David says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But he delighteth in the law of the Lord, and in his law does he meditate day and night. And he shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither (suggestive of the eternity of the Church); and whatsoever he doeth shall prosper." What shall we see as we look forward into the coming day concerning the success of the fishers of men? We shall see that God is true, and whatsoever they shall do will prosper in the hands of the Lord.

Now the apostles write to the Thessalonians in similar language in the 61st chapter, when he speaks of the Church and says, "They shall have beauty for ashes." Ashes are what is left after the sacrifice is completed. What do you think, dear friends, we had better do—leave those things which can be consumed and get the beauty for the ashes? I think that is what we had better do, and by the grace of God, that is what we will do. Then he says of these, they shall have "the oil of joy for mourning, the garment of praise for the spirit of heaviness." And they shall run in the attendant presence, the planting of the Lord, that he might be glorified.

Jeremiah, in the 17th chapter, uses similar expressions and calls the church the tree, the planting of the Lord, that the Lord might be glorified.

Now he says further, "Then he said unto me, these waters issue out toward the east country, and go down into the desert, and go into the sea: Which being brought forth into the sea, the waters shall be healed." The sea on the coast of Jerusalem is the Dead Sea. If sins represent the waters of death and the sea, and the whole world is called the Dead Sea would represent the dead nations; and what a fitting symbol is this as we remember that the Dead Sea is 1,200 feet below the level of the other seas, and when we remember also that that sea is so saturated with poisonous matter, and we hear nothing about its life, and in this case is suggested to us, that the Dead Sea knoweth more than the living? Nothing of the kind. It suggests just what the Lord's Word tells us in many places, that the living know that they shall die, but the dead know nothing; there is no knowledge, device, or wisdom in the dead. And do you remember that the River Jordan is suggestive of the condemnation that has come on the race of humanity, as the very word Jordan—judged down—suggests the death sentence upon the race of humanity. Then how fittingly the waters of the Jordan were to go into the Dead Sea—into the condition of death.

"And it shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither, for they shall be healed; and everything shall live whither the river cometh." This vision does not need very much comment here, dear friends.

Now the prophet Isaiah has told us the waters would be in the desert—that streams shall break forth in the desert, in the 44th chapter, verse 3, the Lord tells us by the mouth of this prophet, that he will pour water on him that is thirsty and floods upon the dry ground. This is suggested in this vision, as you will see. It says there will be a great multitude of fish. You know we have just found a picture in the prophecy of Hosea that says there shall be no fish to be caught. This seems to be a contradiction, and if we had not heeded the admonition of the Apostle Paul, when he says to study to shew thyself approved unto God, a workman that needeth not to be ashamed, dividing the word of truth, we would think here was a contradiction; but we have come to learn, as we have studied these prophetic pictures, that God has a due time for the accomplishment of every feature of his plan, and that this prophetic picture here shows the time during the disappointment of the night of the dark and deep sea, but catching nothing, but this picture in the prophecy of Ezekiel shows the condition that will obtain in the morning when the darkness is broken and the fishers are prepared to do their work in the daylight.

"And it shall come to pass"—I am very glad it is Jehovah that says it shall come to pass, and if all the fishers of the Christian world are looking to the world that world conspire together to see that it shall not come to pass, we will believe it shall come to pass. Let us listen to what the God of Israel says it shall come to pass at that time. "And it shall come to pass, that the fishers shall stand upon it from En-Gedi, even unto En-Rogelim (These are the names of two ancient cities that stood at the extremities of the Dead Sea); they shall be a place to spread forth nets; their fish shall be according to their kinds, as
the fish of the great sea, exceeding many”—not exceeding few, as many suppose. The next which seems to suggest that although the water of life would be offered to all the families of the earth, some would fail to avail themselves of the life that would come to them by partaking of that water. But the nities thereof and the miracles thereof, which the Lord sent down; with these, suggesting that although the water of life will be presented to all the families of the earth, some will refuse because of their stubbornness and willfulness and be destroyed. And by the river upon the brink thereof, on this side and on that side, shall be great things for meat (here we have the next, representing the fishers of men) whose leaf shall not fade (suggesting their immortality) neither shall the fruit thereof be consumed (suggesting the great feast which will be abundant for all the families of the earth); it shall bring forth new fruit according to its month and keep its fruit forever; and there shall be new leaves forever. And the leaf thereof shall be for meat and the leaf thereof for medicine. And you remember John’s vision of the same scene shows the leaves were for the healing of the nations.

Now we can see the royal spiritual seed of Abraham in these fishers of men, the seed that God told Abraham shall be the Lord’s servant by an ancient prophecy, and a beautiful picture this is of that scene which will be brought to pass by Jehovah himself in the morning when he, through this promised seed of Abraham shall fulfill this covenant he made with Abraham. Abraham looked forward to the day when there were issued out of the sanctuary. 7 This reminds us of what we have already quoted, that the Lord Jesus said to his disciples, “He that believeth on me as the Scriptures hath said, out of his belly shall flow rivers of living waters.” That will be in the morning. “And the fruit thereof shall be for meat and the leaf thereof for medicine.” And you remember John’s vision of this same scene shows the leaves were for the healing of the nations.

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Now we have just one more incident, one prophetic picture to call to your attention, in the experience of our Lord Jesus with his disciples after his resurrection. You will find this account in the earliest of the four prolonged chapters of John, beginning at the first verse: “After these things he showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself.” This is the third time he appeared to his disciples after his resurrection. There were seven all together. It is significant that our Lord in choosing his apostles chose just seven fishers—a perfect number, suggesting the completeness and the fullness and the perfection of the new order when it is recognized. “Simon Peter saith unto them, I go fishing.” They say unto him, “We also go with thee.” They went forth, and entered into a ship immediately, and that night they caught nothing. The darkness of the darkness as we have already shown. “But when the morning was now come, they saw the boat standing on the shore; but the disciples knew not that it was Jesus.” This suggests to us the words and the manner of the coming of our Lord Jesus, that he should come as a thief and as a snare; and Paul says how he should come on as a thief, when it is tiempo: “Ye, brethren, are not in darkness that day should overtake you as a thief.” How it suggests to us the words of our Lord when he said, His kingdom cometh not with observation. How it suggests to us the words of the prophet Daniel, when he foretold that the lonesome ones of the mountain without hands should smile the image and that in the days of these kings, represented by the image, the God of heaven should set up a kingdom that should never be destroyed. Why should it be thought incredible that the Lord Jesus would come here as a thief, no, and quietly, no, and unobserved?—suggesting the meaning of this scene that the Lord Jesus came to bring for the fishers of men. “Jesus saith unto them, Bring of the fish which ye have now caught.” Simon Peter went up and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken. This suggests what the success of the fishers will be in the morning. “Jesus saith unto them, Come and dine.” And none of the disciples durst ask him, Who art thou?
knowning that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise."

Now a few words of the Apostle Paul concerning this next body, in the first place. After the resurrection, the morning, 2 Cor. 5:1: "For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this (in this physical body) we groan, earnestly desiring to be clothed upon with our habitation which is from heaven: If so be that, being clothed, we shall not be found naked (that is, without a body); For we that are in this Tabernacle do groan, being burdened: Not for that we would be unclothed, but clothed upon that mortality might be swallowed up by that which is life everlasting."

Now God has put on that day, the raiment of the Son of God, our Lord Jesus Christ. Paul states very plainly, in the 15th chapter of Acts, 14th verse, when he says, that God at the first did visit the Gentiles to take out of them a people for his name (that is, the fishers of men), and after this I will return and build again the Tabernacle of David which has fallen to its lowest. He then spoke of the earthly phase of the kingdom, the kingdom of Israel which is to be reestablished; and the object of this is told in the next words, "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, shall be the Lord, who doeth these things. Known unto God are all his works from the beginning of the world."

Now this is what we pray for when we say, "Thy kingdom come, thy will be done on earth as it is in heaven." We pray that the Sun of Righteousness may arise and drive back the shadows of the night, and shine forth the light of the glad new day when the fishers of men will do their work gleaning, and succeeding with the Lord. God has promised that they have been appointed, and for which they be being appointed as fishers of men.

**Discourse by Bro. C. H. Swingle**

**Subject: "THE PRESENCE OF THE KING"**

We take our text this evening from John 11:28: "The Master is come, and calleth for thee.

The setting of the text is most beautiful, as some of the friends do not have heard that in this picture we have a view of the grand climaxes of the great plan of God, in that Mary and Martha would represent respectively here the Little Flock and the Sheep Church, and that Christ would represent the world of mankind. It is not our thought to discuss that so much tonight, but to point out that a very particular point is here in this text, "The Master is come, and calleth for thee.

You have no greater event in history than this great thing we are to discuss tonight, the coming of the Master—or, better still, the presence of the Master. It is a topic which has been so greatly misunderstood that all sorts of fanciful theories have been promulgated, until many Christians have for the most part gone into all, only either without seeing it, or else they have confused it, mistaking the Master for the Master, that long for, and that Christians have yearned for and sung about so many years! and it was said, This is the Master that was to come. But we have passed that stage and we come down to the time when our friends, commonly termed the Apostles, proclaimed various comings of the Master, and set certain times, until it seemed like it was as in the olden times they asked, Can any good thing come out of Nazareth? Now some will say, Can any good thing come out of Advenet? And I am sure we have listened and we have heard and there is no one in the audience it is not our thought for to ridicule your faith or any past presentations of Scripture, but rather to call attention to the fact that this has been in Christ's mind, and whoever has endeavored to solve the grand mystery that seems to be there has done so because of intense earnestness and yearning to get into the presence of the Master; so we would not attempt to ridicule, but rather we would gladly give credit to those who have dilligently sought; regard of the course of events, how and when he would come, and how he would come. Alas, so many concluded that he would come in such a visible way and with such terrible flames, forgetting that he would come as the gentle Jesus, for is the same Jesus. And as we have it, we must recognize the fact, that the most prudent and the wisest of God's servants would have been usually given—not with the idea of discrediting others, but rather unveiling this wonderful Master, and voicing the words of Martha tonight, "The Master is come."

Then, first of all, Did he promise to come? Yes: but so many Christians have fallen asleep and said he would not come, that he did not mean to come himself, that it only means when we are converted, then he comes; it only means when sounds the bell, then he comes. If that were the coming, how small it would be! But we have his own precious words in the 14th chapter of John, "If I go away to prepare a place for you, I will come again and receive you unto myself, that where I am, there you may also be." And then the Lord Jesus will return and the Lamb of God will come to begin the holy Kingdom, and the Lord Jesus will come with the Epistle teemed with that thought, and the sweetest verse the Church had in the olden times was in the first chapter of First Thessalonians, and the last verse, "To wait for his Son from heaven." That was the great longings of every heart, it would be so much with that shearking out. The Church had that thought pentrating every meeting—waiting for that Master whom they knew had promised to come. You remember he had told them also in Mark 3, 33, I say unto you, Watch. And what I say unto you disciples before me, I say unto you also, Watch. If he told them to watch, without giving them any visible sign whereby they would be able to detect his presence, he able to know that he was present, it would have been all foolishness to say, "Watch," because there would have been nothing to watch for. But the Church, for something they might see, and that is what we want to talk about tonight.

In what form is the Master at the present time? The question goes out and the answer returns that he is still a man, still flesh, glorified in some way that we do not know; and yet the Scripture comes back with a sound that is sure and true, a sound that is not an uncertain sound, and says that if he is still flesh, then he cannot inherit the kingdom of God. But someone says, We get around that by saying, a spirit hath not flesh and bones, and therefore, while he has a body, he is still flesh, it is only the spirit put forth. And I might just as well say my canary has not webbed feet and is not covered with fur, and you would get the thought that while he might not have webbed feet, still he was covered with fur. It is abased to interpret the Scripture in that way. No, brethren, as we study this, let us give the proper weight to these words and we will understand what is meant. 1 Cor. 15:45: "The first Adam was made a living soul, the last Adam a life-giving spirit."

And thus we have the difference of Master described. Again you will remember in 1 Peter, 3:18, "Put to death the flesh in the flesh, quickened in the spirit." Surely we see the contrast that is given there. In Hebrews, 5:7, is described one of those agonizing moments of our Master in Gethsemane, and this is the great mystery that seemed to be there, the crucification of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared. How senseless would be the words if he was still in the flesh? But he says, "Who in the days of his flesh." 2 Cor. 5:16.
"Though we have known Christ after the flesh, yet now we know him as he is." Should any one say, That means according to the fleshly mind, this same Apostle Paul says elsewhere, that he was holy, harmless, undefiled, separate from sinners. It must therefore refer to the fleshly body—and we know him so no more.

Now we get a better glimpse of our grand and glorious Majesty described in the passage before us. He was created on a level with the first man, Adam. He was made a little lower than the angels, and thus we begin to understand what that was for—it was that he might suffer death; and that is exactly what took place as our Lord said in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Even a child can reason that if he gave his flesh for the life of the world and then took it back the world would lapse again into a dead condition. And thus we can understand how the giving of the flesh was the important thing indeed; and we can surely know when John says we shall see him as he is, and describes him as the Word made flesh, the Word dwelteth among us, if he had known we would see him as he was, certainly would never have put these words in and said we shall see him as he is. And you will readily believe that if you had been there, where he is talking about this great one who in his time shall show who is the only king of kings, describes his present condition and says, "Whom no man hath seen nor can see." Thus we can see how the picture were drawn in the early Church, and how the Church of God got its title—we who are contending for the "faith once delivered to the saints," and we get this grand thought how he is coming, the same Jesus indeed, the same loving, tender, sympathetic Jesus, the same one who is such a counselor to you and to me, and we can surely stand no longer without a personal knowledge of the person of Jesus, as he is paying the ransom price, but now to apply that which he has already made, that great sacrifice on behalf of the world of mankind, and how grand he is after the power of an endless life.

You will remember his condition is also described in Heb. 1:3: "Notice how emphatically the Apostle puts it—express image of his Father's person. Oh, someone says, did not that mean his character? No, it would have said character if that was what was meant. He is the express image of his Father's character; all of us know that; but here he is talking of his condition, his person, his Father's person. What is his Father? Surely not a fleshly being? No; God is a spirit. How plain the answer comes back in Col. 1:15: "The image of the invisible God." Who would warp the Scripture language and say the invisible is something you cannot see; something you cannot see; something humanity cannot see. One would say, Wasn't that surely a figure of how he will come after his resurrection? No; because we see those were simply appearances, and to witnesses, as the Apostle declares in Acts 10:40 that he appeared not to all the people but to witnesses chosen beforehand of God, even us; and again, John declares, so that we may have two strong witnesses on the subject, in John 20:30, that many other signs than these John recorded did Jesus in the presence of them all: at his resurrection. And all of these things are written that seeing you might believe and have life through his name. And thus we can understand that these appearances there were as Jesus had described them, that he would not talk much longer with your folks, he would go back to God; his conversations then were very brief indeed. You can see he described his condition would be after his resurrection—everyone that is born of the spirit cometh and goeth like the wind. He could not do it and did not do it before his resurrection. After that, being born of the spirit, it made no difference to him; it was the same whether there were bars there or not, one was able to enter and there to assume the form which they could perceive and could understand, so that their faith might be strong in him. You remember also the clothing he was on the day of crucifixion was parted; he did not take it back again; some of it was given to one man, some to another. The very clothing he was laid in the tomb with he had no use for, for it was found there when they went to the door. All of these things, in their simple, silent way, say, Here is a being who has no longer need for the clothing with which his humanity, his flesh, was covered, for now he is indeed the one in whom dwells all power in heaven and in earth, the great one who is no longer a little lower than the angels, flesh, but far above angels, and principalities, and powers, and every name that is named; this is the glorious Christ; and the one who said he had not come to be ministered to, but to minister, the great one who in his time shall come, he came not with outward show—not with something you could say, lo, here, or, lo, there—not with a tangible form that you could place your finger on, as it were, and say, Here is the Lord, but that wonderful one of power and with full control of all the forces of this great universal war, he was then to do. But someone would say, then, if that were the case, coming not with outward show, coming not with observation, or as he said himself, A little while and the world will see me no more, but you, because you are spirit-begotten and because you will be spirit-born, you shall see me; that is, not in the same physical form like he was before, but in the same spiritual form that he had been in before. Later on when the angel said to John, "See thou do it not," he was not talking but seeing with the eye—taking heed, perceiving, discerning. In the very same manner Job says in the last chapter, when God talked to him out of the whirlwind: I knew you in the midst of the fire; and the time of trouble, the great whirlwind the world will see, "I have heard of thee by the hearing of the ear, but now mine eye seeeth thee." Who was he talking to? Jehovah God? Did he see him? No, for no man hath seen God at any time. And Job was aware of the invisible. He knew the invisible Jehovah of the invisible God; he knew the invisible spirit of the invisible God; he knew by hearsay; he understood that God that had been declared to him by his comforters—by the ones who represented false things and said false things of God and of Job, too. Now we see God in the sense that we see Jesus, that we can understand, we can perceive, and discern him, our great and wonderful Master.

We notice also how the description was given, "Behold he cometh as a thief." Another description says, With a trumpet, with a great shout, with voices. How can this be harmonized? By simply comparing the Scripture that says, that there is no thief; In heaven, these trumpets will herald as the previous trumpets heralded and then we can understand how coming as a thief describes exactly his coming—silently, quietly, unobserved, disguised as it were, so that the world will see not; that all of these things are manifestations of his presence, and only those who are awake to the conditions, only those who can begin to understand something that was here, something that pointed to this grand statement which we have for our text, "The Master is come!"—only those will be able to understand that thief-like condition of coming, to steal away, as it were, to take possession, to reduce the conditions, to put the -rest, and know that this great one cometh in that way, and faith would respond to the promise that "Where I am there you shall be also," and it is for each one to take to our hearts and to know that it means me, it means you, and thus grasping it, it means that we shall be like him, we shall see him as he is, and it is to be in his form, to be in this grand kingdom as joint-heirs with him. Surely that should make our faith respond, and we should say, as our dear brother Russell has said so many times, Yes, dear Master,
we recognize your presence; yes, dear Master, we perceive that thou art here. Surely faith should respond in exactly that.

But someone says, Have you forgotten how Jesus said, in Acts 1:11, "This same Jesus shall so come in like manner?" No, we do not forget that, because it does not conflict with the thought of coming, but it emphasizes the fact that it is the same Jesus, and the manner of the coming is the same. The same one that disappeared and is exalted far above the condition he had before, the same Jesus. You ask how could he remain the same all of this time? Oh, he was the direct creation of God, there could be no change in him. But, you say, I cannot understand it yet; and yet you see the form come from? That cocoon, that caterpillar, that butterfly—all the same. It is not difficult when we compare nature and begin to understand how these things can take place. This same Jesus shall so come in like manner as you have seen him go into heaven. Yes, had the form been changed, you may be very sure, these angels, charged as they were by God to say these very words, would have described the form, and would have told in what manner he would come.

Do you ask for any signs by which we could watch and understand? Yes, think of the first advent; they asked for a sign, and God gave his servant John a sign of the prophet Jonah—a dead sign, a sign of death to a nation that was dying; to a nation that passed out of national existence. Now what are the signs? Many of them, and every one of them living signs to a living people to indicate that he who was dead is now alive to everyone, and comes to send life throughout the whole world, comes to regenerate all the fallen race of Adam and to bring them out of death up to the grand perfection of glory which he had as a man. What a grand picture that is! How our bottoms are turned, and what a sign this is. There is a sign at the time of his death, and a living sign at this present time to help us to see that living is the great word that will go forth in the Millennial age. Now it is described as the valley of the shadow of death; then as the living sign; now, funeral notices of departed loved ones, and how grieved; then notices of the return of the family, then notices of the tears being wiped away; then the grave will have no power, for he who said,"I am the resurrection and the life" will stand at the door and knock. It is going to be the same thing, the tomb of Lazarus and called forth. As we see these things we can surely get the thought of how these signs are living signs, and speak of a living Christ, and speak of a living time that is coming. And as we study them we can see that these signs have been fulfilled. Not one. Every sign that he left has been fulfilled. Would you know about it? We have not the time to tell you tonight. Again we urge you to study these wonderful interpretations of the Scripture which show conclusively the living signs have been fulfilled.

But, you say, I thought we were forbidden to study anything concerning the signs. No, brother, on the other hand we are urged to seek regarding these signs. You remember how in times past everything was fulfilled exactly as it was intended, so exact is he as a timekeeper, our great Jehovah, that it could be said,"Just as it was said in Scripture so it is also now fulfilled," which these Israelites part of the time had been slaves, so that they had lost all counting or reckoning, and therefore not a human being had any account of the time of the past. This great Jehovah had not lost count of that time, but they had lost it. And the 30th of March, the fiftieth of the land of Egypt. You remember Gen. 17:21, a set time for Isaac to be born was spoken of, and you remember how it was said in due time Jesus died for the ungodly. When the fulness of the time came, God sent forth his son. But, you want to know what it was. He says, although he had spoken in plain terms to Israel direct, the record of Luke 19:41, that they suffered this punishment which came upon them because they knew not the time of their visitation, when they could have known had not pride and false notions regarding the coming of the Messiah kept them from knowing the very things that were so essential, and made him, as he wept over Jerusalem, say, How often I would have gathered you, if thou hadst known of this thy day, but now your house is left unto you desolate. And the same thing will be true tonight. If anyone within the sound of my voice hears this message, "The Master is come," and spurns it, or says it is impossible, says it is not possible for the Master still to come, that message will come back, "If thou hadst known this thy day." This is thy day, brethren; this is the time when it is possible for each one of us, by reason of our consecration to him, to be in the race and stay in the race, and then by being in the race to have a share in this glory which is promised to every one of us.

You remember Paul intimates, in Romans 13:11, that the early Church knew something of the time—at least so far as possible for them to learn at that time, and the text very truly says, "At the coming of the Son of Man, not knowing the time." So you see they realized to some extent just what things were coming, and he tells us what they shall do,—high time to awake out of sleep because of these things which were taking place at that time.

You will remember also how the same Apostle says in 1 Thess. 5:1, plainly covering this very point, "Ye brethren are not in darkness that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." Surely then you see, as sons of God, the very reason he called us sons was because the servant kneweth his lord; and who his Lord is and where he dwells. We would find these same sentiments brought forth in Job 24:1, which is undoubtedly a prophecy leading down to this time when so many Christians are asleep on this subject, so many of them in the very presence of the Master do not know him. They will be asleep at that time. Then it will be a thousand years from now or at some greatly removed period. Job, looking down on this, says, "Why, seeing the times are not hidden from the Almighty, do they that know him not see his day?" It was a good question for Job to ask and the answer is, They do not know him. Which is why it is so that many who know him do not see his day, when the time is not hidden from the Almighty!

So many stumble over the passage that says, "Of that day and hour knoweth no man." Jesus did not know at that time, nor any of the angels, only the Father, but revelation was at the very beginning of Revelation, "The revelation of Jesus Christ which God gave unto him"—when? After he got up there with God. Then he says, no longer with uncertainty, "Behold, I come quickly!" He would not have said that if he knew nothing further of the coming. Some people want to know anything about it? What will be the things that will indicate it? You will remember how the heavens must retain him until the times of restitution of all things (Acts 3:19-21). Are there any signs to indicate that this great restoration will be? All signs will be there. One sign is that the very ones who are going to be foremost in bringing about the resurrection are awakened themselves and are being sent back by persecution, carried back by the railroad, carried back by every conceivable manner, to call the world to come. Then there will be no more long restitution not only will be possible, but soon will be; there are no times of restitution until he comes who shall usher in those times; and coming, he would certainly revive the very medium through which the great restitution blessings would come to all the families of the earth, and now this is taking place. How grand that is! You remember how Jesus indicated that we could not learn it all at once, as he passed by and blasted that fig tree, and the disciples marveled how soon the fig tree withered. Never a word was said, not even a hint, that is, the fig tree of the nation. But yet the nation was directed toward the coming of the Lord, and they marveled at the stones of the temple, they said, What will be the sign of your presence (mistranslated "coming") there, and the end of the age—the end of the Gospel age and everlasting kingdom. Why, didn't he tell it to them before? Their thoughts were on the miracle and not on the coming; their thoughts were on the blasting, not on the presence of the Lord. Now were their thoughts fixed in the right way—Now you can learn when he comes and when he is coming. But if you will begin and start to grow, and begin to build, then you know summer is nigh, so when you see these things come to pass, know that the kingdom is nigh, even at the door.

Yea, brethren, do we see it? Yes, not only did it begin in the year 1657, when their double ended, 1545 years of disfavor upon them, but just think of it, the 27th of last July, for the first time in over 1800 years, a Jew was allowed to stand on the top of Mt. Moriah, the most sacred spot in all the world to the Jews, and there to worship on
the spot where Solomon's temple was built, on the spot where Isaac was offered by father Abraham. That took place 800 years before the time of Christ, and the time of the present is the last of all the ages of the present time. Is it an accident? Is it something that meets the trend of the times? My brethren, listen to the message tonight, The Master is come; the Master is present; the Master is bringing about these things. Yea, we may be sure.

I must tell you a little story of a dear brother that used to belong to the Elgin class; in a sense he belongs to it yet, for I am sure their hearts are with him, dear brother Armour, who laid for fifteen years paralyzed, and just the Saturday before he died my wife and I were privileged to call on the Surgeon of Love. The Surgeon of Love, at the moment when he said, "Brother Swingle, it was so hard for me to grasp the thought of the presence of Jesus. I studied the second and third volumes over and over, and I wrote Brother Russell for additional proofs and got them, and I did everything possible to make it a reality, to really believe that he was present, to really believe that he was here, my dear Savior, my dear Christ.

And it seemed impossible until one day I opened my Bible to the book of Mark, and I read what the Pharisees said, Why do the disciples of John fast, and your disciples fast not? and the marvellous answer of the Master, The children of the bride chamber feast when the bridegroom is with them. He will be taken away by and by and then will fast." And he said, "That settled it for me. I said, Are we fasting or are we feasting? We are feasting, and," it was from the institution of the Lord with his disciples, and so, as it were, tonight, from the Christ, we might say, come, this feast to us. Are you feasting, dear brother? If you are, then the Bridegroom is with us. The Bridegroom is here. Instead of the translation as of lightning, so sudden, does not the Bridegroom come in his own name? These watching, trusting, that he will make them sit down and feed and gird himself and come forth and serve them? Does that look suddenness? Doesn't that look like order delimitation? Surely as we get the thought, then, we will not be mixed up, that is not necessary any longer, but we will have this great interpretation that we have and we will recognize the presence of the Master. I spoke about trusting, and I hope that we all are trusting, but you remember there is only one letter difference between "trusting" and "trusting." And a great many people who think they are trusting are merely trusting. We need to be careful ourselves that we have the "t" on the word every time.

You will remember even the type speaks of it where Rebekah, representing the holy Spirit, was selected Rebecca, representing the Church, to be the bride of Isaac. That when Isaac came, the second coming, he came by the hand of the well Lahai-roi. What did that mean? We answer that Lahai-roi speaks of the time when Hagar in distress took the hand of Rebekah and brought him. The Master come by that well, you remember—and in his coming, will be invisible, but he will be there just as really. If you will remember that when Rebecca saw him there was no mistaking who it was. What a beautiful thought there is there? He lifted up his eyes and beheld the camels were coming. You remember how we have been speaking out of this and we are witnessing these camels represent the Word of God—not all the Word of God, for there were ten camels of the Master. Our Heavenly Father has a great deal more, as we will know by and by, but when we look closely at the Church family, this is the written word for human beings that we read in the Bible, how these camels came. It is not the old song some of your friends used to sing, but the thought is. My word shall not return unto me void, but shall accomplish the thing whereunto it was sent. And the camels were bringing Rebecca for Isaac, and so the word was not returning void, but the camels were coming, which would represent the thought that how, when coming at this close of your age, they will bring the Bride for the dear Master and the Bridegroom has come and will take the Bride, and those who are ready will go in to the marriage.

Also in the figure of the Jubilee, back there where this restitution time was prefigured, you will recall how peculiar it is that just exactly 19 Jubilees had been observed, and they were over. Now those who have ears to hear can plainly see that speak of the end of the world, the end of the age. You remember over there when Israel went into the land of Canaan that those Gentiles kept them five years from having the benefit of the land, for they were that long in putting down the hostile tribes and driving them out; so it would seem the five years that Israel was shut out of her blessings there were transferred to the close of this age, and we may presume that for these five years, from the time Israel begins to get her blessings, the great blessing, the new covenant would be re-established, and only after that time will the Gentiles come in for the general speaking forth of restitution blessings. So we see how grand, true, and faithful is our God, that he remem- bered those five years, and he has put it over there. How marvelous, how reasonable, how reasonable that with all the other proofs that have been brought to our mind, surely we can see and know of the presence. And what a change that means! We used to say, Christ is coming, and now we make it read, Christ has come. And what a different call it must be than that throughout the age. What is the first call? You hear it when he says, "Come out of Babylon." What does that mean? Any confusion that keeps you from a deepening consecration to God. Any confusion, any question of the need of the various ceremonies, and to feel that serving the creation is really better than serving the Creator; any confusion that makes you feel that to be indulging in all sorts of pleasures, all sorts of banquets, etc., is a sure ticket into the kingdom of God, an abundant entrance! Surely our fathers did not need these things; surely the early Church needed no such things. How strange it would be if we read, "Paul an Apostle of Jesus Christ, to the saints that are at Ephesus, and to the captain of the foot-ball team!" How strange that would be. And, "Paul, an Apostle of Jesus Christ, to the base-ball team in such and such a town!" It is not to the billiard players in the house," instead of "to the Church in thy house." I say this not in ridicule, but when you come into the truth and it fills and permeates every fiber of your being, and it draws you near to God, it stamps that for ever in the book of life, and not only with a name of grace, not the ways of lifting you up to the very greatest point and helping you to recognize the very presence of the Master. Surely we see, then, the call is to come out of everything that takes of confusion, and that is what we are to do! And therefore the call coming from the Master will be in the head of the Church. It is not an uneasy, discontent, come out of this. Have you heard the call of the Master, and have you responded? Have you come out of those conditions? His second call is greater relevance to the Father. When we speak of the presence of the Master, he does not say, "Come, be a business man," but is to be a governor in the sense of a despot, or vicious ruler, but it means the Teacher has come. It ought to be enough for every one of us, it ought to reach every heart tonight, that this wonderful thing for which we have waited as a fact, is a present fact, is something we can proclaim with surety—The Master, the Teacher, has come. Now he calls us to greater reverence. For until we knew that we could not listen to the call which says, "Come, behold the Lord." Many things we said God did that he did not do, and many things we thought he would not do, we find he can do. "Come, behold the works of the Lord.

Again, you remember, it says, "Come, and I will show thee the Bride, the Lamb's wife." This same blessed one, that has set us all for them. What is the building of ages? Our book that we sing out of tonight is one of the greatest calls that the Master has sent for us to reverence. How in contrast it is with those jig-time tunes we have so much with as the so-called "best Christian thought." These are grand old hymns rolling up in the Church. Surely reverence is the thing that is rapidly being lost by those who do not recognize and know of the presence of the Master. And deeper reverence is what we all need. Greater reverence is the call of the present time. We will need it when we get up there, brethren. It will be a very important thing. I am sure we will need much reverence. He calls us to that. He calls us to a deeper consecration. And you will remember he specifies they would be sancti-
fled through the truth, and you all I am sure can agree with me when I say that sanctification in our former condition, whether in the world or in the various places of so-called worship, was all deceiving, altogether so indeed.

You will remember, in Genesis 24, where it talks about the selecting of this wonderful Rebecca class, it says the servant wondered. Surely as we see the great changes taking place in the lives of men and women when they come into the presence of the Master, wondering whether or not this is the same Master. We see the presence of the Master, we wonder as we see that men who had been forty years as Sunday-school teachers, and had high tempers that would shame some of the worldly people, become quiet, calm, and self-controlled under the influence of this truth. People who knew about the dirtiest, the very best of Christians, asking indeed when they come into this truth, that they might become Christians. What a wonderful thing that is! What a grand thing it is! Homes that seemed to be the very places of confusion, wrangle, and quarrel, become quiet and reverent, so that the children recognize Jesus in their parents. Is not that something to be wondered at? What does it? It is this truth, the sanctifying effect of the truth on those who are following closely every word of the Master on this subject.

Now, brethren, has the ear of your heart? Has your conscience deepened to the very lowest point? Has it brought you down to the place where you say, "Father, I know of nothing that I have kept back from you"? Has it brought you down to the place where the glad and the true, and that which is another evidence that you will recognize as the word of the Master—"he calleth for thee. Whosoever will not listen to that call of deeper conscience surely will not be ready to go into the marriage. He calls us to greater purity, says John 13:10, "He that is clean without, even he shall be clean within in him purifieth himself, even as he is pure." When did you get this hope in you? When you got this truth. Is that not so? Hope, yes, that grand hope. What did you know about that which is beyond the veil? Surely very little, anything. And the very little was about the presence of the Master. Very little, any. But it is the hope that has sprung into our hearts because of this truth that has come, and we purify ourselves on that account—holliness without which no man shall see the Lord. Peter, as if taking his standpoint about the Master, says, "He is holy, so be ye holy in all manner of conversation. This is the message, and whoever is not becoming more pure, more holy, day by day, the call has not reached in the proper way; but the call is going forth, and he that hath ears to hear will hear. Blessed are your ears for they have heard. Surely that never was truer than at this present time. He calls you to very severe chastening and trials, but remember the forty days in the wilderness came quite a while before. graphene. It will not be long now before you see the greatest trials all at once, but tempers them. Surely we have come close to that time; surely we can see in the near future, the setting up of the great image, like unto the first beast, that will cause every one of us who have not the mark to be dealt with. That is why the Master said, "He that entertaineth him, he thatilleth. I know the call includes—deeper chastening, greater trials, until this final test comes. You will remember how Paul puts it about who are alive and remain—it is one thing to be alive and it is another thing to remain; not one word in the Scripture is wasted. Thank God we are all remaining in this present time; thank God that through this latest suffering we remained. Those who remain will be the ones who will meet him in the air; they will be the ones that will be beheld by him. How grand the thought! Paul knew some would remain. He has given so much to us tonight that we remain, and how we should pray that we may remain for the rest of the time.

And Jesus said it should be always our prayer,—pray always that you may be counted worthy to stand, to remain, knowing many would fall. Let that be the burden of our prayer, not for ourselves only, but for all the brethren, and I am sure you all would say any that I am here, and that I am glad to see you—glad to see so many faces I recognize; and I am glad to see some that apparently I have not seen before—evidencing the fact that there are some still coming to the knowledge of the truth day by day and year by year.

Now I have only a few moments to speak, and simply will say, "How do you do?" and "Good-bye." Brother Hollister is to speak in a few minutes; he was anxious I should speak instead of him, but I would not do that because he would not speak instead of me this evening.

I was thinking of something I might say to you at this time, that perhaps this will be the best opportunity for mentioning, namely: That we have some little souvenirs of the meeting. Some of you doubtless have seen them, and others have not. I will describe them to you. Each one contains four sermons that you see all at a glance.
A Wonderful Likeness of Our Savior

Said to be "Taken from one cut in emerald by command of Tiberius Caesar, and which was given from the Treasury of Constantine by the Emperor of the Turks, to Pope Innocent VIII, for the redemption of his brother, than a captive to the Christians."

The following translation from the Latin is said to be the statement of Publius Lentulus, to the Senate of Rome, during the term of Tiberius Caesar—part of his report on prominent affairs in Judea.

"There appeared in those our days a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted for a Prophet of truth, but his own disciples call him the Son of God. He miseth the dead and cureth all manner of diseases. A man of stature somewhat tall, and comely, with a very reverend countenance, such as the beholders may both love and fear. His hair of the color of philibert, full ripe, and plain almost down to his ears; but from his ears downward somewhat curled, and more orient of color, waving on his shoulders. In the midst of his head goeth a seam or partition of his hair, after the manner of the Nazarites; his forehead very plain and smooth; his face without spot or wrinkle, beautified with a comely red. His nose and mouth so formed as nothing can be reprehended; his beard somewhat thick, agreeable in color to the hair of his head, not of any great length, in the midst of an innocent and mature look. His eyes are gray, clear and quick. In reproving he is terrible; in admonishing, courteous and fair spoken: pleasant in speech, mixed with gravity. It cannot be remembered that any saw him laugh, but many have seen him weep. In proportion of body, well-shaped and straight; his arms and hands right and delectable to behold; in speaking, very temperate, modest and wise. A man for singular beauty surpassing the children of men."

Respecting this portrait, an expert phrenologist, Prof. E. G. Walters, says:

"The fact that it is a profile, is one point in its favor. Note the great length of the head from the extreme back-head to the root of the nose. This type of head is what phrenologists term 'dolichocephalic head,' which gives the owner a great love of investigation, study and thought; also love of science and domestic traits. The distance from the opening of the ear to the root of the nose equals the distance from the same center to the extreme back-head (minus hair), something I have yet to see in others.

"The very high coronal region, or top-head, is also remarkable. If an imaginary line be drawn from the opening of the ear to any point of the top-head, the space will at once be perceived to be very great. Another very remarkable fact is that were we to use this imaginary line as a radius it would describe a perfect arc or semi-circle, starting from the root of the nose clear back to the base of the back-head (minus hair), thus giving all the organs along the line an equal development, which implies an evenness of disposition, completeness of character—perfection. Spirituality, located in the lateral parts of the anterior region of the top-head, looms up conspicuously. The theoretical and practical developments are equal. While I have not a view of the width of the head, yet from the general appearance there must be sufficient degree of executiveness, attack, tact and economy. Do not fail to catch the outline at benevolence and follow it to the extreme back-head. Such Human Nature' and 'Spirituality' create marvelous intuitive powers. And such parental love and friendship as here appears! Its owner would instinctively pick up little children and bless them.' Such an one, it would be easy to believe, went over Jerusalem, and would have 'gathered its child on as a hen gathereth her brood' (parental love). His large friendship and benevolence would prompt him to willingly lay down his life for the world.

"Notice the full arch of the brow—a perfect arc, caused by the extraordinary development of calculation, order, color, weight and size, all equal. The evenness, fulness and roundness of the forehead are beautiful to behold. As viewed by the science of phrenology, the head is of unusual size (25 or 26 inches in circumference) and perfect in all its parts. Indeed, this head is evenly developed at all points, no one organ, apparently, predominating.

"If this picture were of recent origin I might think it the work of some phrenologist, who alone could devise such a head for the Christ. But, as it is not modern but ancient, I feel persuaded to believe it genuine."
so that every time you see that little souvenir you think of those four sermons; and if you do that every day that will mean a great many sermons inside of one year. These souvenirs are for all present at this convention who have not already had them, and not only those who are here that belong to the Chiefto church, and those who are visiting, but all the different classes that are represented here. So that when you go home you can describe this matter to them and send in a list to the Watch Tower office through one of the brethren, and say how many there are in the class, and that he was appointed to write and get these souvenirs. They are free, and yet they are priceless—they are as priceless as anything we can give away. The only cost is our time and our effort; and that is not to be bought for money; you cannot buy one for any money. So in two senses they are priceless—like the grace of God. You have not money enough to buy the grace of God, and yet you can have it on certain terms, and the terms are that you shall ask for it. So with these souvenirs; you must ask for them; and say they were promised, and get them in the regular way.

They are thin, like paper, made of celluloid, cut into the shape of a heart, and then on each side they are printed. On the one side is a wreath of forget-me-nots at the top. And that will remind you to forget not the Lord and all his benefits. Forget not the brethren who represent the Lord; forget not the convention that you are enjoying here; forget not the assembling of yourselves together; and forget not to continually look to the Lord in connection with his mercies, and to avail yourself of all the privileges that are ours in faith, through Jesus Christ our Lord.

Then underneath that is this text of Scripture, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” That text has a whole lot in it, you see. It reminds us of our consecration by which we become sons of God, and that we already enjoy this blessed relationship. We are in covenant relationship with our God. “Beloved, now are we the sons of God.” We have come into this blessed union with him.

This reminds us of another thing, a matter that has perhaps occurred to you frequently. I have had many say to me. Dr. Russell, it seems to me I enjoy restitution things, I can understand them better; I think God must really mean I shall be of the restitution class because I can think about the beautiful flowers and beautiful fruits, and beautiful trees, and all the beautiful things of Paradise restored, but I cannot understand, cannot imagine those spiritual things. I cannot think of that sort of things. And I say to them, “My dear brother, that is the way with all the rest of us; you are no different from the rest; nobody understands spiritual things. God does not even pretend to explain them. He says you cannot understand them. You will be blessed with others and be comforted; no word can explain, neither hath entered into the heart of man, the things which God hath prepared for them that love him.” You see God knew you could not understand it; he did not waste time and space in the Bible to put it in; it would only have been a stumbling block to you; you would have said, I cannot understand that as well as he did here. But God tells us in advance that we cannot understand these things, therefore you are not to suppose you understand them.”

But this text tells us something. It tells us God has certain things in reservation. They are there, they are genuine, and the fact that God tells us they are better than the restitution blessings for mankind, the best six thousand years, and he knows the good, and he knows the better, and he knows the best. He wishes us to have the best things, and, by his grace, let us take them.

There is this text, then, on the heart: “It doth not yet appear what we shall be.” We do not know how grand and glorious those things will be. We do not know how they will be glorified. We do not know how they will be glorified by the glory, honor, and immortality, that God has in reservation for us. We cannot understand it—but we do know this, that when he shall appear, we shall be like him. Oh, that settles it all! If we are going to be like him, that will do, we need not say another word. That settles anything long. Do you expect anything better than that? Surely not. If we shall be like him and see him as he is, and share his glory, that is enough—all in one word. We shall be like him who is the express image of the Father’s person, who has been highly exalted, far above angels, principalities, powers, and every name that is named. Another lesson there, you see.

Then turn the heart over and on the other side is a grape vine, branching around the sides of the heart. That reminds us of the vine which bears more than 1500 bunches of grapes there, and they represent the large fruit of the Lord Jesus, which you and I are to copy after, even if we do not hope to bring forth such fruit as he did. That will remind you of all how Jesus is the vine, and we are the branches. “And herein is my Father glorified, that ye bear much fruit.” That is what we remember also what he says to us about pruning. Just as surely as you are a vine, and just as surely as he sees evidence of fruit in you, he will prune you—give you troubles, give you trials, give you earthly disappointments—that the juices of the vine may go to make up the more fruit. He prunes away the earthly attachments and your tendency to cling to earthly things, and when you have trials and tests, understand, then, that is one of the evidences that the Father loves you and that the great Husbandman regards you as a fruitful vine and that he wishes you to bring forth more fruit and fall in line with his providences. Then remember that any branch that does not bear fruit, the Husbandman takes it away—cuts it off entirely. So you and I say to ourselves, We must bear fruit.

Then let us not forget what the fruit is. It does not consist in imagination and all sorts of making types, etc., etc. It is speaking of the genuine, and I think some of the dear friends carry them to quite an extreme. I am sorry to see some have such a tendency to make types out of everything and take their own minds, as well as the minds of the others, away from the more important things. I am afraid the adversary is behind some of this type-making. Therefore I warn you all to look carefully what types you make. If possible stick to the types explained in the Bible. Then let us bear these fruits, the fruits of the spirit. What are they? Meekness, cheerfulness, patience, longsuffering, brotherly kindness, love. If we do not have all these, then we shall not have any of them. If we do not have the spirit of meekness, if we neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. That is what he wants. Whoever therefore helps himself, and helps the brethren, to fruits of the spirit, does that which is most particularly serving the Lord and his cause.

Now just underneath the vine, covering the roots, is a picture of the Lord Jesus, about the size of my finger nail. That is a wonderful picture. It is a copy of probably the oldest likeness of the Lord in the whole world. That likeness was found in Constantinople. The history that attaches to this: Pontius Pilate, the Roman governor, gave it to the Emperor Constantine I. It is an antelope etched into an emerald stone. It was sent to Tiberius Caesar when he was the Roman emperor, a little gift from Pilate of a noble face. This was in the palace of the emperors for some time. Then through things passed, empire of Constantine, to Maximianus. It was found there in the old palace and was sent to Rome, and it is now in possession of the Vatican. It is certainly one of the oldest likenesses of the Lord, and this is a photograph of it. So you see that it is pretty near priceless in itself.

Then finally underneath this likeness of the Lord is this text of Scripture which each can apply to his own heart and life: “Keep thy heart with all diligence, for out of it are the issues of life.” With you and me it is not the flesh, but it is the heart we are to keep. If you keep the heart, the Lord will assist in the direction of keeping your life, But the Lord is going to judge us by our hearts, by our intentions, by our endeavors. Therefore keep your hearts with all diligence—you cannot be too diligent about it—for out of it are the issues of life, life or death is the thought. You have either eternal life or eternal death. All of those who have made their consecration have taken this position, and if it be eternal life then still it is to be determined whether you shall be one of the grand characters of the Little Flock, and have glory, honor, immortality, or whether you shall be one of the lesser characters of the Great Company, the Levitical class. I thank you.
Discourse by Pilgrim Brother B. H. Barton. Subject: "KEEPING THE HEART"

The question naturally presented itself, what our theme should be—what shall I talk about this afternoon? And I thought of the various topics we might discuss. I thought we might talk about Moses, and might have talked about Elijah, and might have talked about the wheels within the wheels, and might have talked about a great many things, but finally decided we would spend the afternoon talking about you. The best plan would be to select some passage of Scripture, where the Lord had you in mind when he put it in the Bible, and to take that as the basis for our study. We want you to feel, therefore, that whatever we have to say is addressed to you. We want you to feel, if you are a friend of somebody else. I always like to impress that thought on the mind. I remember not a great while ago I was giving a discourse on the subject of pride, and a good brother, whom I believe is here this afternoon, came up to me at the close of the meeting, and said, "Well, Brother Barton, there were some helpful points in that discourse, and while you were talking I happened to think that my wife was here, and I turned around to see whether she was taking it all in, and she was sound asleep." I said, "Brother, I am almost inclined to give it over again for your benefit." I realized that while the brother said it apparently with a smile, it is always a danger in that direction. We are inclined to apply these things to someone else and fail to make a personal matter of it. So we have selected a text, as we said a moment ago, which has you in mind when he put it in the Bible—you individually. This text will mean more to you personally when we get through.

Having decided to talk to you, the next question was, From what standpoint should we discuss you. I have wondered whether or not we should talk about your knowledge, or about your ability, or about your wishes, or about your hearing, and I decided that the best thing would be to talk about your heart. This is the most important thing you have, and the most important thing I have, in one sense. As you know, we all have a heart, and we all have a heart that loves and that desires. This text I have selected is one that says, I have found myself perfectly contented with the arrangement and size of the rooms, but after having all of these other conditions just as he would like, he found the house was not for sale. What good would all the other conditions do him, if he could not get the house? So it is with us. We are keeping our heart with all diligence, for out of it are the issues of life."

In the Word of God the heart is very often used synonymously with all the affections, the intentions, the motives, the desires. Remember, for instance, when Paul was writing the words of the Apostle Paul in Heb. 8:10, speaking about the age to follow this more particularly; he tells of the method the Lord will use in that time, and says that God will put his laws in their minds and write them in their hearts. The thought of putting the law in their hearts made the brethren here have put above our heads, "Keep thy heart with all diligence, for out of it are the issues of life."

One might say, Well, how can we tell what our intentions are, then? I want to find out whether my intentions are right, whether my desires and motives are correct. Now, how can I find out whether they are right or whether they are wrong? Well, dear friends, we must remember that it is not so much a question of what you have accomplished, as it is a question of what your intentions were along these lines. And if our intentions are all right, we are all right; if our intentions are all wrong, we are all wrong.
in the full, accurate sense of the word, we can never tell positively. In other words, we find that our judgments are imperfect; we can discern the right but not the heart, the right but not the heart's intentions. But when these things are wrong, these hearts can readily deceive us, and therefore we find today that in the world there are millions and millions who are approving their own course, and yet God has not approved their course. We remember how the Apostle Paul expressed it in his letter to the Corinthians. He tells them Corinthians brethren how it was a small matter whether he was judged according to men's judgment—'But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self; for I am not known unto myself.' He tells them he was not known unto himself. But he that judgeth me is the Lord." In one of the translations it is rendered a little more accurately, 'For though I know nothing against myself, yet am I not thereby justified; There is one that judgeth me, even God.' And so, dear friends, we all acknowledge the same installment as the first; we are all, German, Swede, French and all, one might feel that his intentions were all right when they were really wrong. We might be deceived with respect to our intentions, and that is why we want this afternoon to try to find out something of the philosophy of this matter of keeping our hearts right, pure and good, because we recognize that it is not in the keeping of the matter to be deceived and deluded and thus be led astray.

Let us remember, dear friends, that the Lord pays a very secondary attention to what we do, as we have already expressed it. The Lord is looking at our hearts, at the motive that prompts us to do. And we find a great many things that would be perfectly right of themselves will be condemned by him because there was not the right motive behind them. This thought is expressed, you remember, by the Proverbs again, 21:4, where we have this statement: 'An high look, and a proud heart, and the high, and the proud, and the man that is wont to give his hand to a这么做, that is there anything sinful about plowing? It is not the act of plowing that makes it sin; plowing is perfectly right and proper. But the man who plowed the field with a wrong spirit in his heart, the man who plowed his field with wrong intentions, the man who plowed his field to make money, to spend in selfish and worldly ways—that man's plowing is sin. The sin is not in the act of plowing; the fact is, the plowing, from an agricultural standpoint, might have been better plowing than this other man over here, and yet it might be this man who was doing the best plowing was committing sin, and the man who was doing the poorest plowing was approved of God. But God was not looking at the act of plowing; God was not looking at the straightness of the furrows, but at the heart that was behind the plow. And that is why such an inoffensive act as plowing itself became sinful because of the sinful motives of the man who was doing that work.

We find that even things that are religious in themselves become sinful when the wrong motive is behind them, in accordance with the statement made in the 6th chapter of Isaiah, 3rd verse, 'He that killeth an ox is as if he slew a man.' Back in those days, the Jewish people were commanded to offer oxen as sacrifices; it was part of the requirement of the Jewish law, and here we are told that a man who offered an ox was wrong, even though it was offered to God. It evidently was not because he had committed some terrible crime in the offering of the ox itself; it was a religious duty; it was an act that ordinarily would have brought the approval of God and the Lord. But why was it an evil act? Why did God make it a sin? Because he offered that ox? The people of Israel had begun to stray from God and wander away from right paths, and the result was that too frequently when a man was about to offer the ox, it was the spirit of pride, show, and vain-glory that prompted it. Therefore that man offered the ox carelessly and because of showing God how much he was willing to sacrifice for him, but the man offered the ox in desire to impress others with how much he was willing to do in the service of God; he wanted to make a show of his piety, and from that standpoint God condemned his course; it was evil.

You may stand up to offer a prayer, and it may be the most eloquent prayer offered at this convention, but if the intention of your heart was to impress the people here with how much more ability you had in prayer than some of the other brethren, if your intention was to attract attention to your gifts along that line, then I could tell you God never heard that prayer. That prayer was sin in his sight, the intentions were wrong. It may have been that the prayer itself was very accurately expressed; it may have been that every thought in that prayer was in thorough accordance with God's Word; it may be you really expressed the sentiments of many hearts here better than any one else could express them, but if the motive or desire you had was to try to do one thing, and if it is to please, to please the dear friends, God never heard that prayer from you. As you offered the prayer, the other hearts that responded to it, God recognized it as their prayer; they were praying, but the one that offered the prayer was left out, and it was attributed to all the balance because their hearts were right and this one was wrong.

Thus, dear friends, we see the importance of having our hearts right in all these matters. Well, then, it becomes a serious thing with us if our hearts' intentions are going to be recognized by the Lord to such an extent as that. The fact is that these sentiments that we express in our hearts are more than the real act itself. You may do an act that was wrong in itself, it may be very wrong, it may be so wrong that it even would shock some of the others around you, yet if in your heart there was the purest intention, if in your heart the desire was to please, the Lord would not condemn you; you are approved of God because he saw the intention. But contrariwise, if we do something that is perfectly right in itself, something that would receive the commendation and approval of all around us, and yet there is another spirit, another desire, another intention back of it to make a display, then God did not approve of that; though others may have approved, God condemned.

And now with this thought before our minds, we want to continually judge ourselves, and we want to go to the Word of God, the Book which God has provided to teach us how to discern the intentions of our hearts. As we have said in Heb. 4:12, 'For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart;' We find, then, that he would enable us to discern the intentions, the motives, the thoughts, the desires, of our hearts, and it is only in proportion as we go to God's Word that we can find out about these things.

If, on the other hand, we are going to guess at the matter; if we do not know what the intentions of the heart are, and I think if he is a child of God I must be too,' or 'I just think that,' or, "I know, my heart is all right, I know my intentions are good," then, dear friends, it is probable that you are not going to the Word of God in order to judge of the intentions of the heart, but you are going to some other standard that is worthless, but very erroneous and misleading. But if on the other hand our judgment always clings to the sentiments of the Word of God, then it will not lead us very far astray. We recognize, therefore, that the Lord is really the one that is going to judge us. He is the one who will read the hearts, and the next verse expresses it, 'Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do.' While we recognize that God is our judge, we believe judges must be in the same position, we do not want to wait until our course is run, then have the Lord point out to us the many mistakes we have made. We want to know them now so we can correct our course, so we can rectify the course we have been following to any extent that may be of harmonization with the will of God.

We recognize, therefore, dear friends, that when we want to get right, the thing is not to begin with our words, and not to begin with our deeds, but with the thoughts, intentions, motives, and desires of the heart. It does not matter what it may be, it does not matter whether it is something that has really been done, nor does it matter whether the possibility of its occurring has come to your mind; the thing is, to see that our heart is always kept pure in connection with that. To illustrate: Suppose the thought comes to you like this—you say to yourself, Now I know very often the Lord's people have not shown the spirit of the Lord in their dealings with their brethren; there have been many cases where brethren, and some of these have been kindly toward others, and then some other sister; suppose that should happen to me some day. For instance, suppose I should be misunderstood and misrepresented, and I would be mistreated; now how will I
take it if anything like that ever happens? Some of the Lord's people will say, Oh well, that will never occur.

Dear friends, you don't know what may happen. Don't let us forget the words that try to dismiss ourselves. If you think, well, we will not have any trials. I would not want to think I was not going to have any trials; I know I need those trials; they are very essential if I am ever going to get into God's kingdom, and you need those trials, and therefore, we must be prepared when they come. I would just be like you, dear friends, don't wait for the obstacles to be removed. Let us be in deadly earnest in this matter. That is the thing that surprises me so much: I find too many of God's dear people, those who have come to a measure of appreciation of these things, the case of one brother seeing in his friends, if some of you would put the same zeal into these matters that you put into your daily business, for instance, just think what a change it would make in your life! And yet, in the very nature of things, these things ought to commend itself to our hearts.

I know that in every one of our cases there are obstacles in the way. With some the obstacle is health. They say, My health is so poor I do not know how I can possibly do much in the Lord's service, because of my poor health. You do not know that this is the very obstacle that cannot be altogether overcome, yet I am sure there are a great many cases where brothers and sisters have overcome that barrier. How many cases there are of those who have entered the colporter work, who felt their health was an insurmountable obstacle, and, in God's providence, the entering of that work has been a blessing to them in such a degree that their health is better today and they are able to stay in it permanently. I think very often there is a test. The Lord may permit our health to be poor in order to try us, to see whether we are honest in our hearts, whether we are willing to use the health or poor health. If we are willing, then we will find ourselves getting over difficulties that would almost seem impossible for us to have gotten over.

I remember the case of one good brother; I think he is probably here today; but I don't suppose he will feel any offense if I mention the incident and how it impressed me very much at the time, though I did not say anything about it, but I really feared it was going to have something of the same influence over the brother I had seen in a case that seemed to be very much the same way. I remember a long time ago who came to me and said, Brother Barton, my wife and I want to go into the colporter work, but there is that one obstacle in the way. I think he mentioned something about health, but he did not think that need be a permanent obstacle. But, said I, there may be something else, I thought: I have some property, this property stands in my wife's name, and I feel I will have to dispose of the property. I feel my circumstances are such that I cannot rent it out, because no matter what tenants I would have, there are always so many contingencies, so I feel I must sell the property. But, he said, I cannot get what it is worth. It is worth so much more than the best price I can get. If I could sell that property I would go into the colporter work.

I remember the thought I expressed to the brother at the time, said, I don't see that going into the colporter work, the thing to do is to get rid of that property for what you can get for it. We do not want to try to get into the Lord's work without it costing us anything; we want to be willing to make a sacrifice. And I remember the thought came to me at the time, that that good brother, if he did not get to the place where he is willing to lay less stress on getting the value of his property, probably the Lord would have to grant him some other experiences of a painful kind. I am afraid that is the way with a great many of the Lord's people. We are not always very anxious to get rid of any kind of comfort and provision, and that we are on dangerous ground because we have not had our hearts full of the zeal that ought to be there. Our hearts must be full of zeal, and earnestness and faithfulness to the Lord, and if they are not, you are going to be taken as a colporter in a way that you would not like.

You need not say, Oh, I don't think anything could turn me. I have heard so many brethren and sisters giving their experiences at various times—"Oh, I never could believe anything else; I never could look at things in any different way. I must always be as I have always been in my life. You can only see things in this light as long as you are striving to live up to that light. As long as you are keeping your heart with all diligence, then you are on safe ground, but when you do not, you are on dangerous ground. But, I think I have said, we should bear in mind regarding our intentions when we are in a convention like this. Here we have probably a thousand brethren and sisters around us, and we are infused with the spirit of this gathering, as we hear the songs in which we all engage, and as we hear the discourses, and it makes one's blood
tingle sometimes, and makes one feel, oh, I know whose side I am on, I know whose side I am on the Lord's side! I know that too, dear friends, but let me tell you that is no proof at all. It is an easy matter to think your intentions are all right in a convention, but now put it another way: Before you came to this convention, have these things had the same place in your heart as they have had in this convention? Do you think about these matters in the same way that is, as far as your time permits you from the ordinary home cares, and so on—do you give as much thought and take as lively an interest in these matters when you are in your home? I know that there is here a down-to-earth girl just as active in going around through your town, giving out pamphlets, meeting all those who have ears to hear as you are now in sharing some of the little opportunities of this convention? You see, dear friends, there is the matter: If the intention is right, then be on guard for a convention to be zealous and earnest. I know it is so in the Lord's service, when we get to places where we meet brethren who are overflowing with zeal; their earnestness seems to be indescribable. Probably some brother will come to you, and say, Brother Barton, to guard, and so the brother so and so take such an interest in the meeting; he has been to a meeting and so on for a year. And we think, Well, I know about where that brother is. I know of a case in Philadelphia, my home city, about eighteen years ago. There was a brother there who was a very busy and a very active worker. In connection with the conventions as any brother there, and he was sent to a very important convention before the convention, and probably a few more after the convention was over, and that was all. We do not want to be deceived in this matter. We do not want to be deceived by the zeal which we see in the Lord's work; we do not want to be deceived by the zeal which we see in the people, and that is proof to me that I am all right. But dear friends, it may be that you are losing an opportunity to show loyalty to the Lord in your home life, in your home work; we do not want to be deceived into considering this proof of your desire for the Lord, if the zeal has not been equally devoted to him at other times when there were not a thousand other brethren and sisters around you to help you and to encourage you and to cheer you up.

So we can see that if the intentions are right, we will put forth the best efforts we are capable of to carry out those intentions; and if after we have done our best to carry those intentions out, we fail, the Lord will never count that against us, because the Lord knows we want to do right, want to do his will; we wanted to glorify him in our hearts, even though the flesh has been incapable because of weaknesses, of thoroughly responding to the desires and intentions of the heart.

Now then the question next confronts us as to when it is that we are to keep our hearts with all diligence. Is it some special point of time? We say no, dear friends. We find that there are a great many people of the world who lose their heart’s desire for the Lord, who lose the secret of keeping their hearts, who never come into covenant relationship with the Lord, who never come to know the Lord and his goodness as we have come to know them. The word translated ‘keep’ here is the word that really conveys the thought, in the original language, that it is really, we are surrounded by enemies, and these enemies are trying to get in our heart. We want to keep them out. We want to guard our heart lest they put some of their poison into it.

You remember how our Savior expressed it in that sermon on the mount (Matt. 5:8), ‘Blessed are the pure in heart, for they shall see God.’ Now we know we cannot be so perfect in all respects of the question to expect to live a perfect life today, but we can have the tendency, we can have the intentions, the motives, the desires pure, and that is the thing that the Lord expects of us. Now we cannot be satisfied with that. We will not be satisfied until we are perfect. We want more than our hearts pure; we want to be entire in spirit and body and soul, to be perfect—absolutely. But the Lord realizes that he cannot be in this age, so he is not expecting that, but he is expecting the heart will be pure, and he tells us that the one who is pure here is in a blessed state—‘Blessed are the pure in heart.’

Now, dear friends, whether we have got to that place or not, we want to keep our heart, we want to guard our heart—even if it is not pure today, we want to guard our heart so that impurities do not get into it; and if we have gotten our hearts into the condition of purity, we want to guard them in order that, having once got them pure, impurities may not return and our hearts may not be found in the same condition in which they were originally.

Who are those enemies that we are to guard our hearts against? They are the very ones upon whom them, is, for instance, pride. I do not suppose there is anything more dangerous than pride, and we recognize that if pride once gets into the heart, it is such a serious matter of expelling it. When pride has been expelled from the heart, it takes a long time to get kept out. We may get very snugly from the pride, get a guard lest that pride return and get in its damaging work again. Remember, too, that if our intentions are right, it will manifest itself in our thorough efforts to keep our hearts pure.

I think this was so well illustrated by the Lord Jesus. You remember, for instance, how he was tempted in the wilderness how Satan brought those temptations to him at the close of the forty days in the wilderness, and you remember how it was that our Savior so positively withstood Satan. The Scriptures says to resist the devil and he will flee from you. Resist the devil, and he will flee from him, just like the Scriptures say. The Lord Jesus withstood the adversary so positively that he never came back again. We find that the adversary endeavored to attack Jesus in various ways thereafter, but he never attempted to lead him astray in those ways he tried before. Apparently we may say to ourselves, That man is so deadly in earnest, I see I will not be able to do anything with him; I see all my time is wasted; what will be the use of my trying to ensnare him? He is too determined in his zeal for his Heavenly Father. The Lord Jesus didn’t want to be ill used by the temptation of the spirit of the adversary comes to us with some temptation, we hesitate—‘Oh, well, I must gain the victory.’ But the adversary notices the hesitance, and thinks he will try again, and maybe he will get in next time; and in a little while he is on us again. And so I suppose in probably a little different form; he realizes we are not resisting him as earnestly and positively as we did.

Now along this line of pride we know the adversary would be delighted if he could only implant in our hearts a measure of the spirit of pride. Now we must resist him, for the Lord has given us grace to keep our heart pure. Lord knows if we are going to keep pride out. How shall we do it? When a thought of an envious or critical character, whatever it may be, comes into our minds, as, for instance, Well, I don’t think they are paying enough attention to me here; I don’t think they are paying enough attention to me here; I haven’t called on me to offer a prayer yet, to such a thought you should say, ‘Get out of my mind; I will not have that thought there; I am not going to think about such things at all.’ The thought will come back. Resist it again, and keep on allowing your heart to be pure. Suppose that thought keeps on coming back? Keep on fighting it. But suppose it keeps on still? Keep on fighting it, dear friends. The fact is that the Lord wants us to persevere.

To them who by patient continuance in well doing, seek for glory and honor and eternal life, it is manifest that their reward shall be great. The Lord recognizes that eternal vigilance will be necessary. You did not suppose that you should fight for a few years, then stop, did you? You did not suppose that by this time you would be able to give up the battle and lay your armour down? No, dear friends; the Lord’s work has not been accomplished in you yet, and you should be determined to fight on as long as the Lord leaves you here. If he leaves you here thirty, forty or fifty years, keep on fighting. You say, I don’t think it will be that long. No, I do not think it will be that long. But we must have the determination that we shall keep on fighting until the Lord takes us away, and if we are so determined to be loyal to the Lord that we could say to him, Dear Heavenly Father, I am glad the time is short, I am glad that soon this work will all be over, but, dear Heavenly Father, I am so in love with your spirit, I am so determined to have more of that glorious character in me, if you say the only way to get it is to leave me here fifty years, I would want it even then, and I am determined to struggle to the end of fifty years in order to gain more of that Christlike-ness. We want to guard our hearts against the encroachments of pride. Try to keep the pride away; discourage every thought along that line of pride. We realize that all we have to do is to encourage a little bit of pride in our hearts—we won’t even have to encourage it to enter, but just be taken off our guard, as it were, for a little bit, and pride will enter and get in its deadly work, and at last we will have proved ourselves unfit for a place in the kingdom.
Then, too, let us remember that in order that we might successfully battle with this enemy it will be absolutely necessary that we be always in the attitude above and have the umbrella of faith over us, for we cannot keep pride out unless we let humility in, and we find that it costs something to humble ourselves. I find that there is probably nothing more difficult for the child of God than to humble himself. We can tolerate humility in others, we can even sit down on our knees and receive it, but to humble ourselves, really and voluntarily, takes the position that will put ourselves in places where we are likely to be despised, places where we are likely even to be misunderstood, places where we will be sometimes even mocked, sometimes scolded, and so on, that, dear friends, is the thing which costs something, and that is the spirit the Lord wants. It seems to me that the child of God wants to learn to be small.

If you remember, the Scripture compares the Christian to the jew in this way: the Jews, saith the Lord, in that day when I make up my jewels. You know one of the features of the jewel is its size; it is very small; and I am afraid that too many of us do not want to be small; we want to keep our size, we want to be somebody; we want to be the best and the greatest. I am not talking about this; how we ought to rejoice that in God’s providence, circumstances would combine to put us in the most humble places imaginable; how we ought to rejoice in that humiliation, realizing that he that humbleth himself is the one that in God’s due time will be exalted, if he takes that humiliation in the right spirit.

It is not merely pride we want to keep our of our hearts. There is distrust. It seems to me that it is so hard for God’s people to have the confidence, the faith, in the Lord, that they ought to have. They will run daily trusting like this, and we will find so many who will talk about their families in this way: they say, Now, I have some children, and if I consecrate my life to the Lord, what will that mean? What will be my relation to my family in the future? What will be my hope of dealing with them in the age to come? For consecration is relative, and if it was for myself, it was not for that. Dear friends, there is distrust and lack of confidence in the Lord. Do you expect that the Lord is going to show you why he wants you to take every step before you take it? Then you are not of the faith of Abraham. If that is what you are asking me, I would say, that was not Abraham’s way. When God told Abraham to go out in that distant place and offer up his son, his child Isaac, Abraham did not say, Well, Lord, why do you want me to do this? Why do you want me to offer up my son? Why is he not your own? But you know the way Abraham answered: Be it so, Lord. And I know that God would not ask me to do anything unreasonable, anything that was not right, therefore I will be obedient.

Now, dear friends, is it possible that we are living in a time when we enjoy so much more like those of Abraham, and yet we have not that measure of confidence where we will say, Now Lord, show me how it is to be, then I will take the step! Dear friends, let us put our hands in God’s hands, and say, I will trust it all to you; I do not know just how it will be, and, furthermore, I do not know if you do know how it will be, but I will trust you; I will fully understand or grasp it all, but, dear Lord, however it is going to be it is all right, and I am going to show you what confidence I have in you by taking a leap in the dark. In one sense of the word, that is what it means to be in confidence. It means to depend upon God, or how it is going to affect us, but we know it is going to be all right anyhow, and we are willing to have it cost us something. We say, ‘Lord, I am willing, I am willing,’ and the Lord accepts that willingness.

Dear friends, in regard to the way your consecration will affect your relationship to your children—Do you think the Lord would want you to consecrate yourself in any way which would mar your eternity, or in any way affect injury to your relations, to your children? I would not have you follow this step, but you know the Lord asked you to take that step shows it is all right; the only thing is, to be willing to take the step, and after you have taken it, remember the Lord will show you the reason for it, the philosophy of the whole matter; but the Lord is not going to explain it first so you might be afraid of the step. Is it wise, you know, to take the step on faith—just like in all of these matters. You cannot appreciate the glorious reward offered to us to take the step. The Lord is the only one who can magnify our praise, if we have glory that is beyond the vail, there would not be any question about our faithfulness; all the trivial things would be laid aside, our own preferences, likes and dislikes, where we thought we were treated unjustly, whatever it might be, we would all put aside, and say, Lord, now we are ready to take the step, and now you can take the step, and say, ‘I will not have to do any more work.’ But there is another class that will feel differently about it. They will go and rattle the door, as it were, and see if they cannot get it open, and see if they cannot do something more, but the Lord says not what we want, but the spirit is not so anxious to have the door closed, but is anxious to do all we can for the Lord while it stands open. And we know that the adversary may deceive a great many people into thinking the door is closed when it is not. It seems strange that it is so, but there are various cases like that. I know various cases of brethren who had given up the volunteer work saying, ‘All the work
is done here; it may be there to work other places, but there is none here, it is all done." They do not realize what they are losing. Let us keep on working as long as we can, even after the door is closed; let us keep on trying to do work after it is closed, then we will be on the safe side; we will get a blessing out of it even if it is too late for others to get a blessing.

There is some of the things that are trying to get into our hearts, and we want to keep them from entering. But you will notice, dear friends, it says, "Keep your heart with all diligence;" it does not say, "Keep your brother's heart." It seems such an easy matter for us sometimes to think, "If I could just have charge of the brother's heart, I tell you I would just keep it straight; I would keep the right things in it and the wrong things out of it. But, dear friends, you cannot do that. You cannot keep my heart and I cannot keep your heart. That is our own business. Furthermore, even the Lord does not keep our hearts. It is, "Keep your heart!"—the Lord has his work to do, but we have our part to do. It would be just as wrong for us to expect the Lord to do our part as it would be wrong for the Lord to expect us to do his part; we realize that if it would be impossible. He will do his part faithfully; now let us do our part.

But then, dear friends, let us remember that in keeping our hearts it is a work of diligence. "Keep thy heart with all diligence." That does not mean, How did you keep your heart last week? That does not mean, How did you keep things in your heart, perseveringly, patiently, determinedly. We want to be diligent in this matter today, and then we want to be diligent in the same matter tomorrow, and want to keep it up, and that is the important thing. The important thing is to make sure that we will get justice in the world. We do not expect that. The important thing is not to expect what we will be appreciated in the world. We do not expect that. The important thing is not to have everything turn out just the way we would like it. The important thing is that we keep it good and should have an easy time. What do we expect that. What do we do not expect that. But we want to keep our heart with all diligence. It is not keeping our business, or our money, or our reputation, or our ability, or our time—or whatever it may be; these things we have given away. We can give them all away to the Lord. The Lord makes of your body, but he gives your heart with all diligence, for out of it are the issues of life.

How can we keep our hearts? In various ways. We recognize prayer will help in keeping our hearts. Furthermore, as we recognize our brethren and take note of their loyalty, we have the help of the Holy Spirit to help us keep our hearts. And we recognize, furthermore, we can keep our hearts by continually endeavoring to put away all those things that would be contrary to the spirit of the Lord, not only in the heart, but in the flesh, as well; and we can keep our heart daily by feeding, encouraging, nourishing those good qualities which God has put in them and which we want to remain there. We recognize that our hope of eternal life is going to depend on this matter. The thought will be like this: every time we do anything right, it is like taking a step in this direction; and every time we do anything wrong it is a step in the other direction. We recognize that if we do not do these it is like going contrary to the spirit of things. If you do something good, but if it done rather spontaneously, you did not mean to do it, especially then, that is not specially commendable. If, on the other hand, you did something bad, and did not really mean to do it, it was not particularly blameable.

But, on the other hand, everything that comes from the heart, whether good or bad, counts for or against us. Therefore every time we think a good thought, every time we struggle in our minds over the spirit of pride or the promptings of selfishness, whether it may be, we gain a victory—we take a step in the right direction. And if we keep on, by and by we will have a perfect heart. But, on the contrary, if we do something that is contrary to the Lord's spirit, we are taking a step in the wrong direction, even if it be such a small thing as a worldly thought—just thinking one thought that is contrary to the will of the Lord—and encouraging it is a step in the wrong direction; it is taking us to a place where our case will be hopeless, where our character will be hopelessly bad; whereas, if we had done right, we would get to the place where our character will be hopelessly good. It does not matter if I did entertain that bad thought a while ago; it does not make any difference. That thought has an influence on your character; it might seem like a small amount to you, but no matter how small it is, it is that much in the direction of the bad, and might cause you to be ultimately lost. But on the other hand every time we encourage good thoughts, something ennobling, some blessed thought, that thought is helping us in the right direction, nearer that goal of a perfect character where the Lord at last may be able to say: "Well done, thou hast been faithful over a few things, I will make thee ruler over many things."

Dear friends, I do not want to do much more than to impress on your minds the words of this text, "Keep thy heart with all diligence, for out of it are the issues of life." If the issues of life do not prove very favorable to some of us, it will be because you did not guard your hearts. We can all do that. You do not have to be rich to do that; you do not have to be learned; you do not have to be recognized as somebody of ability to do that; the humblest, the poorest of us can do that. I know that as we try to thus keep our hearts pure, the Lord will show us how to keep them and where the danger is, and at last the Lord will bring us off conquerors—yes, more conquerors through the one who loved us and who set an example before, as well as made up for our shortcomings by the merit of his precious blood. Your heart, with all diligence, for out of it are the issues of life."

Discourse by Pilgrim Bro. F. H. Hall. Subject: "STANDING ON MOUNT ZION"

I AM glad that I have had the pleasure of such a wonderful invitation when I am not on the program to speak here today. The subject I will take from the 14th chapter of Revelation, a chapter that is especially interesting to us today for the reason that it deals exclusively with the harvest work.

And in their mouth was found no guile, for they are without fault before the throne of God. Here is a picture, dear friends, of the most wonderful class the Universe has ever seen, or ever will see, or hear of—a picture of the Sons of God—this wonderful elect class which God for the last six thousand years has been preparing to introduce to the world. And from the statements of the Apostle, and especially of the Apostle Paul, we see that the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of this wonderful Bride of Christ, this Bride of Psalm. Therefore, the Bride of this wonderful Holy City that is coming down shortly with showers of blessing for all mankind. And dear friends, I have been affected deeply today with the lessons I have heard along this line, and the prayers and the testimonies, all signifying a deep thought of how that the Lamb is being received out of the world and how it is not heretofore seemingly manifested to this extent. It seems that indeed 1910 is going to be a wonderful year; whatever it shall bring forth we may not know. It may be well we do not know what is ahead during the coming year in anything. It was ever so, and this is in keeping of importance to the Church. This Scripture here presents to our mind the thought of 144,000 standing on Mount Zion. Dear friends, what a wonderful time it is if we are numbered among that 144,000! Is it not a marvelous thing? I would think from the reading of the chapter, which seems to deal with this matter all the way through to the end of the harvest, that this referred to the end of the harvest period, but it would refer to a certain time in the end of this age.
when the full number of the elect had been completed, and remembering the various details in relation to this and all of the parables of the Lord leading up to this wonderful time of mystery, when the air is heavy with it, when everything is mystery, when the most wonderful tests that have ever come over the people of God are about to come upon us, and it is all you and I are able to stand, is not this a wonderful time! Is it not really well for us to examine ourselves daily—yea, hourly—to see if we be in the faith.

Standing on Mount Zion in relation to the deepest thought of the mystery of this harvest, there could indicate there must have been a time when the end was in view. It was a time to indicate, to my mind, 1881. Now of course I am not attempting to interpret Revelation. You know we have all fought a little shy of Revelation, so I trust that all I may have written has not created a new old story, just told over again. I notice we are not bringing out anything now, while the great deal there from Revelation, you will notice. I have no way to find out anything more than there is written here—nothing more than is revealed. So far I have been able to find that which satisfied me, I think pretty nearly everything up to date has been dug up in the world. (Comp. Zech. 14:9) God could just keep it in my mind. The trouble is I have to keep thinking these things over from day to day in order to remember them; and we are standing by the faith, dear friends.

Now looking back to the year 1881, we know that was the time when the general call was sent out. It would indicate a time back there in the type. When Jesus appeared on the scene he taught the Scriptures; he taught the truth; he went about teaching the Gospel and doing good. Three and one-half years afterwards he was crucified. Three and one-half years after the general favor of the 70 weeks to Israel ceased. From that time the Gospel was given special attention to that one nation, but sent the Gospel broadcast to whosoever would accept it—go ye out into the world and preach the Gospel. From that time on the place that has been in the condition—filling up the twelve tribes of Israel. But today the time has come when the twelve tribes must be full. And in the parable it would indicate 1881, the time when the general call to spiritual Israel ceased. Now there is another work taking place. All the way through this picture of the deeper truths, in my thought I have not been under the underlying principle, and it is this deeper underlying truth, this mystery part today, that is stumbling so many. And if we have the hearing ear, and are able to hang on to these things, let us thank our Heavenly Father and rejoiner; it is to illustrate that keeping very close to the Father means to keep very humble; and at the same time we need knowledge, too.

From 1881, it would seem, when the call ceased, it was because the Church was full. Why should the Gospel have been preached along down the ages if God had filled up the Church? It would seem true, as it has been presented lately, that there was no time up to that period when the Church could have been said to contain 144,000 consecrated ones, but at that time it did. Now, dear friends, it would seem this Scripture work of the Church being under this dispensation has been a standing—a time of testing. That does not refer either exclusively to the Scripture which says, After having done all to stand, and, Let patience have perfect work, but the other way, where patience is needed, this is exactly where that will find you, too; but at the same time this picture seems to present the whole 144,000 standing. Neither would it indicate that they were all in the flesh, neither that they were all in the spirit. It would seem to indicate that from 1878, the time of the resurrection, when it was the air of the resurrection, that this 144,000 is on the other side of the vail, and those on this side of the vail are standing. And what are we standing for, dear friends? You remember there is a General Assembly of the Church of the First-born. They have to stand and wait until the last member has been received into this congregation of waiting ones. The Lord said, you know, when he went away, 'If I go away I will return and receive you unto myself, that where I am, there you may be also.' Well, dear friends, we know that the Lord has returned and is receiving them unto himself. Those who were dead in Christ were raised first. How wonderful to think, dear friends, that you and I should be on this side when the dead in Christ should rise first, and then they which are alive and remain unto the coming of the Lord shall be caught up with him. The catching up with him is the passing over by one on the other side of the veil. They are caught up, and then when the times come to receive this company up to the Father, up to the throne, time for the marriage to take place, would not that be a most wonderful time?

We see many in the truth today, too, and we wonder how it is that this can be so near. Sometimes we ask these big questions about it, whether these are the big tests, or are they the only tests? There are hundreds of different kinds of small and big tests too; and they are so fine that it is difficult for us to tell exactly what is the Lord's will concerning all our reasoning on the truth. But it does not look reasonable to me that all of these are really today, all who are in the truth, are of that specially peculiar class, the sealed class. It does not seem to me that they are all standing on Mount Zion. And I would not say this to discourage anybody, because from 1881 you know there has been a continual change going on. And the 144,000 who were 144,000 were selected up to that time, yet it seems the Lord has arranged that those who became foot-sore, those who became weary and ceased from labor, those who were led astray by this, that, or the other thing, and step out, let go, that the Lord takes others in, so he never allows the 144,000 to decrease in number. Now while this is true, I say it is true, it is no reason, nor is it a reason why they would all receive a place, unless others would step out, thus giving them room. Hence the injunction of the Apostle in so many ways for us to examine ourselves to see if we be in the faith. I hear someone say, "We are going to be gone by the time the last convention we will have." It does not seem so to me, though it might be. I do not know, but it seems as if those who are left behind are going to have conventions, too. It seems to me someone is going to be left here after the overcomers are gone, which is over the vail. They are going to rejoice in these opportunities, because of the Lord and the overcomer, and they will come and draw close together, and if we look back into the past, all the time we have had how, for instance, Elijah had a work to do, then how Elisha was with him, and how the Lord told Elijah to call Elisha, and he found him in a field plowing with twelve yoke of oxen, and the world is the field—and how he made a sacrifice of one out of a city and another out of a city, and so on. Then afterwards he came and followed Elijah and we remember that Elisha did nothing while he was with Elijah, but he watched the proceedings. He was very much interested in what Elijah did, and he followed closely with him; and Elijah was not going to do anything without him. He wanted to do to do. He seemed to carry on a certain kind of work, and the Scriptures indicate a class who would be left over. Now some of us may be left over. You know the Lord's requirement is, on the one hand, not so very difficult, and on the other hand it is quite difficult; the Lord requires a pure, clean heart, one who loves supremely, one who loves the truth, one whose heart loves all things that God loves, and that means to love the brethren, because they show and manifest much of the Lord's spirit. We could not love the brethren, we could not love the world, we could not love the Lord, dear friends, if we have the love of God shed abroad in our hearts, and if we have that spirit of the Master in us, the mind of Christ, that mind certainly is going to love kindred minds. And so in this matter, the Lord has ar- ranged for a certain class to be given special thoughts in relation to the inner sealing, or the very peculiar sealed class. That is the class indicated here, that is the class described in Rev. 14, that has a love for God so pure and so exalted and so wonderful, that when minds are brought to know, of all men, all of us, how difficult it has been for us to come into this understanding of this wonderful mind of Christ.

It says here, "I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder." Here this class are standing on Mount Zion; they are not running in the race any more; the race is done, and they are standing. While this is going on, there are voices, and there are great thunders that John heard, which would seem to indicate controversies, and chiefly along the lines of religion; and today is the great time when the world is being
stood up; this is the time when the doctrines that have frightened many people, not only into various sects and denominations, but into the wilderness of the desert. I see that same whip of scorpions is being turned on themselves, and I am glad to see that they are being whipped with their own whip,—the eternal torment question today is the question of the hour, and there are some mighty thundering voices to it in the gymnasiums and other places. We believe in the other; and we cannot help but rejoice that this matter is being so thoroughly brought before the mind of this world, and we are so glad to know that the truth is growing in such popularity. And we are glad to know that not very much hence these voices will be heard over the faithful as it did in the first years. We do not care for that at all. We know that the truth is going to be vindicated and our dear Father's name cleared of that foul stain. We know we have had more or less opportunity in this world to let it be known to them. Kindly let us share in this world with chains, bringing their wisdom to naught through the foolishness of preaching—the foolishness to them of this wonderful truth.

It says here, "I heard the voice of harpers, harping with their harps." Here thundering was going on while these voices were continuing; all of the Lord's people have been as busy as could be with these harps, and how sweet a sound it is! Did you ever notice the Bible indicates this thought, that if you love the truth it is a sign you are in favor with the Lord? There is a deeper thought in connection with this. There is a deeper thought in the Lord's reasoning, and things like these. Our heavenly Father is invisible, that we are not able to see him, we cannot touch him with our natural hands, but when we stop to remember that he says this is his mind expressed in relation to men, and especially in relation to us, that this is the expression of his mind, and we see this in the Word and in our minds, and in proportion as we are using the Lord's reasoning, and the Lord's words, and presenting this, that is expressing the mind of the Lord. When you have seen the Lord sends his people out to present this message today. He is talking to the people. He talks to you and me, He told us he had something good for us to come and see, just as with the disciples in the first place.

Now let me read just a little. Please bear with me, I may be a little long on these things. They are not odd, but I take it for granted they will sound good to you also. In Ezek. 33, he is speaking specially of this harvest-day—pretty near all the Bible talks about the harvest-day when you think of it—and beginning at the 26th verse he tells us, "Ye stand in the blood of your fathers, and ye have profaned my courts; therefore I brought you unto this place. Say thou thus unto them, thus saith the Lord God; as I live, surely that which is in the wastes shall fall by the sword. A little further on he shows the work that is going on, and the Word of the Lord, the mind of the Lord, God's mind.

Now we are reminded of the Scripture the Master himself used. He told his disciples, The words I speak unto you I speak not of myself, but the Father that dwelleth in me, he doth the work. So if God's mind was in the Master speaking as he did, we need have no doubt that he has begun with it there, and he has given us the mind of Christ, we can see how we have part in this wonderfully mysterious thing of God manifest in the flesh. That sometimes is too overpowering for me to think of, that God would put the thoughts of men in the heart of his Son. We will talk in proportion as we have the Word of the Lord in us, that we can ask what we will, because we will be just according to his words that are in our minds and hearts.

Now he says here, "I will lay the land most desolate, and the land shall roar against the inhabitants thereof, and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I am the Lord, when I have laid the land most desolate because of their abomina tions they have committed." These are the people who are standing on their swords, the sword of the spirit, and that is pretty near the way they do everywhere. When I think of this, I am often reminded how Elder White stood on his sword in Cincinnati, and stood sadly on it too. "Ye stand in the blood of your fathers, and ye have profaned my courts; therefore I brought you unto this place. Say thou thus unto them, thus saith the Lord God; as I live, surely that which is in the wastes shall fall by the sword. A little further on he shows the work that is going on, and the Word of the Lord, the mind of the Lord, God's mind.

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feast for us that ever existed. He has set the feast, and I think we have been eating of this grand and glorious feast and drinking of the cup of salvation. It is a wonderful sight to see what He has done.

Now he tells us how this feast is spread; it is spread in a peculiar way; and when Peter asked him if this only meant those who heard the parable he says, "Who then is that unfeathered lamb that never came to me?" Now he is saying, "Who is it that is going to be faithful?" He says, "Who is going to be wise?" He knows how to do things, and I am so glad that the Lord has arranged all of this, that He places those over his business and his work that know just exactly how to do what he wants done.

Dear friends, we have had two dollars a piece to get all of these people here today in this convention, it is worth that, and one hundred times more, but he had someone here in Chicago who knew how to get you here, and that is the way it is in presenting all of the Lord’s good things, these feasts and the various tables he sets around. He puts some one at the head of this matter who knows where to be. But he has the food all prepared by this one he is speaking of, who is going to be faithful and wise, and we are rejoicing in that. Now he says he is the one that has put all this together and will give them their meat in due season. "Blessed is that servant whom his lord when he cometh shall find so doing. Of a truth I say unto ye, that he will make him ruler over all that he hath."

Now turning back again to Rev. 14, there is something very elevating in this chapter, and I have read it over many times, just for the comfort that is in it, thinking I am living in the days of these marvelous things that John saw. He only saw them in symbol, but the Lord’s dear people have seen the actual fulfillment of part of those things up to the present time, and they are going to see the actual fulfillment of the rest. Now he says, "And the Lord gave to his servants the word, or they sang as it were a new song before the throne." It is not a new song. It is the same old story of Jesus and his love. But "they sung as it were a new song before the throne, and before the four beasts, and no man could learn that song, except the seven hundred and forty and eight thousand, which were redeemed from the earth."

Now dear friends here is another point to think of. We may think we see the whole thing, and know all about it, yet if we do, the question is, Can any little wind of difference of opinion tear up the strength of that, which was fixed on this little point, or that little point? And are we going to allow any one taking a stand somewhere else, on various points? You and I have not any business taking any stands. Our stands are taken for us already. The Lord fixed up the stands and all the positions and the way the Lord has presented it, and if we do, it will be our own fault we are not saved. God saves andachieves and saves you and I the kingdom. If we can get hold of the inner truth, the deep marvellous truth of this whole matter, and have this connected up in the way that the Lord wants us to come to him and reason on this matter, there is nothing that can shake us. And I am pretty near half minded to believe that what one of the brethren has been telling us about 1910 being the time when, if we can stand through it, we are pretty nearly sure of the kingdom; I would not agree to that myself, but still I would hope that that would begin. Of course, the Lord has told us of the time of trials and temptations, and troubles, that the time is here now when, if we can hold out to the end of the year, why then the end will be here! But, dear friends, there are about four years off, and it is just as well to keep on examining ourselves and trying to please God. There are a whole lot of Truth people who are going to keep things going. I have an idea, even when the last member has passed under the vail.

Now he says, "These are they which were not defiled with women." Our dear Brother Russell before dinner told us what the women were. He told us about that old harlot, that had a whole lot of daughters claiming to be the chaste virgin of Christ, waiting for the marriage; and the Scriptures call that old Babylon the mother of harlots and she has a lot of deifying and dishonoring doctrines, and if you and I have gotten perfectly clear from those deifying errors that are abroad in the earth today, why we ought to rejoice in that. That is a great step toward the inner seal circle. "These are they which were not defiled with women." They have known of that doctrine and they put it all away and are not deified with it. "For they are virgins." These are the ones that which follow the Lamb willoverhead he goeth. And it is not a very difficult matter to see that these eyes is clear. You know how grand it is to have good eyesight. Some of the dear friends have poor eyesight, and it is pretty hard to follow the path going home. Some find their glasses, which they not see very well, to keep on the sidewalk. They are always steping over these because their eyes do not see good. Some of us have to have our eyes fixed up and I am sure if we do not have them fixed up in some way we are liable to stumble. But if we can get clear sight on this and not have our eyes blinded at all, we will see a great change.

"These are they which follow the Lamb." And we must notice which his steps are. We want to be able to discern just how the Lord has led us step by step. It does not matter to me where the truth comes from; there is nothing I am so much concerned, that would like to have it from here or from there; my heart is not that way and never was; and I am so glad that it is not one of my temptations; but I know some of the dear friends have a hard struggle along that line; it seems to me as though everything I hear about God is so, and I wish we could all have our faith firmly established and not be bothered with the vices on. In proportion as we lose whatever of faith we have, there is a spirit that comes into our minds of cross-thoughts that are confusing and bewildering, and we are not going to get some eyes if we are not watching what we are doing. It is a very instructive lesson in how we can tell whether there is confusion coming to any? There is no way to do it but one, and that is to stick to this Word; it is not sticking to a man, but to what the Lord has arranged. Let us have our hearts clear; for we see the Lord pictured in the rest of the passage, how there are a great many who are in terrible confusion and trouble because they have the wrong kind of eyes.

"These were redeemed from among men, being the first fruits unto God and to the Lamb." Wonderful first fruits that the Lord has gathered, and I believe that God will give fruit to the little handful! Then are you and I going to lose out at the last minute and take a sidestep and go somewhere else? God forbid! "And in their mouth was found no guile." That means there is no twisting of God’s word. And when you and I attempt to twist his words, we are up against a proposition which will not suit. God’s word stands there, and that which goes forth out of his mouth he says is sure to accomplish what he wants accomplished. And we know he is able to do it. I trust there will be no guile found in our mouths. Let us see that we are not standing with our friends; we do not want to interfere with God’s plan at all.

Now he says, "And I saw another angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people." And he says, "And I heard the voice of him that spake unto me in the land of Uz, saying, 'What应当 we do? What is the best thing to do?'" Then he has the story, the same old table being set for the world. Our brother showed us this morning that there was a law to be given to the world first through Israel; the law of the new covenant was to be given. And men were to be judged according to their works in that day. They are going to get eternal life by work, but they could not work unless they had something good to eat. You and I have had work too, but had to have something to eat, and that is the reason the Lord came and spread the glorious feast for us, especi

al about the Gentiles and the common people. The Gospel age be spread a wonderful feast, and sent out word to all of those who were invited to come in, but one man married a wife, another bought a yoke of oxen, and another a piece of land, and they could not leave the good things; they were the two best that God had to give; they were the ones who stood in the highest position, but they did not accept it. So then the Lord says, Well, go out in the city, go out into the streets and invite all who will come, and you will never fail. And that is the spirit of the present time the invitation has been going to this one and that one until the twelve tribes should be filled up. When the fulness of the Gentiles be come in, then the first work will be to build again the tabernacle of David, and that
means something. It means in the age to come, there must be
equilibrium to the truth of that day shall go forth,
while the law shall come from Zion. The headquarters will
be Jerusalem, from where the world will hear of what they
had to do, through the Jewish servants. Is it not grand
to know that he has also not only prepared a way of salvation
for the Gentiles, for he is their God and they shall take the
place of a better covenant, by a better arrangement, by a bet¬
curious covenant, but also that this angel is going to send forth
the everlasting Gospel, the glad tidings of great joy, to
all the people, and that is going to be their feast? Dear
friends, you know it if it is going to be the same kind of
a grand story that you and I have to tell. It seems as if
the wonderful story of these books and these tracts, and
all the present good things, will be given to them. I
do not see how they could get anything better than that.
If the Lord would go to fix up anything better than that, I
would have to know it if it is going to be a feast for them.
That says it is going to be a feast for them. God is not only
providing a way of salvation, but he has the feast for them,
too. He had a feast in the beginning of the Gospel age,
and all the way through until 1881, then the scene changed.
The food is over; the feast is gone, but he has a list of
food in this day. Now here the feast begins. Is. 25:8:
"And in this mountain shall the Lord of hosts make unto
all people a feast of fat things, a feast of wines on the
lees, of fat things full of marrow, of wines on the lees
well refined. And he will destroy in this mountain the
covering cast over all people and the veil that is spread
over all nations." You and I have part in that.
We will have a chance to serve, then. It is our Master that
is serving us, but we are going to gird ourselves as the
high priests did in the temple. We are going to help clean
the hands of the Lord that he has prepared are the Jewish
servants. They are going to break the bread in that day.
The food is being prepared, and that which he is going to
give to them is this grand glorious Gospel—and what could
be more splendid than that? He will ask them all; and
the Lord God will wipe away tears from off all faces,
and the rebuke of his people shall be taken away from
all the earth: for the Lord hath spoken it." "And it shall be said in that day, lo, this is our God." Paul says, "The whole creation groaneth and travaileth in
pains together until now, waiting for the manifestation of
the sons of God." They know there is something ahead but do not know
what. They do not know intelligently, they are not waiting
intelligently, but, dear friends, they are waiting just the
same. "Lo, this is our God, and we have waited for him." That
will be waiting, will not it? We were going to have something
so good as this; and he will feed us; this is the Lord; we are waiting for him, and we
will be glad and rejoice in his salvation. Dear friends, if
they had nothing but law to feed on, it would be a rather
dry diet; but when you have the power of light, you have
true knowledge; you will get an awful thrashing if you don't. They
would try to do it as well as they could, and possibly would not
do it just as well as they would like to do it. That is not the
way the Lord is going to deal with them. He is going to
deal with them as he did with us. We had to have our
whipping, too. But we are glad to know that God will owe
rejoicing, and sorrows and tears are all to pass away,
and this feast is being set today, dear friends.
"And I saw another angel." This angel is getting him¬
self ready, he is collecting this feast and getting it all fixed
up—this great event that is going to pass under the vail.
There are many of the Lord's people learning of this wonderful story, and coming and sitting be¬
fore the Lord as his people, rejoicing in it because they say,
Well now, you certainly have a wonderfully melodious voice.
I love to hear it; you can play so well on that instrument. They
are learning these things too; and, dear friends, they
are going to carry the good story on. It seems to me it
could not be any other way. And what reward they are
going to get I know not, but we know, dear friends, there
is a reward prepared that is going to be after Elijah disappeared. Now he says here, "And I saw
another angel fly in the midst of heaven, having the ever¬
lasting gospel to preach unto them that dwell on the earth,
and to every nation, and kindred, and tongue, and people." What did he say? "Saying, with a loud voice, fear God
and give glory to him, for the hour of his judgment is
come." You see this same good thing that has gone out
just before the judgment begins to take effect, just before
the law begins to strike with a smiting rod, just before
they begin to be brought into the fountains of salvation,
etc., that this grand and glorious story goes forth.
Now get ready and give glory to him; for the hour of his
judgment is come. That is the reason we are preaching
the everlasting Gospel to you; you all hear it now, and
and worship him. Why would they say that unless they have
to hear it? By the time he comes along, he has had a
different Gospel in that day, but they have never heard it
in the past. They have not been forced to hear the Gospel
at any time before the present. "And worship him that
made heaven, and the earth, and the sea, and the fountains
of waters. " There is another angel, saying, Babylon is
fallen, is fallen, that great city, which made all nations drink of the wrath of her
fornication." There could be no Millennium age until Babyl-
on goes down, and we are glad to know that those defiling
things of confusion that have come into the minds of the
people to the point where they could not get rid of them done
away with, because the instigator of it is to be bound
a thousand years. He shall have no influence in the world
during that day. The minute he is put out of the way, then
people will understand things. Then the Lord will turn
in glory to his people on them that know not God and obey not the Gospel of the Lord Jesus Christ.
Now the Lord has prepared this cup for all of those who
are out of harmony with him. It will be a good thing for
them; it is not a bad dose; while it may taste bad to
them at the time, he will do them good. And the Lord has prepared all of these things as blessings.
"And he shall be tormented with fire and brimstone in
the presence of the holy angels, and in the presence of the
Lamb." When the Son of Man shall come in his glory,
and all the holy angels with him, then shall be sit upon
the throne of his glory." That is the time when he is going
to gather all nations before him and divide them one from
another as a shepherd divides the sheep from the goats.
So, dear friends, the holy angels of the Lord will all be
there, and this is the reason the Gentiles are being tormented today. When you left your church
home, were they not tormented for fear you were going right
into eternal torment, you were going to be lost, you had left the church? Yes, and it was a godly torment
to them. It will do them some good some day when they find out they were the wrong ones and you were not. Then
they will be more willing to hear the Lord's word.
"And the smoke of their torment ascended up for ever
and ever: and they have no rest day or night, who worshiped the beast and his image, and received his mark in their foreheads, or in their hands." Because of that whip of scorpions they have used in
the past, they have turned on themselves today, and
they are lashed with their doctrines; they cannot stand
them, and many of them who are wise are throwing them
over the wall, and you know of how good to them that love the Lord; in proportion as they come into a knowledge of the love of the truth, they are blessed by it. Won't it be grand in just a little while when we finish our course, and when we take hold of this thing of having the true vine, and the branch of the
Lord, even though a very humble place? Some of the
others we can see in their glorious shining garments right
up in front, lifting up the world, helping them all back to
eternal life in the way that the Lord has arranged.
So I thought about all that, and I see that there are two vines; Jesus is the true vine and he has his
branches. I would understand Satan would be the other vine
and he has his branches. Now there are two opposing spirits in
the world, only two, and we belong to one of those vines,
and I think the other one needs to be cleansed from our
minds of the true vine, then we have the Word of
God. If we have the mark of the false vine, then
we have its doctrines, and we have them in our hands.
Discourse by Brother Horace E. Hollister. Subject: “SABBATH UNDER THE THREE COVENANTS”

Saturday, June 25, 10.30 A.M.

O
ur subject this morning is "Sabbath Under the Three Covenants." Briefly stating our theme, man’s original condition of oneness or oneness with God, was lost through disobedience, through the condemnation which passed on Father Adam, and, by inheritance, this condemnation passed on all his posterity. The whole race, then, is involved in death. The Scripture, which is the Word of God, presents three ways of possible escape from this death condition in which all mankind are, and three ways of return to harmony with the Creator. These three ways are and will be offered by the Creator at different times and to different members of the race. They are not all universal offers.

The first of these offers was under Israel’s law covenant, and it was to Israel only—descendants of Abraham, Isaac and Jacob. We read in Exodus 20, "And God spake all these words, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." And these commandments which are the basis of the law covenant are only to those whom he brought by the hand out of the land of Egypt, out of the house of bondage—Israel the Jew. Any offer of it as well as life is only to these. Deuteronomy 5:1-6 further confirms this statement: "And Moses called all Israel, and said unto them, Hear O Israel the statutes and judgments which I speak in your ears this day, that you may learn them, and keep and do them. The Lord our God brought us out of Egypt, out of the house of bondage. The Lord made not this covenant with our fathers, but with us, even us who are all of us here alive this day. The Lord talked with you face to face on the mount out of the midst of the fire (I stood between the Lord and you at that time, to show you the word of life, which stands in the position of a mediator), for ye were afraid by reason of the fire, and went not up into the mount, saying, I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage." It is to fleshly Israel, then, only.

Amos 3:1, 2 also confirms this statement: "Hear this word which the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth; therefore I will punish you for all your iniquities. Can two walk together except they be agreed—except they keep the covenant agreement which is between them?"

Psalms 147:19, 20, "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them."

Now the terms of this agreement under which life was promised to Israel are briefly stated in Lev. 18:5: "Ye shall therefore keep my statutes, and my judgments: this shall ye do: that you may live, and that your days may be multiplied in the land which the Lord sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give them." This
This covenant which Israel had made to receive what would be so greatly accepted, was, so far as they were concerned, a miserable failure, and did not give life to a single Jew. Was it a good law? Certainly. Why, then, didn’t it accomplish its ostensible object and give the Jew life? Because he could not keep the law; he showed that he wasn’t worthy of it. This is what God tells us in Romans 7:10: “And the commandment, which was ordained to life, I found to be unto death.” For sin, taking occasion by the commandment, worked in me all manner of evil. This is another point of a statement of what I ought to do any way; certainly I will keep them, and then I will live on and enjoy the beautiful land of Palestine. When he found he could not keep them, he found himself under a double condemnation, because it says if you do not keep this law, you shall die. So he was deceived by the law; he thought it was going to give him life and instead of so doing it gave him a double condemnation to death—his already inherited condemnation to death and that also under the law. Gal. 3:10, 11: For as many as are of the works of the law are under the curse. But God that established the law was clearly given but that curse. For it is written, cursed is everyone that continues not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God is evident: for the just shall live by faith. God would have justified the man that had been a law given which could have given life, verily righteousness should have been by the law.” This covenant was not a failure from God’s standpoint, as we have already intimated. God knew the Jew would not be able to do it. God did not give the law with the idea of giving him life. He did not intend that he should obtain life in that way, although he would have received it had he been able to keep the law covenant. What then, was God’s intention and desire in this matter? 1 Tim. 2:3, 4: “For this is good and acceptable in the sight of God, who desires, who will have all men to be saved and come unto the knowledge of the truth.” Much of God’s plan and operations that have been mysteries, and hard to understand, become clear to us when we appreciate that God is giving the law in order to bring all men to the knowledge of the truth. Much of the purpose of bringing them to the Apostle here calls “the exact knowledge of the truth” on all points in order that he may intelligently choose between obedience and life and disobedience and death. Israel’s law covenant was intended to be a passageway to the promised Promised Land. But what part did it accomplish? What did it do for the Jew? First, it showed the helplessness of man in his fallen condition coming up to the requirements of the perfect law. It showed mankind helpless as far as their own efforts are concerned, and not only showed Israel that, but all of us whom Israel is a spectacle. We must recognize the fact that no imperfect man can by any effort keep a perfect law; therefore he cannot commend himself to a perfect Father for eternal life. It incalculates humility, which is the beginning of wisdom. The fear of the Lord is the beginning of wisdom. Again, it is better to have a humble heart to come. We will not deal with that phase of the matter; we are all familiar with it. Again, it prepared a class to receive a second offer of life on different terms. As we read in this same third chapter of Galatians, 25-28, “But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” That is a poor translation of the Greek. The word which was translated schoolmaster was not the word used to translate children and took them to school—not the schoolmaster under whom they learned after they reached the school. And so we see that the law covenant was to Israel indeed a slave, or rather an overseer, who brought them to Christ, for the life which he had to offer. It prepared a class to receive a second offer of life. “Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith.” But after that faith is come, we are no longer under a schoolmaster.”

Friends tell us we are still under the schoolmaster, but the Apostle tells us that having come to the true teacher, the necessity is ended and we are under the law covenant if we are under the faith covenant.  

So now we will consider this second offer of life, the Abrahamic, or faith, or grace, covenant, which became operative to the favored ones after the resurrection of our Lord and the coming of the Holy Spirit. “For ye are all the children of God by faith in Christ Jesus. For all of you who believe in Christ Jesus? To the faithful members of the Church, to the believers, “For as many of you as have been baptized unto Christ (by the submission of your will to his, by accepting his will as yours and accepting the Lord as your head). You have put off the works of the flesh. There is neither Jew, nor Greek, nor bond, nor free, nor male, nor female—they are all one in Christ Jesus. “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Vs. 9: “So then that ye be of faith are blessed with spiritual things. And if these things be true, then, is based on faith, not obedience to the law. But how, may we ask, does faith operate in this matter? The apostle gives us a little sermonette on the subject in the 10th chapter of Romans, which we find to be largely a quotation of passages from the Old Testament. He begins by speaking of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth. For Moses’ law was ingrafted upon the promise of God, and which was Christ, and which was Christ, for the promise was promised unto ancient times.”

"Why, Christ died 1,800 years ago. How is it he is going to bring him up from the dead? He was a good man, a reformer, he stood for truth, but like all good men and reformers, he was a martyr to his faith, and he died. Don’t tell us of Christ, he is dead.” That is not the language of faith, is it? No, indeed. “But what saith it?” The word is nigh thee, even in thy mouth, and in thy heart, that thou shouldest love the Lord thy God with all thy heart and with all thy soul.” That is, if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” Because God is going to work in you powerfully to do his good will, transform you, and bring you to a full, complete likeness of the Lord Jesus. Which was the full stature of a man in Christ Jesus; but unless you have faith he cannot accomplish it, because faith is the foundation.

Our Lord’s covenant with his followers is simply a restatement of this faith covenant, as we see in Luke 22:28-30. Like one of our modern legal documents, the parties to the covenant are carefully stated. Now to the party of the second part of this covenant he says, “Ye are they who have fellowship with me in my sufferings.” You are fellow heirs in this world fellowship with him in his sufferings, and if you do not, you are not interested in it at all; you have no part nor lot in it. “Ye are they which have continued with me.” It is stronger than I stated—continue with me in my sufferings, in my temptation, in my troubles. “And I appoint unto you (and the word here is the same as covenant or testament) a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel, and Judah and the tribe of Levi, and the twelve thousand of each of the twelve tribes, on twelve thrones, judging twelve tribes of Israel, and through them the twelve tribes of mankind.”

This, beloved, is the legal document on which we may base our hope. It is the same covenant, the plainest, the simplest statement of what we may hope for, and the terms and conditions on which we may receive life, of which I know in the Scriptures. It is straight from the lips of the Lord
himself. But does the faith covenant abolish or destroy the law covenant? We reply, no; God does not destroy that which is good, and the law covenant was good. Rom. 7:7: "What then? Sin abideth? Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 3:31: "Do we then make void the law through faith? God forbid: Yea, we establish the law." Then how are we to understand the law? Is it good and our faith establishes the law? We reply from the words of the Apostle, Rom. 7:6, "But now we are delivered from the law, that being dead wherein we were held: that we should serve in newness of spirit and not in the oldness of the letter. For the letter killeth, but the spirit giveth life." The letter of the law is abolished and you shall suffer the penalty of the law. The spirit of the law is, God gave his law to accomplish a certain thing, to accomplish righteousness in those to whom it is given, and if the law's object is accomplished in your hearts, in any other way than by the direct commandment, the spirit of the law is accomplished—the object of the one who gave it, the inner force or power of the law covenant will make those who keep it righteous; if God makes you righteous in some other way the law's spirit is fulfilled. If you are caused to keep the law in some other way than by his saying, "I will whip you if you don't," then the law's spirit is fulfilled.

We have Jesus' digest of the spirit of Israel's law: "The end of them which were of Israel's law, was to require of men, that they should keep the commandments; But the end of Christ was cross, that through the cross, to reconcile both unto God, who is riyce to reconcile both unto God, and to create in the children of Israel a new heart, and to put a new spirit in them; and thenceforth to require of men, that they should be true men, and to break the yoke of Babylon and all the yokes of the Gentiles, that men might be free and have the true freedom of the spirit of the law, and the holy and righteous spirit of the law, and the new spirit of the law, and the new life of the law, and the new heart."

How does faith establish the law covenant? Simply by using love as an incentive to accomplish the desired end of that law covenant, righteousness in those who receive it, instead of using the incentive of selfishness, the fear which the law caused, and the law was likely to develop in those who received it. There is nothing so helpful in the law covenant with Israel, but Jesus substituted for it the royal law of love, and declared that in keeping that royal law of love, the spirit of the law would be accomplished.

Examining Israel's dialogue in comparison with the royal law of love, we find the latter confirms nine out of the former's ten precepts, categorically. Let us see for a moment: "You shall have no other gods before me." John 14:14: "If ye shall ask any thing in my name, I will do it." John 14:3: "If a man love me, he will keep my words:" and our heart must bow to him intelligently, if you offer acceptable worship. Does not that cover the first commandment? Mark 12:30: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, and with all thy strength." Thou shalt have no other gods before me:" If we love him with all our heart and with all our soul, and with all our mind, and with all our strength, we could not have any other gods before him. "Thou shalt not make unto thee any graven image!—any likeness, any idol. And the Apostle John in his first epistle under the spirit of the law, and under the spirit of the new law, the true God (telling about the Father and his work through the Son) and eternal life. Little children keep yourselves from idols!—from any images or imitations. Here is the second commandment confirmed as part of the royal law of love.

Then the third commandment: "You shall not take the name of the Lord, thy God, in vain." If we love him we are not going to take his name in vain, but the Apostle James, in order to call attention to this fact, that we may not speak in a vain manner, neither by earth, neither by any other oath; but let it be spoken to ye; and your nay, nay; lest ye fall into condemnation." If we reverence God above all else, we are not going to take his name lightly, of course.

And the fifth commandment, "Honor thy father and thy mother." Eph. 6:1: "Children, obey your parents in the Lord, for this is right; honor thy father and mother; which is the first commandment with promise." So the fifth commandment is confirmed in the New Testament.

And the sixth, seventh, eighth, ninth and tenth commandments are confirmed in Romans 13:8-10: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery; Thou shalt not murder; Thou shalt not steal; Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

So we see that nine of these ten commandments which were given in Israel's dialogue will be automatically fulfilled by those who are possessed by the law of love, perfect and supreme love to God and his kind of love toward all mankind, which will keep the spirit of the law in keeping the letter, excepting the fourth commandment—and what about it? The Scriptures declare that the followers of Jesus were released from its literal observance. Col. 2:16-17: "Let no man therefore judge you in meat, or in the Sabbath days, or in the new moons, or of the Sabbath days, which are become a shadow of things to come; but the body is of Christ."

Our Adventist friends argue that the Sabbath here referred to and translated holy day, or Sabbath day, is not the weekly Sabbath, but other days of rest—holy days. That we are required to keep the first day of the week, the Lord's day, that the seventh day, the Sabbath, be sanctified by the commandment, the Lord's day. We should not eat unleavened bread, etc., of the old law arrangement, but that this is the moral law which is contained in the ten commandments, although they cannot tell us how the keeping of the first day of the week has any part in loving our Lord or our neighbor. Yet they say it is the Sabbath, and if we do not keep the seventh day, and we do not keep it we have broken the whole law and are condemned. And in answer to this Scripture they argue that the Apostle here did not mean the weekly Sabbath. Col. 2:16: "Let no man therefore judge you in meat, or in drink, or in respect of holy days, or of the Sabbath days, or of the weekly Sabbath days, which are a shadow of things to come, but the body is of Christ." Is there, then, no Sabbath for God's people of the Gospel age, those and for the faithful covenant of Abraham? In Heb. 4:9-10: "This sabbath day was called Holy because of the Lord's rest: the Lord that is the Lord of deliverance would be properly translated 'Sabbath keeping' to the people of God." The Apostle enters into quite a lengthy argument in the third and fourth chapters of Hebrews on why we have the Sabbath, and the Sabbath is a part of the people of God. In brief, the gist of his argument is this: God rested from his labor on the seventh day, and promises that his people shall enter into his rest as a great favor or blessing. This was not fulfilled in the typical seventh day of rest of the Jewish nation, but the people of God, the true people of God, because hundreds of years later, through David in the Psalms, he still holds out the promise of entering into his rest which had not yet been fulfilled.

What is this mysterious Sabbath rest of God so desirable, so long promised and yet seemingly so elusive? Is it the Nirvana of the Brahmin which he considers the greatest possible blessing, having his personality merged with that of the divinity? So that in his theory of theology,
a grasshopper sitting on a leaf looks up and says, I would enter into Nirvana, then commences the procession of millions of grasshoppers. I have a personal form of life, and if that purpose is held to, gets a little higher, and a little higher, and a little higher, until finally the creature developed through millions of years is privileged to enter into Nirvana, which is, as far as anybody is going tostand out, which is the idea—what a late Presi
dent of the United States called innocuous desuetude—harm
less idleness, doing nothing? Certainly not. Or is it the
heaven of some Christians, walking the golden streets and
going to a continual prayer meeting, singing songs,
always reading the Bible and thinking about the Lord's
work? Not if it is idleness, certainly, because God in this seventh day
of his has been working continually, as our brother said yest
erday afternoon. What does it mean? Paul tells us,
"There remaineth therefore a rest to the people of God."
"But we who have faith let us work all the harder,
because we have received from his own works as God did from his." Or, as a more literal
Greek translation, he that has entered into his rest of
Sabbath-keeping, he also has ceased from "his the works"
as emphasized in the Greek, as God did from his. It is
emphasized as strongly as possible, the thought being that
he did not cease from work, but ceased from his own work;
and if we cease from our own work, then we enter into the
rest which God has entered.

How did God cease from his own work? In this way:
All the creative operations to the seventh day was for his
glory. How was it to his glory? Because it never dis
obeyed his law. You never heard of one of the stars
going out of its course contrary to God's law. Their move
ments are most marvelous. They do not collide. They move on in regularity. They move at the same time, year
after year, century after century, age after age. God's law is visible in its workings through his inanimate
creation. It is to his glory that this is the case. But on
the seventh day he created man and man turned his glory
into shame by rebelling—"and it repented the Lord that he
turned my glory into shame." How? By disobedience, by
defiling his work, by changing the use for which he created
it to something else, by misrepresenting the Heavenly Father,
by degrading his image, by covering the earth with shame instead of beauty. What a tremendous difference, have been, the immediate glory under such circumstances? That he wipe
the whole shameful race out. It would have indicated his power, wouldn't it? Why did he not do it? The Scripture
says he still loved mankind, "God so loved the world."
"God commendeth his love to us, that while we were yet
sinners, Christ died for us." While we were yet shameless
rebels against his divine authority, he commenced his work
on our behalf.

That this understanding of the meaning of "God's Rest" in
Israel or the "sabbath" in the upper one, has strong confirmation in the
58th chapter of Isaiah, where, through the prophet, the Lord holds up in contrast the formal observance of fast
days and holy days and sabbaths, with their true observance
and significance as intended by him. Comparing the lan
guage of verses 6 and 7 with that other Messianic prophecy
of Isaiah, in part quoted by our Lord himself (Isa. 61:1-5;
Luke 4:17-19), and with our Lord's own prophecy of his
coming kingdom in the parable of the sheep and goats, we
see that this chapter (Isa. 58) also has unmistakable refer
ence to that coming kingdom of the millenial or the post
thousand years of man's existence—the great antitypical
Sabbath Day for all the earth.

What a beautiful type, then, should this fourth command
ment be of the Millennial Age work of blessing, to those who
will not only have his Spirit, but the Spirit of the Lord made
into rest, this ceasing from their own work, this doing of
work for others! "Remember the words of the Lord Jesus,
how he said, it is more blessed to give than to receive." The Father thinks it is more blessed to give than to receive,
and the Son also notes, "Better is it that one think on these
words, and sorrow for what he has done, than to hear, and give
himself the establishment among the people." That Prophet will have authority to apply the law as leniently or as severely as he deems
necessary. Why? Because God has so trained him that he
knows he is going to do it exactly as God would do it him
self. There is not only the Father's name, but the
sanctified company who are to constitute the king, and priest,
and judge, in the new age, who are to execute the execu
tive, legislative, judicial and sacerdotal functions of govern
ment for all mankind, and they will rule, and reign, and
make laws as appertaining the laws exactly as the Hea
venly Father himself would do it, because every member is a copy
of the Heavenly Father in character. How will this new
law covenant operate? We would refer you to the 18th

Rev. 22:17, "And the Spirit and the Bride say, come. And let him that heareth say, come. And let him that is
astrife come. And whosoever will, let him take the water
of life freely."—by doing the will of this King upon his
throne. He does this differing from the Moses tells us in prophecy in Deut. 18:15, 18, 19, "The Lord thy God shall raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." "The Lord said unto me, I will raise them
up a Prophet from among their brethren, like unto thee, and will deliver them into thine hand; and I will place my words in his mouth, and he shall speak unto them all that I command him. And it shall come
to pass that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him." The Apostle in translating this in Acts says, Every soul that will not have this new
law covenant be obedient thereto, shall be cut off and among the people. That Prophet will have authority to apply the law as leniently or as severely as he deems
necessary. Why? Because God has so trained him that he
knows he is going to do it exactly as God would do it him
self. There is not only the Father's name, but the
sanctified company who are to constitute the king, and priest,
and judge, in the new age, who are to execute the execu
tive, legislative, judicial and sacerdotal functions of govern
ment for all mankind, and they will rule, and reign, and
make laws as appertaining the laws exactly as the Hea
venly Father himself would do it, because every member is a copy
of the Heavenly Father in character. How will this new
law covenant operate? We would refer you to the 18th
Chapter of Ezekiel for the answer to that question. It is the most complete settlement I know of, as to how this new law will work.

After the race has been brought up to the standard of physical and mental perfection exemplified in Father Adam, the final judgment will be based on the spirit of this fourth commandment—its spirit of self-sacrificing love. A picture of this is given in the 26th chapter of Matthew, which covers our Lord in the parable of the sheep and goats, which covers the whole period of the thousand year reign and the final judgment when the sheep will be separated from the goats. During the Millennial Age, not only the Church, and the Great Company, and the Ancient Worthies, but every member of the race who desires to join in this work of serving others, and in bringing blessings to others, will have the opportunity of cooperation, and if they thus cooperate, they will develop the same kind of character that the Lord has and the members of his body have; but if they shut up their hearts, if they merely accept blessings of the Lord selfishly, if they refuse to cooperate, refuse to trouble themselves about others, and look out only for "number one," although physically and mentally perfect, the result will be that they will fail in the final test and be destroyed, because they did not form the right kind of characters—because they did not enter into his rest.

We will read two verses from the 65th chapter of Isaiah (Vs. 22 and 23): "For as the new heavens and the new earth will I make, shall remain before me, saith the Lord, and your old things, and your heart, and your mind, shall come to pass, and that one new moon to another and from one Sabbath to another shall all flesh come to worship before me, saith the Lord." The promise is that the Lord would magnify the law and make it honorable. Isaiah 42:21: "The Lord is well pleased for his righteousness' sake, and shall magnify the law, and make it honorable."

Has he magnified this law and made it honorable in our sight? We have not time to enter into details to prove this, but from the world's standpoint, the seventh 1,000 years of this present period is a Sabbath day in which all mankind is going to have the privileges of entering into his rest. As far as the new covenant is concerned, the Sabbath of the new covenant is the seventh 1,000 year period of this creative day. Take your pencils for a moment and figure how much longer a seven thousand year day is than a twenty-four hour day, and you will find just how much the Lord has magnified the Sabbath day, this fourth commandment. As far as the world of mankind is concerned, it is exactly 8,766,000 diameters. But that is not all. He magnified it a great deal more for us, because we recognize the fact that this whole 7,000 years is the Lord's rest in which he is working for other than his existence, and we are permitted to enter by faith with him, and actually in the first resurrection; so far as his Church is concerned, we should magnify that law 61,362,000 times. Verily he had magnified the law and made it honorable. He has made it the dearest, the most precious, the sweetest thing in the world to his people, and he will yet do so to the world of mankind, the faithful and obedient—this Sabbath law, this entering into his rest.

"Great and marvellous are thy works, O Lord God Almighty, just and true are thy ways, thou King of Saints.'

Discourse by Pilgrim Brother Walter H. Bundy. Subject: "SOME EVIDENCES OF PRESENT TRUTH"

Saturday, June 25, 11.30 A. M.

We find that frequently in our experiences in the Lord's work, the question is asked, Are we sure that these things which we are enjoying are true? What are we to say to us, How do you know that you have the truth? Our friends of the various beliefs of to-day assure us, usually, that they have the truth—at least those who are attempting to give any consideration to my external matters at all—that what they believe is substantiated by the Scriptures, and so they are inclined to wonder what particular line of truth we have to assure us that these things are not the truth—in other words, some of the experience that God's Word, in other words, that those of us this morning who are here would find in our own hearts an expression or testimony of this sort: that it would be extremely difficult for anyone to convince us that these things were not the truth; that we feel very sure that they are elements of God's truth and our joyfulness in enjoying these precious things, and our blessing from the Father through them, and the corroboration of all these precious things in the Word of God, convince us that we have his message, that we have his precious present truth. But we could not expect to consider to any extent this way, and we might perhaps with a great deal of hope and encouragement to our own hearts, as well as possibly to others, consider some of the evidences that these things are the truth.

First of all we realize that the clear unfolding of God's character and plan and purpose toward us in this present harvest, the deeper knowledge that we have of the length and breadth, and depth, and height of God's love, is not due to guesswork on our part, nor is it because in any sense of the word we are more favored or in possession of such favored privilages, but it is because in God's arrangement, and plan, and purpose, this was the due time for the unfolding of these things—in the time of the history God has to deal with the people of this day of God's preparation; a time when, according to the prophet Daniel we are assured that the wise shall understand—not the wise from the viewpoint of worldly wisdom, but those who are seeking to know more and more of the wisdom that cometh from above, those who are seeking more and more the necessity of humbleness and teachableness before God. You remember what our Lord said concerning us: "I thank thee, Father, that thou hast hidden these things from the wise and prudent (according to the worldly viewpoint) and hast revealed them unto babes"—has given them unto those who are really hungering and thirsting after a knowledge of the truth.

Now it seems to us there are several reasons why these things are brought to our attention now: First, because it is due time, and our heavenly Father has so timed his plan and purpose that these glorious unfoldings should be brought to the attention of those who are at the door of the world, and that the light, even in this harvest, should become clearer, and clearer, shining more and more unto the perfect day. We also realize from the word of the Lord, and from the present existing circumstances, that there are conditions existing that are being foretold in the Word of God, and that Satan is putting forth a great effort to entrap, if possible, those who are seeking to serve the Lord. We realize also that the forces of evil, the evil spirits, the fallen angels, the demons, are doing all they can to overturn God's work. We rejoice in this, that we cannot be done. We rejoice to realize that our Heavenly Father has assured us in Isa. 55:11, 'So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' Our Heavenly Father, foreseeing and knowing these conditions would be rife, has brought to us these precious truths as a special means of fortification and help and encouragement in these times in which we are now living.

We have already referred to the prophecy of the Apostle John in different ways represented a class of the Lord's people who would be living at the present time, a class, designated in the Scripture, among other illustrations, as the feet members of the body of Christ. And you remember that the prophet Haggai says (Hagg. 2:21): "Thus saith the Lord of hosts, "This house shall be a place of prayer unto me, and it shall be glorified:" and the prophet Zechariah (Zech. 14:5): "All the nations that go up against this mountain shall be stubble; and he shall burn them with sulfur." And the Lord God regions! How beautiful on the mountains—that is in the governments—are the feet members of him, Christ—the body.

And their message, you will notice, is different from the message that was given to the early church. The disciples were commissioned to preach that the kingdom of heaven is at hand—it is now time to receive the heavenly privileges, to offer the heavenly calling. That was the substance of the message given to the disciples; but the message now is a deeper unfolding than that—not
merely that the kingdom and its privileges has been at hand during the Gospel age, but it is time for the establishment of the kingdom and for the triumph of the church, when she will be associated with the Lord in the conditions beyond the vail, having attained unto his likeness as they proved faithful by his grace.

Now it would seem to us that there are several pictures in this vision which are symbolic. We at once think of the members of the Lord's body. For instance, in looking over the description of the sacrifices on the Day of Atonement, and the general work of the services in the Tabernacle, the High Priest in the Holy would represent the complete Church who is in Christ Jesus, and the person acting as the intermediary before the Heavenly Father, which character development is as a sweet smelling savour in the presence of the Jehovah, represented by the Most Holy. Now if we take the picture in its general comprehensive sense during the entire Gospel age, we could realize how a particular thought or the image might be suggested as the High Priest would stand before the golden altar. The only light that was in the Most Holy, you remember, was the Shekinah light, shining between the Cherubim, representing God's favours, blessings and approval. The portion of this light we pass under it. The thought would seem to be this: that it was not at all improbable that the rays and beams of this Shekinah light would also shine between the Cherubim, representing God's favours, blessings and approval. Though in the Most Holy, you remember that the High Priest in passing into the Most Holy must needs lift up the vail and pass under it. The thought would seem to be this: that it was not at all improbable that they would receive this special light. So at the present time the Cherubim is the thought of the Lord's presence, the Lord's ministry, the ministry of his Son, represented by his dear Son, represented in his harvest work, and represented in these unfoldings of this precious truth he is giving to us.

We would also have an illustration of the feet members in this vision, which we have in our Lord's earthly ministry as he girded himself as a servant and washed the disciples' feet during his first advent. During his second advent he is washing the feet members of the body from the errors of life and doctrine, bringing to them a deeper unfolding and a greater light of the ages.

But we do well also, dear friends, to consider that not only do these feet members receive a greater degree of light, but also a greater degree of responsibility. The Heavenly Father, for this reason, has attached greater responsibility to the present time. This also we can deduct from certain features of the heavenly Jerusalem. As the High Priest would enter through this vail into the Most Holy we could see how the first part of his body to enter would be his head, then down until the last member. We would understand then that the head, and his feet member who passed under this vail into the Most Holy eighteen hundred years ago, and we understand that now, since this harvest, and particularly since 1878, the body has been passing under and naturally the last member to pass under would be the feet, and the last portion of this feet to pass under would be the heels. If you read the description of this vail, this curtain, you will realize that it was very heavy. The thought would be that the weight of that curtain would fall on his heels as he was passing under it, and this, to our understanding, would represent the greater responsibility that is being given to the feet members up to the last of the feet members—

they who are living now, those who are yet tarrying, properly considered as the heels. A great degree of responsibility is coming, and also a great unfolding of light, a deeper realization of the Tabernacle, and its services and ceremonies, a deeper unfolding of the Scriptural presentation of the sin-offering, and all the attendant services of this Tabernacle. So it is in this way that the responsibility is indicated, and the promise of greater unfolding of the power of the serpent's head and the serpent should bruise his heel. It would be especially the heel members of the feet that would receive the bruises from Satan. And if this were so, then it may be a true interpretation of the hope in this way perhaps, even now, to frustrate God's plan and purpose. But this cannot be done, and we rejoice in the glorious presentations of the heavenly harvest.

Having come to realize that these things are especially appropriate in the present day, and that they are given in due time for our fortification, for our upbuilding, then we ask ourselves the question, what particular line of proof do you draw from the prophecy? What assurance do we have that we really have the truth—that these things really are the truth? As a basis of consideration, and as a proof text, I wish to quote two verses from Revelation. We do not want to frighten anybody by taking a text from Revelation, and then trying to prove that there is an interpretation of it in any way whatsoever. We are going to leave the explanation of this book to the one whom God has used in dispensing present truth thus far, and whom we believe will continue to bring forth these things when it is due time for them to come forth, and when they come forth, to interpret and explain them. There are interpretations that have already been brought to our attention, and this is one. In Rev. 11:1-2, all of the first and a portion of the second verse, the Apostle John says, "And there was given me a reed like unto a rod, and the angel stood, saying, Else, and measure the temple and the altar, and them that worship therein: but the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles."

Now, in the first place, we realize how the Apostle John here is merely to represent the living, the feet members. Evidently the revelations he received in symbols and pictures from these books would represent the revelations coming to these feet members during the tarrying time when our Lord should be present. But the thing described to the Apostle Peter. If I will that he, John, tarry till I come, what is that to thee? In a sense it would be very true that John should represent a class that would be tarrying when our Lord should be present. Then that picture gives to the feet members of the body—literally a measuring rod; so there is given unto the feet members of the Lord's body a measuring rod. What is this measuring rod that has been given to us? We reply, it properly represents the golden rule. The golden rule is that which is given to us that we may measure the temple, and the altar, and the people who worship therein, by that standard. What purpose do they have? But the measuring rod will be made use of to show us how that everything eventually will be measured up to that rod. That will be the standard, the golden rule of love, in its deeper and higher unfolding. However, the golden rule of love could not be appreciated by the Lord's enemies. This is a fact, and the measuring rod, as it is unfolded in the ages. So we understand then that this measuring rod will represent God and his rule of love exemplified and called to our attention in the divine plan of the ages, in his plan and purpose given to us by the steward whom God has set in authority over us, with the most munificent and marvelously using.

The Apostle continues: "And the messenger stood saying..."—we understand that this divine plan and purpose having been given to us of God, he commissions his messenger, the stewart, his angel, to enjoin something on us, and it says, "And he said unto me, These are the words of God, which he spake unto his servant Moses, that he should mention unto the seed of Israel;" always been the attitude of God's steward as he has presented to us the meat in due season. He has enjoined upon us to measure, to see these things are supported by God's word. They have been corroborated by a "thus saith the Lord!" and it has always been the attitude of God to speak to us to "prove all things and hold fast to that which is good."

Then, taking this measuring rod, let us measure the temple of God, let us measure the altar and let us measure those who worship therein. If the measurements are correct, why then we may know we have the truth. In taking the measuring rod God has given and applying it in the way God commissioned, the measurements come exact and correct. What deeper proof could you have that these things are true? Indeed it is a mighty demonstration.

Now take the first measurement: "Measure the temple." Immediately one would say, How can we measure the temple, it is not fully completed yet? You remember the Scriptures indicate that the true temple of God is the Church—the Lord Jesus the head, and the Church his body. This is evidenced by the Apostle John in Rev. 21:23. "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes." The Apostle Peter speaks of the Church as living stones built up a spiritual house, a true temple. Then if the true temple is not fully completed, how could we measure it? We reply that in the case of government buildings, and also homes, that when they are built, the architects, or architects or draftsmen, or the builders, or each, ship or buildings are constructed, to build a perfect model from the plans and specifications of the architect. So we understand that God has purposed constructing a building not made with hands, eternal in the heavens—his true building—and beforehand he made a perfect model, and
suggest the fact that the Lord Jesus, as this door, is the author, and will be the door of our faith; and the fact that this curtain was fastened by means of silver buckles, clasps, or hooks. We would understand, of course, that this curtain might represent a wall of faith to those who are within, because it was sufficiently high that those inside the Court would be shielded from those without, and in this respect their minds would not be at rest. When this was going on in the camp. They were concealed entirely from that condition by means of this curtain which is a wall of faith and protection. We realize this same curtain would appropriately represent a wall of unbelief to those outside, and would be furnished by means of silver buckles, clasps, or hooks. We would understand, of course, that they could not look over it, and consequently could not appreciate the sacrifices and the work that was going on in the Court.

Now the fact this curtain begins at this doorway and goes completely around and ends at this doorway would
would seem then this copper cup, that was at the side of the Laver, would represent the instrumentalities that God has made on earth that pertain to bring to the truth to the household of faith in due time.

It is commonly thought that copper utensils were used exclusively for the Court, and golden utensils were used exclusively for the Tabernacle proper, but this is not true. There is evidence that on two occasions copper utensils were used for the Tabernacle function. This also, as you will find in Tabernacle Shadows. For instance, around this copper altar, close to it, were copper fire pans, called censers. The object of these censers was to take live coals from this altar and carry them in and place them in the gold altar. Then here would be the incident where a copper censer was in the Holy. What would be the thought? We might draw several lessons from this circumstance which would be, perhaps, equally appropriate. But one lesson might well suggest the thought that we are justified in saying that the Lord, and are consecrated to him, and spiritually begotten, and enjoy heavenly things while still this side of the veil. We have this treasure in earthen vessels; signifying also that the trials we have greatly affect the flesh. This would be represented by the copper censer.

There is also an instance where a copper utensil went into the Most Holy. When the High Priest took the blood of the bullock, and similarly the blood of the goat, and went in and sprinkled it on the mercy seat, it was evidently a copper receptacle that carried it. God's signification of this? Take, for instance, the thought of the bullock. The High Priest would represent the New Creature, and the High Priest, standing before justice, represented by the mercy seat of the Ark of the Testimony, there to sprinkle on the mercy seat the blood of the bullock in the name of God. The censer, shows that it was human blood that was spilled, not divine; that it was an element of human sacrifice God was pleased to accept. That is to say, "My flesh I give for the life of the world." This would show that this was the satisfaction which in due time would be applied to the world, including both the bullock and the Lord's goat. How could it be better represented than by the fact of a copper receptacle carrying the blood, signifying as though the High Priest stood here, representing the Lord, and saying, "Here, Father, is the element of your propitiation, the sin offering, to be applied exactly as you see fit, according to your plan and your arrangement."

Now let us notice next something in respect to the furnishings of the Holy, particularly the table of shewbread, and the golden lampstand. These represent respectively the three elements of the household, from one viewpoint—the thought indeed of the bread of life being appropriated for the twelve spiritual tribes of Israel, represented by the twelve loaves; also the table of shewbread would represent the common parts of the altar, and would suggest the light that is being diffused at the present time; standing upon its own foundation properly represents the Lord, and the others the members of his body, this being to us an illustration of the completeness of God's true Church. We leave the golden altar and come to the Ark of the Testament. The Ark of the Testament represented to the Israelites the most sacred possession they had; and God arranged that they should treasure it very carefully, regarding it as indeed most sacred. In type, we understand that it represented the first fruit of the Hebrews, the highest of the gifts, and second, his glorious plan and purpose. Now the Cherubim would seem to represent God's love and power; their being on the wing, and yet looking toward the mercy seat, waiting as it were, would signify how God's love and power have been extended, in order that they might carry into execution his glorious plan. Justice would be represented by the mercy seat on which the blood was sprinkled. One would think it strange that love, power and justice should be represented by this Ark and wisdom and knowledge by the law. The fourth attribute is probably represented in this Ark as well as the other three. The three things which were inside of the Ark were an exemplification of God's manifold wisdom. These were, the tablet of the Law, Aaron's rod that budded, and the golden bowl of manna, representing, to our understanding, the three most important doctrines in God's word, which really involve all the plan and purpose. The tables of the law would signify particularly God's law, its fulfillment, the ransom and the attendant restitution. All of this might be properly deduced from this first element; that was inside the mercy seat. The second, Aaron's rod that budded, would represent the doctrine of divine election. The budding of this rod was given as evidence of the choosing of the Levite tribe, and particularly Aaron and Moses—representing the election from two viewpoints. From the viewpoint of Aaron the chosen one of the tribe of Levi, and from the viewpoint of the priesthood, that they are elected as God's chosen and appointed priesthood; and from the viewpoint of Moses it would represent the election of this class as the great Mediator between God and men, to be active during the thousand-year reign of Christ.

We understand that the golden bowl of manna would represent immortality. God's word is an everlasting gospel, and that is the only hope for all who pass through this veil into the Most Holy; as the Apostle Peter says in 2 Peter 1:4: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

And we call attention in the type to one circumstance in connection with this Ark that was highly significant. It was improperly used on one occasion, being dragged through the street, and one stepped forward to steady it, as it was about to jostle, and he was stricken dead; and you read that here how God was in the way King David, and the Israelites had treated the Ark.

This might fittingly represent God's displeasure at the present time because of the way so-called Christendom has used the Ark of the Testament. In what way? The four attributes of God have been misrepresented, and the three most sacred doctrines of God's plan; and this is saying that election is the saved, and the rest are non-elect. And the doctrine of immortality was treated as a common thing; that everybody has immortality. The doctrine of the ransomed was made so common that the people failed to appreciate the fact that God was going to have a people set apart. So often this has been treated very commonly instead of being held in the sacred esteem that God arranged they should be held. And God has been dispensed. But in due time, under the administration of God's providence, that Ark was to be properly restored. So the type is now in view again, to be properly restored; and the Apostle says that during the sounding of the seventh angel the Temple of God opened, and the Ark of the Testament was seen. Never until that period have the attributes of God been understood. We understand now the doctrine of immortality, and the ransomed, been understood and recognized by the Lord's people. So much, then, dear friends, for some of the significance of the measurement of the Temple.

Now we come next to the measurement of the altar. The angel says, "Measure the temple of God and the altar, and that worship therein." First of all, in regard to this copper altar, it was the altar of sacrifice. I would like to call attention to something, perhaps, we might overlook. This golden altar was not the altar of sacrifice. We do well to remember that there was no sacrifice placed on the golden altar. There was no part of the bullock placed thereon, and that therefore it was the place of the sin offering, the place of the burnt offering, and incense crumbled thereon. This copper altar, then, upon which the fatty portions and the vital portions of the two animals were placed was in succession represents the altar of sacrifice. The golden altar represents an altar of devotion, a very different, to be properly restored. Now the altar of sacrifice we see that there are two things: First of all, it was the attributes of God that prepared the sacrifice, and that will finish the sacrifice. In other words, it was God's love that prompted it, it was God's wisdom that arranged it, it is God's power that will execute it. He will meet all the demands of God's justice, as indicated by the sacrifice bound thereon. From the other viewpoint it would show how the sacrifice is dependent on these attributes; the sacrifice revealed these attributes, and it is also dependent on them.
We would also call attention to one thing as respects the golden altar in the Holy. It was midway between the table of the shew-bread and the lamp-stand, farther back in the Holy, but in the center with these two. Together and in this way we will remember how the Psalmist said, "Strength and power are in thy sanctuary"—referring, evidently, to the Holy. Now we understand, from this viewpoint, this would represent the Holy of Holies. The Apostle Peter says, speaking first of the groundwork of our salvation, in 1:5, to add to your faith certain elements; and faith would be represented by this curtain, as we have suggested, and we are to add to that seven things which he mentions,—fortitude, knowledge, self-control, patient endurance, piety, brotherly love, and love. Now you see these seven elements, or these seven characteristics of the Holy, are divided into two groups. First of all, the first group signified by the three elements, fortitude, knowledge, self-control. Each one of these are characteristics of strength. It is strength of character to have fortitude; it is strength of character, mental, intellectual and spiritual, to have knowledge; it is strength of character to have self-control. Represented, then, in this way, by the table of shew-bread, strength is in God's sanctuary.

Take the last three elements if you please—piety, brotherly love, and love. These are ornamental graces; they suggest beauty, the others suggest strength. These suggest a tender piety that will be emphasized in the Lord's true Church; having piety and appropriate reverence for the Lord and devotion to him. Godliness, brotherly love, and love, would be represented, then, it would seem, by the lamp-stand, and the seven lamps would suggest the seven elements. Suggesting them again, we have fortitude, knowledge, self-control—the table of shew-bread. Piety, brotherly love, and love—the lamp-stand. The one we left out was patient endurance, enumerated just midway between the two lamps. Patient endurance would be represented by the attitude of the High Priest, who stood before the golden altar, patiently enduring—how long? Until all the incense was crumbled, until his devotion was complete, and it was due time for him to pass under the veil into the Most Holy. He was suffering there while the sacrifice of the bullock was going on outside. Then he turned from the altar, the hoofs being burned outside the camp—patiently waiting until his character shall have been fully developed by his devotion, and he is worthy to enter into the Most Holy. This wonderful lesson of patient endurance and devotion suggests to our minds these words of our Lord: "In whom thou hast hearkened me always." The devotion was always manifest; the incense was always burning; and in proportion as we follow in the footsteps of Jesus we have the assurance that whatever we ask in his name God will grant.

Now, then, having seen something as respects the position of the table of shew-bread and the lamp-stand, we are glad to take time to consider the sacrifice, but it was our thought this morning not so much to deal with the general features that are usually signified by the Tabernacle, but some of the special lessons that might be helpful in connection with the subject.

This copper altar upon which was sacrificed the bullock; and subsequently the Lord's goat, represented the altar of sacrifice, suggesting the highly important doctrine of the sin-offering from the Word of the Lord—the sin-offering in the sense of the application of the ransom. In other words, the ransom union was to be purchased by the human race, the sin-offering suggests God's desire to purchase the entire race. He desired to purchase such a degree, that all the willing and obedient might be brought eventually into relationship with the Heavenly Father. So that arrangement was divided in the type into two sacrifices, or two parts of one great sacrifice,—the Lord's goat. The High Priest placed his hands on the bullock, in behalf of himself, his flesh; and it was to be slain for himself and his house. He next offered the goat for all the people. The first sacrifice, then, representing the sacrifice of the Lord, was a type of the Lord in behalf of his body, the Church, and the household of faith; the second sacrifice, the sacrifice of the Church, on behalf of all the people; its efficacy being in the precious blood of the Lord Jesus, realizing that all the worth, all the merit, is in him. Notice how in the type this was brought to our attention in such a highly significant way. After the High Priest had carried the blood in and sprinkled it on the mercy seat, both of the bullock and that of the Lord's goat, the blood of the bullock and of the Lord's goat mingled was sprinkled on the copper altar (Lev. 16:15). What did it show? It showed that God regards all one sacrifice as the same; what he does for the Church, through the efficacy of the Lord's blood, is vitalized and made appropriate, made acceptable to Jehovah in the Beloved, because we are received as members of that body, and we derive our strength, our worth, our meaning through him.

There are just two features about this phase of the subject we will notice, then leave it. One is, particularly, there are those who are inclined to say, today, Why is it that the blessings, or the blood of the Lord, flows through the Church? For the reason that the Church is more than an expression? We reply that if the blood did not flow through the Church for the world, the Church's sacrifice would never be vitalized, and it would be a dead Church in the sense that it would never have been a living sacrifice, acceptable to God. But it is made efficacious and is acceptable through the Lord Jesus because of his sacrifice, because of the efficacy of his precious blood. Fancy this finger saying, I did thus and so. It is not the finger, but I did it through the finger. So the Lord works in and through us to work all his good pleasure. But a suggestion sometimes the Lord's people make is, Why do you call it a sin-offering? Why couldn't some other name be given? Because a better name could not be found. What do you offer yourself to God for? For sacrifice, in order that it may be accepted as part of his body. What do you expect to do, if you worship with him? We hope to be used with him in the blessing of the world. What is the condition of the world? They are sinners—they are in sin. Yes, you are offering yourself to God for consideration that you are in this world which is in sin? Yes. Any objection to calling it a sin-offering? We do not imagine a more appropriate term, and that is the term used in the Scripture, and that is exactly why we use it.

But some would say, Where the remission of sin is, there is no more offering for sin. They sometimes call this to our attention, and say that the Lord Jesus offered himself, and our sins were remitted, therefore there is no offering for sin. But we ask whose sins have been remitted? The Church's. Anybody else's? Yes, the household of faith. Anybody else's? No; the world's sins have not been remitted. Then, may not the sins of the household of faith have been remitted, and still the sin-offering for sin for them, that which the bullock represents, but if the world's sins have not been remitted, then it is the logical conclusion that there is an offering for them, the Lord Jesus, the sacrifice, all of which should prove exactly the point, and we would say on this point that the sacrifices come perfectly exact, in harmony with the pattern given. After this offering, you remember how the High Priest came forth and lifted up his hands, indicating God's blessing in behalf of the people.

We want to take up the third feature very briefly. After measuring the temple and the altar, the messenger said to measure them that worship therein. Now there are two senses in which this lesson could be applied. The first would be that he gave the grace of God the offering priests at the present time, represented by the complete Christ, are measuring up by the Lord's grace to the standard, and are putting forth an effort to have a character development that would be perfect in God's sight, copies of God's dear son; there is also another sense in which it would especially consider in the measurement of these who offer for others. You remember it is said that the Israelites in general represent, from one viewpoint, the whole world, and from another viewpoint, and more especially, Christendom; while this book measures the priests and the offering, the sacrifice of Atonement the household of faith. We would like to call attention again to the fact of how these Levites happened to be chosen. Now perhaps we were inclined to think they were arbitrarily chosen by God, but that was not true, for the Book of Moses says, "They were chosen out of "The sons of Levi came down from the mount he found all the Israelites worshiping the golden calf. Previously to this, however, God had said to Moses, sanctify unto me the first-born. God arbitrarily chose the first-born to an especial place in his service, and they were the Levites. The Book of Exodus, when the golden calf, he drew a line. He said, Whoever is on the Lord's side let him step over. Who stepped over? The first-born? No. All the sons of Levi stepped over the line. So God gave practically all the blessings to the Levites that had been arbitrarily selected for the first-born if they had been faithful.
Now, you understand, dear friends, that, under certain conditions, the first-born would be a type of the Church, but not the Church—the same as Israel is a type of the world in some places and in others a type of the Church. In this picture of the Tabernacle, Israel is a type of the world, and this first-born is a type of the nation of Israel—the one nation God arbitrarily set apart; whether they chose or not be hallowed them and sanctified them. But they, like all the rest of the world, began to worship the golden manna of unrighteousness, and then there came a providential leading of the Lord and a line of demarcation was drawn. So the Lord says, during the Great Age, How could you? Since they, like the rest, have followed the conditions of the world, who will serve me? And the antitypical Levites, the household of faith, have been stepping over—those who do want to serve the Lord and love him. Of course there were those who kept the faith of Israel, that they should not be swallowed up in this great house of Israel, and there will be first-borns in this household of faith. But it is a voluntary service and these Levites were chosen because they volunteered to serve the Lord. From the Levites were selected the priests, so from the household of faith is the church. And when the Great Age is over, in the Millennial, it will be even more. Eventually, the complete Christ would be gathered into the Most Holy, as the High Priest passed under the vail into the Most Holy. We would see how the Levites, the household of faith, were in the Court, and have the privileges of the Court, and how Israel outside, had none of these. What have you noticed in the Tabernacle pictures, particularly the Levites spoken of as a type of the household of faith, and sometimes they are spoken of as a type of the Great Company, the Court? And this is the reason that we reply that in a general sense, the Levites are a type of the household of faith, during the Day of Atonement, the Gospel age, and from them were chosen the priesthood—not from the Great Company but from the Levites, the household of faith. But after the Day of Atonement, the Levites are a type of the Great Company. Where do you get that? After the Day of Atonement, you remember that the Levites went into the Holy. How did that happen? The priests went in there and wrapped up the golden vessels and the Levites went in there and did they do that? Served the priests. Then what was their office in the Holy in the service of the priesthood? What would that represent in the antitype? The Great Company. That is just what they do after the antitypical Day of Atonement. After the Day of Atonement, only the priests are the Levites in the Court, and Israel outside, which represented the general conditions of the Gospel age, the spiritually begotten ones in the Holy, those born of the spirit passing beyond the vail into the Most Holy, and those having come to the Lord by faith, you will find in Zechariah 4:10: For they shall rejoice, and shall see the plummet in the hand of Zerubbabel. We have rejoiced together; some of us indicated this forenoon that we had been in the race fifteen years, and quite a number indicated that they had been in the race one year five years. We trust all of you are finding that you are able to see that our Heavenly Father has been kind to us, not very many years ago, used to look at God’s Word and see very little in it. We did, indeed, rejoice in justification to some degree, and sanctification to some degree, but we never understood the philosophy of either of these until we got into the Present Truth. Our Heavenly Father back in the ages of eternity drew his wonderful plan, while he was all alone, before Jesus was in existence. You remember Rev. 3:14 tells us that Jesus is the beginning of antitypical Day of Atonement, the complete Church will be represented from one view-point as in the Most Holy, and the Great Company in the spiritual condition, and the Court is empty. How does this Court happen to be empty? Because after this Gospel age justification by faith will cease in the sense of justification as we receive it at the present time. During the Millennial age it will be justification by works; it will require work, and it will not be justification by faith as it is now. This being true, we see how there would be no use for the general court conditions as they are now used. However, the Lord has a use for the court in the Millennium. We get on to the Great Company. It is in a large sense empty and will be entirely empty at the end of this Gospel age, all the Levites either having consecrated and at least reached a position in the Great Company, or their justifications have been lapsed and they will have gone back into the condition of the world.

How about the Court then? That brings the last feature out. ‘Tis true we are called to look at the great city Ephraim, at the spiritual Jerusalem, but the city is Ephraim, and shall be an inheritance to my people Israel, and there will be first-borns in this household of faith. But it is a voluntary service and these Levites were chosen because they volunteered to serve the Lord. From the Levites were selected the priests, so from the household of faith is the church. And when the Great Age is over, in the Millennial, it will be even more. Eventually, the complete Christ would be gathered into the Most Holy, as the High Priest passed under the vail into the Most Holy. We would see how the Levites, the household of faith, were in the Court, and have the privileges of the Court, and how Israel outside, had none of these. What have you noticed in the Tabernacle pictures, particularly the Levites spoken of as a type of the household of faith, and sometimes they are spoken of as a type of the Great Company, the Court? And this is the reason that we reply that in a general sense, the Levites are a type of the household of faith, during the Day of Atonement, the Gospel age, and from them were chosen the priesthood—not from the Great Company but from the Levites, the household of faith. But after the Day of Atonement, the Levites are a type of the Great Company. Where do you get that? After the Day of Atonement, you remember that the Levites went into the Holy. How did that happen? The priests went in there and wrapped up the golden vessels and the Levites went in there and did they do that? Served the priests. Then what was their office in the Holy in the service of the priesthood? What would that represent in the antitype? The Great Company. That is just what they do after the antitypical Day of Atonement. After the Day of Atonement, only the priests are the Levites in the Court, and Israel outside, which represented the general conditions of the Gospel age, the spiritually begotten ones in the Holy, those born of the spirit passing beyond the vail into the Most Holy, and those having come to the Lord by faith, you will find in Zechariah 4:10: For they shall rejoice, and shall see the plummet in the hand of Zerubbabel. We have rejoiced together; some of us indicated this forenoon that we had been in the race fifteen years, and quite a number indicated that they had been in the race one year five years. We trust all of you are finding that you are able to see that our Heavenly Father has been kind to us, not very many years ago, used to look at God’s Word and see very little in it. We did, indeed, rejoice in justification to some degree, and sanctification to some degree, but we never understood the philosophy of either of these until we got into the Present Truth. Our Heavenly Father back in the ages of eternity drew his wonderful plan, while he was all alone, before Jesus was in existence. You remember Rev. 3:14 tells us that Jesus is the beginning of

Discourse by Pilgrim Brother C. J. Peterson. Subject: “THE SOURCE OF PRESENT TRUTH”
the creation of God. So back of that Jehovah drew his wonderful plan. Then were created the millions of solar systems we see about us; and the earth also was created for a wonderful purpose. It was to lift up their hearts and minds and recognize and acknowledge the great Jehovah. Forseeing that the world of mankind would fall into sin and degradation, God did not hinder it; he permitted it for wise purposes, as you have all learned. And so the Bible story is written by the Scripture Studies, six of which are already out, and we are anticipating the seventh one before a great while.

When the Heavenly Father drew his plan he also planned for the joy that we are having today, and for the source of Present Truth. He planned that his only begotten Son, Jesus, should be born of the Virgin for our sins to lift up his head from the grave, for the world and the universe, and also the Savior of the world; that he should shed his blood and lay down his earthly, human life-rights, that we might have life; and we have been rejoicing in this. And more than that, he invited us to share with God the same that he himself has. He comforted and brought them into Babylon. He took the gold and silver vessels out of the Temple at Jerusalem and sent them to his temple in Babylon. Later on Cyrus, the heathen king, came with his great army, dug a canal around Babylon, let the river water away, and with his great armies he rushed over the copper gate on the east in the bed of the river into the city and took it. Having ascended the throne, declaring himself emperor, he sent forth a proclamation to the Jews that as many as they wished to return to Jeru- salem he would make them king, and they shall reign as you like to reign, and he shall be your king," or, in other words, as we say today, "God bless you, go." And he took the gold and silver vessels out of the Temple at Babylon and put them into the hands of one named Zerubbabel, and told him to put them in place in the Temple at Jerusalem. He also made Zerubbabel governor over Judah. You have perhaps noticed in the Scripture that Judah and Benjamin, as spoken of in connection with the times, would represent, respectively, the overcomers— that is, the more than conquerors, to our understanding. There is a Scripture there. You remember when Benjamin was born Rachel died. So when the Greek company is born by and by, the Abrahamic and Sarah covenant ends. So Jehovah, through the hands of Cyrus, made Zerubbabel governor over Judah.

Coming to the antitype of this Zerubbabel, it is not very hard to locate. You remember the word Cyrus means sun, and the antitypical Cyrus is evidently our Lord Jesus. We read of him in Isa. 44 and 45, where Jehovah speaks of Cyrus as his anointed, and as his shepherd, shepherding his flock. The antitypical Zerubbabel we understand to be "that servant" who is serving that truth in connection with the present time. You will remember reading in Luke 1, and also in Matthew 24, about "that servant." But before going to that I wish to call your attention to a little earlier part of the history. In Luke 12:47 we read, "Blessed and exalted is that servant whom his master shall find watching: verily I say unto you, that he shall make him self seated, and make them sit down to meat, and will come forth and serve them." In Ezek. 9 we read that there were six men who came from the higher gate and went and stood before the temple of Jehovah. Then Jehovah caused these to have the seventh one in or not, there was one among them who was clothed in linen, having an inkhorn by his side. Whether any should want to call it six or seven men, they may do as they see fit. However, we understand in a spiritual sense, two are the antitypical Zerubbabel, and two are the antitypical Cyrus. One is the servant, and the other is the king, and the rest rejoiced with him; and another saw the parousia, and they all rejoiced, they had things in common.

We read about this also in the 3rd chapter of Ezekiel, 15th, 16th and 17th verses: "Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonishment among them seven days. A day for a year would make clear the meaning. Why seven days? It is under our minds: It has been used before, and it is not patented as I understand it, so we will feel free to use it again. The first advent was A. D. 29, not A. D. 1, because Jesus was about 30 years old when he presented himself as the Son of God, and he was about 30 when he ascended, Judah betrayed the Master. Three and one-half years later the Apostle Paul was chosen to take the place of Judas. And if you will consult the margin of your Bibles, or history, or whatever you have at your command, you will see that the words do not stop there. Three and one-half years later A. D. 29 add 7 years and 29½ years, and it brings us to A. D. 65½. Or, in other words, to the spring of A. D. 66. The parallel to that would be the second advent in 1874 A. D. Three and one-half years after that a certain one— we use those contemporary ones—denied the resurrection. Three and one-half years later Brother Russell was chosen, as we understand it. Now we are not lauding anyone. We love to recognize Jehovah's arrangement, as he said he planned it all. As we understand it, Brother Russell was chosen 7 years after the second advent. It has been intimated, and we have been warned by the facts that this parallel the Apostle Paul in serving 29½ years. To A. D. 1874 we add 7 years and 29½ years, which brings us to 1911. In other words, April, 1911. From A. D. 1874 to 1911 is 37 years. If you will look in your Tabernacle Shadows you will see about the 1881, or 1882, they began to work. We read in Rev. 15:5, "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." That is in harmony with what we read in Ezek. 1:16, "And it came to pass at the 20th day of the 2nd month, in the 2nd year after the exiling, that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel." And in the 27th verse he says, "I will open thy mouth, and thou shalt say unto them, Thus saith the Lord Jehovah: This is the word that he is to say unto them: Let him forbear: for they are a rebellious house."

We have seen the plummet in the hands of Zerubbabel, and you have perhaps noticed in the Bible comments what the meaning of the plummet is. I am sure we would not have had it in the comments if our Pastor had seen himself; but according to prophecy, we know that he does not see himself. You remember some years ago he explained that Zerubbabel represented the Lord Jesus. We can well make allowance for that statement, but you can readily see yourselves that Cyrus is the type of the Lord Jesus, and that Zerubbabel is the type of the Greek company. So we read in Luke 12, "Blessed is that servant, whom his Lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath."—governor over Judah, ruler over his goods. They shall see the end of the plague on the earth."

Concerning the plummet, in Isa. 28:17 we read: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overwhelm the hiding places." You have read something of the report of when Brother Russell and Brother Watchman, Jehovah's testifying, and the usual thing of rain and hail there. Here we learn that was that the hail should accompany him who is to scatter the hail. And also, while we think of it, how significant it is that he was not permitted to celebrate the memorial in the "upper room," and that Jehovah comes to him in the "upper room," and he said, "I will not drink henceforth of this fruit of the vine, until that day when I drink new with you in my Father's kingdom"—the "upper room." We understand that next October the Greek company will be going there, and we will there celebrate our next memorial. How significant that Brother Russell should celebrate this passover in the Garden of Gethsemane!

As to the significance of the plummet here—all of earth's affairs shall be squared and plummed with righteousness, and it is significant. There is another side, in which shall see the plummet in the hands of Zerubbabel will recognize the hand of the Lord in squaring, straightening, proving and testing the faith and character of his people. In other words, they will rejoice to see this and be of those who are under his power. You will recognize that he is molding the faith of the Church. More than that, little does the world dream that the plummet is in his hands for
molding the faith of the world. We rejoice to see it so. It is in full harmony with what we see in the Scriptures.

Our attention is called to the fact that in 1881 the general emphasis was on Zerubbabel. He was recognized by many of us who came to the door saw wonderful things, and heard sweet music within; we entered and beheld the invitation offered us that if we would lay aside our earthly affairs and set our affections on things above we might have fellowship with the heavenly world. Did we take the privilege, do we not? Now the question often comes from the friends as to how long this will continue and it seems if we are well acquainted with the Scripture Studies as we ought to be—they are in harmony with the Scripture, and help us to understand the Scripture. The question was answered in the third volume at page 368, beginning thus:

"How long this sitting of the consecreted will last, during which some will be granted the crowns of those adjudged unworthy, and their names written instead of some whose names shall be blotted out. That the Scriptures do not, so far as we have yet seen, indicate." This was written in 1891.

"But this date 1910, indicated by the pyramid, seems to harmonise well with the dates furnished by the Bible. It is but four years before the full close of the time of trouble which ends the Gentile times." Notice this is worded exact. He is not speaking of the great time of trouble over in 1915, which will end the entire social and religious arrangement, but he is speaking of the time of trouble which ends the Gentile times. When is that? 1914. October. So, remember that the first harvest of the 1910 date is 1914, October. 10th. "And when we remember the Lord's words that the overcomers shall be accounted worthy to escape the severest of the trouble coming on the world we may understand the reference to be to the numerous trouble which will follow October 1914, October 10th, until 1918. This is expected about 1910, A. D. Is not this a most remarkable agreement between this stone witness and the Bible? The dates, October, 1874, and October, 1881, are exact, while the date 1910, though not furnished in the Scriptures,"—as he says so, it seems to me 1910 seems more than a reasonable one for some important event in the Church's experience and final testing.

How many tests will there be after that? When the final testing has been applied how many more will there be? None, you say. Notice then that at October, 1910, the final test will have been applied. Why it means that the tests are over with; the last members are in; there are no vacancies to fill. Now do not think for a moment that if you are gathered and active you will necessarily be taken away in 1910, or 1911, or even in 1912. The Church will be cleansed even then, and we will perhaps have time to consider this afternoon.

"While A. D. 1914 is apparently well defined as its close, after which the world's greatest trouble is due, in which some of the great multiplicity may have a share."

You are familiar with the seven vials. We are not going into that, but in between the 6th and 7th ones you have noticed perhaps the blessing for those who are watching and keeping their garments lest they walk naked and see their shame. In the last few years we have seen sad things. Some of the old, staunch giants have put off the white robe and are walking no longer with us. But blessed are ye if ye watch. What does that mean? That is dropped in between the 6th and 7th vials—meaning the 6th and 7th volumes. What is the most significant thing we have had since the 6th volume came out? We read about that same thing in Ezekiel, through Cyrus. The book of Ezekiel is a picture of the harvest time. If you will read it through with that thought you will see wonderful things there. Of course you can get other thoughts also. You may see the Reformers in there, too, maybe, but read that book through and you will see it is a picture of the present harvest work, and you will see that when Cyrus sent forth the proclamation for the Jews to go back to Jerusalem and rebuild the Temple, and made Zerubbabel governor over Judah, the people repeatedly answered and returned to the work. We have been doing the same thing during the present harvest work, but they failed in accomplishing it, because Jehovah planned it all.

Coming along you will find that the first thing that was built was the foundation. You mean that they recognized the ransom sacrifice of our dear Redeemer, and you are right. Says, But the foundation of the Temple was not laid. And then if we read on we will see things to enjoy and rejoice over. And why? The foundation of the Temple is laid. The hands of Zerubbabel have laid the foundation of this house. You remember reading that in Zechariah 4. We have heard of the word in the past few years that when Brother Russell drops off, this pilgrim brother, and that pilgrim brother, and the other one, would take up the work and finish it—failing to notice that he is to have no successor. It says the hands of Zerubbabel have laid the foundation of this house, and his hands shall also finish it, and they shall see the plumb line in his hands. How many good many who have seen the plumb in the hands of Zerubbabel, but do not like to have it so; they interpret it to mean popery, tyranny, etc. But others rejoice to see the plumb in his hands. I trust we who are here today are that.

Coming down to the 10th chapter of Ezra, it was found necessary for more than spiritual reforms, typifying the time to come when it was necessary for the Vow. And it shows in the type what a fuss they made about it; some wept bitterly; they would not take it. And the same is as is in the antitype the same fuss was made; they wept bitterly; they did not want it; it was not for them; it curtailed their privileges, this, that and the other, just as in the antitype. Read the book of Ezra with the thought that it is a picture of the present harvest work in detail.

In the 10th chapter of Ezra, 5th verse, it shows that the Chief Priests and Levites, those who were nearest to Ezra, were called to swear. In other words, those nearest to Brother Russell—the Bible House family and the pilgrims—took the Vow first, and then it extended out, and it shows how of course the instances of the things of the Vow, just as it, were published throughout the land in Ezra's time. And we have today the names beginning to be published, and we know that there are records being kept of those who are taking the Vow. If you have taken the Vow and want it for yourself, you know it is a way of beginning to lose something if you do not do so. Whatever it means, the names were remembered to Ezra. You remember reading in Mal. 3:16, "Then (at a specific time) they that feared the Lord spake often one to another: and the Lord hearkened, and heard it." And hearkened and wrote it down before him for them that feared the Lord, and that thought upon his name." The Vow was given in June, 1908.

We rejoice to see the plummets in the hands of Zerubbabel. We rejoice to look back and remember the privileges we have had and keep them before us. How he has helped us all to more character and to more faith! He has never made any claims of being a second Elijah, or anything of that kind, but he is humble and meek; and we feel him represented in the Scriptures just so.

In the first few pages of this chapter, you will notice that he never sees himself; he never looks at himself. You remember perhaps some thirteen years ago, I think it is, in the International Sunday School lesson, he commented on "that servant" mentioned in Matthew 24. How did he comment on it? He said that it represented the Church,—a class of servants. That is what he said at it; he did not say, "That means me." It was an opportune moment for the brethren to chase him in a corner, so to speak, and help him to see that the household of faith is a class of servants. Are we not serving God and his people and the Truth along with his care? How he had to admit it; it was in the picture. But since then he has been referring to the Tower as the servant. He is meek and humble.

In connection with this lesson this afternoon—and I will say it here, there is another lesson we would invite your attention to Zechariah, 4th chapter. Read that out and you will see that he does not see himself. When he looked at himself he feels just like we do when we look at ourselves—very insignificant, imperfect and unworthy. He is a real servant, a fellow-servant, and it keeps him humble. But when we look at him from God's standpoint he looks different. We read in Haggai, 2nd chapter, a few verses: "And again the word of the Lord came unto Haggai in the four and twentieth day of the sixth month, saying, Speak unto Zerubbabel, the governor of Judah, saying, I will shake the heavens and the earth. I will overthrow the throne of kings, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and I will break down the bows of the bowmen, and“The sword of his brother.” You remember the symbol of horses—doctrines, or hobbies. And who are the riders? They shall come down, every one by the sword of his
brother." They are the ones who hold false doctrines.

"In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shemtiel, saith the
Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts."

You will remember in Exodus, 2nd, 3rd and 4th chapters, how the first advent is pictured forth, and also the second
advent when Moses is sent back to the children of Israel to
deliver them how he was provided with a mouthpiece.
Moses represents the Lord Jesus; he needs a mouthpiece,
and Jehovah, speaking over Moses' shoulder to Jesus in our
day, says, I will be with thy mouth and with his mouth,
and I will show you what you shall do, and how you shall
lead my people. So we see "the plummet in the hands of
Zerubbabel, with those seven." What seven? The seven
vials, is it not? "They are the eyes of the Lord, which
run to and fro through the whole earth." (Zech. 4:9-10.)
I do not need to tell you about these seven vials—the seven
volumes.

It is our privilege, then, to rejoice in seeing these things,
and knowing that the Lord, through his messenger, this
seventh one, has guided us, shaped our faith, molded our
character, and is also molding the faith of the earth, the
whole world of mankind. Look into the picture and you
will see more than we have had time to call your attention
now.

**Discourse on BAPTISM AND ITS IMPORT**

Saturday, June 26, 1910, 7.00 P. M.

BELIEVING that many of the friends attend-
ing the Convention would be desirous of
symbolizing their Consecration by a water
immersion, and further realizing that the
others would be glad to witness the service
and to lend encouragement (which privilege
some of the friends fail to appreciate or
render to those who are taking this im-
portant step), therefore an arrangement was
made for the service to be held in the TWENTY-
SECOND STREET CHURCH. This building is
well adapted for such a service and has a seating
capacity of about 2,500. The baptism is specially adapted for such
a service. At great expense a handsome oil painting of the
River Jordan, as the stream winds along its course between
the trees and bushes along its banks, has been secured and
placed back of the tank, and in such a position that, as a
candidate steps down into the tank, it looks as though he
were stepping right into the River Jordan, and the whole
is lighted up with electric lights reflected upon the scene.

Brother Russell delivered a wonderful presentation of
the subject, handling it a little differently than usual, treat-
ing it from the standpoint of our covenant relationship with
God, and showing that the only way we can get into
covenant relationship with him is by the true immersion,
baptism of our will into his will. He spoke for about an
hour and a half, and the close opportunity was given to
all who desired to do so to symbolize their consecration.
One hundred and thirty-five responded, and were served.
The service closed about 11 p. m.

**Discourse by Pastor Russell.**

Subject: "HEREAFTER"

Sunday, July 27, 1910, 3 P. M.

Heaven—Hell—Purgatory

The audiences at both places gave excellent attention, and at
the close of the meeting at Orchestra Hall large quantities of
literature bearing upon the subject of heaven, hell, purgatory
and eternal torment were put out, and greedily accepted by
the people who are hungering and thirsting after the truth on
these subjects, and which they are unable to secure from their priests,
preachers, creeds and theological books.

**Discourse by Pilgrim Geo. B. Raymond.**

Subject: "SELF-DENIAL"

I DID not have the privilege of being with you on the first day, and so I have missed one-third of the blessings of this convention.
I praise God, however, that I am to get two-thirds of it. Brother Jones said something to you about this study we are to do to-gether being for you. I want to say that it is for me, too. Let us each one take the thoughts which shall be suggested, so far as they may be in harmony with the truth, to our- selves. You know it is very easy to see how the other one ought to do it himself. It is not quite so easy to see how we shall deny ourselves. And after we have seen how we shall do it, in what respect, and to what extent, it is not quite so easy then to do it, either.

I am glad that the dear Lord is going to deal with us according to our intentions. I was glad to hear the thought suggested by our dear Brother Barton yesterday afternoon, and how he bore down with emphasis upon the fact that God is dealing with us accord-
ing to the intention of our heart; I was also glad he did not forget to say—and I was quite sure he would not—that these intentions if we had them—if we really had them!—would be shown in our life; we would put them into practice—effect, action.

I would not give the snap of my finger for the hope that you might entertain because God is going to deal with you, and is dealing with you, according to your intentions, if it ends there. That hope would be hopeless for me. You and I will have to put into our daily life actions corresponding to the best of our ability under our fallen condition along with these good hopes and these good intentions which I am sure every consecrated child of God entertains. It is not
to all and, then, with intentions. God will know that you and I have good intention when we lay down our lives trying to fulfill all those good intentions, and not until then.

The text I want to call to your attention in the beginning of our study this afternoon, of self-denial, is a text which is very familiar, I am sure, to every one of us. Matt. 16:24: "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me." You remember how it was, dear friends, in the days of our Lord while he was here during the first advent, how in the beginning of his ministry the people heard him gladly. They flocked to hear him. They were glad to hear the gracious words which dropped from his
holly lips. They were glad to touch in the truth which he spoke to them so fearfully and with authority. They were very glad to be fed at his feet with the mysteries of God. There were several reasons, it seems to me, why the people heard him gladly, and gathered around him in great numbers, during the fore part and later on in a little in his ministry. One reason was that he was a man who feared God and feared to do evil. He sought his religion by a close and beginning to focus the truths he had spoken and to press home upon his disciples the truth, how they began to say, "These are hard sayings." They began to leave him; the multitudes withdrew; he was losing his influence; he began saying to his disciples, "Now, brethren, you see the friends leaving us; you see the great companies are deserting us; I expect I have been too severe; I expect I have spoken the truth too straightforwardly; I expect I have narrowed down the matter too much; I go to them and say, 'I will not speak to you any more; that we will in the future press the solemn truths upon you.' Is that the way our Lord talked? Oh no, he did not talk that way. Did he express any sorrow because the multitudes had left him? I fail to find any record of it. What do you think became of those faithful few who were still following him and were with him in this fashion? "Now don't you go away and leave me; you see how all the others have left me; you stay with me to the end; Oh, I beg of you not to leave me; you will be glad--you will be able to say that, either. What did he say? "Will ye also go away?" That was it. "I know that what I have been saying has been hard for the multitudes to hear. I know that what I have been saying has, in many instances, been hard for us, my disciples, to hear. But I ask you, are you closed and uninterested or do you set out to find me and the great truths?" is the question. That is the question for you and for me this afternoon. We have come now down to the parallel to that in which our Lord spoke those words. I am not splitting hairs as to the days or weeks; but, generally speaking, all the multitudes have gone back there when the truth had become unpopular. So he says to you and me this afternoon, "Will ye also go away?" You see some are going; you see some are leaving; you see that the truth is becoming so personal, and the application of it is increasing day by day, that people begin to separate themselves from our company. Will you also go away? The subject we have for discussion this afternoon, dear friends, is one which will point this question at us individually. Will you go away? That is the question. We have been speaking about consecration ever since the day that the Apostle Paul made application to the question. He said, "Here, I am doing the work; I am working; I am doing something; I can do it." Consecration has been meaning more and more to me all the days since that day. It means more today than it ever meant before. The question before us is, whether or not we are going to complete this consecration, and whether or not we are beginning to separate ourselves from the company of Jesus Christ, who completed his consecration, and whether or not we with him will go that same pathway down to the end and so complete our consecration. And this subject of self-denial has to do with the completion of our consecration. The false creeds of the present time, and the letting down of the truth by the denominations, has been the means of developing these false systems of theology. Those who could not hear these hard sayings, those who could not receive these truths, have gradually gained control, gradually gained the advantage, and the denominations and systems of the earth, until the natural man has come to predominate in all of them. You remember the Apostle with this same thought in his mind gave it in these words: "If a natural man receiveth not the things of the spirit of God, for they are foolishness to him: neither can he know them, because they are spiritually discerned. "Well you see that is the world—the world could not receive these deep things of God. Of course they could not—of course they could not—of course, they could not understand, and appreciate these spiritual truths. Of course they could not understand, and appreciate these spiritual truths. But we want to say to you, dear friends, that this is not written concerning the world. This is not a statement concerning the world. This is a statement concerning the natural man—just the natural, human beings, those who have come into a natural condition out of an unnatural condition. The world of mankind are not in a natural condition; they are in an unnatural condition, a fallen condition, a degraded condition, and only those who come into the condition of justification by faith in the dear Redeemer's merit are probation by God as being natural men. The rest are not in his redeeming presence—lost ones. And even these natural men, these justified men, cannot receive, or accept, or appreciate, or understand, the spiritual things of God, of the truth, of his Word. And that accounts for the development of the nominal systems of Christianity in these days. They have been taught them the best we can—are only natural men, justified beings, and have been trying to expound the deep spiritual things of God's Word, and have become confused; they cannot do it, or why it is, or what the outcome of it is, and the result is that in the exposition of the Word of God they have been confounding it. This accounts for, the conditions we find today in all the nominal systems of Christianity, in this great city, and in every other city in this great country, and in all the other countries. So, do you say, Do they not know, religious thought today are merely justified men? I think, dear friends, I am very charitable when I am saying that they are even justified. Now mark it! I do not say that the organs of these are not good, true, earnest, consecrated Christians and women; and I believe there are; but I believe they are in such a small minority that they do not cut any figure whatever in these systems. Those who have the ruling hand are those who do not know God because the Spirit of God has not been received by the majority. Now you have forgotten of the holy spirit, which would give them the spiritual discernment and insight into his precious holy truths. Now, dear friends, this opens up to us the two ways that there are before every professing Christian in this present age. One is to live, to be identified with death, the other a way which leads unto life. No one need travel to the one, the other to the ways. We hear on every hand people saying, "If I only knew the way. There are so many ways, and these ways are so conflicting; these people tell me to do this and so and so, to do this, to do that, and I don't know what to believe; the others say, believe something else; they all have a different belief, and they all take their way and their belief from the teachings of God's Word, so they say. I am confused; if I only knew the way, I would be so glad to walk in peace. God's Word! God's Word! don't you know how to find out the way? God's Word! God's Word! Don't you have a Gospel age for you or for me, or for any other consecrated child of his, to miss the way. The Word is too plain. You have no excuse. Only those who lack knowledge of the spiritual discernment will be led away; all those who have the spiritual discernment and the knowledge of his Word will find the way and be able to walk therein. The Prophet, referring to the Anointed, said, "Thou wilt show me the path of life." That is the proposition exactly. Have you made a consecration of yourself to God? Has that been laid hold of, and is it you are living? Are you associating with the holy Spirit? You say, I don't know. Well, don't you know it. If you don't know, then it is not. The Scripture says so. It says those who have been anointed with the Spirit all know it. The King James version says they know all things. That is a little too much, they don't know all things. They know a lot more than these last do, but they don't know it all. But they all know one thing. What is that? That they have been anointed with the spirit of our God—they know that. So don't you say, I don't know whether I have been anointed or not. I don't know whether I have been begotten or not. I don't know because if that is your position you have not been able to get that settled for you in a second—you have not been. "Thou wilt show me the path of life. The Lord treats every one of the people in this way; doesn't he use the means that he had come from Missouri—he shows them. Is not the way that he shows exactly what he says here. You and I are in this proposition just exactly where Jesus Christ was. And it was spoken of him, and it has been spoken of you and me, if we are the true people of God. We are the people of God for that statement back there in Psalms, 16:11: He has shown us the path of life. Don't you know which way to go yet? Some of the people down here in these closing days of this age seem to be on the fence. They seem to be there, but they don't know it. They don't know what's right, where, with whom to get the little company over here and they are saying, "We are the real thing; we have the 'sion pure, all wool and a yard wide' truth; come with us." And these friends say, "If I knew now; what they say sounds pretty good; I don't know. Well, about the time they begin to wake up, in their minds they don't know, then they get something from the little bunch over there, and they say, "No, these others have not got it. They mean well, they think they have got
You say, "I am giving considerable to the tract fund, and I am helping to spread the glad tidings of great joy through the newspaper work, and I am doing all I can as a colporteuer, or assisting the colporteurs. Oh, I am denying myself in these various ways."

That you call self-denial? Why, you might do all of that and not follow any let up in your life. Now, I think that denying oneself means depriving ourselves of something, didn’t we? Why, that is not what self-denial means at all. That is not what the Master is talking about here. That is a subsequent proposition. That is incidental to this whole matter. It seems to me that what we have here is a thing and leave you to guess what it was. He said you were to deny yourself and before you can do anything to please him, or to please God, or to start in this narrow way which leads unto the life you will have to deny yourself.

But, why is it that one thing to do, and you have got to understand it, too. What is this denying self? Why, it is ceasing to be an individual. Deny yourself. Deny that you are anything or anybody. And take him to be your head, your leader, your ruler, your guide, your director, your constant friend, your being all and in all. You are nothing; you are down and out; he is everything. When God looks at you he sees him. Then you have denied yourself, and not until then. That is what the Lord means here in this text. Then said Jesus unto his disciples, I am going to deny myself. Have you come to that point yet? Have you taken Jesus Christ to be your all and in all? Are you taking his will to be your will? Is his head your head? If so, then you have been beheld, you should not be anything. You are nothing. You are not yourself. You are nothing. You are nothing of the falling away in these days, because these of our friends who have fallen away— we might just as well recognize this fact first as last, they have fallen away— and then you are because they could not deny themselves. That is it. They wanted some little part, some matter that they said it this or that, and a little. That spoiled everything.

That finished the whole proposition. It finished it for them, and it will finish it for you and for me. If we have a lingering thought in our mind that we are anything, we will by and by come to find out what we ought to have been to acknowledge before of the other, but that is what we are nothing. We will find it out right—all but too late.

Now, dear friends, in the working out of this principle of self-denial in our daily lives we shall find the statement of the Apostle is true that the desires of the flesh will be contrary to the law of the spirit of life in Christ Jesus. He is a little bit on the line of thought our Redeemer gave to us here in this proposition of Scripture—self-denial.

"Oh, I have been a Christian for fifteen years."

"That might all be."

"Well, I have been consecrated for ten years."

"Yes, that might be, after a fashion, too, and still you have yet to take up your cross; you have not yet taken up your cross; you have not yet begun to follow him."

I am not here this afternoon to show you what your cross is. I am here this afternoon to talk about the first proposition. The first proposition that our Redeemer gives to us here in this proposition of Scripture—self-denial.

"Well," you say, "if I could know just what my cross was, I would be glad to practice self-denial."

Now that goes right back again. You cannot follow in his footsteps until you take up your cross, and you cannot take up your cross until you have been called by God to deny yourself. You have got to do that first. That is the first thing. And these other propositions follow self-denial.

"Well," you say, "I have been denying myself, brother. I don’t go to the theater, I don’t go to the horse races; I don’t read any of these worldly things; I am denying myself."

Denying yourself by not going to theaters and by not going to horse races, and by not doing any of these worldly things—and you call that self-denial?

Oh, no, we did not start at the right place, I see. I am denying myself even the good things of this present life which are perfectly right and proper for me to have, as a good citizen, and as a right-living man or woman— denying myself these things.

You are? And that is self-denial, is it? You think that is what the Lord meant when he said, "If any man will come after me, let him deny himself"—do you think that is what he meant?
It was said of him, Who for the joy that was set before him
—that is the time to take the joy out of it. This is the time
to fight and run; this is the time to work: this is the
time to deny yourself, and to lay down your life for the
truth, for the brethren, and for our heavenly Father. This
time is closing, as our brethren have been telling us the last
days. Some have it figured down a little finer than I have,
but I know that there is something more. I don’t know
whether it will be in 1910 or 1911. I could not
swear whether it will be in 1912 or not; but I do know this
—I know we have one date that is death certain. What is
that? That is 1914, in the Fall, in the closing of that year.
This is the time, brethren, when you are going to
lose all. You will lose your loved ones; you will lose
all that you have. You will not have a thing to hold on
that will bring you comfort. You will be going to die; you will
be going to lose every earthly interest we have.

But you say, “Oh, brother, don’t say that, don’t say that.” That is what we are going to do—we are going to
lose every earthly interest we have—every one.

“Oh, not my family, not my family!”
Yes, your family. It is a hard one. Reputation, worldly
possessions, pleasant associations, and our worldly possessions.

“Oh, you say, “not our worldly possessions too, are
we?”
Yes, worldly possessions. Some of the Lord’s dear people
are going to give them in living sacrifice, and the rest are
going to give them in death. I know that you have been
advocated to live on a lot of money, and that will bring
great sorrow. A few are going to spend all they have and
take all they are in the completion of their consecration vow,
in the denying of self in the working out this matter in all its
various details, and all its various aspects. They are going
to have to accommodate and have to go through the view
of the world. They are going to be those who shall reign with him and sit with
him in his throne; and the rest, they are going to be
deprieved of all these things, to their sorrow. Which do you
think, dear friends, will be the best; to say, ‘Hear, Lord,
give me a hundred dollars a month,’ or to say, ‘Lord,
save me; I deny myself; every earthly interest I have; all this
is gladly, willingly given in thy service,’ and reap a crown;
or, by and by to hear the swish of the lash and to have it
taken from you and to lose the crown? Which will be the
best do you think, you consecrated ones, now?

Some of the Lord’s dear people say, “Oh, I am going
to provide for the dear brethren in the time of trouble.”
Now wouldn’t that get you! The Lord has known
how you have been sleeping on his job, do you? You are going to provide for
the dear brethren? Well, bless your soul, you are not big enough
for the Lord to consider you in a job like this. That little money you have is going to perish by and by.
When the time of trouble strikes this old earth, your money
won’t be worth looking at. You are going to have to take care
to the care of the Lord’s people in the time of trouble! Bless your soul, do not think that you are going to
have your hands full to take care of your own convenience.
Here is the care of his people in the time of trouble! He said his
people shall not enter into this time of trouble. They shall
belifted up, above and away from it. I am aware there
will be a lot of would-be’s, good intentioned people, who
will be in that trouble; there is no question about that.
“‘Yes, Lord, we are going to do it; we have said we would,
and we are going to do it, Lord. We are not going back
on this. We are going to save our life.’” Yes, and that is
all they are going to save. They will just save that so as
by and by to get away. But the words are gone—and they
are going to have to remain with it. They won’t even have a souvenier left. The time
for you and me, dear friends, to complete our consecration
is in the present—right in the now. The time for us to
complete our consecration is today. We don’t know what
will happen tomorrow. The Lord don’t know what to do and to die.

Some of the Lord’s people say, “Well, now, then, you
know I want to provide for my children in the time of
trouble.” Now wouldn’t that beat you? Provide for your
children in the time of trouble! You are consecrating and
God has promised to take care of the children of the
consecration. You are going to have them to reign with the
Lord. When all the earthly institutions have gone down in the
great time of trouble, such as there has not been since there
was a nation, how much will the money stamped “In God
we trust” be worth, do you think? Why the Lord’s dear
people, some of them, seem to think the United States of
America is going right on down through the resurrection age.
There is only one way, beloved, that you and I can do any-
thing for our children, for our friends, or for anyone else,
in this time of trouble; there is just one thing we can do,
and if we do this, then we will be in a position to assist
those whom we love—and we love the whole
world, I hope. And what is this one thing? Complete our
consecration even unto death, and get into that Little Flock
that are going to sit with Jesus Christ in his throne
and reign with him. Now you cannot help your friends in any
other way; there is no other way to do it. Your money
won’t do it, mark that now!

Somebody says, “Why do you talk about money? I have
been in the truth fifteen years, and I never heard anything
about money before.” If this is the time, you are going to hear about it
right now, if you never heard it before. That is the last
ing thing some of you want to hear about—mark that, now!
And I will tell you, as sure as you sit there in your seats,
that this proposition of completing our consecration with the
giving of ourselves, and all that we have, including our
money, is going to stand in the way of some of the Lord’s
professing people, down here in the close of this age, getting
into the kingdom. It is our firm conviction that the Great
Company class from now on will be made up of a pretty
respectable, decent kind of people, those who are considered
to be well-to-do among the Lord’s professing children. The
next great severe test that will come to the Church, as far as
we can see, will be along the lines of chronology. They do
not want to think that it is going to be so quick, for they
know if it is, they must part with everything before the
time comes.

What would you do if you went up to the Lord with a
handful of money? Don’t you think the Lord would have
reason to say, “Didn’t you know that the chronology as
taught in the second and third volumes of Scripture Studies was true?”

“Yes, I knew that was true.”

“Then didn’t you know that in the closing of 1914 all
of the then present arrangements of things was going to be
wiped out?”

“Yes, I knew that.”

“Well, then, why didn’t you spend all that you had,
you had agreed to do, in my service? Why didn’t you do it?”

What would be the answer? Would you say, “Why—
why—why”?

That is about what you would say. You knew it, and
you didn’t do it, and it is sin unto you.

“Brother, why do you talk about the money?”

For this reason: Money is the last thing that even the
Lord’s dear people will cut loose from. And some of
you know it only too well. You will give a little of your time,
that little bit of your talent, that little bit of your money.
It gives you a little of your energy, you will pass tracts around,
you will give a little of your money. You will give a little
scorn and a little reproach from the world,—you will
do a few things, but when it comes to giving yourself and
all that you have, there is a place in there that you draw
that line. That is why they say “why—why—why.”

“Why,” you say, “I gave it all to the Lord.”

“How does it come, then, that you have got it yet? Now
is not that a hard proposition—you gave it all to the Lord
and still you have got it! What good does it do the Lord
if you gave it to him and he has not got it?”

That is like a brother I met just short time ago in New
York state, a nice old brother,—just simply he had a working
apparatus up here, but it was a little out of gear; it needed
oiling up. We got to talking something about this, and he
says, “Well, I will tell you, I follow the Scripture.”

I says, “Bless your soul, if you follow it as closely as
some of them do, you would have got me skinned a block.
Let us see how close you follow the Scripture.”

He says, “I do just what the Scripture says to do.”

I happened to know this man had a little property; he
did not have enough to hurt anybody or to do anybody any
good. He was in a lot—okay, he thought it was a lot—to him it was an awful lot. “Why,” he says, “I
will tell you, I know what you mean. The Scripture says
to sell all you have and give it to the poor.”

Well, I thought he had stuck his foot in it, because
I know nothing enough about him. I says, “Did you do it?”

“Yes, sir, I did it.”

I said, “Tell me about it.”

He said, “I sold all I had, and gave it to my wife—
wasn’t she poor?”
And that is the way some of our friends are completing their consecration. It is all right as long as they can keep it in their own hands. But, if you hand God the whole thing, it is all right; they are willing to be his stewards.

"Well," you say, "if I give all I have got to the Lord's work, really I don't know how I would live." Maybe that is the thing you ought not to do; maybe you ought to die; if you really have to die, then that is the best thing that could happen to you. You have forgotten about that incident that happened back there at the time our Lord was here on earth at his first advent, haven't you? People say, "Now you know I have got to live!"—just as if that would not move right on whether you were here or not, or whether I were here or not! I expect the Lord could not finish his work here on earth now and gather out the faithful unless you and I were here to kind o' engineer it and see that it went along right! I have been given everything to the Lord, but you know I have got to live. Now I only have so much, and I put so much in the Lord's work. I put in so much.

"Why didn't you put it all in?"

"I have got to live.

Oh, my! Oh, my! Honestly, it is ridiculous, dear friends, the way some of the Lord's consecrated people treat this matter. It is positively ridiculous.

Do you remember back there when Jesus was here, one day they were passing and saw those who were casting into the treasury. Do you remember it? And do you remember that you could put gold and the pure, the Pharisée and the Scribe, the Doctor of the Law, members of the Sanhedrin, and all of those top-notchers of the Jewish faith, were passing by there, and out of their plenty were casting into the treasury; by and by a poor widow came and, as she reached the treasury box, quietly passed in something.

"Halt! right there." The Lord halted the procession. He says, "Disciples, come over here, I want to show you the real thing. Did you notice that widow, that poor woman? She has just passed by here and cast into the treasury a very little.

"Don't mention it; that is nothing; let us go on."

"No, stop right here. I want you to know that this poor woman hath cast more into the treasury than all they who have cast in."

Do you think the Lord wants your money? Bless your soul, the Lord would not ask you for a copper of it. He don't care whether you give it to him or not. His work will go right on just as it is going on now, without you. That servant and those who are assisting in God's work are not pushing the work—the work is pushing them. They labored in the vineyard and had the Pulpits everyday. Another is giving us 40,000 Peuples Pulpits everyday. Two others are giving us the full limit of their capacity. And still we are behind in all the volunteer work. We are not pushing the work, the work is pushing the workers; that is the proposition. The Lord does not ask for your money and mine. It is only a great privilege that he permits us to cast our two mites into the treasury. That is all. Don't you think we are asking you for any money. The Lord bless you, if it is doing you any good, keep it. And if you think you can use it in the time of trouble in any way, keep it. But you cannot finish your consecration with anything remaining in your possession that could be used in the Lord's service. Can't you figure that out now? Why do you think the Lord stopped up the procession when he saw all those rich fellows fell the words of condemnation other than which none greater ever fell from his lips? Why do you think it was? It was because that poor widow had cast in all that she had. She did not have to put in two mites; she did not have to put in one; she did not have to put in half a cent; she did not have to put in one glass and trust it all in. And the record says, "even all her living." Did you hear that? Have you done it? That was the spirit of entire consecration worked out to a finish, right there. She had given her- self and all she had. It was as the Love would have accomplished her, and it has gone down through history to the present time as a memorial for her.

Now someone says, "I don't like that very well." I knew you would not, that's the reason I said it. If I had come over here to tickle your ears and make you feel good, I would as well have stayed down in New York state; there was no use coming here. We have got too near down to the finishing point, we are just ready to pass under, and this is the time that you and I need to hear the things that will stir us to activity and energy, and help us to use ourselves up—not keep something to enrich this 'old man.' Let us use ourselves up in the service.

Well, somebody says, "I have been troubled about this matter; I have not felt just right about this money business, and I wrote to Brother Russell about it."

"Yes, I asked him about it."

"What did you think he would tell you? Did you think he would tell you to put it all into the tract fund right now? Didn't you think you might have another chance of getting the whole? Did you think the Lord would tell you that, and then after you had gone out of the truth in a few weeks, let you go around and say that all Brother Russell wanted of you was your money? You thought he was foolish enough to tell you that, did you? Well, he did not tell you that. What did he say?

"Why he told me that I thought I had probably better keep some of it."

"You really wanted to know his opinion of the matter, did you?"

"Yes, I wanted to know and I wrote him."

"What did you write him for? Why didn't you judge him by his work? That is the way to judge what his opinion would be. What did he do? He put everything in, and himself with it. You did not need to write him for his opinion as to what you shall do. Do as he did, if you have it to spend. Don't make it a hole in your pocket; let it be a good example. If you want his opinion, just do as he has done. You will get busier than you ever have yet, and you won't have any time to spend counting what you have got, either, for it will all be in the work—every dollar of it. Wouldn't that be nice, now, for Brother Russell to answer your letter and say, 'put everything into the tract fund'? Do you think he would do that? Why, a man of the world would have more sense than to put himself in a hole like that, much less that servant of God. You won't catch that way.

Well, is money all there is to it? No, money is not all there is to it. Money is only an incidental. But, dear brothers and sisters, I come to you this afternoon with my heart full of yearning that each one of us might complete our consecration, and I verily believe that we are so human that this will not be too much of a strain on us. As we are the way of many of us entering into the kingdom. I verily believe it. They that are Christ's must crucify the flesh with the affections and desires,—must do it, not may do it, not ought to do it, not hope to do it. They must do it. We must present a better form of man than we have ever been. We are being tested, and we shall die, but if we, through the spirit, do mortify the deeds of the body, we shall live. There is the proposition set clearly before us. We must not only crucify the old nature, but we must lay down the life to which we are called by faith, and lay it down in the spirit. Jesus said, 'Therefore doth my Father love me'—why? Because he was so good? No. Because he was so pure? No. Because he was so holy? No. Why was it his Father loved him? 'Therefore doth my Father love me, because I lay down my life.' That is it. Do you want to be loved of God? Do you want to be joint-heir with Jesus Christ? Do you want to enter with him into the kingdom? Do you want to be one of those who shall sit with him in his throne, lifting up and blessing all the families of the earth in this gospel age? Do you want to be one of these? If so, then you must be like he was—you must die. Give up your life, lay it down a living sacrifice. We must complete our sacrifice unto death; we are to be crucified; we are to drink of his cup,—not another; we are to be entangled with his baptism; die with him? Just practice self-denial. First of all, he denied himself—'My Father is greater than I'—and then he put the spirit of self-denial into his daily actions, even unto his very thoughts. You and I must walk in his footsteps if we expect to enter in. As the apostle says, 'As he is, so are we in this world,' says the Apostle. Jesus said, 'Enter ye in at the strait gate.' "Oh," you say, "I am seeking to enter in." "Well, I am afraid you won't enter, then." "What? Why, are you seeking to enter in?" "I do not think you will enter."

"Well, but, brother, I am seeking to enter in." "But I say, I do not think you will enter." "What, if I am seeking to enter in, you don't think I will enter?"
QUESTION MEETING—CHICAGO

"No, I am pretty sure you will stay out."  "Why is that?"  "Because our Lord said so."  "What?"

Don't you remember what he said!  "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in—that is what you are doing—and shall not be able."  That means they will stay out.  Stop your striving to enter in and strive with all the powers of your being, and, by his grace, you shall be successful.  By his strength, making your weakness perfect, you shall be a victor.  Practice self-denial.  Strive to enter in; give yourself a living sacrifice; fast and labour even unto death.  Many have gone down this broad road and are following the blind guides and are doomed to bitter disappointment because of false prophecies; beware of false prophecies which come to you in sheep's clothing and inwardly they are ravenous wolves.  Let them and all such things fall into the ditch together.  Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father which is in heaven."  Are you doing that?  That is the question.  You know what it is.  Now we have the Word, it is in his blessed Word.  Our beloved pastor has brought it to our attention in all his writings.  We know what his will is.  It is not a question of whether we know it or not, now.  The question is, Are we doing it?  Do you say, "I intend to do it, I have good intentions in this matter."  Did our Lord say anything about intentions here?  I want to press this home to you.  Did he say anything about intentions here?  He never said a word about intentions.  What did he say?  "He that doeth the will of my Father which is in heaven."  That is the way.  We have come now to that point where our entering in depends on our doing to the full limit of our power and ability.  Nineteen centuries have passed into history since Jesus trod this path before us, yet his footsteps have not grown dim.  They are as plainly visible today as when Paul and the early disciples sought, and found, and walked, in this way.  The royal road to life is by self-denial, even unto death.

Now if we be dead with Christ—not with Adam—but if we be dead with Christ, we believe that we shall also live with Christ.  "Oh," you say, "I couldn't do it for him!"  Well, that is the way.  You can, but in order to live with him you must die with him.  Our Lord said, He that loseth his life for my sake, he that layeth down his all in consecration even unto death, surrenders self, makes a full and complete surrender, and finishes that sacrifice in a living service, for the brethren, for the truth, for God—then what?  He shall live.

Amen.

Question Conducted by Brother J. W. Brown

QUESTION 1:—The strong ones in our church are opposed to present truth, and those who are not faithful are not teachers and are younger in the truth. The opposers are holding on to the meetings, as they are principally elders now. What do you think of that?  I think it is a blight, and all shall fall into the ditch together.

Answer:—Well, I have no idea from whom the question comes, so I can answer it with the greater freedom. I can see that there are certain principles involved in all that the Lord has laid down in respect to his people, and that they are to do the will of the Lord. They are to do the will of the Lord. Those who are called by God for eldership, or for elder brothers, those who are most qualified to represent the Master in the congregation. If any of those who have been long in the truth, and who have natural ability, have come to reside as this brother evidences from the presence of people in the congregation who were called from the Apostle's standpoint as heads, and it would be proper for the congregation to follow what they believe to be the Lord's will in respect to electing them or not electing them the next time. My thought would be that it would be injurious to any person who are really in this condition to elect them to any place of prominence. It would be to their good, and the very best thing as helpful to them, if they were allowed to remain outside of any teaching capacity for a while, even though the apparent qualifications were such that they might be interfered with. It probably would not be interfered with, because any who are in such a wrong attitude of mind as this question intimates would certainly be likely to do more harm than good every day, and every meeting, and to be getting more harm than good themselves. But if they don't follow that the brother who has written this question has the proper focus on the matter. Perhaps he has some wrong impression; I am not competent to judge; know nothing about the case, nothing about the elders, nothing about the writer of the note. But it would be proper for the person to try to look as calmly, and patiently, and benevolently, at the elders that have been serving as it is possible for him to do, and for all the congregation to so regard the matter. And perhaps it would not be unwise for the brother who has written the note to come before us and discuss the thing. It is not quite right, one at a time, and kindly tell them what he fears, and suggest that he is not wishing to judge, but that he sees certain things, and ask them to consider these matters—whether it might not be the adversary is doing this; whether he is really doing it for the brotherly or sisterly talk. Generally a good plan is, if they get angry with that, and you have been very kind and considerate in the way of presenting it, it shows that there is something wrong. They might not agree with it necessarily; they might say, Why, brother, you have misunderstood me. I did not mean that at all; you have been looking too critically at it; what I meant was thus and so. In any event it should be a means of assistance to those who would be in this supposed wrong condition. Before under-

taking anything of the kind, I would advise that each one who would undertake to do anything in the way of correcting a brother or a sister, or even giving a suggestion to anyone, should first make the matter a subject of prayer, make sure that their own heart and mind are all right, that they had no bitterness in them, and that they were seeing things in a genorous and proper way. Let us first get right ourselves—as the Lord puts it, first cast out any mote, or blemish, as the case might be, from your own eyes, and then with the clearer sight you would thus have you may be able to be a blessing to some brother who is having a mote or blemish in his eye.

QUESTION 2:—Is it your understanding that since 1878 all the consecrated who are faithful pass immediately at death to the spiritual plane beyond, and would this include any of the Great Company? And do you understand that any of those of the Great Company who died previous to the present harvest-hour were anointed at that date. And if this is true, how would it harmonize with the parable of the wise and foolish virgins?

Answer:—I answer: I do not know anything in the Scripture that would give us a proper ground for reaching a conclusion, and I do not know that it is very important that you should reach a conclusion. The conclusion that I think we have is not the Great Company, and not the election sure, and that we try to keep out of the Great Company class, and try to get into the Little Flock. I can see no difference to any of us as to whether the Great Company were awakened in 1878 or not. That is our understanding, as the result of the Big Flock, that from that date, all those who were members of the Body of Christ experienced a change; but as for the Great Company, we would not undertake to answer. We do not know. We are rather inclined to think not, but we have no ground on which to answer.

QUESTION 3:—How far should we go in extending financial aid to the indigent brethren? What would be the limit?

Answer:—Well, do not go beyond what you have got. That is the first limit.

For instance, a brother in distress has money loaned to him which he does not repay: should we assist him again when he owes us for past favors?

Well, first, the fact that he has been unable to pay, and unable to make good past favors, would not necessarily constitute a ground of objection, because you have had past favors from the Lord and you have not been able to pay, and if he stopped giving you any more it would be pretty hard on you, wouldn't it? However, dear friends, in the matter of giving to the poor brethren, or to anybody, it is an occasion for the exercise of judgment and prayer. To give unwisely might be to encourage somebody in a wrong course, and to give wisely might be the means of helping
someone to see a proper course. If you have any advice to give anybody, it is usually pretty good to put it in the 'can do' and 'can't do' category. And so we do give the advice when you are giving the money, rather than when you are refusing the money. Put the advice in with the money, suggesting, kindly, to the brother or sister. Now I do not like to criticize you, my brother, but it would seem to me that you might have thought about that; I might be going to help you to such an extent, but I hope that you will do this with it, because I feel as though I am a steward over whatever I possess, and that I ought to use it as I feel would be to the Lord's pleasure, and not merely because you would get it. But we are not to forget what St. James says, that if we should see a brother or sister have need, it would be an un-Christian course on our part to refuse aid, no matter if they have been foolish in some respects in the past. Perhaps they were not born with as little responsibility as we have. Perhaps we have become disenchanted with the truth that the majority of people do not have level heads on the use of money. That is my experience—I am in trouble with people all the time. Perhaps my head was made too tight and strong, I don't know. But I believe it would be entirely wrong for us to permit anyone that we recognize as truly a brother in the Lord to suffer lack of the necessities of life. Now how many of the luxuries should be added to that is another question. I have known instances in which I thought the friends had perhaps undertaken to do for some persons more than was wise or necessary. It was wise of the wise course; but I said to myself, it is none of your business to mind your own business, and let them attend to their matters; and perhaps the Lord will be better pleased with their course than with yours. We live in a day, you know, when there are more necessities than were ever considered necessary a short time ago. We all have our comforts and blessings temporarily which our grandfathers had, I am sure, and these blessings become almost necessities to people—or at least with some. Really a person can live without these, but his necessities which are always cheap; so is salt; so are oats; and really the absolute necessities of life do not cost a great deal. We are to consider matters in as broad a light as we please, and to remember in our day civilization has adopted methods that are not in the past. If I did not do it, I think in many cases, past and present, I think I very good methods. Instead of having the blind beggar sitting by the roadside, as in our Lord's day, civilization says, No, let us take these blind beggars, and put them comfortably in a nice home where they won't have to beg, where they will not have to sit in the sun all day, where they will not have to be without proper nourishment and care; let us put them in a nice suitable asylum. If I were in their place, I believe I would prefer to go to some institution of that kind that had been specially designed for the purpose, rather than in the old curb-stone or any other place to solicit alms. However, this is a matter which each one must decide for himself. The broad principles of the Lord's teaching is, that we should not see anybody go hungry, whether friend or foe. If thine enemy hungered, feed him, and if he is naked, give him some thing to cover his nakedness. But that does not mean you should give him your best robe, or anything of that kind.

Question 4:—In Leviticus 9, was the blood of the bullock and the blood of the goat taken into the Most Holy? If not, why not? Are the sacrifices referred to in Leviticus 9 the same as those in Leviticus 16, and how often was that sacrifice of Leviticus 9 offered?

Answer:—We answer that the description of the killing of the bullock of the sin-offering and the goat of the sin-offering in Leviticus 9 was in connection with the consecration of the priest, while the description in Leviticus 16 is in connection with the consecration of the church—the body of the people—the day of Atonement sacrifices. They are, therefore, not exactly the same, though they cover in many respects the same points. For instance, Was not our Lord Jesus, as we have observed, closely identified with the work of atonement? Yes. Yet you can see the antitype antitypical goat is closely identified with the atonement work. So these two types, the one relating to the consecration of the priesthood, and the other relating to the atonement, are related, though not exactly the same. In the case of Leviticus 9, you will notice the goat is not taken into the Most Holy, because that was not a picture of the Atonement; that was not a picture of that feature of the work; it was a picture of the consecration, and showed how the bullock must die, and how the goat must die; whereas the one in Leviticus 16, picturing the Atonement Day, making satisfaction for sin, properly included the sprinkling of the blood in the Most Holy to make the atonement for sins.
Question 7:—Was there any significance in our Redeem- er's resting in the grave all the Sabbath days? 
Answer:—I have never thought of any significance. There was a family of three days in the week. He was to rest on the third day, and he was to rest on the first day of the week, because that first day of the week would properly symbolize or picture a new beginning, a new dispensation; as the seventh would be the continuation or the orderly taking of things to him—so the resting on the first day of the week would properly represent him as rising a New Creature—the beginning of a new order of things. But I have never had any thought respecting the Sabbath day. I believe a man could worship the Lord in the tomb.

Question 8:—"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."—Proverbs 16:7. What does this signify? 
Answer:—Well, we can say surely, that when a man's ways please the Lord, he can make his enemies to be at peace with him. So far as I know, the ways of our Lord Jesus pleased the Father, but he did not make his enemies to be at peace with him, for they put him to death. So far as St. Paul was concerned, we believe his ways pleased the Lord, but it did not please the Lord to make St. Paul's enemies to be at peace with him, but they put him to death. So the most I could see in this would be that at some proper time God will make man's foes to be at peace with him, if he is in harmony with God, but that proper time is not to be within the Christian age, for now a man's foes shall be they of his own household, and whoever will live godly will suffer persecution.

Question 9:—A thought is being advanced among the friends that the work will close next Spring. Do you find any warrant for such a thought, and are you in sympathy with the advancement of such a theory? 
Answer:—I do not find any ground for such a thought. I am not in sympathy with the advancement of such a theory. I think it would be far better for the dear friends not to speculate about things of that order, except in so far as they are silent, because it is possible I can see dear friends, discussing such matters as that merely takes away from the friends opportunities for usefulness, and we would far better stop talking about such things and be busily engaged in the harvest work, doing what we can do, never mind these thoughts about Spring. I will tell you next Spring how it will be. In the meantime, as far as I can see, we all have plenty to do. Do not any body stop for lack of work.

Question 10:—Have we reason to expect Volume 7 in the present quarter, and in time to be of service to any of the Little Flock this side of the wall? 
Answer:—I do not know whether you have or not. I believe that it will be published in time to do some good this side of the wall to the Little Flock, for I understand it to be specially for the Little Flock, and the Great Company. It is not for the world.

Question 11:—What importance do you attach to the date October, 1910, in view of the suggestion in the Pyramid? 
Answer:—It is true in the one word volume of Scripture Studies, we made mention of the fact that a measurement might be taken up the front of that large step, you remember, that is at the top of the Grand Gallery; that it could be measured up that step and along that line of the Great Clock. We had no other thing to compare it with, and we took it as the exact measurement of that, but we took what is termed a paper measurement. That is to say, if anything is drawn to a scale, you can, by measuring very carefully with a piece of paper, estimate pretty closely, and our estimate of that, was the point of time in inches would seem to represent October, 1910; but we did not give that as anything positive, nor as anything we knew. I do not know anything about October, 1910. It is merely a suggestion. We do not wish to put forth any positive, nothing for you to have both eyes open and look around and see if you see anything. But the dates that are given to us prophetically are the ones I think we ought to especially give heed to. Now these prophetic dates seem to be, 1874, October; 1878, in the Spring; and then 1881, in October; and then again, 1914. Not those, as far as we can tell, are the dates marked in prophecy, and to these we do well that we take hold as unto a light shining in a dark place, as Mr. Peter says. That does not mean that we know now, or that we ever knew, nor that we say now, nor that we ever said, that the suggestions made respecting these dates which are based upon prophecies are indisputable; nor that we have ever claimed indisputability of a prediction with them. What we do say, in the Scripture Studies, you will remember, is this: That to our understanding, this teaches us, and that teaches that, and the other teaches the other. We do not see any other way they could be held together. To our understanding for my own part, therefore, I believe that these dates signify such and such things. That is all we have ever said; we never said we were infallible in these things. We believe them. We have believed them from the first; we are acting upon that belief. And the dear friends. If October, 1915, came, and no great time of trouble, and no change of all the Church came, it would not overthrow my faith in the divine plan of the ages for a moment. God is selecting a Church as the Seed of Abraham, and that Church as the Seed of Abraham is to be comforter to all the families of the earth; whether 1915 is the exact time for that to begin, or the trouble that will introduce that time of blessing, is another matter. I believe October, 1914, is the time when we may expect that great time of trouble, because it is the Gentile period of the Christian age, and we understand the Scriptures, that is the time when the Gentile period of lease, or tenure, will expire, and when, therefore, we may expect that the time of trouble shall be ushered in; and that time of trouble we understand is the one the Scriptures call about. Now there was a nation, a time of trouble which shall overwhelm all sorts of government, and every institution of the present time; and a time of trouble which thus will make ready and prepare mankind for the glorious reign of Christ and his Church, for the blessing and uplifting of all the families of the earth.

Question 12:—Are the consecrated adopted sons of God, or real sons of God? 
Answer:—Well, I think we speak from both standpoints, dear friends. We speak of having been adopted into God's family because we have already spoken that all and our entire family of God has been adopted, he has taken us just as we are—not for worthiness of our own, but because we have come in his appointed way, with a heart's desire of being in harmony with him; but the New Creature which would be the real Son of God is not yet fully developed. A child that is merely born is not a real member in the full sense of the word, you see, and so we will not be sons of God in the full sense of the word until our resurrection birth, as Jesus was the first that was born from the dead. So we also are to be born from the dead, and have our resurrection birth, or else it is possible to be deceived. In that case we would have to be born from the dead, and then we might have to be deceived, and that is where the difficulty comes in.

In substance, then, condensing the matter, we are now said to be adopted into God's family, and conditionally treated as his sons just as though the whole matter were finished; but the reality of our sonship and the finishing of the matter, we are not to concern ourselves with it until we pass beyond the veil, having heard his 'Well done.'

Question 13:—Is the time open yet for anyone to consecrate for the high calling? 
Answer:—My answer, dear friends, is, that the calling of God is still open; and it is our understanding as already published, that the calling time has ceased. Nobody is being called, because a sufficient number have already responded, is the thought that we have. That is, that a sufficient number has responded in 1881. You remember the evidence we set forth in the second and third volumes of Scripture Studies. Our thought is, the Lord represents
that as one would go out, or would fail to be accounted worthy of a place as one of the priests, and take his position among the sons of the Great Company, that was without right. The Scripture suggests, "Take heed, let no man take thy crown." These consecrated ones who had crowns assigned to them, if they are not faithful, so they will receive the crown from God. These consecrated ones who had no special calling, somebody who is hungrying to be writing, are consecrated, and waiting, will be ready to receive it. So, then, our answer to the question in brief would be, If you want to consecrate to the Lord, do not stop to inquire—if you have a right spirit about you, do not stop to inquire how much you are going to get; if you have a right spirit in the matter, you will want to give your heart to the Lord and give him all you have, and wish you had ten times as much as you have to give, irrespective of what you are going to get. If you want to consecrate to the Lord, you will want to consecrate yourself. Any other spirit would be a wrong spirit. So make your consecration and leave it to the Lord what reward he is going to give you. Like a good man would do on the earth, much more so the great God will do on the earth. If you were to declare, If I should con- shape is the riches of his grace.

Question 14:—In order to be a faithful steward and con- serve the little I have, do you think the Lord expects one to sell the roof from under his head and say, The Lord show the faithful steward just how and when to proceed?

Answer:—Well, it is pretty hard to answer this question just the way it is written, so I will not attempt to do that; but still it is what my thought is, in a general way, along this line. The next question is that I think I would like to ask, was I would ask, in a general way; that is, that if I had only five dollars to my name—roof over my head, or no roof over my head—I would consider the five dollars a stewardship; if it were five thousand dollars I would still consider it a stewardship; and if it were five millions, I would still consider it a stewardship. If you ask me if I think there is a great amount of opportunity that I had, and the responsibilities that were upon me, I would want to use whatever I had in the way that I thought would please to the Lord. For instance, if I had a family and they were dependent upon me and there was any possibility that I thought it was God's will, and that I would be acting as a proper steward, if I would make a reasonable provision for these children— not that if I had five millions I would think that they must all be rich and have an ample home. I would not understand anything of the kind, but I would understand that they would probably do a great deal better for themselves and for the Lord's glory if they did not have very much. And yet, if I had $5,000,000 I would feel that I would give to my sons and daughters than if I had only fifty dollars to my name. I think it would be a reasonable consideration to be held in mind, and I think probably if I had five million, I would give them $50,000 apiece, I don't know. I think I should be a faithful steward, and I think I would be any more generous than that. And if the stewardship of my thought would be specially injured by giving them that much, I would cut it down. But in everything, your responsibility is the thing that is before you,—how does God want it? If you ask me, I think God will want you to have a little respect for your work. You are, therefore, to take all of these things into consideration when you decide how you shall use whatever is in your hands. If I had a wife and family, I certainly then one, the fine one not being so necessary. But I would cer- tainly think of keeping a roof for my family; I would think it part of my duty as a father and husband to pro- vide for necessities in that manner. I wish that all of the people of God's people had roofs over their heads, not very elaborate houses, necessarily, but that they all had some little place they could call home. It is true, Jesus did not have a home of his own, but it is also true that he was not always able to use the same house. It is when lying commending Mary, his mother, to that disciple whom he loved. That disciple whom Jesus loved took Mary to his own house. He had a house.

Question 15:—In what way do the Levites represent the Great Company?

Answer:—Well, now, I thought that I answered this yester- day. I will repeat. Those who were separated on the night of the Passover, when the destroying angel destroyed all except the first-born that were under the blood, all of these first-born that were separated represented the Church of the first-born whose names are written in heaven, and these first-born of Israel, according to God's direction, were subsequently exchanged for the whole tribe of Levi; so that the whole tribe of Levi represents the household of faith, or the Church of the First-born. In that tribe of Levi there was a certain special family, or class, selected that were the priestly family, and were representative of that portion of the household of faith, the Church of the First-born, who are to be the Bride, the Lamb's wife, and it leaves all the remainder of the Church of the First-born behind, and these are consecrated persons, and then the Great Company that follow with the Little Flock of priests and constitute the servants on the spiritual plane.

Question 16:—What is your thought respecting those who do not understand the full importance of consecration at the time of their immediate death?

Answer:—My thought is, dear friends, that if they were immersed without understanding consecration, then their immers- ion was a mere bath—that it did not either hurt or help them a bit. Whoever does not understand consecration in the present time, understands it in the spirit, and the spirit has first, and that is the real baptism. The symbol in water, to be a symbol at all, must follow—could not go before it.

Question 17:—Were the Atonement Day sin-offerings for the year previous or for the ensuing year, and how do we know?

Answer:—I answer they were for the ensuing year. We know because at the end of a year they were all under their sins again, and they were to bewail themselves and to be in sackcloth and fast until the Atonement Day sacrifices had been offered. We well know that the blood was sprinkled, and the priest would come out and offer the blessings which made them reconcil- ed to God for the year following.

Question 18:—Suppose that I own the equity in property amounting to $5,000. Does the Lord expect me, as a wise steward, to turn this amount into the hardest work, when, in order to continue in my business, it would necessitate selling the property and paying rent?

Answer:—Now the dear brother writing this question is the only person that has the right to decide it. It is not for me to decide what he should do, for I do not know all the circumstances; and even if I did know them all, it would not change my mind. I would sell the property, and when I sold it, and got what I sold it for, I would give it to God's use. I think it would be very important that we should not be inside ourselves, and that God should use his own voluntary act, whatever it is, and his own judgment must be used. I have already expressed what would be my judgment, that a man should look out for his wife and children and any others who are closely related to him and take care of them, but in the large amount of the con- dition he should not be inside himself or any of those dependent upon him for into reasonable danger of requiring private charity. I do not know how to state it any matter more clearly than that. You see you might imagine a condition in which the son, in the case of the question in which the brother would have nothing probably in the way of an encumbrance at all, and it might perhaps be a wise thing for him to sell his property, clear it off and rent a store. If it is not above the case, it is for his advantage to own property. Sometimes it is just as well to have rented property. He must decide the case.

Question 19:—Will the purified humanity at the end of the Millennium age have eternal life or everlasting life?

Answer:—I answer that these terms "everlasting" and "eternal," as used in the Scriptures, are not used with that same exactness that the writer here seems to infer. The
general thought of the Scriptures would seem to be not eternal life, but everlasting life, if you are going to make a distinction between them. But the majority of people do not make a distinction between them, and consider that if they say eternal life, they mean life that lasts forever; and if they say everlasting life, that life which lasts forever. But if you are going to add to the word ‘eternal’ life something that means immortal life, then it is a mistake. It would not be proper to use it with that thought in mind; the world is not to have immortality, but the world is to have everlasting life, or, in that sense of the word, eternal or unending life.

Question 20:—Will there be a class in sympathy with the saints at the last, a class not of the Great Company? If not, why are so many becoming interested in the truth now?—Reply:—It is not always that we need to go into any great particularity in a question like that—to decide it, I mean, or have any difference with anybody. In my judgment there were a great many who were really in sympathy with Jesus at the time of his suffering himself to the Jews at the end of their age. You remember how, on various occasions, the multitude wished to take him by force, and make him a king, showing that his teachings were very popular amongst a certain class at that time. And so it might be here that some might become deeply interested in the truth in a similar manner, some interested in it in an outward way from the worldly standpoint. They would say, ‘I think that is reasonable, that is the most logical thing I ever heard,’ etc., and yet it would be with them, probably, just the same as with some of the modern Liberal schools, who rejoiced and took palm branches and said, ‘Hail Jesus, son of David,’ kept very quiet when the Pharisees and Doctors of the Law put up some others to cry out ‘Crucify him, crucify him!’—these kept very quiet; they said nothing about it, not a soul. I know of nothing which would lead me to wonder that a great many worldly people, when everything is favorable, say, ‘That looks very nice,’ and if somebody said ‘boo’ they would say nothing, but get very quiet. They have not enough stamina in them, or they would want to be with the children that are doing the right thing; and that lack of stamina would likely manifest itself if any opposition would arise; it is only what we might expect.

Question 21:—‘For as in Adam all die’—are we to understand this means Mother Eve?—Answer:—Yes, I answer, we understand this includes mother Eve; she was in Adam in the sense that she was a part of Adam’s family; that the whole thing was centered in Adam; that God arranged it so, and that Adam’s sin brought the death condition. If Adam had sinned and mother Eve had not sinned, of course it would be hardly proper for us to suggest that there should be that one condition that if Adam had sinned he would have been put out of the Garden, and she would have been put with him, as he was the representative of the race, and his transgression would mean the transgression by the twain; that she would be included, and the thirty-two charge would be against her.

Question 22:—Was the man Christ Jesus like unto Adam before Eve was taken from his side, or after Eve was taken from his side, and before sin entered?—Answer:—I do not know, and nobody else knows, and I do not think it makes any difference to us about the matter. There is certainly nothing in the Scriptures that would tell us which way our Lord was perfect—whether he was like unto Adam in his perfections before Eve was taken from his side, or like the perfect Adam after Eve was taken from him. There is certainly nothing in the Scriptures that would enable one to answer that. I feel there is no difference whichever way it was, the sufficiency for the ransom-price was in Christ because he was the Head any way. If he was merely as Adam was after Eve was taken from his side, then the responsibility of Adam would stop at the time that he was very Adam before she was taken from his side, he was the responsible one.

Question 23:—Please give us the literal interpretation of Brother Raymond’s sermon on ‘the redeemed asmiter’—Answer:—Why, it is not in my Bible. I do not know anything about Brother Raymond’s sermon.

Question 24:—‘Great peace have they that love thy law, and nothing shall offend them.’ A sister says that nothing in the Word of God abounds them. Answer:—We will not discuss which this sister means, or what the other sister thinks, or what somebody else says. When you have a question, give the question and do not mind about what you think. I am the one that is going to say on this occasion what I think. But what does this text mean? I answer that God’s law is so reverenced by all of those who really love him that when they contemplate what God has said, it becomes a law to their lives and becomes a ruling power in their lives, and nothing shall stumble them, or cause them to stumble, or trip. If they love God’s law, if they are not merely obeying God’s law because it is a command and ceremony and other people say they ought to, but because they really love that law, they appreciate the principles of God’s law, which is righteousness, and various commands, and his law they meditate; they like to think it over and see how just God’s requirements are, how kind he is, and appreciate all the teachings of God’s law—that is the attitude of mind that nothing will stumble. The people that get stumbled are those that are not right in their minds, when they read the word Law of God here in the broad general sense of complying with all of God’s requirements, not only through the words of Jesus, but also through the law of Moses, and the words of the Apostles, God’s law in the general sense that God’s law signifies justice, that the Lord, their God, with all their hearts, and their neighbor as themselves. It will be pretty hard to stumble those who really love that principle. It takes a little while to learn enough of God’s law to appreciate it and to really love it. We sometimes overlooked the righteousness of the word and the need to love it; but as surely as we make progress and grow in grace, knowledge and character-likeness of the Lord, we will come to love the principles of his righteousness and desire to have them not merely because God says we are to love them, but to do so, and we must necessarily, for we have to appreciate the principles of righteousness that are behind his requirements.

Question 25:—If any fall away, who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, will their failure to receive the crown lead to the second death? Or is there a chance that a place may be found for them among the Great Company?—Answer:—I do not think that anyone is competent to answer that question. It is beyond our depth. We ought to fear to pass judgment on anyone who gives evidence of still having love and faith and hope. Remember that we might not fear for some, as the Apostle says we should fear, and that we should strive to pull them out of the fire—pull them out of places of temptations, and trials, and strive to recover them from the snare of the adversary. That is proper enough; it is just that such a one has been given up of the Lord, and that he has been sentenced to the second death, is not ours to judge, and we do well to seek to avoid passing judgment upon others.

Question 26:—If it will not take too long, please explain the meaning of Eve?—Answer:—It won’t take very long. Eve belonged to Adam, just the same as all of Adam’s race belonged to Adam. God gave Eve to Adam after he took her from Adam. It is very easy to see, then, dear friends, that if Eve was redeemed and all that Adam had, he redeemed Eve.

Question 27:—To what extent should the Truth people, Bible students, educate their children, knowing the shortness of the time between now and the time of trouble, for instance, and also considering the necessity that there is a tendency toward infidelity, higher criticism, and agnosticism? Would you advise a common education in music?—Answer:—My thought, dear friends, would be that the majority of children would be better off if they would not go beyond, or much beyond, a common school education. I do not know of a college anywhere that would really do them any good. I remind you of a young man who came from India. His father was a native of India and had been to America. He was brought up in a Christian, and so this young man was very anxious to come to America and get his education. Apparently his father was connected with the Methodist Church Mission in India. At all events, the young man sought out a Methodist college, and he worked his way through college, and in the four years that he spent in getting his education he lost every bit of his Christianity, and every bit of his faith in the Bible, and was turned out, graduated from a Methodist college, a higher critic, a total unbeliever. That young man was subsequently met by one of the Bible students, and it was suggested he attend one of the conventions. He said he did not have the money to spare. The party gave him the
money for his expenses. He attended and was considerably interested, but not convinced, because he had lost his faith to such a degree. It was suggested that he should study the Scriptures and decide what he should study the six volumes of Scripture for himself. To this end, he was given the completion said that he rejoiced that he had found God and the Bible again, and the Lord Jesus Christ as his savior. He is back again in India, preaching Christ there, and proving him from the true standpoint. Now I would not rule out this any child I loved—and I would love any child of mine, I am sure; every parent ought to love his children—I would not want to do for that child anything that would result in the loss of the best thing he has—his faith. It would not be with my consent that my child would become a heathen. I would not have seen to that the same higher criticism now even in the ordinary high schools, and not merely in the colleges. They have these so-called scientific text-books, about man having been a monkey and dropping its tail, etc.

For something I would depend on the circumstances of the parent and the aptitude of the child. If a child has no aptitude for music, I think it would be a waste of time trying to get music into it; but if the child had quite a talent for music, that might be a proper entrance for music, into the soul of the child, and in the same way as propitiate to others—to that I guess all will agree; it is a pretty hard question; I think I will have to leave it.

Question 29:—"There shall be no more thence an infant of days nor an old man that hath not filled his days; for the child shall die a hundred years old, but the sinner dying an hundred years old shall be accursed." What does this statement of Isaiah 65:20 signify?

Answer:—I understand it is describing the time in the Millennium when the present brief span of life will be a thing of the past; there will no longer be infants dying a few days old. A sinner dying a hundred years old, accursed of God, dying the second death, would be but a child under that new order of things; just the same as would have been the case before the flood, when the average length of life was somewhere between 600 and 800 years; anyone dying then would be in the prime of life, but would not die, but would live a lifetime. And in that new order of things, because as a rule they were not recognized as being fully developed men and women until they were about one hundred years old. Many of these patriarchs, you remember, had their first child when they were from sixty to ninety, and a hundred years old. So that would be my thought as to the meaning of this passage. It does not say none will die sooner than a hundred years. It might be some would be so incorrigible, and so opposed to the divine order of things, that they would die sooner than 100 years. But in a general way it is my thought that it is intended to guarantee to us that God purposes a hundred years of trial for every member of the human race. However, some of those have perhaps had some degree of trial in the present life, and if so it might make a difference in how much farther they are to go, how long they have to wait; might have to be seen enough to when we get there. Let us not worry about the bridges that are not completed until we get to the stream.

Question 30:—If St. Paul’s filling up the afflictions by the flesh, for Christ’s body’s sake, were on behalf of the Church, how can this scripture be used to mean that the Church suffers on behalf of the world as the antitype of the Lord’s goat, while Paul said his sufferings were for the sake of the Church? Does the text apply to the Church or the world?

Answer:—The Church and Christ all suffer the same suffering and for the same purpose. We are to be sharers in the sufferings of Christ and not in any other kind of suffering. You are not suffering for the world, and the goat did not suffer for it, we said—not at all. The sufferings are merely the killing. The goat had nothing to do with what was done with the blood. Some forget that. We are very apt to forget that all this typified back there was the killing of the bullock and the killing of the goat. Who did the killing of the bullock? The high priest. Who did the killing of the goat? The high priest. Then the goat did not kill itself, did it? No. The point to be seen is this: You have seen that the Lord Jesus came to take away the sin of the world. And if you have him lay down his life in the interest of the Lord’s cause and the Lord’s people, and Jesus showed his loyalty in so doing; and Jesus told you and me that we might go and do likewise and lay down our lives in showing our love for the Lord, and then why is it we have to come up and have it with you. You haven’t anything to do with how God shall reward that. The reward that God promises you if you lay down your life for the brethren, is, that you shall be a member of the Body of Christ, which is the Church. The promise is not to you; you are not to be a part of the world’s sin, and what may be done with your sacrifice may be counted in by him really to the world, but you have nothing to do with that; that is not your part; you are laying down your life in the sense of sacrificing your life for the Church—what you have to do is to be the Church, and what he will do with the blood afterwards; that is not your concern. Your part is to do your part, and my part is to do mine. We are filling up the afflictions of Christ, the same afflictions that he had and for the same purpose; it is not a part of your office to see how much of the world’s sin, and we are to do it for the Church; we are to do it for the world. What God will do with the merit of that sacrifice is another matter altogether.

Question 31:—Have any of the Truth people who have reached the mark of perfect love and allowed themselves to be judged by error any chance of coming into the Great Company?

Answer:—To my understanding, any of God’s people, not merely those who are in present truth, but any of God’s people, who may reach the mark of character development and have been saved through the mark of perfect love, it is required of them that they shall maintain a living at that mark of perfect love, and not be moved away from it by the trials and difficulties that will assail them after they have reached that mark; and I would understand some of them might temporarily be moved away from the mark, and might by the grace of God recover themselves, and still be of those characters that the Lord would count worthy of a share in the prize. But I could see that some might be so thoroughly driven away from the mark into such a wrong condition of mind or conduct that they would not be able to maintain their character. And I could see that some others might, after being at the mark of perfect love, fail to have the proper zeal, and, without especially leaving the mark, find that they might fail to maintain their standing as zealous followers of the Lord, and be counted worthy of the Great Company to do.
CONCLUSION OF CHICAGO CONVENTION

proper spirit in every matter would all come under the review of the Great Mediator, who would have full power to treat as well as with us, and therefore, that it is very well and very nice to know that the Ancient Worthies are under the New Covenant arrangement and under the Great Mediator.

Question 33:—The merit which Christ applies on our behalf is one act, is it the merit of his sacred life, or is it the merit of his perfect obedience?
Answer:—Both the same, my dear friends. Perfect obedience led him to sacrifice his life, and therefore his sacred life was the evidence of his perfect obedience to the Father's will. And it is the merit of that sacrifice that is to his credit and is the thing which so eventualll give as the ransom-price for the whole world, that the whole world may have restitution; and it is the merit of that sacrifice which he now imputes to your sacrifice and to mine when he accepts yours and accepts mine as his own.

Question 34:—Please explain why you are not keeping the seventh day as the day of rest, but the first day, when the Scriptures say, Six days shalt thou labor and do all thy work, but the seventh day is the day of rest? Is it typical?
Answer:—Yes, my dear friends, it is typical, and in order to answer this question properly, it would take at least an hour of good hard talking, because the subject is so misunderstood. We will not therefore tax those who do understand the question, and will refer the questioner to a chapter of this subject which takes it up in full and deals with it in a very elaborate manner in the sixth volume of the Hebrews' New Testament, to which we kindly refer the questioner as being for his own good as well as for the advantage of all. The answer there we feel sure will be satisfactory.

Question 35:—What do the three crosses on the tower of the Watch Tower cover signify?
Answer:—I never thought of that. They are simply made by the artist to represent windows. I drew the original sketch in a rough way, and he followed the idea, and it merely represents the cross for a window instead of being solid shape. The three has nothing to do with it,—it does not prove the trinity.

Question 36:—When we pass our trials successfully and experience our change to the divine nature, will the thread of existence be broken, or will it be the same as the natural birth?
Answer:—That is too much for me. I do not see anything in a natural birth that is at all pictorial of the change of the Church. The only picture in connection with the matter I think of is this: That in the case of a natural birth, there is first a begetting, then a development and finally a birth of a new creature; and so with the spiritual birth: First, a begetting, then a development and quickening, and finally the birth of the New Creature. I do not see anything respecting the method by which a child is born in any sense give any suggestion as to the change of the saints. The Scriptures give none that I know of. I see no parallelism at all. Our change will be in a moment, in the twinkling of an eye, and that is not according to any natural birth I have any knowledge of.

Question 37:—We understand that the Lord has not yet bought the world. Has the Lord purchased the Church? If not, how shall we understand the Scripture which says, 'Ye are not your own, ye are bought with a price.'
Answer:—I understand it to say, ye and not they. 'Ye are not your own, ye are bought with a price.' Our Lord Jesus is represented as having paid the price to justify as far as the Church is concerned, and the Church is bought, and the passage of the Church are therefore included and dealt with under this gracious promise in advance of the world. But the world is not yet bought.

Question 38:—Is there any difference between the Church of the First-born and the Church which is His Body?
Answer:—I answer yes. To my understanding the Church of the First-born takes in the Great Company as well as the Little Flock, whereas the other expression, the Church which is his Body, does not include the Great Company, but excludes them. The Church which is his Body is this Royal Priesthood class, of which he is the high priest and head and we are members in particular of the Body of Christ, which is the Church.

CONCLUSION

Brother Russell:—You and I and all of the friends visiting here, I am sure, feel as I do, that the friends of Chicago have done wonderfully well in making provision for this convention. They have gone to a great deal of expense in connection with the arrangement. They have made very complete arrangements, as I think we are all very well convinced, and the matter has gone off very satisfactorily and very smoothly. Now then it is proper that we should give thanks to our Lord, and it is proper that we should remember those of our brethren who have been so thoughtful and considerate of the interests of the truth as to make these arrangements for your comfort and convenience and for the pleasurable time you have had. So then, speaking for you, as the President of the Society, I feel sure that I am fully justified in telling the dear friends of Chicago that we love them very much, and that our love increases in proportion as we see in them this evidence of Christlikeness and this desire to serve the brethren and to lay down their lives for the brethren. How many of you would like to join with me in giving this word of greeting to the Chicago class? Please raise the right hand.

(The response was unanimous.)

We are all of one heart and mind in the matter. I am very glad indeed to notice the spirit of unanimity, harmony and love which seems to have pervaded this company of the Lord's people.

CONVENTION HEADQUARTERS

The convention in general, and the Chicago Bible Class in particular, expressed their appreciation of the courtesies extended to Pastor Russell and the convention by the management of the Hotel La Salle, one of the newest and largest of Chicago's modern hotels.

Hotel La Salle, in its completeness of equipment and adequacy of size will appeal strongly to all discriminating people who desire high-class accommodations and efficient service. All visitors to the city on missions of social, business or political consequence will find the Hotel La Salle eminently qualified to meet their every requirement.

Every one of the total number of rooms is dedicated to the comfort, convenience and accommodation of the hotel's patrons. One thousand and seventy-two rooms are for the immediate use of the guests, while the remaining one hundred are given over to operating rooms, maintaining departments, kitchens, servants' sleeping and dining. There are ten hundred and eighty guests' sleeping rooms, eight hundred and forty-two of which have private bath-rooms in connection, and each of the remaining rooms have running water.

From the second to the nineteenth story, all the floors are devoted entirely to sleeping rooms. There are sixty-two guest rooms on each floor, many of which are arranged en suite. The building is lighted on all sides, and above the third story will be wholly detached from surrounding buildings. Six hundred and eighty-one of the ten hundred and forty-eight sleeping-rooms have outside windows—two hundred of which overlook the street front court to the first story. The building, which has been left vacant above the third story with the object of making Hotel La Salle outside light on every side. The remaining outside rooms overlook La Salle or Madison streets or Calhoun Place. Three hundred and sixty-seven rooms open into the great central corridor, 53 by 57 feet in size. Thus nearly two-thirds of the bed-rooms are outside rooms, and the court rooms overlook an area broader than an ordinary city street.

The location of Hotel La Salle at the corner of La Salle and Madison Streets is easily accessible from all railway terminals, and the same time in such immediate communication with all the centers of business activity. A few minutes drive or a short ride on the street cars will bring the visitor from any railroad station in Chicago direct to Hotel La Salle. All the elevated railway trains, communicating with all parts of the city, stop at Madison, Washington, Dearborn, Wells and Fifth avenue, less than a block from the Hotel. Of the surface lines, the West side and North side trunk lines pass the door and the South side cars are within one block. All of Chicago's best retail stores are within easy walking distance of the hotel.
Discourse by Pilgrim Brother George Draper. Subject: "FINISHING TOUCHES OF CHRISTIAN CHARACTER"

Text: Philippians 4:1-8, "Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The Apostle is addressing a class of people who are sanctified in Christ Jesus. We have reached the period of time when the saints are to comprehend the lengths and breadths of God's plan. He is addressing a class who have comprehended these things, because he has called us to think upon them, and you cannot do that unless you know about them. We must have a knowledge of God's plan before we can think upon it. That is the reason the world is not thinking, because they have nothing to think about. We have a great deal, but we are under restrictions, we must think along proper lines. Many people are doing thinking that is no credit to themselves or anybody else. We have all been touched a little with this. We do not like to hear anybody who has anything new, because we do not know whether that is good, and he does not know, for he has not tried it. The class the Apostle is addressing has something to think about. What things? The things he has called to our attention:

The Lord is at hand.
The harvest of the age is at hand.
The Gentile times are closing.
It is about time for the establishment of the New covenant.
The grace covenant is about to close.
 Favor is about over.

If we are not of that class who hear the good tidings, then we have heard in vain.

Many people tell us that they are doing independent thinking. We wonder how that is when they had nothing to think about a few years ago. In the past, when they had been thinking all day, they used to be more confused at night than in the morning, but after they received present truth they had something to think about, and could understand the Scriptures, but now they tell us they are doing independent thinking. We also used to try to study the Scriptures, but did not know that God had any way or plan, but thought he was our own. The Apostle is now addressing that class of people who have something to think about. When we recognize that the Apostle is addressing a class of people who know the Lord is at hand, I am sure we did not think it out, for the Apostle says, "Think on these things." It is one thing to think out a thing, and another thing to think upon things that are already brought to our attention.

It calls to my mind how some are thinking on some things, and we see how illogical their reasoning is, because not thinking on things the Lord tells them to think on. Some quote to us where the Apostle says, "There is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." And then they tell us that the Watch Tower is denying that. How inconsistent this thinking is.

Take another text, "Behold the lamb of God which taketh away the sin of the world." Our Baptist, Methodist, Presbyterian friends say the Lord is trying to save all men, and the only reason that he cannot do it is because we do not let him. We know that that is about as logical as to say that the Lord has been Mediator for 2,000 years, instead of 1,000, and that he has accomplished practically nothing, except what you and I could have accomplished with one-tenth of his power. The Bible says he is going to mediate that Covenant for 1,000 years. We recognize that their thinking is not logical, not what the Apostle told them to think on. We remember our Lord said to the disciples, "Follow me, and I will make you fishers of men." They thought they were already fishers, and so they commenced to fish. They could not catch anything; and now all the bait they have are the frivolities, such as oyster suppers, bazaars, fairs and shows, etc., in the churches. He did not tell them how far they would have to follow him, but it was unto death, and some would not do it.

Brother Draper then used the illustration. Supposing he would offer some one a hundred dollars if they would follow him. That party might agree to follow him, but he did not tell him how far he would have to follow him. He might have had in mind that he should follow him clear to Conde, S. D.

When the fishermen get on their costs in the morning, they will be glorious fishers. You remember how the disciples fished all night and caught nothing, but in the morning the Master told them to cast the net on the other side. The churches have been fishing all through the Gospel Age and have caught nothing, but in the Millennial Age the whole world of mankind will be caught. I have not found anything in the Scripture Studies that denies the fact that there was one Mediator between God and men. We knew nothing about the "due time" until the Scripture Studies brought it to our attention. We are glad that he is the Mediator of the New Covenant when it is in operation and not before. We see how necessary it is to think along the right lines. The Apostle is specifying the tidings we should think on, saying, Think on these things.

What is the first thing? "Whosoever things are true.
Is it true that our Lord is Mediating the New Covenant, and has been for 1,800 years? No; and so we are not thinking on that.

"Whosoever things are honest."

Now, dear friends, would it be honest for me to say I have been attending school for five or ten years, and then to say that I have thought the whole thing out myself, and even instituted the school and the books, and now I am capable of teaching the professor himself? They now testify that when they thought on one wrong thing, then everything became wrong, and everything became dark. The Lord took the candle away from them. That is the condition of those who have had the light of the glorious Gospel of Christ and have not received it in the love of it, and that light has become darkness. We have nothing but pity for such a class, for we are all liable to the same thing. It is necessary for us to comprehend the Apostle's statement, to think upon whatsoever things are true and honest.

How did we learn that the Lord was present, if not through the Lord's "due time"? Some thought our Lord would come some time, but no one told us he was present. So at our Lord's first advent, all were in expectation of the Messiah, but none were prepared to receive the message of John. Also now, few are ready to receive the message. We recognize that he will take away the sin of the world and will
not have to wait 2,000 years, because the Bible says he will reign a thousand years and will bless all the families of the earth. We cannot tell anything but what we have received, and hope that we never will do otherwise.

Now, from this standpoint, we see how necessary it is to think upon things first true, then honest, recognizing the Lord’s leadings, for it is the Lord’s work and marvelous in our eyes. Whether things are honest, or honorable. Who to? To our dear Lord. Well, that is what I am doing, so a man told me; I do honor anyone but the Lord. Well, friends, I think that is very dangerous, for the Lord said, He that loveth the Lord and hateth the brethren is mistaken, he just thinks he does. If you love not the brethren whom you have seen, how love God, whom you have not seen? He knows the secrets of our hearts, and the only love is to love our neighbors so they might be dearly loved. It will keep us in the love of God if we prove faithful to the end of the way. In Revelation, twenty-second chapter, it shows that that period of time will come unawares upon those not taking heed, as a thief in the night; but them taking heed, they shall not be taken off fifty years. It is necessary that we should keep before our minds that the Lord is present, is at hand, that the time features are what we should think upon.

Then, having reached that condition, “He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is filthy clean, let him be filthy clean still.” There are four classes that the Lord finds in the end of the age when he is present. Who are they? We can recognize them from the Divine Plan of the Ages, and from no other standpoint. They are all shown on the chart of the Ages. The chart is叶片b 28, page 35, and the lines are four classes pointed out to us on the chart of the Ages. We did not know of any of these things; we thought everything would go up in smoke, and we could not see anything in it. But now, from the Divine Plan of the Ages we can see, for it shows us that it is the condition the Lord finds them in, and he leaves them in it. This is one of the pictures of the Plan of the Ages.

The Lord called our attention to another picture in the time of the end of the Age, that there would be a class of people who are righteous, and he says, “The children of the Kingdom of Heaven comet not with outward observation; it will be in their midst and they will not comprehend it. The whole world will be taught of God. You cannot teach your child in all matters, and so God is going to do it for the world and for the whole world. We see these things coming, and we are glad that the time is coming when the world will be taught.

Having so many things to think upon, let us take the Apostle’s admonition when he says: “Finally, brethren, pray for us, that the word of the Lord and his coming may be glorified among you, and that you may be strengthened, so that you may be blameless, and that the day of the Lord may come upon them as a thief.” We know that the Scriptures also state that the Kingdom of Heaven cometh not with outward observation; but it will be in their midst and they will not comprehend it. The whole world will be taught of God. You cannot teach your child in all matters, and so God is going to do it for the world and for the whole world. We see these things coming, and we are glad that the time is coming when the world will be taught.

We read: “We have heard that the Lord is with you.” He told them about it. They must have been taught. It is not going to be instantaneous, but is going to be as the bright shining from the East even unto the West. We see that the Bright Shiner has arisen, and the Day-star has arisen in our hearts, and we are glad that we are nearing the time of the Apokalypsis, when the knowledge of the Lord will fill the earth, as the waters cover the great deep. We see these things coming, and we have lots of room for thought, have we not, dear friends? The Lord told us to think on these things.

There is a large class of people who are righteous, but they would like to see these things come in their own way. We claim to be children of the Kingdom of Heaven, and I expect he does not want them unrighteous.

Then there is the class who are holy, on top of the line, and he says, Let them be holy still. So we should recognize our own hearts, and ask ourselves, what company are we in? We claim to be the children of God, that passeth all understanding, rule in your hearts.

Why has the Lord given us this opportunity? That you may lay down your justified human rights, and that is the reason he is going to make you fishes of men, because you are following him. You follow him even unto death. It is a dishonor for a day, a week, month or year, but unto death he will make you successful fishes of men. The foolish virgin class do not rejoice in tribulation, in the laying down
of their lives, because they are forced to do so. The fourth class, those who are laying down their lives in sacrifice, saying, "I delight to do thy will, O my God; thy law is written in my heart." This class, having this earnest desire, having a knowledge of the Lord's glorious plan, are going to keep all on the altar until it is consumed, and they will keep the "Word does not return unto me void;" (not well done, good and faithful elder, or leader, but good and faithful servant), I will make you fishers of men. Who are going to be able to stand? Only those who have clean hands and a pure heart. If we are in this attitude, then what are we to do? We are to teach. We are to warn. We are to be disciples of Christ. We must be able to do 4:8, which begins with the word "finally." This means putting on the finishing touches of the Christian graces. This is what is going to make us like our Lord. Not because we think the Gentile times are going to close in 1914, not because we have the Truth and nobody else has it. That is an established fact, and we have gotten it with our restitution privileges, as we read: "Buy the truth and sell it not." Why? Because the natural man receiveth not the things of God. How did you do it? You must have been begatled. Who are the natural men? Adam was, and our Lord Jesus before his begetting of the Spirit. Therefore, mankind are very unnatural men, so much so that some have to be put in the insane asylum. Who are natural men? Those who have been cleansed by the precious blood of Christ and stand in the same position as Adam. But they do not understand the deep things of God. In Helder to do that they must sacrifice their own ideas, will, and mind, and endeavors, and have the Lord's own will and mind, which is a most unnatural thing for the natural man. We notice how the Revelator calls our attention to this same thought, saying, "I know not what to say in the presence of my faithless critic and evolutionist. The higher critic and evolutionist say these things are not to be depended upon, but the angel of the Lord said that they are. Blessed is he that keepeth the prophesies and sayings of this book. When I heard him, I fell at the feet of the angel who showed me these things.

Today, many are worshiping modern leaders. While we are appreciating Brother Russell, we do not worship him. We are glad that there is such a man, and also that there are some who were servants all of his life, and who lived in the past. They were servants of the Lord used only for a time. Now we have come to that time, when the angel of the Lord has appeared again and said here is a class of people that are ready to worship a man, but he said, See that thou do it not. How many times that has been repeated in the Watch Tower and writings of the angels of the Lord. See that thou do it not, for I am thy fellow servant, etc.; worship God. Is not that what we have been told for the past thirty-five years? We do not worship him, but we are glad to say that we do love him, because God loves him. We are glad to have our heavenly Father's signet and is the only safe ground. It is because the time is at hand. The Lord is present. This harvest message is given, and it is the "finally." If we think on these things, the Apostle declares, we shall never fall, but will have an abundant en- dowment through the Kingdom. Therefore, we think on whatso- ever things are pure, just, lovely, of good report, etc.

We find beautiful language on every page. Where did we get these beautiful thoughts? The Lord brought them to us through this channel. Not through school books, college libraries, or God's Word for us. No. In 1914, brother Russell said, "Let us be clear in our minds as to our relationship to the higher critic. That is the only testimony, is that up to twenty-two years of age I never went to school very much. Not until after I was twenty-five years old did Millennial Dawn come into my hands, and since then Millennial Dawn and God's Word have been my teachers. I may have read a book or language book, and the only one I ever had and the only one I have tonight. All that I have tonight I have received through these, and I am thankful for them.

But in order to be the seed of Abraham to bless all the families of the earth, he would have to be more than the natural seed of Abraham according to the flesh; because, according to the flesh he would never have been able to give eternal life. The most that Jesus could do would be to keep the law and have eternal life for himself, and then he could not have fathered seed under the Law, approved by the Law as worthy of eternal life, as the man Jesus, as such he had a right, he was entitled to all the rights and privileges that Adam had, and no more, and no less. That, however, would not permit the human seed of Abraham. He must get to the spiritual plane before he could give the blessings. How did he get on that plane? I answer, under the Abrahamic Covenant. But how? In this way: God's offer to Jesus, according to the flesh, was that if he offered himself a living sacrifice, then his earthy rights would constitute an asset. It would be a thing of value, something that belonged to him, something that he could use. So, when Jesus kept the Law and merely laid down his life in obedience to the Father's will, that sacrifice was something to his credit, and the Father rewarded his obedience by giving him the new nature. He became a new creature before he arose from the dead, as soon as he was begotten of the spirit, as soon as he made a consecration of his earthly nature at Jordan, when he said, Lo, I come, as it is written in the volume of the Book, I delight to do thy

Question Meeting Conducted by Pastor Russell

BROTHER RUSSELL:—I am very pleased, dear friends, to be with you this morning. I remember well my disappointment the last time I came here that I was not privileged to meet with you. It was a cooler day than this. (In the early part of January, Brother Russell had an appointment to speak in St. Louis.) All heavy showers of rain, and the extreme cold weather, the train was not on time and he missed that appointment.) So you are giving me a warm reception after my failure to come the last time. You remember, however, it was no fault of mine, but rather something beyond my power to control.

I am pleased to have the opportunity to be here this morning, and we will now have a question meeting.

Question:—Should the saints go on and educate their children in this day for earthly positions, knowing they will not get into those positions in this age? Will such an education (college or university) be of value in the Millennium?

Answer:—I answer that education is a very excellent thing, and undoubtedly, during the time of Messiah's kingdom there will be wonderful educational facilities granted to the whole world, but our education must be such as he will be able to supervise, and they will be very different in many respects from the education now given.

My advice is, as stated through the Watch Tower, that I advise all Christians not to send their children to colleges or universities; for if they do, they will risk a great deal through infidelity and unbelief, and they will be doing their children a positive injury.

I think of a dear Christian brother who inquired of me about five years ago in regard to sending his daughter to a female college. I advised to the contrary, stating that she would probably lose her faith in the Bible. He thought of how he would pick out a good one, and so he selected the best, and it probably is. It was a religious institution, having a denominational foundation. He talked with me a short time ago and said, My daughter has her education, but the poor girl has no Christian religion, or faith in the Bible, or in Jesus Christ left, and I really doubt if she has any faith in God.

Another case mentioned in the Watch Tower was that of a young man who came to this country from India. He studied at one of the leading universities and came out as an infidel and unbeliever. He is now in India, because his infidelity through reading the six volumes of Scripture Studies, and he is now a thorough believer in the Bible. My advice is, then, give your children an education up to the public school limit, not even attempting to take them through high school, for they get plenty of Higher Criticism in the high schools, and in the colleges, and not be long before they have it in the common schools also.

Question:—Was Jesus developed under the Law Covenant, or the Abrahamic Covenant, or both?

Answer:—We answer that Jesus was born under the Law Covenant, and therefore obligated to keep the Law, and not the Law, as we have said, He would never have made himself the spiritual seed of Abraham. He was of the natural seed of Abraham by virtue of Mary's being a child of Abraham, and so was related to Abraham.

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But in order to be the seed of Abraham to bless all the families of the earth, he would have to be more than the natural seed of Abraham according to the flesh; because, according to the flesh he would never have been able to give eternal life. The most that Jesus could do would be to keep the law and have eternal life for himself, and then he could not have fathered seed under the Law, approved by the Law as worthy of eternal life, as the man Jesus, as such he had a right, he was entitled to all the rights and privileges that Adam had, and no more, and no less. That, however, would not permit the human seed of Abraham. He must get to the spiritual plane before he could give the blessings. How did he get on that plane? I answer, under the Abrahamic Covenant. But how? In this way: God's offer to Jesus, according to the flesh, was that if he offered himself a living sacrifice, then his earthy rights would constitute an asset. It would be a thing of value, something that belonged to him, something that he could use. So, when Jesus kept the Law and merely laid down his life in obedience to the Father's will, that sacrifice was something to his credit, and the Father rewarded his obedience by giving him the new nature. He became a new creature before he arose from the dead, as soon as he was begotten of the spirit, as soon as he made a consecration of his earthly nature at Jordan, when he said, Lo, I come, as it is written in the volume of the Book, I delight to do thy
will. There was the place where the Father recognized him and beget of him the Holy Spirit, and he became the Royal Priest of the new nation, and that is all. We cannot guarantee that is what is the Lord of Glory, who is to bless you and me and all of the race. What will this High Priest do for the people? He has something to do with the present. What is that? He has his earthly nature. How? It belongs to him, he laid it down at Jordan, and then he entered upon the fullness of the Father’s hands. Then it will be paid as it was paid the one time as if you had some money in a bank, and when you turn it over do not pay it to anyone, but when you send a check telling the bankers to pay it over, then it is paid over. Meantime, it lies in the banker’s hands to your credit. So Christ’s sacrifice has lain in the Father’s hands for more than eighteen centuries. When will he use it? At the end of this age, for then he will apply it for the sins of all mankind, and God will accept it, and forthwith will turn over the whole world of mankind to Jesus, and they will be subject to him in everything pertaining to the earth, and the knowledge of the Father will be lifted up for all the world, for which Christ has died, and for which he will in due time apply the merit of his sacrifice. What is he doing with his sacrifice in the meantime? He is using it in another way. He says, your sacrifice will not be acceptable, for you have not a sufficient element to accept the Father’s hands, one is that I will add to your sacrifice enough of my merit, already in the Father’s hands, to make your sacrifice acceptable to the Father, and as soon as he accepts your sacrifice then you are counted dead as a human being, and you are a new creature. So it has gone on all through this Gospel Age. This is all of the sacrifice of the Church acceptable in God’s sight, both of the Little Flock and the Great Company, all who make a consecration. It is the only condition upon which the Father accepts any of our sacrifices, the only condition for receiving the holy Spirit. If any fail to sacrifice, it becomes a matter of the destruction of the flesh, rather than the sacrifice of sacrifice. Jesus was developed under the Law Covenant as the man Christ Jesus, but as the New Creature he was developed and got to that position under the Abrahamic Covenant, by virtue of presenting his body a living sacrifice. Notice the Scriptures say, speaking of the Church, ‘I will say of the congregation of my people Judges, I will set up a covenant with you by sacrifice.’ Who are they? The word ‘saint’ means ‘holy one.’ Who will these saints be? First of all, the great saint Jesus, the Holy One of all, the one who was actually perfect to begin with, and became perfect to begin with the plane of virtue of his sacrifice. Then all the other holy ones who come in walking in his footsteps, sacrificing as he sacrificed, and associated with him, following in his footsteps. All these are the holy ones, the Lord’s jewels, and he is now making these up. That is the only way we ever become the seed of the sacrifice of his earthly nature. That is the only way you and I can become members of the spiritual seed of Abraham. Others will not be of the spiritual class at all.

Question: Question: Part 1.—Is it not stated in your writings that man and female were made for the purpose of filling the earth and that the six thousand year day (epoch) was the limit of time for that work, and the seventh thousand year day was for restoring them to the image of Adam before he was divided and made see?

Answer:—I would answer that that is partially true, but not exactly as stated. We do not understand with God made man male and female for the purpose of filling the earth. He made man because he wished to make man, then divided man into two separate parts that the earth might be filled.

Part 2.—Why, then, does a Pilgrim teach that children will be born all during the Millennium, and are leading away many, and say you teach it, also that God has to have the children born of the Blessed, to take the places of the 144,000?

Answer:—I do not know what Pilgrim is referred to. The Society cannot be responsible for every word that is uttered by every Pilgrim. It tries to interpret the thought and expression as possible and as seems reasonable to each one, and tries to have only those in the service of the Society who are pure and honorable in their intentions, and clear in their understanding and presentation of the Truth. The representation of every Pilgrim shall speak exactly as the President of the Society believes to be the Truth.

Unfortunately, an article appeared in the Watch Tower some time ago, which I think is in line with this question. At the time it was handed to me, I was not in the truth, and I did not scan the letter quite as carefully as I should otherwise have done, and I overlooked this little feature. It is not my thought that children will be born during the Millennial Age to take the place of the 144,000. I would advise that we try to be careful about every word that goes into the Watch Tower, but we do not claim to be infallible; we are doing the best we can.

It was a mistake to publish that article, but it should not matter how anyone writes, if it is not very important, anyway. What difference to you and me? It is not of sufficient importance to say that such a brother, having that view, does not belong to the Lord; it is not a part of the Truth. My suggestion to any Pilgrim brother along the line of this question, or any other questions, is that he is not supposed I will continue to learn as long as I live. We try to be careful about every word that goes into the Watch Tower, but we do not claim to be infallible; we are doing the best we can.

Question: Question: Part 1.—Will all the saints be sealed and translated by October, 1911?

Answer:—I could not say, I wish I knew. I don’t know about that, but if it is God’s will I would like to know. If not I would not.

Part 2.—Or will they be perfected as their Master, only waiting their change, and how long will it be after?

Answer:—We will have to ask God, and if he has given any answer in his Word I wish you would tell me, for I have not found it.

I might remark in this connection that to a certain extent this recognition has already been given; viz.: that two years ago the Episcopal Church in London, England, asked their church creed which barred other ministers from speaking from the Episcopal platform. It used to be the case that if any other minister occupied the Episcopal pulpit, it would practically have to be fumigated. Our Episcopal friends now think this is foolish, so they have abandoned the feature as a step toward the union. They have practically recognized all other denominations today, by allowing them to speak from their pulpits.

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In the 3rd Volume of Scripture Studies, in connection with the Pyramid, we suggested a certain measurement into the upper step of the Grand Gallery, but we did not know that it meant anything, and do not today. It will not hurt you to be watching every day and every year, but I would advise you not to place any confidence in what anybody tells you is going to take place in between now and 1914. They may feel sure they know. I do not feel sure that they do. I do not know. 

Question:—What is the difference between the justified condition of the Ancient Worthies in their day, and the measure of justification of those who have not gone on to consecration in this Gospel Age?

Answer:—We answer that one made consecration and the other did not. We are in a justified state from the time we turn from sin, but the justification is only in part, only as far as we have gone. It is just the same as if you were going to the City Hall, and we should ask, Where are you going? To the City Hall. Later on, we would ask, Why, you are going to the City Hall? Yes, I am not there. So with justification; you start out and you will have to keep going until the very end or your justification will not be completed. The only thing God will accept is full consecration. The Ancient Worthies did make a consecration, and God accepted them. He said, if those men had perfect bodies they would not do anything wrong. I will count them as though they had perfect bodies. Only in a prospectve sense were they justified in life, which they will get in due time. They must wait until the due time, after Jesus has made the atonement for sin. Before they will get the full benefit of the atonement, and reach the full perfection of being in the resurrection.

Question:—Could a consecrated member of the Little Flock have an evil influence cast over him by someone else, so he would not be responsible for his acts or his misunderstanding of doctrinal points?

Answer:—I think so. I think of the case of Judas. He had an evil influence cast over him; as we read, "Satan entered into him and he went and sold the Master." But the question is, How could Satan enter into one who was consecrated? Because that consecrated one did not live his consecrated life. If Judas had made an atonement of consecration to the Master, Satan would never have had the opportunity; it was because he was at heart disloyal. In John's Gospel it reads as though he were a deliberate thief. He seems not to have had an interest in the Lord's work from the right standpoint. Six days before Jesus was crucified, when the Lord had been telling them that he would be crucified, Judas was thinking at the time about the money, so that when Mary poured out the ointment upon the Lord and anointed him, as the Scriptures say, for his burial, Judas thought to himself, Wrong, wrong, that money should have been put in my bag. There are the poor; I should be the poor one. He was the one who wanted the money. He lost the spirit of discipleship and he was ready to sell his Master for money. I believe it is possible for any consecrated one to let himself go on and allow wrong suggestions are you still going to use your heart, and start further and further from the Lord, until he is ready for the Adversary to take possession. I do not think this is possible for anyone who is loyal to the Lord.

Question:—Could any Jew under the Old Law Covenant have direct intercourse with the Lord in prayer? John taught his disciples to pray.

Answer:—Yes, in the sense that they who recognized the Law Covenant and its Mediator Moses, or those who sat in Moses' seat and who represented the institutions Moses had made and established, and which were included in the Temple and all the privileges of the Jews upon the Day of Atonement and the year following. In that typical sense they were brought near to God and treated as though fully reconciled, although at the end of the year they were recognized as not being in harmony with him, the type had to be gone through with again. Our Lord tells us that two men went up to the Temple to pray, etc. Jesus says, I tell you that that publican and sinner went down to his home justified rather than the other man. So you see, in that sense of the word, the whole Jewish people were in a prayerful relationship to the Lord; they were all consecrated; "they were all baptized into Moses in the sea and in the cloud." They had the benefit of those institutions on their behalf. Others, not Jews, did not have the privilege of having God hear their prayers.

Let us remind you respecting Cornelius, who was a just man. He prayed always, and gave much alms to the people,—three very important points—but his prayers could not come up to God until after the Jewish dispensation had been fulfilled. Then his prayers and alms came up before God. As the result the Lord sent an angel to him who said, Your prayers and alms have come up; send for one Peter, when he shall come he shall tell you the words that shall be to the saving of thyself and of many people.

Question:—Could Divine justice accept an application of the merit of the ransom-sacrifice for only a portion of the condemned race if there was to be no subsequent application? If so, please explain this principle of justice.

Answer:—We have already explained it, that this is a misconception, for the ransom-sacrifice was already in the hands of Justice from the time our Lord finished his work, that it has not yet been applied for anybody in this sense of the word, except as his merit has been imputed to the Church. There is a difference between applying the merit, and imputing the merit. What the great High Priest will give to the world of mankind will not be an imputation of his merit, but the world will have that given back to them which was lost in Adam, and purchased or secured by the death of Christ. But not in the case of the Church. We are not to get restitution, we are not to get the things that Christ laid down, and that he will give to the world. We are not called to get restitution blessings, we are called to have the privilege of suffering and sacrificing with Christ. The only difference is that our bodies are not perfect, and therefore we must ask the great High Priest to be our Advocate and impute enough of his merit to make good for our deficiencies, that we may be accepted of the Father.

Symposium

At 8 P. M., there was a symposium consisting of eight short talks by as many brethren on the subject of LOVE, which we briefly report as follows:

**Brother L. W. Jones—Love of God**

Love is like the tire of a wheel. The "spokes" represent the "fruits of the spirit." But it would make a very poor wheel if there was nothing to securely bind the spokes and hub together. So, the fruits of the SPIRIT would amount to very little if they were not bound together with "love." Love is composed of many elements and the one I am to discuss for a few minutes is, "The Love of God." I would briefly sum it up as being, "that element of character which desires to serve others," and will call your attention to a few Scriptures along this line.

1 John 5:3: Here we see that the love of God is shown if we keep his commandments.

2 John 4:21-23: In these verses we see the wonderfully close relationship which exists between God and those who keep his commandments.

1 John 3:23: Shows us the wonderful example our Lord left us.

John 15:13: Shows us that the greatest love one can have is to lay down his life for his friends.

1 John 3:16, 17: Shows how Jesus clearly demonstrated this fact.

Rom. 5:5: Teaches that if we follow the example set by our Saviour then we will have the love of God shed abroad in our hearts.
Charles F. Kleopf—Love of Christ

DEAR friends, I am very thankful to say that it is because of the love of Christ that I have been privileged to stand before you this evening. I have been thinking what I should say, especially in eight minutes, because eternity is not long enough to say it all.

We know that the love of Christ is a love that has come from a love of the Father. You remember that our Lord said, Why callest thou me good? There are none good save the Father. So we see this precious love exemplified in our Lord and Saviour Jesus Christ, is the love of the Father through the Son. This should be the same principle in our lives, especially at this time, while sitting at the table of our Lord and Saviour Jesus Christ.

I would call your attention to the 22nd chapter of Leviticus, where God said to Moses, Speak unto Aaron and say, that whosoever be of thy seed, if any have any blemishes, let him not approach to offer the bread of God. Our dear Master is the antitype of Aaron, and we see the love exemplified particularly in our Lord and Saviour Jesus Christ, in this time. God is choosing those whom the Son is training by his love, taking them and accepting, and building them up, those of a fixed character. His precious love is very watchful over those, and it is in order that the Plan should not be frustrated. In his purpose there is a great love and a great kindness, and all who are chosen into the likeness of him must walk in his footsteps, and so we can rejoice in what the love of Christ is doing for us. When we note our Bible Society is sending the wonderful things that are going forth, pouring out the mind of Christ to the whole world, we note that it is the love of Christ, and it constrains us to go out also as the swift messengers with the glad message for those who desire to be built up in the most holy faith, to be joint-heirs, etc. Oh, brothers and sisters, I stand before you with an honest heart, that we may have more of this Christ-love in our midst, and to bring the people when we are in contact with the world. Some people do not have this Christ-love and you can see it in their teachings, because they are taking Jesus as the Mediator at the present time, and that is not in harmony with the teachings of Jesus. That kind of teaching denies the ransom, because through our Advocate we are reckoned perfect through his love. It was through his obedience in carrying out what the Father wanted him to do, that he was able to become our Advocate. If we have the love of Christ we will love one another, even unto the end, a very root put and not look at the old man, but remember that we are sons of God and if faithful unto the end we will have the crown of life, and then through the love of Christ we can lift up the world.

Brother B. H. Morrison—Love for the Church

FNest casting about for a text, I thought nothing could be more appropriate than our yearly motto. I also thought of John 3:16, “For God so loved the world that he gave his only begotten Son, that whoever believeth in him should not perish, but that he might have everlasting life.” I also thought of the text wherein it says, “As Christ loved us, so ought we to love one another.” As we love Christ, so we love one another.

THINK we are all agreed that this is the greatest theme in the world; it has been in the Church from Pentecost till the present time, and will be through all eternity. We know that God’s love was manifested in the sending of his son, as we read in 1 John 4:7, “Beloved, let us love one another: for love is of God; and every one that loveth is born of God.” We are sinners, and not for ours only, but also for the sins of the whole world.” We catch a few glimpses of his love, as we assemble this way, and get a better insight of his character and Word.

We love one another in the universe, and this earth as a speck in it. On any clear night we can see in the stars their wonderful beauty. Take an opera glass, and we will see a great number that we never saw before. Then take a still stronger glass, and we will see others. In the most lost heathen country we will see, and each time we will see more and more stars. So is God’s love to the world of mankind. We know of a few things in our daily experiences, but we know not what is ahead of us. God tells us that he loves us. He has condescended to take care of us in all of our affairs, and has told us in his Word that all things shall work together for our good if we are properly exercised thereby.

This story of God’s love is founded upon the simple story of a rich man who had a beautiful home, and everything he desired. He was ejected because of debt, and had to go to work and earn his living by the sweat of his brow. His family became sick, and one after another they died. Finally a stranger came, but they could not understand why he came, and they crucified him. We recognize in this woman a remarkable story of the true meaning of the ransom. The rich man who got into debt was Adam; the stranger who came was Jesus, who divested himself of the glory he had with the Father, condescended to walk on this earth, and was finally crucified. This love never fails. Earthly love will fail, and in some cases does entirely fail. If we were to receive all of this love, we would be the most miserable people on the earth. In it we have the hope of the future, and the life that now is. We can see God’s great plan, but there are some, who, like those looking at the sky, see no beauty that has been said in it. But if you can see God’s love, what is it? Does God’s love, why does he not uplift this world? Such a person might as well take an architect to task in regard to his unfinished building. The architect would be apt to say, Wait until everything is completed, wait until you see my building, and then talk. So with the plan of the great architect, we do not see the great and eternal future for all the world of mankind, when these will be lifted up and blessed. As in the case of a telescope, with it you can see much of the great universe; so without the telescope of God’s Word you can only see the outward scaffolding of the Plan, but in God’s Word you will see more beauties in the plan, and can have stronger visions of faith and see great beauties that others cannot see. So we can see that God has a great Plan, and we are so thankful that we have this great telescope.

Brother Iyre—Love of God and Christ

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The question is, Who is our neighbor? We used to think everybody was our neighbor. If everybody was a neighbor, we would have no brothers and sisters. But there is a difference between a neighbor and an enemy. As far as we are concerned, we should have enemies, not neighbors. We must be a neighbor to all. We are told in Luke, in the Parable of the good Samaritan, that our real neighbor is He who has been doing us a good turn. We may not have many neighbors, but we should be neighbors to all. The good Samaritan went farther and gave the poor man what he needed. We understand that such a character that did this act of mercy was a neighbor to the man in trouble. Now we are getting pretty close to it. How many have you? It is pretty hard to think of anybody who is your neighbor. If you are many of your fellow citizens your love. You have been glad to tell them of the glad tidings of great joy. Now we rejoice that the time is near when we will be able to demonstrate our love for the whole creation. We are not able to do it now. Our Heavenly Father is able to do it, and we are glad that the time is near when those who have love for the love of God shall hear of it, and come to a knowledge of him who gave himself a ransom for all, to be testified in due time.

Brother W. E. Williams—Love for Enemies

TRULY, this is a subject that is near to the hearts of all of the Lord's people. We recognize that those who hate enemies are a peculiar people. Only those who are baptized into Christ's death, and fully consecrated to the Lord, and are trying to grow in the graces of the holy Spirit, are able to love their enemies. We realize God's love for his enemies when he gave his only begotten Son to die for them. As we strive to cultivate this in our hearts, one Scripture comes to my mind, Matthew 5:44, how our Lord said to his disciples, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." There is only one class that can do this from the heart. Others may claim to do it, but they cannot, unless they are truly consecrated to the Lord.

We think of three parts that love can be divided into: (1) Love of God. (2) Love of fellowship, or the desire to have communion with the Lord and striving to follow in the footsteps of Jesus. (3) Love for the world, such as the heavenly Father would have, the love of sympathy, with a desire of helping and assisting them, that they might rejoice in some of the things that we are rejoicing in at the present time. We look upon them as does the heavenly Father, with pity in our hearts, and pray, "Thy kingdom come, thy will be done on earth as it is in heaven." We love for the world that we have. Thus, love for our enemies is a love of pity, that will look down, seeing them in sin, and that they are enemies of God and the human race, and this love looks forward to the time when they will have an opportunity of being lifted up. We do not know whether it is wise to pray for those that are enemies, but that, but that class of people is the one we long to help, when we come to the great white throne when they will see something of the love of God, and when we will do all in our power to assist them. We pray for those that are our enemies and hope that the time will come when the love of God will surely shine into their hearts. It is not for us to add to their punishment. We trust we are growing in this love for our enemies. It is easy to love God, and Christ, and our brothers and sisters who are in the same path with us, but it is hard to love our enemies, but when it comes from our hearts then our
ELDERS & DEACONS
MINNEAPOLIS & ST PAUL CLASSES
1910
INTERNATIONAL BIBLE STUDENTS

J. P. Peterson, Elder - Twin City Class
Chas. F. Kleopfert
H. E. Hyde

J. Ries

W. E. Williams
C. Arudt

A. O. Evans, Deacon

Chas. Dick, Local Chairman

H. B. Morrison

Pilgrim Geo. Draper, Official Chairman
heavenly Father can say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many."

Bro. George Draper—"Love the Sum of all the Graces"

We recognize, dear friends, that love is the sum of all the graces; also that it requires the sum total of all the other graces to be put together.

After having a complete number of talks on love, it is hard to say anything more, but recognizing, as one says, that it will require all eternity to tell about it, we are glad that we are going to have eternal life so that we may talk about it. So we recognize how necessary that we must develop that element of character that will eventually constitute us images of our Heavenly Father. One of the works of the flesh contrary to love is selfishness, which has no place in God's character. One of the strongest demonstrations of that fact is that God has manifested his love, as John said: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Then take into consideration that God's character has been exemplified in his well-beloved Son, in putting him through the various tests which demonstrate the worthiness of being on the plane with the Heavenly Father. Then, that the Father has demonstrated his love in condescending to come down to humanity, and lifting some of them up, and putting them on the plane with himself, and seating them with our Lord on the throne. Then if our Lord was not selfishness, but all love, when he permitted the Heavenly Father to take out of the world a people for his name. If he had been like some, even after being in the Truth for some time, he would have said, Now, Father, if you are going to give them a seat with me—immortality, Divine nature, exceeding great and precious promises, etc.—then I will not be satisfied. How easy it is for us to say, As long as we can be elder in the class we will be satisfied, but don't slight me. That is not the mind of Christ. "Let this mind be in you which was in Christ Jesus." Our Saviour delighted to do the Heavenly Father's will, and would have it done. If it is the Father's will that I should be the elder in the Conde class, I should be glad, but if not, I will be glad to have his will done through someone else. If I am not in that attitude, then I will have lost the spirit of Christ. The sum of all the graces is love, and it is all favor from beginning to end. As we recognize this, we see that we are getting into the Father's graces more and more, by cultivating the Spirit of the Master, saying, Not my will, but thy will be done. We might ask ourselves this question, we might use this illustration along any lines of service. We are all privileged to be members of the Body, and God has placed them in the body as it has pleased him. If it pleases the Father to put me in one place for a time, for the edification of the body, then I will be pleased, but if it pleases the Father to change me at any time, then I will be equally pleased. Many times I pray to him and ask him to give me the necessary things to make me a copy of his Son. If the Father gives you a certain position for a time, then you do not want to arbitrarily hold on to that position if he decides on some other arrangement.

We recognize that love is the sum of all the graces, and it has been already shown us that it is the love of God. We love God with all our heart. Do you believe God is working all things according to his love? What is the matter with our love, if we are rebelling against God's love? It is because we are not submitting our wills as well as our thoughts; it is because we have some will of our own in the matter. You see, dear friends, this would not be the Spirit of the Master at all. Our Lord was perfected by the things which he suffered. That he was greatest, let him be servant of all. As Brother Russell exemplifies in a Tower, there are not many desiring to be servants—they want to be teachers or pastors. Not many that want to be servants. Our Lord is looking for the greatest ones, and he that would be great, let him be servant. We have said that we want to serve the Lord. How? By serving the brethren.

When we have the love of God we may rest assured that we will be putting on the other graces, and those graces are called faith, hope and love, and the principal one of these is love. Where is your faith? You say, it is in this, that it is God's plan, that God sent his Son to die and that God is taking out a people for his name, and you believe God is going to accomplish his work. That is faith, and it is an element of character that must grow and will be tested by the Father. We pray, O Lord, increase our faith. One brother said, Brother Draper, did you ever think that when you were praying for faith that you were praying for trouble? Why? Because the Lord is testing your faith so that you will have more. So it is with love. You are praying for just so much trouble when you are praying for any of the graces. That is what brought out that element of character in our Lord, which demonstrated his great love, and that is what will demonstrate that glorious element of character that will make us like our Lord. Whatever course the Lord takes, let us not kick against the goads, for, as we read in Romans 8:28, All things work together for good to those who are properly exercised thereby. Demonstrate your love in the home, and not only to others, as we are apt to do. I am finding that if we are not demonstrating the Spirit of the Master in the home, even though we may tell all the mystery, and have mountain-moving faith, if we have not love we are failing. I remember another brother once said, Love is like a great big pudding, but if you have not the proper ingredient you will spoil the pudding. So with love, it is constituted of all the proper elements of character properly blended, that will round out a character like Jehovah's character. Without this we will never see God, because any man that has not the spirit of Christ is none of his.

Let us take this deeply to heart, that it is his spirit that will constitute love, the sum of all the graces. As he has left us an example, we ought also to lay down our lives, our wills, everything that we have and are, for the brethren, until finally we hear the "Well done, good and faithful servant" (not leader).

My Prayer

Let me sit at Thy dear feet
O Blessed Master, Lord,
Let me hold communion sweet
And listen to Thy word.

Let me gaze into Thy face
O Thou who loved me so,
Hear the words of truth and grace
Which from Thy lips o'erflow.

Let me linger by Thy side
And bid me not depart
When I with my Lord abide
No want shall fill my heart.

Other aspirations fill
My soul with vague unrest,
Only Thou this heart canst still
To stay with Thee is best.

Here I find true sympathy,
Here I am understood,
All Thy love withheld from me
I know is for my good.

All ambition to be wise,
All pride or fond desire
Help me now to sacrifice
Upon love's altar fire.

Thus with Thee my way I'd take
And never leave Thy side,
When in Thy likeness I awake
I shall be satisfied.

G. V. G. C.
Celeron Park, N.Y.

Chautauqua Lake Convention
July 30, August 7, 1910

All Aboard for Chautauqua Lake Convention of the International Bible Students' Association

ARE you going?
Yes.

How are you going to travel?
Special trains are being arranged over the Erie Railroad to carry large delegations from New York, Chicago and many other points.

Prefer the Erie?
Yes.

These and many other questions were put to those having in charge the movements from the various points. Our reply was, that the Erie was the only direct road to Chautauqua Lake, and we believed that they would give us the best service. We were not disappointed, and we have a much better appreciation of the Erie Railroad than previously. We found that the Erie possesses the three things essential to make railroad travel satisfactory; namely, good equipment, good road-bed, and ability to run on time. There was something in doubt about this last point, but we are now glad to testify that the two special trains out of Chicago made the run fifteen minutes ahead of schedule. Returning, the trip was equally satisfactory.

New York to Lake Chautauqua and Chicago

The Jersey City station of the Erie Railroad is reached by ferry running from the foot of Chambers street and West Twenty-third streets, and via the Hudson river takes from Sixth avenue and Twenty-third Street; Nineteenth street, Fourteenth street, Ninth street, Christopher street at Greenwich street, and from the Terminal building, Cortlandt, Church and Fulton streets.

Pasing over the new four-track open cut through Bergen hill—the course of the Erie railroad lies through northern New Jersey, entering the state of New York through the historic Ramapo pass, across the most productive part of Orange county, over the Shawangunk mountains into the picturesque valley of the Delaware, thence across the Moosic mountains to that of the Susquehanna, then running through the southern tier of counties, and so on over its own rails to Buffalo, Niagara Falls, Cleveland, Cincinnati and Chicago.

Chicago to Lake Chautauqua and New York

The two special trains from Chicago left the Dearborn street station. After leaving Englewood they passed into the state of Indiana. We cross the Kankakee river at Wilder—pass the pretty "Tippecanoe," the former to De Long—at our left for the entire distance—cross the Eel river at Lake ton, the "Wabash" at Huntington, and St. Mary's river at Decatur. It is early morning when Lima, Ohio, is reached. At Kenton we pass the Scioto river. Marion, an important manufacturing town, is where the Erie line forks to Dayton and Cincinnati. For more than 150 miles the route is through such typical Ohio towns as Galion, Mansfield, Akron, Kent, Ravenna, Warren, Niles, etc. We pass on route—Akron to Kent—and on the left, the Cuyahoga river. Leaving West town, the Mohawk river is on our right, to Youngstown the largest city (terminals excepted) on the line, and noted for its great iron and steel industries. Here there is connection for Pittsburg, and we now enter Pennsylvania. At Sharon, we pass the Shenango river—on the left—and, until it is crossed at Sharpsville it appears on the right, just until before reaching Greensville. Approaching Meadville, at which latter place the Erie has a branch line to Franklin and Oil City, Pa., we encounter, on our left, "French Creek," which keeps us company—on the right—to Cambridge Springs; from Millers to Union City it is on our left again.

At Saugertown there are natural mineral springs, the waters of which have been found efficacious in rheumatism, nervous diseases, etc.

Chautauqua and Chautauqua Lake

Summer after summer this beautiful lake is visited by thousands of intelligent people, who wish to avail themselves of the advantages of the Chautauqua Institution in connection with their summer recuperation, also by those in search of rest and recreation only—for the shores of the lake throughout its entire length of twenty miles are dotted with hotels, camps and summer cottages. It is fed entirely by springs, and its high altitude—1,450 feet above the sea—insures health and comfort. The swift steamers of the Chautauqua Steamboat Company serve all landings on the lake.

"Many Shall Run To and fro"

THE Erie Railroad has a history, and plays an important part in the fulfillment of the prophecy of Daniel, 12th chapter, verse four. Daniel had a vision of the very time in which we are living; but which was not for him to know except in symbol, so the Lord said to him, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end, MANY SHALL RUN TO AND FRO, and knowledge shall be increased." We know from abundant Scriptural authority that we are now living in the very time Daniel mentioned, and it is our privilege, if we want to, to see these things actually taking place before our eyes. Further, we know on the same reliable authority that these are but the harbingers of still greater blessings for the world of mankind—this being the "day of preparation" for the establishment of the Kingdom for which our Lord taught us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." We are glad that we find that the Scriptures do not teach that the wages of sin is "eternal torment," but that the penalty is "DEATH," and soon, "All that are in their graves will hear the voice of the Son of man and come forth," and He whose right it is will take His power and reign for a thousand years. (For details and Scripture proof of these and many other interesting features of God's divine plan of the ages, we refer you to the wonderful works known as "Studies in the Scriptures," published at Brooklyn Tabernacle, New York.)

Railroads have much to do with this great running to and fro, and the history of the Erie oates so far back, we thought it might be interesting to note the history. The first railroad constructed in America—outside of experiments—was the line from Albany to Schenectady. The engine used is still in existence. It was called, "The De Witt Clinton." And it is worth while to remember that the original intent of that railroad was to tow boats on the Hudson River, instead of pulling them by horse power. The cars were let down the hill and drawn up by windlass. Every good thing begins as something else; and our wisest moves are accidents.
The Erie Canal was a great success. Passengers seeking the West traveled to Albany by steamerboat, and were then transferred to the Canal passenger-packets that annihilated space at the rate of one hundred miles every twenty-four hours.

Buffalo was five days away from New York and after two years the time was cut to three days by "flying packets" that charged an excess fare.

Westword Ho!

In 1832 a bill was introduced in the New York State Legislature authorizing a railroad to be built from Tidewater to Lake Erie.

This road was suggested by the success of the Erie canal. It was called the Erie Railway.

The first line ran from Piermont on the Hudson to Goshen and was opened for traffic in 1841. The distance is about forty miles, and one train a day was run over from Piermont and back.

A great many people went up from New York to take the ride. In fact, the chief income was from these excursionists. "Whenever there's a bell, that's the end of it," said the wiseheifers.

Women were carried at half-price. Just why this was we do not know; perhaps because they had less money. Women have always been minors—in the eyes of the law, anyway.

At country dances, women are admitted at half-price, and probably it was just a business stroke to popularize the road, there being many people who were afraid to ride, because of the great speed.

The passengers were listed or manifested, just like ship-passengers, and checked off and on like freight. The first railroad tickets were tags with the man's name on, and these were fastened to his coat. Next the ticket was stuck in his hat. It was five years before some railroad man said, "Oh, shucks, what's the use?" And then he quit writing down the passenger's name, age and pedigree, and just sold him a ticket.

At first, the man in charge of the train was called the "captain." The engineer objected, however, to this mark of honor, and to quiet all artistic jealousy the word "conductor" came in, meaning of course the man who conducts the passengers from one place to another. It was the duty of the conductor to run ahead of the train and drive cows off the track, and also to run ahead of the train when coming into a village for fear people would not see the train in time and be run over. The first cars or coaches were stage-coaches mounted on wheels with flanges. These coaches were costly, and besides, enough of them could not be procured, the railroad buying all the second-hand ones they could find. Then flat cars were provided, with simple benches nailed across for seats.

It was 1843 before two trains were run, one for freight and one for passengers; and this was only brought about after much complaint from passengers, who used to help load and unload the freight in order to lessen delay. Also, there were times when there was such a heavy load of freight that passengers would have to get off and push.

When closed cars came in, people who wanted to ride in them were called "first-class" passengers. Those who rode in open cars were called "deck-passengers." Later, they were called "second-class passengers."

Trains were advertised "to run, weather permitting." In rainy weather the damp ran down the steam in the boiler. Asbestos covering was a long way in the future. And the rain and wind were bad for both trainmen and passengers. Steamboats lay up in bad weather—why not trains? Certainly, neighbor, certainly!

Time wasn't as valuable then as now. They had all of it there was; and as long as a train could go twice as fast as a team folks were satisfied.

Within the past eight years there has come into being a new Erie. Not a rail is on the main line of 1,000 miles, lacking one, from Jersey City to Chicago, that was there eight years ago. New steel and heavier steel, lower grades, longer trains, heavier equipment, numerous safety appliances, increased efficiency.

And now Bergen Hill has been cut through. The cut is seventy feet deep, a hundred feet wide and a mile long. To do the task cost $5,000,000. Four tracks are now being laid on the level floor at the bottom of this great artificial canyon.

The two tracks and the old tunnel that have done such valiant service will be used for freight, but through the open cut will flow the tide of commuters and the restless peoples who come and go from East to West, and from West to East. Millions of people will be benefited.
ALTHOUGH arrangements have been made very quietly, the annual meeting of the International Bible Students' Association, now being held in the Bird's Hill Park, is drawing near and has brought to this city and the lake fully 3,500 persons from all parts of the country and many more are expected this evening and early next week. The association is under no domination and is non-sectarian, consisting of members of Bible study classes located in various cities and villages. The object of the association, according to one of its representatives who called at the Journal office Friday afternoon, is independent Bible study and the purpose of the convention is to take up various questions pertaining to the study of the Bible and to hear discourses on various topics by its four bishops and delegates from many places and the Rev. C. T. Russell, pastor of the Brooklyn Tabernacle, whose Bible studies are given in the Journal every week, is at the head of the association, and E. W. Breneisen of New York is the general secretary. The convention committee invites all the consecrated people of God who are in the Redeemer's work the same because with the same' to attend any and all of the sessions of the convention.

Over 3,000 men and women from all over the United States and Canada arrived Friday and early this morning. Besides there are delegates from foreign shores, from Great Britain, Norway, Sweden, Denmark, Germany, Syria, China, etc. They are lodged in private homes in Jamestown, and all around Lake Chautauqua as far as Mayville.

"Classes in independent Bible study have during the past ten years been forming all over the world," said a representative of the association to the Journal this morning, "but only recently have they affected an international association. It is not a new Christian sect but from all denominations, they seek to accept whatever is good in every Christian creed and reject whatever they find unsupported in the Bible, however ancient and honorable."

"This movement for Bible investigation outside of all sectarian bondage, and without grandfather's spectacles, was forced by the course of the 'higher critics.' Attacks upon the Bible by most eminent professors and doctors of divinity in all the leading colleges and seminaries and pulpits of the land have captured thousands, but it led others to a more careful and systematic study, and these classes of Bible students all over the world is the result."

Indeed, we are told that many of the most enthusiastic of the Bible students 'lost their footing and fallen into higher critical infidelity.' Many of them have lost the recovery of their faith to a clearer understanding of the Bible obtained through the reading of Pastor Russell's sermons now published weekly in the newspapers all over North America, and to his book, The Divine Plan of the Ages, now in its fourth edition and published in ten languages.

"These Bible students claim that from their new standpoint of study they find many doctrines beautifully harmonious that their forefathers fought over and made an excuse for burning one another at the stake. They hold tenaciously to every item of Christian faith which will stand the test of the Bible and have never met more enthusiastic defenders of the Bible—rightly understood, as they would say!"

"The delegates seem to be of the middle class so far as worldly prospects are concerned. Educationally they are above the average, in a knowledge of the Scriptures far in advance. They are as discernible as they are all theologians, although few of them would say that they have gathered not to beg money, not to take up collections, but God's word together and to enjoy each other's fellowship."

When among these Bible students one is reminded of the statistic, "Behold how these Christians love one another!" One might almost think these families came from England, as many of them never saw each other before. They claim this is the result of their being fully more than ever before attaining the faith once delivered to the saints and previously divided amongst the various denominations—one lord, one faith, one baptism, one God and Father of all."

"Jamestown is certainly honored in having such guests within her borders. They will remain nine days, and the program includes many prominent speakers. The services will be held on O' day and C. 0. clock p.m., except Sundays, when there will be evening services. At noon-time there will be an intermission for luncheon, which will be served at the auditorium."

"The managers secured hundreds of rooms and paid down $5 on each. They expect to use all of them, but if not they will reimburse the hotel owners for trouble in preparations."

Arrangements have been made for accommodating several thousand delegates and it is expected that the total number of persons in attendance at the convention will break all records, as several cities are sending more than they expected to send, 75 coming from Detroit alone and 50 from Dayton, O. Two years ago the convention was held at Put-in-Bay, O., and it was expected that there would be an attendance of 3,000, the hotel proprietors thought this meant about 1,500, but the actual number of persons present at the gathering was about 4,500. There was no annual convention last year, but district conventions were held in various places, among them Chicago, Memphis, Tenn.; San Antonio, Tex.; Los Angeles, Cal.; Oakland, Cal.; Portland, Ore.; Wash.; Spokane, Wash.; and Minneapolis, Minn. A large party of members of the association made the circuit of the Western meetings in a special train.

In fact the convention is the largest in the history of Jamestown and the wonder of it is that all of the arrangements for the coming of this immense throng from all parts of the United States and from several other countries as well were made in such a quiet manner that the people of the city were scarcely aware of the fact that between 5,000 and 7,000 strangers were to be here for this gathering. During the past few weeks representatives of the association have been making a house to house canvass for rooms for the entertainment of the visitors and in each case where accommodations secured a deposit of $2 was made. Men who have had years of experience in handling large gatherings are in charge of arrangements for the convention and no detail, however small, has been overlooked. Certain persons were designated to meet certain trains and as soon as the visitors arrived in the city they were shown to their rooms without any delay, in spite of the fact that the arrival of these visitors has been almost constant during the past twenty-four hours.

A representative of the association informed the Journal that at noon today fully 3,500 persons had arrived here for the convention and that there was every reason to anticipate that the total number of persons in attendance at one time or another during the nine days of the gathering would be between 6,000 and 7,000. There were over 3,000 persons present at the opening session in the Coloson auditorium this morning and it is expected that the average attendance at the sessions next week will be 4,000. Two special trains arrived from New York and one from Washington Friday evening, and this week the trains come from Boston, seven from Pittsburg and fifteen from Chicago.

Every transportation line entering Jamestown brought hundreds more all morning long and visitors will continue to pour into the city throughout the remainder of the day and all day Sunday, while many will be unable to get here until early next week. The Journal is requested to emphasize the fact that the train that leaves at 5 o'clock will be missing welcome at all of the sessions and that an opportunity to hear Pastor Russell will be presented at 3 o'clock tomorrow afternoon, as well as every evening at Mayville. No collections are taken at any of the sessions, no appeal is made for funds and no business is transacted.

While the above is not stated in every particular as we would we reporting it, it is well sometimes to see how outsiders view our gatherings, and to have the impression our lives and conduct have upon them—all of which is a witness to the glorious Truth we represent. May we be 'living epistles known and read of all men.'
OPENING OF CHAUTAUQUA LAKE CONVENTION

373

Pastor Russell's Headquarters at the Mayville Inn

Brother Russell knew that, on account of the convention, the letters and orders coming to the Brooklyn office would be fewer than usual. He therefore took practically the entire office force to the convention, there to continue the necessary features of the work in all departments. The Editor, as President of the International Bible Students' Association, felt it proper that he should be in attendance throughout the entire convention.

Nevertheless, as it was necessary for him to keep up his literary duties, it was advisable to isolate himself to some extent from the glad hands and loving hearts of the 4,000 plus, each of whom desired a few minutes' conversation and to shake hands every time they came within reach. Isolation seemed cruel, but necessary, in the interest of the King's business. Accordingly we rented the Mayville Inn, which was vacant but furnished. There about fifty of the friends were entertained, with the understanding that Brother Russell must not be intruded upon, and could be visited only at meal times and at the evening receptions. He spoke at the Auditorium five times:

1. At the opening session.
2. On Sunday morning, July 31.
3. A special address to the Pilgrim brethren and to Elders and Deacons from everywhere on Thursday evening, August 4.
4. To Colporteurs on Saturday morning, August 6.
5. To the convention and to the public on Sunday, August 7.

On the latter occasion the house was crowded and an overflow meeting of about 700 was held in the adjoining theater, addressed by Brother John Kuehn.

SIX RECEPTIONS AT THE INN.

In view of the impossibility of personal contact with any but a very few at the Auditorium, he arranged for six receptions at the Mayville Inn, with admission only by cards. He had 3,600 of these cards printed, and additional permits were granted for the last reception on Saturday evening, August 6. The tickets were good only for the day they bore, so that the chartered steamer which took the friends twenty miles to the Inn and back might not be overcrowded. He desired that all should have a view of the beautiful lake and the opportunity for fellowship en route. The arrangements were enjoyed to the full and were seasons of refreshing fellowship and praise.

At the Inn the crowds each evening were received in the large parlors and halls and verandas and spacious lawns. Brother Russell used a corner of one veranda for a pulpit, and, after greeting the dear friends, spoke a few words along spiritual lines to assist in making the occasion one to be remembered from the standpoint of spiritual refreshment. Then, while hundreds sang some of our sweet hymns, other hundreds were invited into the large dining room, where with zeal they were served by loving brethren and sisters (recruits chiefly from the Colporteur ranks) with a little ice cream, cake, and noon exchanging places with the singers. These six receptions added to the comfort and joy and spiritual refreshment of all who participated. The numbers attending furnished a good gauge of the total number attending the convention. Yet there were probably nearly 1,000 who, for one reason or another, did not get to the receptions—some of them refrained from attending, fearing that there would not be room, and that they would crowd out others. There was, however, room for all, and more could have been entertained.

Opening of Convention

The Convention opened with singing of Hymn No. 19, "His Loving Kindness." We were then led in prayer by the chairman, Brother John Kuehn, at the close of which he said:

It is our great privilege, dear friends, to have the Mayor of Jamestown with us this morning and he wishes to speak a few words of welcome to you.

Address of Welcome by Mayor Samuel A. Carlson

Dear Friends: On behalf of the town of Jamestown and vicinity, I wish to extend to you all a cordial and hearty welcome. During the time I have been mayor of Jamestown it has been my privilege to welcome to this city various organizations. I have welcomed commercial, political, educational and fraternal organizations, but this is the first time it has been my privilege to extend the keys of this city to an organization, world-wide in magnitude, coming as it does from all parts of the world, coming here for one sublime purpose—the work of redeeming the world. I want to say to you that I feel deeply interested in this movement, although I do not understand much about it, but I can read in your faces that you are all truth-seekers, and I know that the great unrest in the political and social world means something—it is significant.

Response by Pastor Russell

I am very glad, dear friends, to be with you this morning. I recognize a great many of your faces. It gives me a great deal of pleasure to meet with so many of God's consecrated people who are loyal to the Word of God. I understand there are representatives here from various countries. I have not had the pleasure of meeting all of these various delegates, but I am sure the Lord intends that we shall have a great spiritual feast. I trust you have come with your hearts prepared and that you are desirous of a blessing in your heart, and desirous also that the Lord may use you to bless one another, and that you will seek to pour out your blessings on every hand, not only here with these assembled for Bible study, but upon all the dear friends in this vicinity. Around this place live so many intelligent people there must be many Christians of all denominations, and I am glad we are meeting them here on interdenominational planes, Christians meeting Christians, and not on any denominational lines. I am glad we have no fence to divide us from God's people, that we have seen the folly of these fences, if I might so
express it, of having such denominational fences. Some of us were once inclined to think that we must think along the same lines as all our friends, our collie dog, or our legal counselor along the Baptist line, so we have divided and separated. Now, by God's grace, as we study the Word of God we are being drawn "Nearer, my God, to thee, nearer to thee," and in being drawn nearer to the Lord we are being drawn closer to one another. We have been friends, but we are dear friends, and in fact I believe that it must be so, that you are having greater love for the brethren, and I can go beyond that and say, that those who are truly the Lord's feel in their hearts a great stirring love for the world of mankind besides the thing for which Christ died. We have the desire to do all you can to help them along. This is evidently the proper sentiment. This is the One faith, as the Apostle expresses it, "One Lord, one faith, one baptism, one God and Father over all." How blessed it is to have that experience.

There were more or less divided by sectarian lines, and thought we did service by so dividing ourselves; but as we study his word we find it is adverse to any such divisions. "That they all may be one, as thou Father and I are one," was the Master's prayer on the very last night he was with his disciples. So I trust that what is coming to be your and my sentiments, that we desire to be more and more at one with all who love the Lord Jesus and are begotten of the holy spirit.

I was thinking, as I sat here, Who is it that serves to uncloud and bring you a portion of the light you brought us to specially Bible students, instead of as we formerly were, students of our creeds and theories, handed down to us from the past? I believe, in speaking for myself, that I also speak for many who have opened their hearts to me upon this subject: I can say this, that the very thing that has been drawing me when I want to know the very thing that has been drawing my heart to the Lord. I will explain: In my own case it happened a good many years ago, with others it is happening day by day. The experience was this: The higher critics began to tear the Bible to pieces, and democratic books, and popular magazines. Naturally told us that there was no Bible there, and that the people who wrote it were old dotards, and knew not what they were doing, and that the Lord and his disciples were fools because they thought the prophecies were inspired, and quoted the prophecies all through the New Testament. Forty years ago these things aroused my mind and I said, Can this be true? This book upon which the world has been building for centuries, is it all a farce? The first effect upon me was to shake my faith and I threw away the Bible entirely, but afterward I desired to read the Bible in such a way as to be taught of the nature of the Bible. I took off the spectacles received from my parents and began to study the Bible myself, comparing Scripture with Scripture, the Old and New Testaments from Genesis to Revelation.

As I studied, the harmony began to appear more and more. The more I have studied the more my faith becomes stronger and better established, because I know in whom I have believed and why. That is the experience of very many of you here. You have been studying the word of God and that which has injured others, because of the higher critics, and also you are more eager to study the word of God. They denounce it as fallible and of men, not worthy of credence, but the more you think of the Apostle's words, that God gave us this book "That the Man of God might be thoroughly furnished unto every good work," the more you come to understand that the Bible is the foundation of all the Bible verses cited. I will mention a few: 2 Tim. 3:15, to "study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth." I believe that has been your experience and that I am expressing the sentiments of all who are gathered here from all parts of the Union, Canada and from various parts of the world.

Well, dear friends, I am glad to be here in your company, and as the Chief Officer of your Association, The International Bible Students' Association, I am glad to be here, for I want to say to you, that I want to appreciate your words of cordial greetings extended to you this morning. We are glad to meet in Christian fellowship from everywhere and we trust that Jamestown will not be the worse for our having been here, but better because of your influence in this vicinity—not meaning by this that there is any special lack of Christian character, but that every Christian should be growing day by day, and that the people of this vicinity ought to receive an invet from this convention, and we too.

Much will depend upon all here, not collectively, but individually. It will not do to say, that if we as individuals are doing something, we need not do it, but we must recognize that the whole is made up of individuals as the river is of drops of water; each one is accountable, and so let us seek to glorify God in our bodies and spirits which are his.

I want you all to stay with the Celeron people in their midst and spend some money, but not for their 'gim-crack' amusements. I fear they will be disappointed in this respect, but I hope they will see that there is something better to live for. The majority of people have very little idea of what they live for, not only among the poor, but even among our dear friends, that if you should take out of my life the knowledge I have of Christ and God and the fellowship of the brethren in Christ and the interest in his Word, it would leave my life a blank. Now I say that the majority of the world are very little interested in the truth, in the beautiful sheet of water called Lake Chautauqua, but all over the world, rich and poor everywhere; they are without God and have no hope. They do not even know why they are in the world; do not know what God's purpose is in bringing them into existence. How thankful, dear friends, we ought to be that God has so graciously favored us as to give us an interest in his book, and to gradually open our eyes of understanding. We sometimes sing "Wonderful words of life"—and they are words of life. What the poet expressed was far beyond anything that he could have done, but the Divine is the only statement of the Truth, that these wonderful words of life have a power in them not only in restraining from sin, but a power of producing a happy life and joyous faith.

I do not know when I have seen a more contented and happy flock of sheep. I congratulate you on that you have something inside shining out. I am glad of that hymn. God not only tells us the truth through Jesus, the prophets, and apostles, but all who receive the spirit of truth manifest it in their words, conduct and features. Send out the truth, dear friends. You and I have something to do with sending it out, and with how much blessing we will get every day from this convention. May it be a time long to be remembered, of joyful blessing and fellowship with God and with each other, a time of growing in grace, a time of being strengthened and tempted that may assist you after. Here I remark, that our heavenly Father has so arranged matters that those who are his people, those who constitute the Church, are to have certain special trials, "The trial of your faith being more precious than of gold that perisheth, though it be tried with fire, might be approved, unto praise and honor and glory." That trial of your faith and mine must go on if we are to be overcomers. It will not therefore do to pray that we have no trials. I do not pray for trials but leave that to the Lord. I am not going to do as one brother said: Brother, you have been chosen for some great trial. I said, Brother, you have a great deal of courage. I believe that the Lord will hold me in the trials which he sends me, and as the Scriptures say, he will provide a way of escape. So then, knowing that God intends trials, let us be prepared for the trials. Let us remember, that if we have special privileges at this convention, in fellowshipping, being strengthened in our spiritual nature, growing in the power of his might, that it may be an offset for certain trials which may come to us some time or other. As the bee lays up honey for the winter time, store up your spiritual refreshment for your return to your home; also as the bee lays up more honey than for itself, so in our various associations together as Bible students let us go back richer. As the lilies of the valley are not, laden with the precious things from the Lord's words and filled with the spirit of the Lord Jesus Christ, able to be a comfort and to strengthen and build them up in the most holy faith.

Well, in conclusion let me say, It will not be possible to do as I have done on some previous occasions and smaller meetings; it will not be possible for me to have a private interview with all who would like to have one, two or five minutes. Five minutes for 4,000 people, we would have to be here the rest of the day. Your town friends would no doubt make us welcome, but we cannot afford to stay. Finding that impossible, I have arranged another way: My own lodgings at the convention are at the other end of the lake, at Mayville, and I want to invite every one of you to come up and see me. If you
all try to come up at one time you will block all the lines, therefore I have made provision, 500 on six different nights, that was, in six, 3,000 which may leave out a thousand who cannot get in, as I see they are still coming. Anyway, we have made provision for the six nights, 500 for each night. We have invitation cards, so that there will be no difficulty about those who are going. Get a card, you don’t get in; the card will not cost you anything, except that you write your name and address. A plain luncheon will be served on the boat, as you will not get to Mayville until 7 o’clock. As the boat leaves at 9:30 you will need to start at 9 o’clock—that will get us rid of you, you see. That is the only complaint I have had from the people, that is, if there is any complaint, but then a nice ride of an hour and three-quarters and give a splendid time for fellowship. I know from previous experiences that the whole theme you will have to talk about is God’s word, the Truth in general. We cannot get too much of God’s Word, however you present it. The Truth, the emptier you will be of the world’s vanity and the more peace you will have on the journey in the narrow way of all those who are walking heavenward. So I close by wishing you all a very happy time at this convention. The Association’s Secretary and myself have done our very best to serve your interests in appointments, etc. Of course, like everything human, it is imperfect. But I pray with all my heart that you get to heaven. But be sure that they have done the best they can for you, but if anything is unsatisfactory, please report to the Information Bureau. It has been reported that we are all colored people. I hope we have the proper correction to this I thought that we have. We have to our colored friends who are with us. We recognize all those who are the Lord’s, without respect to nationality or color; we love all those who love Him. May we have a very joyful time at this convention; let us ask his blessing. (Brother Russell then offered prayer.)

Services closed with singing Hymn No. 19—The Beauty of Holiness.

11 A. M.—Discourse by Brother G. B. Raymond. Subject: “FOLLOWING IN HIS STEPS”

The subject for our consideration this morning is, “Following in His Steps.” Our text is found in Peter 2:21-25. For every son under the law is called; because Christ also suffered for us, leaving us an example, that ye should follow in his steps.”

Following in the steps of Christ is just another way of saying we are consecrated unto his service, consecrated unto the service of the Truth, consecrated to the service of the brethren. He walked the way of consecration, and if we follow in his steps we shall walk the same way, which will require the laying down, the giving up of all. So that the disciple of the Master, in following his Master’s steps, must take better way than to take up consecration; what is and what it means. I believe that all who are here present this morning understand the fall of our first parents from perfection, into a condition of sin, leading unto death and condemnation. Our Lord came here to give his life that they might be brought again to the condition of perfection. We all started, the Apostle says, in this same path, to this condition which rests upon the human race—“None righteou, no, not one.” None righteou, no, not one. And now from this condition it is the purpose of the Redeemer, what did he do? We unite our hearts with our Father, to bring us and the rest of mankind back to the condition we lost through the fall. More than that, to bring us to a higher, a more exalted, a more blessed condition, the condition of joint-heirship with himself, the Son of God. He consecrated his life to this end, the laying down of all his all, a willing sacrifice, gladly giving it all, that you and I might with him be the blessed of the world of mankind. While the Scriptures abound in passages which show that the dear Redeemer died for the world, they also abound in passages showing a special sense in which he died for us, and this is the special feature of this subject that we want to discuss. We are to follow his steps. We must consecrate as he did and complete it as he did, dying with him, suffering with him, that we may live and reign with him. You remember how the Apostle gives a call to each of us, not to follow our dear Redeemer walk, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. The Apostle did not say, I invite you, or suggest that it would be well for you to walk in this way. No, he said, “I beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” I don’t know how the Apostle could have made it stronger than this, or expressed his thought in a language which was more strong. I REBEQUE YOU, brethren. He did not beseech the world. There was no offer or invitation to the world. This was a message for the brethren. I beseech you, brethren. You and I must come, first of all, out of condemnation into a state of justification in its limited condition. We are to come out of this limited condition of justification into the condition of consecration, giving our all, for while we have nothing of ourselves, yet through the mercy of God we have something, so he says, “I beseech you by the mercies of God.” So God has given you an opportunity of entering into this higher phase of this glorious plan of salvation. I beseech you because of this, that you give YOURSELF. We find a great many professing Christians who are willing to give something, but this is a proposition which demands of you and me that we give everything, because when we give ourselves this means our all, everything that we have. And I want to say that this must be the way that all of us enter into the resurrection kingdom. We will not enter it until our consecration is completed. What else does consecration mean than this following in the footsteps of the Master? It means that they who walk in this way have been begotten of God by the word of truth; it means that they are new creations in Christ Jesus. Notice that. Let us take another Scriptur for it, 1 Peter 1:3, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” Take another Scripture, James 1:18, “Of his own will he begat us with the word of truth, that we should be a kind of first-fruits of his creatures.” The beginning and development of this new nature is likened to the begettal and development of life on the human plane. As in the one case there is a begettal and then a birth, so also in the other. What does this mean? It means that when we place ourselves under the word of truth, we are begotten, etc., and sometimes I think we do not comprehend it. Let us take another Scripture for it, Eph. 4:22, “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.” You and I must be truly converted, and be filled with the Master’s footsteps, and continue to live a life of comfort and ease on this earth as the aim of our life. Put off the old man. Notice what the apostle says, PUT OFF, concerning the former conversation, the old man, which is corrupt according to deceitful lusts, etc. Well, you say, I am trying to do that. Well, now, before our consecration can bring us any benefit, we must DO it. You say, I am trying. We must PUT away. This is a plain cut proposition; this is not something you and I can play with. We cannot leave this to the future. This is not something we can put off, but we must Do it. The apostle does not say we must try to put off the old man, or try to control the flesh, but he says that we must Do it. Well, you say, I can’t do it. Then you cannot be a successful race-runner. You remember he said, “I keep my body under.” He could not do that without trying, but trying would not be sufficient unless he accomplished it. He says I keep MY body under. That is the reason in my mind why there are only a few who are going to enter in; because more are going to be contented with trying without accomplishing that for which they try, hoping that in some way or other God will make an exception and let them into this glorious proposition on more favorable terms than those who apostles, I say, must Do it. There is just one way. PUT OFF, put away, put down the old nature and crucify it. Well, you say, I can’t do that, I am in a fallen condition. Well, was not the apostle in a fallen condition? If that had been spoken of our Redeemer we might have found a loophole, but the apostle says, I keep under my body—and try! No. But, I
bring it into subjection. He was a victor and an overcomer so far as we may judge. He spoke with emphasis, from the throne of God, saying to his people, ‘All power is given unto me. What? It is the reason he could say, ‘I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of life.’ Anything uncertain about that? He was just as sure of that crown as you were of yours. It is written, ‘He that hath overcome shall sit down with me in my throne and shall rule also over them.’ This is the reason. Notice Romans 6:6: ‘Knowing this, that the old man is crucified with him.’ The old man crucified, what does that mean? Why, the old man is dead. He could not be alive and crucified. Knowing this, that the old man is crucified with him, that the body of sin might be destroyed, that henceforth we might not serve sin. It is a good passage to meditate upon, analyze, digest and get the good from it. Take another passage. Gal. 5:24: ‘And they that are Christ’s have crucified the flesh.’ It is a whole of people who think and act as his architect. We have let go our grasp upon standing, they think they are his, but this is the condition, have crucified the flesh (not are trying to, but have—in the past tense—crucified the flesh) with its desires.’ There is something accomplished, not merely trying. Following in his steps, or consecration, means that we have no will of our own; in fact, have no head but Christ; we have been beheaded. Is this true, dear friends, in your instance and in mine? Have we been beheaded, have we no will of our own? Then we are in the Christ company, otherwise we are not. We have crucified the flesh and its desires. It means that we have no wills of our own; ours have been cut off; he is our head now; it is his will direct for every word and thought and action. You are putting it too strong, brother.

Not too strong if you read the passage. Too strong if we consult our own minds, but not if we read the Scriptures. Now note Col. 1:18: ‘As he is the head of the body, Are you and I in that body? Then what I have just said is of no meaning. But if he is the head of the body, and if he is not your head, then you are not of the body, and I mean myself. He is the head of THE body of the Church, ‘who is the beginning, the first-born of the dead, that in all things he might have the preeminence.’ It means, as the apostle has recorded in Romans 12:5, that we should not be conformed any longer to the image of the world, that he should have crucified the flesh with its desires. The question is, Did we give them up? Has the world any treasures? Yes. Have you lived twenty or thirty or forty years and not found that the world has treasures? We give them up. And to a real, live man or woman it is something. I can say this of a few of my dear friends, that they just take my reputation from me. Well, that is not the condition, but we give it up. No one took our Lord’s reputation from him, for ‘he made himself of no reputation.’ That was the proposition. Oh, I would be willing that my reputation should go, some say. Now we can see what is at all. We are to make ourselves of no reputation. If we wait for someone to take it, then we are not walking in his steps, have not been following him. He made himself of no reputation, that was the part of the work he did. Note Phil. 2:8: ‘In nothing did he glorify himself, neither seek his own, but as a servant of Christ Jesus.’ He made himself of no reputation. Following these steps further, we said, We have given up all hopes of re-forming the world in this present age, that we are aliens, pilgrims, foreigners, strangers, and so far as we complete our conversation, all citizenship in this world; it means that Do you want to bring the Kingdom back? See Phil. 3:20: ‘For our conversation is in heaven.’ Our dear Pastor called our attention to that a few minutes ago. Our conversation is about his Word, considering his plan and all the steps to be taken for the Church and also that which we hold out before the world of work in this body of Christ. These are the things that interest us and control us, and are the force in our lives and dealings. Is it true? That is the question. Now note Hebrews 13:14: ‘For here have we no continuing city, but we seek one to come.’ That is the proposition. We have lost the things of this earth and have centered our minds and hearts upon the things above, which are real and eternal; we have ceased to be held by the earthly. Is that true? If it is so in our lives, then we will follow in his steps. If not true, we shall be of that great company who are overcomers to a certain extent and who have to be plucked out of it through the destruction of their flesh. It is a very simple calling and election sure. We are right down at the closing time when it has become a question of life and death to you and me. We are going to either win a crown or suffer a great defeat. Shall we follow his steps clear down to the end and have to do with the Christ and having it all consumed? Shall we hold back, procrastinating, until it will be too late to get the crown, till all will have been apportioned?

Note John 17:16, ‘They are not of this world, even as I am not of this world.’ What privilege do we have, to be permitted to be classed in that same company, with the Church, of which he is head and captain, and who are permitted to suffer and to die with him, that we may live and be glorified with him. What a condition! Do we appreciate it this morning? We have come here to be stirred and built up and to be brought closer together in the bonds of Christian love and fellowship. May this convention be one of the stepping stones to this end; we pray God and believe that it will be. This means the crucifixion of the flesh and its desires, and the forgetting of those things which are behind; we are to progress in the things which are before us and to reach toward them,—toward the things which are eternal and real, for hereunto were ye called, because Christ has suffered for us, is an example, that we should follow in his steps. Therefore if any man be in Christ, the old things are passed away. Notice how the apostle says that. The apostle says not, old things are passing away. If any man be in Christ old things ARE passed away, and all things are new. What is the condition? The condition is if any man be in Christ, you know what it means. That is the mystery. Do you understand it? In Christ, under that head, embraced in that body, one new man—If any man be in Christ old things are passed away, and behold all things are become (not becoming) new. Let us appreciate it this morning.

Consecration then means, first, that you put off concerning the former conversation the old man which is corrupt according to the lusts and desires of the flesh. Second, that you be renewed in the spirit of your mind; that you put off your old man. That is, in Christ, the exchange; we are making the deal of our lives; we are making the trade of all time. What are we giving? We are giving the old man with the fleasty things of this life. And what are we getting? We are getting the new man, the new things. That is the condition. That is what is said, that is what we are getting. Does it look good to you? You and I will never make the deal unless it looks good to us. Have we the right appreciation of this high and glorious proposition made to us in the closing verses here? If we have, we are going to have nothing in this world or of this world that would possibly stand between us and that glorious desire. If there is anything between us and this glorious proposition which is offered to you and me, then we do not properly appreciate the goodness and the greatness of the call or the glory of it. How are we to do this? Putting off the old man, putting on the new. Note Col. 3:2: ‘Set your affections (your heart, your will, your mind, your life) on things above, not on things of the earth.’ Note Eph. 5:25: ‘Therefor, amongst you there must be none of evil works, but ye transformed by the renewing of your minds, that ye may prove what is that good and perfect and acceptable will of God.’ What are we to do? We must ‘prove.’ Notice that we must prove. God is not going to take your word for it. He is going to take your word that you have good intentions; we must prove it. How? By following in the steps of our Redeemer. Well, you say, I believe we are going to get into the Kingdom because we have good intentions. You think that? Well, now, you have one part of it, the good intentions, and all the Great Company class but who had good intentions; they will not be in that class if they did not have good intentions. Now if we are going into the Kingdom or Little Flock because we have good intentions, what is going to happen? The Great Company class but who had good intentions all have good intentions, but the Little Flock prove their intentions, and the Great Company fail to get in because they do not do it. Understand that? That is the logic of the proposition. That is what is going to make the Great Company class, because they did not do it in time. They
have got to do it some time, anyway. Now in the closing days, I feel that many who think they will get into the Little Company may fail back into the Great Company because they do not complete the consecration which they have made; because they do not walk in his steps. They must all get there sometime. The difference between the two is that the Little Flock get there in time, but the Great Company trust too much in their good intentions.

So, what have the creature and the dominion of God been transformed. It is not a transformation of character, but of nature. The acceptance of the call and our consecration may be the work of a moment, but the bringing of every thought into harmony with the mind of Christ is gradual, a process. It is this that becomes our way, our ways, and our thoughts become our thoughts; and gradually putting off the man and putting on the new, we grow and develop into the likeness of our Redeemer, walking in his ways, following in his steps, and reach the goal as he reached it and gain the victory. That is our understanding of the matter.

Take another passage, Rev. 2:10: “Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: Be thou faithful unto death and I will give thee the crown of life.” Is it positive enough? It is the positive promise of our dear Lord himself. Our part is to be faithful, and to walk in his steps, and suffer as he suffered, and die as he died. His part is to give us the crown of life and permit us to see him in his throne and reign with him in his glory. The performance of his part depends upon the performance of our part. God has done all that he will do for us, and Christ has done all that he will, and it is now our turn; we must do these things or we shall fail. We do not transform ourselves, but Christ is true to his promise: ‘We will; you will You are the children of the living God.’

I have chosen as my text, Gen. 22:16-18, merely to introduce the topic. Of course this brings to our attention some thoughts connected with the Oath-bound Covenant. We go back in our minds to the time when life and Edenic happiness had been promised. We find them born, and we find them born with the weight of sorrow consequent upon sin, and without a single ray of hope so far as we can know, except what was brought from the obscure promise that “the seed of the woman should bruise the serpent’s head.” While the light of further development that promise may be full of deep suggestions to you and to me, to them it must have been a faint glimmering ray. It seems Mother Eve must have thought this promised seed would come in her lifetime. She had been promised something, but it was her disappointment, that, instead of his bringing the deliverance, she saw him a murderer and vagabond, his hands and conscience stained with his brother’s blood. She seemed to have entertained a ray of hope later on; for, at the birth of Seth she said, “This time the Lord has appointed me another seed. But he died and deliverance had not come. Further on, however, the Lord God called Abraham, and made with him this wonderful, unconditional, Oath-bound Covenant. He renewed it with Isaac, “In thy seed shall all the families be blessed.” He renewed it with Jacob, saying, “In thy seed shall all the kindreds be blessed.” The covenant covers the entire human race, living and dead. We notice that the Lord did not then and there explain what the blessing was to consist of, he simply made the statement that all should be blessed through that promise. This is the fundamental covenant that is covered by the first oath.

I have often thought of that wonderful condescension on the part of the Lord. The English people entertained a great deal of love for their king and were grief-stricken at his death. They now have fallen in love with their new king, King George. King George has stood for representatives from all parts of his kingdom, calling them to London, and explain a project that would be beneficial to all. They would reply, We are very much pleased, for we see that it means a blessing to all your subjects, but we would now like to know who will stand up and give his oath. What do you suppose King George would think of his subjects doubting the king’s word? But he who is the greatest of all kings, without solicitation, gave his oath. The appointment of our Lord Jesus was the promise of the same, that all the kindreds of the earth should be blessed. If we can identify that promised seed, we will know on Scriptural authority what God’s agency shall be for the blessing of all the families of the earth. Can we identify it on Scriptural grounds?

To-morrow will be Sunday, and therefore a little time before the morning’s meetings, when people are on their way to places of public worship, I would suggest a proposition: that one of you step out on one of those streets with your Bible and call a halt of four or five and read aloud the promise, “In thy seed the nations shall be blessed.” I will not detain you, but I want to read you one verse in the Bible and ask you a question; it is a matter of great importance, and I want as much light as I can get. Opening your Bible at Gal. 3:16, you read, “Now to Abraham and his seed were the promises made.” I am safe in saying that not less than seventeen out of the twenty would say, when it says Christ it means Jesus. That is just the way I thought it would be a long time ago, but now I would have to answer, No; it does not mean Jesus only. It means Jesus indeed, but a great deal more, for in verses 27 and 29 we read: “As many of you as have been baptized into Christ, have put off Christ. There is neither Jew nor Greek, neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise.” What promise? That Oath-bound Covenant or promise that, “In thy seed shall all the kindreds of the earth be blessed.” It’s a great flood of light, showing us that the promised seed of Abraham to do the blessing is the Christ; but it shows us at the same time that the Christ to bless all nations is composed of Jesus and some more, those who have been baptized into him. Then in 1 Cor. 13:12, “The way we know is the way we know by the spirit.” Then as we open the Bible, we read that the body is one. He is using the human body to illustrate this doxological point. There in connection he mentioned eye, head, feet, etc. “And all being many members are one body, so also (like that) is Christ.” The doxology of the Bible is that the body has been transformed and be the “seed” through which the world shall be blessed—in other words, the Little Flock, the members of his body, to whom it is the Father’s good pleasure to give the kingdom. The head of that seed was raised from the dead and exalted to the glory, honor and immortality of the Divine nature more than 1,800 years ago; just so every member of that body must be changed and take its proper place.
under the head and then God’s agency will be ready to bless all the families of the earth.

I can remember well, sixty years ago, standing at my mother’s knee, when she told me of the wonderful scenes that she pictured to me of the glories of the heavenly home for the Little Flock, and then told me that when the Lord had thus saved that Little Flock he would turn all the rest of the human race into eternal torment. Then like a good, loving mother, she hoped her boy would be of that Little Flock. You may be certain that her little boy hoped so also. He had no desire to get into that fire with fire-proof devils and darts on their tails to all eternity. Then in Sunday School they taught me that the Father sent his Son for our salvation, and the Son taught the people the same. At about twenty-three years of age I studied theology and my books taught me the same. With all respect to my dear mother, and my teachers, and others, for they gave me the best they had, nevertheless I find it hard to believe that when he has saved that Little Flock which he calls the promised seed of Abraham,—Jesus the head and the Church his body,—then he will have gotten all things ready, not for cursing, but blessing all of the families of this earth. Therefore we believe

“A better day is coming, a morning prepared long; When truth and right, with holy might, shall overthrow the wrong; When Christ the Lord will listen to every plaintive sigh, And stretch his hand over sea and land, with justice, and mercy, and light.”

Notice the Apostle Peter tells us in the 3rd chapter of Acts, this blessing will consist of restitution privileges, and it is spoken of by the mouth of all the holy prophets since the world began. We want to know what the prophets say about it, and we study Moses and find it there and in Samuel, and Psalms—a Bible by itself. We find more about it in Ecclesiastes, and in Proverbs, and in the Songs of Solomon. Then in the greater prophets, we consult Isaiah and wonder how much there is of restitution written about him. Then we consult Jeremiah and find more, and then Ezekiel and still more, than both of the others. Then Daniel in the 7th chapter and 26th verse, “And the Kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Then we consult Hoses and Joel and Amos, and then the smaller prophets. Then in Obadiah. Surely I have not seen it there! Can it be possible that he spoke of it? We must come to the conclusion that if he did not speak of it he be for none of the holy prophets Peter was not inspired. Read the last verse: “And saviors shall come up on Mount Zion to judge the mount of Esau; and the kingdoms shall be the Lord’s.” You will notice Paul told us in Galatians that this seed was one of the distinguishing characteristics of the Church’s history. Read it in the singular; but here Obadiah speaks of “Saviors.” Read about it in Revelation 14:1: “And I looked, and lo, a Lamb stood on the Mount Zion and with him an hundred and forty-four thousand, having his father’s name (Jehovah, God) written in their foreheads.” Thus we see there is no contradiction between Paul and Obadiah. Paul is speaking of the company as a whole. You remember that during our Lord’s ministry he said, No one can come to me and be a member of the Body of Christ unless he draw him. We wondered at first thought what difference it made at all. Let us come to Christ. We know that it is so, however, and there is a reason for it. But if the Heavenly Father is drawing Brother Brown would not the Heavenly Son draw the same? Surely.

When the Lord Jesus redeemed the race he did not redeem them to heavenly glory, for none had lost heavenly glory. He said, “I came to seek and to save that which was lost.” As Adam lost the earthly, this was what Jesus came to do. Here again we declare that God demanded an eye for an eye, a tooth for a tooth, an ox for an ox, etc.; therefore, an angel could not redeem man, for the exact price must be presented to justice. The result of the trial of man was death (Romans 5:12). When our Lord went into death, he did himself a ransom for all, secured restitution rights and privileges for every member of the race, but if any one gets more than that it will be favor upon favor. God raised Jesus from the dead and highly exalted him and when he did this, to my understanding, he gave him a full reward for having performed this redemptive feature of the plan. He thus gets more exaltation, and this shows us that the Church gets more than she was redeemed from. Therefore, when our Lord ascended on high, there was a reward for the angels higher, for they had not lost anything up there. The Father sent our Lord during this Gospel Age to invite a certain number, and explain to them just what the conditions and the requirements might be joint-heirs with him. God had a right to do so. We have already seen.

Thus we see why it is the Heavenly Father draws now.

I am so glad, dear friends, that when about twenty-five years ago I realized my need of a teacher, that the Lord brought me into contact with one who has been my faithful teacher and servant ever since. When I learned that the Father had bought me out of the hands of death, I was invited to the Father’s family. I soon realized that the Heavenly Father was not responsible for the judgment of the human race, that they were all under sentence of death and that the reason some could get any benefit from the Father’s part. Our Lord, however, took the whole mass just as he found it. The Lord had not sentenced them to death; thus we see how it is the Heavenly Son, rather than the Father, is mentioned in Acts 3:7. Other Scriptures tell us that this period, instead of being one year, is a thousand years, and that in the main it is primarily Jesus, but in another sense it is Jesus in the Church his body. So we also read in 1 Corinthians, 6th chapter, “Do you not know that the saints shall judge the world”—and also the fallen angels? Peter informs us that this is coming to the church through the prophet. I once thought the word prophet was given to foretell future events, but I find another explanation is that of public expounder, or teacher. Peter says restitution is preached by the mouth of all the holy prophets. Now call to your attention the fact that restitution is not preached by all the preachers; all they have to do is just to refuse to preach it. The Apostle tells us that it is spoken by the mouth of all the holy prophets. But if we take the Bible we have to ask, What did the prophets say about this wonderful doctrine? Well, if it were all printed in one volume by the Lord, I would stop until seven o’clock, I could not read all that the prophets have spoken about it. Note, for instance, the 35th chapter of Isaiah, where he tells about strengthening the weak hands, about the eyes of the blind being opened, deaf ears unstopped, and the wilderness and the solitary places shall be glad, and the desert shall rejoice and blossom as the rose, and the ransomed of the Lord will return, etc., etc. Tell me, who has preached such a Gospel as that since the Apostles fell asleep! The Lord’s people preached it years ago. The same doctrine of being good tidings to all people, is bad tidings of great misery to nearly all of Adam’s children. When Jesus came on earth we learn that he opened some blind eyes, and unstopped some deaf ears, and we also learn of the increase of the bread and fishes, that the multitudes were not fed, but fed. Many people believe that this is all there is of prophecy, but we see that these only foreshadowed the greater things. The prophet goes on to say that in the wilderness water shall break out, etc. I have often thought about restitution, and salvation, and the kingdom, which is perfect is come, three-quarters of the earth should be covered with water. The prophets go on to say that a wonderful highway shall be opened up and that the unclean shall not pass over it. Other Scriptures say that those that pass over shall be cut off. There is no absolute provision for all. Isaiah 65:20 reads, “There shall be no more thorns upon the infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed.” You are required to take this for the spirit and not a clear and evident explanation. If there was an old man on the street one hundred years old we would all want to go out and see him. I don’t know that I ever saw more than one who had reached that mark. In the next age every man is to be young, and this is the case, and then you will see that the unclean shall not pass over that highway. I remember our minister told me that this highway of holiness and the straight and narrow way were one thing. All have some short of perfection and admit this way by year, but over there, when all evil is restrained, and when every effort put forth in the right direction will be rewarded then the way will be so clear that the wayfaring man, though a fool, shall not err therein. The prophet also
Discourse by Brother R. R. Hirsh

Text; 2 Cor. 3rd chapter, part of 6th verse, “Who hath made us able ministers of the new covenant.”

THE speaker called attention to the fact that the Apostle was addressing the church at Corinth, which had been undergoing considerable trials. When the Apostle wrote the first epistle of the church, he had no certain knowledge of the church, he did not know their tests very well, and it reminded us of the tests that are now upon the church. He further showed how the prophets of old prayed that the Lord God in order to prove his people would prove them; and he further showed us that the Apostle Peter says we shall not be afraid of the next steps. Further he showed us that the Apostle Peter says we shall not be afraid of the next steps. Further he showed us that we are all now letting our light shine more and more. And the Apostle states his qualifications as a minister of the new covenant were not of himself, and since God had qualified him and all of the church during the Gospel Age, we know we have one on our side who is able to save us to the uttermost.

“Ables ministers of the new covenant.” This implies that there are other testaments or covenants. Abraham had three wives and they were illustrations of different things connected with the covenants. God was in covenant relations with Abraham as in Genesis 2:7, the marginal and revised renderings show that this refers to Adam. All, except the Lord, have broken the covenant, which shows that he was under it. It is because Adam broke the covenant and put himself on the unfavorable side of it that all of the troubles are in the world today has resulted.

After God made the covenant with Abraham he was led up into the mountain to slay his well beloved son, but the Father stayed the blow. We are told this is the figure of our Heavenly Father receiving our Lord from the death coils of the world. We, like Isaac, are the children of the covenant, the children of the covenant. He showed that the covenant made with Israel at Mount Sinai was not in existence then, and that Isaac was not living at the time of the old, or law covenant. Also that the new covenant is not sealed, because the Blasphemy is for all ages. He showed how we are being offered up, being made a sacrifice with our Lord Jesus Christ, in order that we may be more able ministers of the new covenant, and that we are being qualified by our Heavenly Father. We are able ministers of the children of the covenant. He showed us that we are the one of which we will be then, for we will share with Jesus his all-power in heaven and earth. We therefore come under the provisions of the Abrahamic covenant.

Baroness means a chief or dominating one. It dominates all other covenants.

Hagar answers to a mount in Arabia where God entered into covenant relationship with his people, and how true that is of the law covenant, which made nothing perfect; it brought forth no spiritual sons, not one. Every one of them, like Adam, broke the covenant, and so that law covenant represented by Mount Sinai was unable to bring forth children of a spiritual character.

When the new covenant is in operation during the thousand years’ reign of the Christ what a glorious condition that will be! When the plans of the Lord during the Millennial age are put into operation and the princes are started, when the nation is made, how beautiful will be the whole earth, what a sweet incense there will be going up to our Heavenly Father and to our Lord and Saviour, Jesus Christ! It reminds us of the words of the poet, “God moves in a mysterious way, his wonders to perform.”

Heaven is that God has been working out his plan and not one of all his good promises will pass away till all be fulfilled. All of his plans have been maturing and unfolding every hour, without even the shadow of failure. The bad may have a bitter taste, but sweet will be the end. And so it will be when the ransomed of the Lord return to Zion with songs and joy, etc., as we read in Isaiah 35. Then we, as able ministers of the new covenant, will be able to fulfill John 5:28, which says, all that are in their graves shall hear the voice of the Son of Man and come forth. This is as much as to say that the Lord will give thee as a covenant unto the people and they shall say unto the princes, Come forth.” When Adam broke the covenant, our Father gave some ray of hope, saying that the seed of the woman should bruise the serpent’s head, etc. Then we come down to the time of Abraham, when he was on earth and God made the definite covenant with him, saying, “Through thee and thy seed shall all the families of the earth be blessed.”

The speaker then called attention to Galatians 3:16, showing there would be one seed which would be the Christ. He called attention to the 29th verse, showing that all who are Christ’s will be this seed of Abraham’s. He further showed in Romans, 4th chapter, 16th verse, that while the covenant will be true to both the houses of Israel, natural and spiritual, the chief blessing is to the spiritual. He further showed that all the members of this complete Christ would be members of the Body of Christ, with Jesus as the head, each one having an act or anointing from him. He called attention to the Revelation to John on the Isle of Patmos, where he learned, “And I heard a voice from heaven, saying, ‘Thou art worthy, O Lord, to receive glory and honor and power; for thou wast created, and art alive for ever and ever. And thou hast dominion over all things and the creation and the fullness thereof. All things are delivered into thy hand; and no one knows the number of them.’” He called our attention further, that these are the first-fruits, there would be other fruits, and called attention to the Scripture wherein Jesus says that while the church was the Little flock to whom it is the Father’s good pleasure to give the kingdom, there were other shepherds who must gather, and that there would be one shepherd and one sheepfold. He further showed that the Lord is not falling in his mission to seek and to save that which was lost, but that the
work is not yet begun; he is now only seeking the class through whom the work is to be accomplished, showing that when these 144,000 have restored the world of mankind to covenant relationship with the Father, that he will have fully delivered all that was lost. We must give our attention further to the fact of how Jesus laid down his life and then in the resurrection appeared in the presence of God for us, to impinge his merit to the household of faith during this Gospel Age; that the Lord had not forfeited his life. The speaker further added that all these things refer to Ephesians, showing the close relationship between the husband and wife, calling our attention to the passage in which Paul says, ‘This is the mystery, Christ and the Church.’

However, he warned us not to think that we have any merit of our own; all the merit that we have is imputed to us by Christ when he appeared in the presence of God for us. He also called our attention to the fact that the Lord’s body, composed of many members, are all invited to drink with him the cup, and what a privilege it is for us.

The speaker alluded to the 5000 persons, occupying, showing that while Adam originally had a perfect body, and his line of rights, he lost those; and now Jesus has something that he can hand down to the world of mankind, as he said, this is the new covenant in my blood; this is my new will or testament; the life is in the blood, and he had the life rights, and he said, ‘I lay it down and no man taketh it from me.’ In due time it will be applied for the blessing of all. He could not use these earthly rights and hold them at the same time, and he imputes them to us and we have the privilege of laying these in glory for the world. Yes, dear friends, he said, we know we have participation in that cup of blessing, and we are very thankful to the Heavenly Father that we are one loaf and that we are being broken together with Jesus Christ. He further showed how this blessing from the church would first go to Israel; they would obtain mercy through our mercy, in giving up our life-rights, etc., and finally this mercy of God would go to all mankind, would be extended to them by the church through Israel, and all mankind would be restored to covenant relationship with God. Then when all mankind has been perfected, the devil will be loosed for a little season, to deceive them, and all who would be found worthy would be given everlasting life; and thus the Prophet Isaiah said of Christ, ‘He shall see of the travail of his soul and be satisfied.’ Amen.

(Reprint from Jamestown Journal)

Forty-five Hundred Bible Students Here—Remarkable Large Attendance at Annual Convention of International Association

SERMON BY PASTOR C. T. RUSSELL

Head of Association Spoke Before Immense Audience Sunday Morning on the Desire of the Nations—Large Audiences Also Assembled Sunday Afternoon and Evening and This Morning—Visitors Continue to Arrive for Convention but Everything Moves Like Clockwork

MEMBERS of Bible classes affiliated with the International Bible Students’ Association arrived on every train Saturday evening and all day Sunday; still others reached the city morning and more are expected this evening, and there are only two more days until Wednesday. A conservative estimate of the total number of persons present for the annual convention of the association at Celeron, which was opened Saturday morning and will continue through next Sunday, is 4,500, and it is safe to say that several hundred more persons will be here before the great gathering comes to a close.

Not only is the convention the largest ever held in Jamestown or at any point on Chautauqua lake, excelling all others in point of attendance. No many hundreds, but it is one of the largest gatherings of the kind ever held in the United States. In spite of the fact that the burning of the Sherman house deprived the city of its largest hotel, the committee in charge of the arrangements for the convention went quietly at work and by one of the most effecting house-to-house canvases ever conducted in this or in any city, succeeded in providing accommodations for the great army of visitors, and it is still a source of wonder to the great majority of the residents of Jamestown how the work was accomplished in such a highly successful manner without an aggressive campaign of publicity.

Everything connected with the convention moves like clockwork and thus far no hitch of any description has occurred, although the problem of handling between 4,000 and 5,000 visitors all that was lost. We are making the best provision of providing accommodations for the thousands of visitors to the convention, one of the officials of the association stated that Jamestown is now really entitled to consideration as a convention city for the reason that it is taking care of the largest convention in its history and but seldom indeed does any city, large or small, have an opportunity of entertaining a larger gathering for such a long period. The visitors are being cared for in the hotels and homes of this city and at every point on the lake from Celeron to Mayville.

The Desire of All Nations

At the conclusion of the testimony meeting, Pastor Russell spoke on ‘The Desire of All Nations,’ and he was greeted by an audience of practically every seat in the mammoth auditorium. The discourse was plainly heard in all parts of the hall and every word received the careful attention of the immense audience.

Pastor Russell took as his text, Haggai 2:7, ‘I will shake all nations, and the desire of all nations shall come.’ (Pastor Russell prefaced his remarks by saying: The whole world, dear friends, in one sense or another is looking for something great, and we are not behind them, for we are looking for something great.

For a long time the world of mankind has realized that conditions as they now are here are not satisfactory, and yet, they have realized that these conditions are not of our own making, and that they must be under divine supervision, and this has been a cause for a great deal of wonderment on the part of Christian people and others, as they have noted the terrible reign of sin and death, and have thought, How different things are from what they are in heaven.

The great Messiah, ‘King of Glory,’ has long been waited for by the civilized nations, he began. For thirty-five centuries the Jews have waited for him as the great Prophet foreshadowed by Moses and foretold by him (Acts 3:22); and as the great King foreshadowed by their Kings David and Solomon; and as their glorious priest typified by Aaron, but especially in the former’s majesty as king and priest foreshadowed by Melchizedek—a priest upon his throne (Psalm 110:4).

‘Free Masons have waited twenty-five hundred years for the same glorious personage, as Hiram Abiff, the great Mason whose death, glorification and future appearing are continually set before them by the letters upon their keystones. He died a violent death, they claim, because of his loyalty to the divine secrets typified in Solomon’s temple. He must reappear, they claim, in order that the great untutelate temple may be completed and its grand service for the ages and for all ages may be accomplished. They claim that his presence is to be expected speedily.

‘Christians of every shade, in proportion as they are conversant with the Bible (Old Testament and New), believe, also, in a great temple builder who died because of his faithfulness to the divine plans for the spiritual temple, the elect church (1 Peter 2:4, 5). Him they expect to come a second time, in power and great glory, to complete the temple which is his body, and in and through that spiritual and glorious temple to bless Israel and all the families of the earth. His second appearance in power and glory, invisible to men, is believed to be imminent.

‘The Mohammedans, also, worshiping the God of Abraham, Isaac and Jacob and David and Solomon, are also expecting a great heavenly messiah, or to bless them and all peoples by the establishment of a heavenly kingdom. They have awaited his coming for centuries. They believe his kingdom to be near at hand.
"Who is this king of glory?"

"The same glorious personage will fulfill all these desires—these hopes. In it not time that all of these peoples, fearing God and obtaining in his providence, should be gathered in one hope, in one expectation? It must be so, for do we not read prophetically, 'The desire of all nations shall come!'"

We are well aware that great barriers lie between these multitudes; but we hold that they are chiefly barriers of superstition and ignorance. In the past they have pulled apart, and have slandered and persecuted one another. If now they will sympathetically draw near to each other surely they will find much to appreciate in each other's hopes and aims.

**The Basis of Sympathy.**

"The fact that the Jews and Mohammedans, Catholics and Protestants, are free all their faith on the Old Testament of the Holy Scriptures, is ground for the better understanding pleaded for.

"All Christians must accept the authority of the Hebrew Scriptures because the founder of Christianity, Jesus, and his special mouthpieces, the apostles, taught nothing contrary to the law and the prophets. Indeed, they quoted from the Old Testament in proof of every doctrine advanced. They claimed that they either did not nor ignorance, the Old Testament, but merely not its future.

"The case in hand is thus: General disposition to appeal to superstition and prejudice and bigotry, rather than to facts and Scripture. We must reverse the lever in order to attain the good results—in order to see eye to eye.

**What All Can Agree To.**

"All agree that the world needs the divine blessing! All agree that we have been laboring under a mistake in supposing that education and civilization are alone necessary to secure human happiness. We perceive that the greater the civilization the greater is the unrest; and the broader the education the greater are the opportunities for taking others.

"All agree that only the later inventions, telephones, etc., and our modern and costly police precautions, make it possible to live in civilized lands and that, despite all these, murders are a hundred fold what they were fifty years ago. In those days a murderer would be tried and dismissed for a year. Now we give little heed to several reported in each day's newspapers. Thousands are executed, other thousands are imprisoned for life and we pay little heed—so gradually have we become accustomed to these horrors of our civilized education.

"We oppose these with church and mission influences, with Sunday-schools, Y. M. C. A.'s, with courts, juvenile and superior, and yet they increase. We penalize the carrying of weapons and bombs and wisely prohibit inflammatory speeches; and the better informed know that Christendom is like a powder magazine which some unlucky friction between the classes may any day explode.

**All Hopes Really One.**

"Admitting that all mankind are imperfect, 'born in sin and shapen in iniquity,' we nevertheless cannot assent to the doctrine of total depravity—that there is nothing good in any man, or in all men. Each one who prays 'to be conformed to your image and to the image of your Son,' who says 'we all really desire the one thing? And do we not admit, after centuries of endeavor along different lines, that God alone can send us that aid which the whole world so greatly needs? We do!""

"Let us now formulate this 'desire of all nations' from the viewpoint of the great benevolent Deity.

"Let us see that it is exactly what we all have been looking and praying for under different names: It is the Kingdom of God!—the Kingdom of Allah! Its rule is to be 'under the whole heavens,' however heavenly or spiritual the greater rule of God be. The advantage of others. The most beneficent and uplifting influence the glorious result will be that God's will shall be done on earth as it is now done in heaven. And this exactly what the Scriptures declare—that sin and ignorance will be done away; that the knowledge of the glory of God's character will fill the whole earth.

It means a strong government exercised for the restraint of sin and for the freeing of mankind from slavery to sin—the slavery of inherited weaknesses entailed by Adam's disobedience. The great heavenly king, the son of David, who will do these things, according to the law and the prophets, will have many titles indicating various features of his greatness. He shall be called 'Mighty God,' Counselor, the mighty Elohim, the Prince of Peace, and the Father (life-giver) of eternal life (Isaiah 9:6).

"He is called the Savior by the Prophet Isaiah (14:15), for he shall 'save from their sins' and from the penalty of sin which shall become his people. And all who wickedly refuse his rule of righteousness and his assistance out of sin and death conditions will be esteemed 'wicked' in the proper sense of that word; and of these we read: 'All the wicked will he destroy.'"

**Love Righteousness—Hate Iniquity.**

"We have had too much of hatred and persecution because of the differences in our degrees of knowledge as expressed in our differences of belief. Let this cease. Let us unite in our love of righteousness and in our hatred of withStyles—equity. Let us cultivate such a sympathy for the coming of Messiah (by whatever name he and his kingdom may be handed down to us) that our characters shall be more and more influenced and transformed by the prophetic view. We are all agreed that Messiah's kingdom is near, even knocking at the door. In the wonderful inventions of our day we have the very foregolemes of that kingdom as outlined in prophecy. The necessities of the case also corroborate this: The tension between capital and labor will soon be to its limit and break; the grasp of this strangle will soon be over. We shall see the ground between the upper and the nether millstones; our high-tension living is calculated soon to have our race in the madhouse; specialists say, within one century. Let us believe the Word of God delivered by the prophets of old, and let us prepare our hearts for the Great King and know that such will have the chief blessing.

**He Must Reign—Until.**

"According to the Bible the reign of the promised Great King shall not be an eternal reign. Eventually the dominion of earth originally given to Adam and lost by disloyalty and consequent incapacity, is to be restored to such of Adam's race as shall stand at the head of his nation with Jehovah's approval. Messiah's empire will be a mediatorial one and, according to the Scriptures, will continue only one thousand years. But we are assured that the period will be quite sufficient for the great work to be accomplished. Father Abraham said, 'Dying, thou shalt die,' experienced the dying process for 930 years. Contrariwise, the world will, under the Messiah's rule as king and priest, Medidsecek (Psalm 60:4), gradually rise up, up, up, out of sin and death conditions during a solar period of 1000 years.

"Paradise restored will no longer be a garden merely, but the whole earth, as God's footstool, shall be made glorious (Isaiah 9:13). The promises of God to the children of Isaac and Jacob are not heavenly or spiritual, but earthly. From Genesis 49:10 we see this is not a suggestion of a heavenly or spiritual calling. If Christians have a heavenly calling it is no cause for offense to Mohammedans and Jews—neither of whom have conflicting hopes. There is no need for conflict—every reason for harmony.

**Times of Restitution.**

"Not only do the ancient prophecies foretell the blessings of the Lord upon Jew and Gentile, bond and free, but the law typified the same. Every fifthieth year with the Jew was to be a jubilee year—a time of release from debts and from all bondage. The lesson is that Messiah's reign will be the great time of jubilation to man, to all who will obey. The Christian idea is that the present condition presents that God (through Messiah) will thus cancel the debt of original sin and set free Adam and his race. All will then be given a fresh start for life eternal. The setting free from bondage in the jubilee year typified man's release from the weakness inherited through Adam's fall. It will include the resurrection from the dead, the great prison house mentioned by the prophet (Isaiah 61:1).

"If we see this great fact about to be accomplished need we quarrel about how it is to be done? Since it offers
Discourse by Brother Frank Draper.

In order that we may be enabled to better understand what constitutes true heart circumcision, as set forth in God's word, we will briefly discuss literal circumcision practiced by Abraham, and his natural descendants.

Since the flood, God made various covenants with certain individuals and classes, and gave them certain marks or signs of those covenants, and in each case the mark was something new—something that had not been in evidence or used before. Immediately after the flood he covenanted with mankind, through Noah, that the earth would never again be destroyed by a flood of waters; and the sign, or token, was a new thing—the rainbow, for as there was no rain before the flood, evidently there never had been a rainbow.

About 450 years later God made another covenant, of which there is much more to be said later, but which, in the last day of the week, Exodus 31:12-17 shows that Sabbath observance was the sign of the Law covenant, and Deut. 5:15 shows that it was not enjoined upon the Jews before they were released from Egyptian bondage. They could not have kept Sabbath, if it had been enjoined upon them, because their cruel taskmasters would have made it impossible.

Jesus' disciples are the children of the Abrahamic covenant—the particular part of which relates to the "Seed," and is typified by Sarah. There is a particular quality or characteristic that distinguishes them as such, which is very clearly suggested in John 13:34, 35. It is love of the "brethren." And was that something new? Yes, because Jesus designated it a "new commandment." Well, how could it have been instituted at Mt. Zion in the end of this age at the hands of the antitypical Moses—Messiah?

The prophet intimates that it will be a short, sharp, decisive shaking which is wholly reversible! And the Apostle explains that it will be so thorough-going that everything that can be shaken will be shaken and will be removed. In other words, everything that is in the nature of a temporary makeshift for righteousness, truth, equity, will be shaken out of the way, and cannot be allowed to remain, because the Lord will make a thorough work. St. Paul intimates that the kingdom which the Church is to receive will be the only institution which will stand the shaking time and that only because the 'Church of the first born, whose names are written in heaven,' will have the divine approval; they will not be an interloper; there will be no change, and the Church, established endurably on the heavenly plane at the right hand of God, principalities and powers being subject.

THE PRINCE OF PEACE.

"Notwithstanding the fact that Messiah's kingdom will be introduced by a period of universal trouble, anarchy, etc., which will overthrow civilization and uproot every sinful and imperfect human organization, nevertheless this will eventually lead to the most profound and most enduring peace. In that one great lesson humanity will learn the futility of its own endeavors, and will cry unto the Lord for help and for the desired peace—then the desire of all nations shall come."

Referring to this time of trouble the Prophet Daniel declared: "The Lord will be at that time 'He maketh wars to cease unto the end of the earth. He breaketh the bow, and cutteth the spear asunder.' (Psalm. xlvii:9.) Then wonderfully he announces the climax of it all, 'He stilleth us and know that I am God. I will be exalted amongst the nations. They shall be extolled in the earth.' The only true basis of peace is righteousness and on this firm foundation Jehovah through his Anointed One will shortly establish it (Psalm xlvii:10)."

Subject: "HEART CIRCUMCISION"

been new, in consideration of the fact that "Love is the fulfilling of the Law," and that God has placed the holy angels under the law of love, and will place all of his intelligent creatures under it eventually. Our Master's words, "As I have loved you," answer the question. It was a new kind of love because it involved sacrifice and self-denial, and the exaltation to the present age; and all who cultivate and exercise it literally will become Jesus' associates in glory and power.

We will now begin to consider circumcision more particularly and directly—type and antitype.

The more we study this subject, the more we discern its great importance. Indeed, it is one of the most important and vital of all Bible subjects. We say vital, because no human being living can obtain everlasting life without receiving the antitypical circumcision. It might be proper to state the proposition somewhat differently; viz., all of Adam's descendants who will be found worthy of everlasting life will have received the antitypical circumcision. In type, circumcision was for God's people only; and in antitype it is for his people only. Abraham was God's servant and friend before he received circumcision. Indeed, he was such before leaving his native country.

But, because he was fully submissive and obedient to the Lord, he was a proper subject for typical circumcision. But we particularly note that circumcision did not make him God's friend, for he was already such. By turning to, and interpreting Genesis 17, we will find that God's antitypical circumcision as a sign of the great covenant made with him, and in Romans 4:11 Paul explains that it (circumcision) was a mark, or sign, of the great faith of Abraham, previously exercised toward God.

In the latter, Egyptian circumcision was to be observed only by God's typical people—Abraham's natural seed, the Jews, and Gentiles who became proselytes to the Jewish religion. The literal circumcision was so important that any male descendant of Abraham who refused to observe it was deemed worthy of death. (Gen. 17:14.) And any who will not practice the antitypical circumcision will have the 'Second Death' sentence upon them. This, we believe, is a positive Bible teaching. In Rom. 4:11 Paul intimates..."
that all consecrated believers are children of Abraham; and in Galatians 3:7 he asserts that "They which are of the faith, the same are the children of Abraham." In the type the child was of Abraham's natural children, already God's people, and in the antitype it is only for those who become Abraham's children by faith—a faith which includes full consecration to God's righteous perfect will, for Abraham was God's friend because he was fully subordinated.

All the members of the twelve tribes were regarded by Jehovah as his people, because they were Abraham's children. And the literal circumcision was for them. Likewise the more important (the heart) circumcision is for Abraham's faith in God's own covenant.

In Deut. 10:16 God admonishes the Jews to "circumcise their hearts" and to "be no more stiff-necked." Evidently that meant the full surrender of their wills to the divine will. Therefore, full surrender of the will to God's will—complete consecration to God's will—constitutes the real circumcision.

Surely it is a self-evident fact that no one can be entitled to such favor who is not prepared to fully submit himself to God. And this enables us to better understand the proposition that no one has "passed from death unto life" who has not fully consecrated himself to God. What is circumcision relative to Jesus' disciples—members of the New Creation? The inspired Word shows that it is baptism into Christ's death; such being God's arrangement for the present system of things. "The garments of Christ's body..." it intimates that all the members of Christ's Body are practicing that particular circumcision. Apparently it is the same as being "baptized with him in baptism," mentioned in verse 22. The words "of the sins" in verse 11 are identical with the expression for "theding of off" in the oldest manuscripts of the New Testament Scriptures. And how reasonable this is! Jesus did not put away "sins of the flesh"—because he was sinless—but he did put away his flesh—his human nature. You remember he said, "My flesh I give for the life of the world." He was doing that for three and one-half years, and completed it at last when he exclaimed, "It is finished." His disciples are baptized into his death. They are practicing his circumcision—fully surrendering their wills to the divine will, even though it involves the destruction of their humanity—the eradicating of their flesh. This same circumcision is mentioned in Phil. 3:3—true heart circumcision. These circumcised ones are in full accord with God in their spirits—hearts—and glory not in their flesh, which they crucify daily.

In the second verse we are admonished to "beware of the carnal mind," i.e., the cutting—the literal circumcision, because those who were practicing that kind of circumcision were glorying in their flesh—which no Spirit-begotten person should do. In Gal. 6:15 we find an explanation as to what are of the real circumcision in this age—such as are "New creatures."

Who will be circumcised in the Millennial Age among men? From God's standpoint none will be circumcised until the end of that epoch. He will not treat, or deal with mankind, before that period expires, we understand. While God will be in the midst of his people, they will not be called the New Testament Church, and as such they will not be New creatures. (See Rev. 20:12.)

The literal circumcision was administered the 8th day—when a descendent of Abraham was presented in the Temple to receive that rite. We think this 8th day is the perfect epoch which will follow the millennium—the 7th day. Then, all who will have been made absolutely perfect during the 7th day (the millennium) will be circumcised to God—their wills (hearts) and lives, in full accord with all his righteous requirements.

Then the uncircumcised—unconsecrated—will be destroyed in the "Second Death."

In the type only the males were circumcised, only one sex. So in the antitype! Even now, all the circumcised are males. In the millennium the circumcised will be all the male offspring of Adam—God's original creation. Therefore the "New Creation" are now sexless, and the human creation will be at the end of the Millennium.

In Acts 7:8 Stephen designates the covenant God made with Abraham, "The covenant of circumcision."

We are sure that means more than literal circumcision. Indeed, it was the outward sign of the rest (heart) circumcision, for was not Abraham's heart (will) in full accord with Jehovah's will? It certainly was! And, because such was the case, God made his great covenant with Abraham. (See Gen. 17:8: "Be ye circumcised")

This covenant of circumcision, then, is the "everlasting covenant" between God and his obedient human creatures (Gen. 17:7). Amen.

Discourse by Brother F. H. Robison. Subject: "HUMILITY"

Text: 1 Peter 5:5,6—"Be ye clothed with humility."

It appears to our mind, dear friends, that this is a most essential thing in connection with the consummation of our Christian character. For those who are in which process of becoming as one to have a lowly estimate of himself in respect to God and his providences.

If humility is such a desirable and necessary thing, it is desirable for us to find out how humility is produced, the circumstances, influences, and experiences which act as productive causes.

Psalm 9:12: "God forgettest not the cry of the humble." The cry of the humble suggests that there is a condition not satisfactory, which produces crying, etc. Psalm 10:4: "The wicked through pride will not seek after God." This suggests further that there is an estrangement from God and that there is some condition in the earth which is not exactly normal. From the Scriptural standpoint, we find that it is the condition of death, sin and imperfection, and it is subject to the will because of the transgression of one man, the cause of all the sorrow, suffering, upon all, and they have been born in conditions not satisfactory to themselves or to the requirements of the divine law, which is absolutely exacting in all of its requirements.

"The Spirit of the Lord God telleth us, 'Thou shalt be as a child of the borders of death.'" He is speaking of those who can appreciate this lifted up condition, which includes not only the actual state of death, but also any measure of imperfection in any of the human race may be now. We know from the Scriptures, and from our own experiences, that all are imperfect, and that death rests upon all; either they are in death now or they are going down into it. Therefore this cry is suggestive of gratitude to the Lord. "Thou liftest me up from the borders of death." It is certainlly a benefactor indeed who would lift one up from the borders of death. It is in this condition that God in his grace and mercy has held of the world,—through his Son and through the Gospel—men up out of the borders of death. Only the humble has he permitted thus to live.

We read in the 10th Psalm: "The wicked will not seek after God." They may not always be to blame, because of their minds being bent, etc.; yet there is a certain amount of willfulness; they will not seek after God, and therefore this message of grace and truth is prepared for those who are meek. This is further: "The spirit of the Lord God is upon me, because he hath anointed me to preach the glad tidings unto the meek." The meek would of course look for the Lord and would be able to recognize their own imperfections and lack of strength, power, wisdom, etc., and be feeling after God, if haply they might find him. It is upon such hearkens that the Gospel message falls.

Meekness is produced, in the first place, by the condition of reduction which makes possible the receiving of divine grace. If it were not first reduced to a degree of meekness, it would certainly be true, that humility, as being a condition of heart in which one has a lowly estimate of himself, would not be necessary or required. It is then exceedingly important to get before us and just how this may be maintained. The Psalmist tells us: "The meek hath heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear."

How glad we are to know, while it is so exceedingly necessary, that the
Lord is engaging himself to prepare our hearts. We should all appreciate that we could not, or ourselves, present such a condition of heart; and therefore, in his wisdom, power, and light, and great oversight in connection with his people, agreed to prepare their hearts. We may maintain this humility by at least three influences: First, sentiment; second, reason; third, divine instructive providences.

SENTIMENT.

Under the head of sentiment we would list appreciation, gratitude and thankfulness.

Our appreciation of the Lord and his plan, and might, and magnitude in the Universe, and his great power which so far exceeds our own power, causes us to appreciate him in this objective way. Then as we learn of his care of us and what great gratitude we are filled with his Spirit, and this gratitude finds expression in thankfulness. Therefore, as the Lord's people, we should exercise ourselves along these lines, because there is a tendency in the world to forget what the Lord has done for us; therefore the church should seek to keep before our minds and appreciate this great and loving kindness.

Also, under this head we would class the example of our Lord himself. The fact that he humbled himself, as the Apostle expresses it, for he was with the Father before the world was, and he humbled himself and became obedient even the death of the cross, is an expression from his own lips that he was meek and lowly in heart, and so therefore no proper disciple could desire to have any other experience.

REASON.

Next we find that reason must be consulted in its connection with all of our actions. We must not follow sentiment irrespective of reason. The Word of God says, "Come, let us reason together." It will cost us a good deal, and the question is, Is it worth while, will it pay, and be of advantage, and work to our best interests? In order to find out this it is necessary to exercise our reason. We find it will be of advantage in every way: first, present advantages; second, future advantages.

Psalm 34:2: "The humble shall hear thereof and be glad." They shall hear the Gospel message in the present time and be glad. Joy will be produced. Because of the fact that humility is in the heart, it harmonizes possible and makes possible, and this will produce, therefore, joy, even in the present time, to say nothing of the joy which will be produced after a while.

Also peace is possible by the presence of humility in the heart. Joy and peace are of tremendous advantage in the world. A man knows nothing by knowing anything that he could attain these, they would pay any price in order to reach this condition of peace and joy. Our peace is produced in connection with humility, by reason of the fact that we understand the necessity of humility, which in turn explains many otherwise difficult providences of the Lord on our behalf.

Moses, speaking to the children of Israel for refusing the favors the Lord had bestowed upon them, said that the Lord had led them through the wilderness, to humble and prove them. The knowledge of the fact that the Lord dealt with them pleased them matter if it is adverse experience, or what. We know that God is working in us, with a view to preparing us in connection with humility. Thus we find the statement, "He giveth grace to the Humble." How may we maintain this? The Psalmist tells us again, "In his favor is life." This implies that his disfavor is death.

Another great advantage, we remember the statement of the prophet Isaiah, that "God, the high and lofty one, who inhabited eternity for the purpose of reviving the spirit of the meek. The meekness of his people says us that he is worth while. On the side of humility are all the faculties of the great and divine being, and he is now in this present age working only through the humble; they only are the recipients of his encouragements and assistance. Then again we find the divine encouragement suggested in the other text, which says, "The meek will be guide in judgment, and the meek will teach his ways." How much we need to be guided in judgment. He guides us in connection with all of our Christian experiences, and the exercise of our minds to his glory and praise.

FUTURE ADVANTAGES.

The Apostle says, "He that humbleth himself shall be exalted." Exaltation to what? Human perfection? More than that, although that is a condition which we are not able to understand or appreciate from every standpoint; that will be an exceedingly desirable thing, nevertheless, the condition of exaltation which we hope to attain is infinitely above that of human perfection. It is the spiritual exaltation, which leads ons to the very pinnacle of the Universe, and which brings one to the great resurrection of mankind, and is an exaltation which makes one a joint-heir with the Lord, who is the express image of the Father. It is an exaltation where we will be partakers of his nature. The Apostle has said, "He shall exalt you in due time." It is after we receive sufficient instructive judgment from the Lord. Again the Psalmist tells us, by "humility and fear of the Lord are riches and honor and life." These riches we are privileged to have a foretaste of already, but those of the future are reached in maintaining humility. Note also the statement of Solomon, "The meek shall eat and be satisfied." They shall eat now and be satisfied, but on a grander scale after a while, when we have risen in his likeness. We have thus seen two influences for the maintaining of humility. First, sentiment, which is composed of appreciation, gratitude and thankfulness; second, reason, which shows us the advantage. Now come to the third of this series of reasons; namely, DIVINE INSTRUCTIVE PROVIDENCES.

There is a tendency to grow puffed up and be proud sometimes, and the Lord allows certain experiences to come upon us, which we ourselves would probably not arrange for, yet they make us more and more lowly and bring us to our feet. Yet through these experiences are difficult, and we do not understand them at the present time, we would not have the Lord omit them from our instructions. The Psalmist further says, "The judgments of the Lord are true and righteous altogether, more to be desired than gold, yea, than much fine gold. They also give understanding to the simple, instruction to children, teaching, and knowledge. I will direct my heart toward thy statutes; I will meditate on thy righteous judgments. Conspicuously, these produce in our hearts, we really desire these experiences. We have all had experiences of this kind and they cause us to remember that we have nothing to be proud of, for all we have is from the Lord, from whom cometh every good and perfect gift. We might be proud of ourselves as a people, we might think of ourselves and the friends as a noble lot of individuals, but if we allow our minds and hearts to be exalted by our connection with this, we will certainly get a bump sooner or later. Sometimes some will exalt themselves by telling others that they are Christ's friends, etc. We might think of ourselves as getting to be quite a big people, a large convention, etc., and yet that is only because we are not in connection with anybody else. At Chautauqua there is probably four times as large an audience as this one. So we have much reason to fear, every big this very thought assists us to maintain an attitude of humility. These adverse experiences, great or small, are desirable and assist us to maintain humility. So the Psalmist says, "Before I was afflicted I went astray,"

USES OF HUMILITY.

Humility has at least three uses during this present time. First, it is a 'covering.' Second, it is a 'shelter.' Third, it is an 'ornament.' It hides us. It hides us clothed with humility. It also shelters us. How? It means that we ourselves will be completely covered up; it will cover self. It is an ornament, or Christian grace. In 1 Peter 3:4, we read, "The ornament of a meek and quiet spirit is in the sight of God of great price." Again it behooves us very much in our daily affairs, such as come to those who are sensitive. Humility helps us to realize that we do not deserve anything better.

The question might arise, If humility covers up self completely, would not that take it out of the realm of usefulness? Instead of clothing depriving one of usefulness, it makes possible those opportunities, which would otherwise be impossible; so it is with humility. Also in the matter of clothing, we should not be specially conscious of it. Someone has said that the best dressed man is the one whose
clothing you do not notice. So with humility; we want to have self covered completely up, yet nevertheless be completely unconscious of it.

TWO PARTS TO HUMILITY.

First, pride; second, vanity.

They bear very different qualities of mind produced by very different causes. Pride is a condition of heart produced by an over-amount of self-esteem. In the general condition of affairs which has resulted from the fall of mankind from the plane of perfection, pride has been one of the results. A large amount of self-esteem causes us to think we are more than we are, or think of ourselves as being more than others. It may be true in some cases, but if not, you will sooner or later have experiences which will show you that it is not true. If it is incorrect it will lead to pride to the extent of arrogance, which leads one to criticize and look at the weaknesses in others. Arrogance is a manifestation of pride. With these qualities of self-esteem, pride and arrogance goes a condition of mind of optimism. This looks for the things securing all desirable interests. It may be mistaken for an active sin and therefore we should examine ourselves to see if we have it in ourselves, as a natural tendency. This may lead to worldly success and that is a deadly foe to the Christian.

VANITY.

This is a deadly foe to the Lord’s people, and we all have it to deal with. It is generally found in those who have not much esteem for themselves. But we do not like to tell others that we do not have as much. Vanity is just as hard to overcome as pride, and besides it may be that for it will certainly be mistaken in many instances for humility. Vanity will prompt one to do much that pride would not do. It is not from a noble motive, but from an exceedingly ignoble motive. Therefore with this vanity is exercised what we call self-appropriation of the approval of others, and desires the approval of others, even though the individual knows that he has not much to be thought great about. With this lack of self-esteem and approbation present there is generally the power of introspection and of criticizing one’s own weaknesses, and this is the condition of pessimism, which leads to despondency and will in the end lead to failure. Pride leads to worldly success, while vanity leads to failure. Either one is a deadly foe to the development of the true condition which the Apostle terms ‘humility.’

In closing, then, dear friends, we will give another definition of humility, which would not set aside the other, but which will enable us to apply the lesson to our certain condition. The definition is, Humility is a condition of heart that is content to obey a proper relationship with respect to God and his people.

It will therefore never take anyone out of the pathway of duty. Such an one will perform his duty and be content to occupy his position, or relationship, in respect to God and his brethren, as God is content. Therefore it means a perfect balance in respect to the Almighty. Amen.

Discourse by Brother Benj. H. Barton. Subject: “THE SIN THAT HATH NO FORGIVENESS”

T

HE text is found in the words of our Savior, Matthew 13:31, 32: “Wherefore I say unto you, all manner of blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.”

We might say, first of all, this expression “Holy Ghost” is rather a crude expression. It is an expression which has not done justice to the language. We are probably all aware that the Lord and his Apostles never spoke English, nor was it used in the days of the Bible; the old Testament was written in Hebrew and the New Testament in Greek, and the Bible has been translated from these tongues. The Lord and the apostles never said “Holy Ghost.” The two Hebrew words that are rendered by this expression are of very frequent occurrence; usually they are translated Holy Spirit, and we think they ought to have been so translated here. The word “ghost” is rather an irreverent word and does not properly convey the thought of “God’s gracious influence among men.” We are all familiar with the laws of our land, murder, robbery, anything dishonest, anything in the nature of law-breaking. But when we come to the word of God we find a much stronger definition of sin. The Apostle in Ephesians 5:17 says, “All unrighteousness is sin.” Everything not right in the sight of God, the conscience. From the Lord’s standpoint, a great many things are considered sin that the laws of our land do not consider sin. Our Savior said in Matthew, 5th chapter: “Thou shalt not kill.” He went on further to say, “He that is angry with his brother shall be in danger of the judgment.” Here are two men, they both hate a fellowman to such an extent that they would almost be glad to see him deprived of his life. The one man commits murder, the other is guilty of his neighbor. The other man would like to kill his fellow-man, but he is fearful of the conse-

quences, realizing that the law would take hold of him and the penalty would be death. What was the difference be-

 tween those two men? In the eyes of the law, the first man was a murderer, the second was not; but in the sight of God they both were because they both had the spirit of hatred in their hearts. From God’s standpoint it is not the committing of a sin, but the spirit that may lead to the commission of an act. We thus see, dear friends, that from God’s standpoint any man or woman who entertain in their heart motives and principles that are not right commit sin. Just think how many murderers there must be in our world from God’s standpoint, though they would not be counted so from the standpoint of the laws of our land. It may be that he had a proud heart, and the plowing of the wicked is sin.” Is plowing sin? It was not the act of plowing which was sin, but the man who plowed his field with the wrong spirit, thinking wrong thoughts, with an angry disposition, selfishness wanting to get an advantage, committed sin. He might really have done better plowing than he did if he were moved with a spirit which was more that of holiness. It was not the act but the spirit that prompted him as he went about that plowing, which made it sin. The Lord wanted to inform us that an act may be religious, may be pious, etc., and yet if the wrong motive be behind it, then it is contrary to the spirit of God’s commandments, it would be sin. In the killing of a man that would be sin. So the killing of an ox in pride would be sin, because the motive of love, or of God, was not behind it, or the motive of doing good as if he had murdered a man? I answer that in the days when Isaiah spoke those words, the children of Israel had wandered off and they carried out God’s commandments in pride of heart and offered sacrifices which were pleasing to the neighbors. The Lord wanted them to know that if they were not moved by any other motive than in the spirit of God’s commandments, it would be sin. In the killing of a man that would be sin. If a man offering prayer, thinks how good an act is, if the wrong motive is behind it, it is sin.

If a man offering prayer, thinks how it impresses the audience, etc., that man’s prayer was sin. It may be that every word of his prayer was truthful and thoroughly in harmony with the word of God, it may have been that that prayer was more pleasing to God’s people than many others, but in God’s sight it was sin, because it was not the spirit of vanity and pride that prompted the offering of it. We may perform a charitable deed, but no matter how much we may be moved by fellow-man, if it was to attract attention to us and have our name in the papers, etc., it was not charity in God’s sight. We find this thought emphasized further still when the Word of God informs us that the failure to perform some good deed was sin. Note James 4:17: “He that knoweth to do good, and doeth it not, to him it is
You remember Samuel, when he spoke to Israel's God, saying, "'Forbid that I should sin against God by refusing to pray for you.' Therefore, if you know something of sin, you know that he who does not pray for you, he has committed sin. It was not merely your failure to pray for such an one, but that you did not have the spirit of sympathy for him. Well, if that is the way, some one may say, then he's been blessed in a measure, and that's so. I do not know that in any way I could be considered a sinner according to the state laws of New York, but while I am not a sinner from the standpoint of the laws of this state, I am from the standard of perfect love if God requires me to come up to that."

In Galatians 3:22 the Scriptures have concluded all under sin. There may be a difference in respect to the character of the sin and the greatness of the sin that you and I commit, but at the same time there is no difference in respect to all being sinners, and so we all need a savior, one mighty to save.

Now, dear friends, we want to know something about why it is that sin today is so universal; why the great and small, the good and bad, the learned and ignorant, are all more or less involved in sin. We want to know the outermost limits of sin, and how long and how short lived it is. What is our hope and prospect as respects the future? We may say that the Bible is the book which might be called the history of sin, showing the beginning of sin to the great consummation, and when we go to the word of God we find that sin is a very great, a very serious, a very important question.

First, beginning way back in the ages of eternity the first act of sin had not taken place. God's Universe was pure and holy and just as he originally made it. We call that the 'theoretical stage of sin.' It was merely an inceptive principle, merely a possibility, which had not yet become actual. But at the first sin took place, the first rebellion against God, and there the theoretical stage ceased. It was now a fact, a reality, an experience; and therefore, we term the time since that the 'experimental stage,' in which sin has been an experience; but we find from the book of Job, that even this principle, a living reality, but the day is coming when the last sin will be committed and there the experimental stage of sin will be finished and the Universe will again be holy and there shall be no more curse. There could not fail to be a curse if sin were there; dear friends, that is why we call it a being we call today the devil. Why did God ever make a devil? We answer, God never did make a devil. All God's work is good, as we read in Deut. 32:4: 'He is a rock; his work is perfect.' When created, the devil was not a devil, but a holy being, one of the highest of the angelic host. We have no doubt that the doctrine of the fallen angels is brought to our attention. In that chapter the world is compared to Tyre, and there we are shown the great similarity between the world of mankind and Tyre. We are also shown there is a great similarity between the kingdom of Satan and the kingdom of Tyre, both kingdoms being in Eden, but Satan was 'Thus was a covering cherub.' They were a class of angels among the highest of those who were created angels. The devil was not merely an angel, but one of the highest of the angels. Speaking of them they were fallen from the day thou wast created till iniquity was found in thee.' We are here informed, that when created, he was not a devil, but was perfect, holy and good, and through his disobedience he was transformed into the devil that he is today. Then, that he is able to pervert the mind to any kind of sin, what it was, and how he came to be the Sathanic being he has ever since. But the Lord shows us that he had a special reason for permitting the devil to fall into sin, and lead into sin the whole human race. A great many, as they look around us in the world, see the sorrow and sin and trouble, and behold the fact that sin is responsible directly or indirectly for every tear that has been shed, for every death that has occurred, for all the sorrow and distress; and is at the bottom of every catastrophe and every calamity, wonder why it is that God permitted sin to enter in, and allow us to be amongst the inhabitants of this globe. It is not because God could not have prevented it, because in his infinite wisdom he could have stopped it. Why did he not? I answer, Because he has a glorious purpose; he saw what could be accomplished by allowing the denial of your own and your fellow man, and to permit the human race to have their way in the matter also.

Our heavenly Father not only wanted to have a Universe pure and holy, but a Universe in which there would be no sin, in which there would be no struggle, no battle, but it might be brought about? Well, he might have accomplished it in several ways. First, by making every member of the human race and all the hosts of angels mere machines. He could have made mechanical beings who could not do wrong if they wanted to. God could have said 'Let this be done; that is, and you and I would not have been pleased to be such creatures in the Universe. You remember how it was when God created Father Adam in the garden of Eden; he said, 'Let us make man in our own image.' We are not to suppose that man was made with the same shaped form and body that God was. His must be a wonderful body and glorious, but not like ours because we have a dependent body, while God has an independent body. We have teeth and a stomach, but God does not have to eat to live, and God would not require sleep. We have not the necessity of not depending on our air, but our lungs, but God does not have to breathe to live; so his body must be entirely different from ours. What it is like we do not know. This expression, 'In his own image,' has reference to a number of things, and prominent amongst them is the fact that God is perfect, and he made angels also, and the being that we call the devil, morally free; and they all had the liberty to do whatever they chose. We know God could have arranged the matter differently, as is sometimes illustrated with this: A good many of you have children of your own, and you get some sugar, and on the one hand you will stop and play with other boys, and it will take him a long time to get back. But suppose you had a boy, and instead of having lungs and a stomach and all the other organs in him he was full of wheels and springs, and was not a real human race like that, but they would not have satisfied him. God could not have enjoyed the human race if they did not sin just because they could not sin. God knew that, sooner or later, thoughts of rebellion would come to his creatures. God knew he would have to warn the angels of the possibility of sin, and then determined to leave it to their moral freedom; and in his wisdom he foresaw what the result would be. He foresaw the fall of Satan, he foresaw the rebellion of the human race, but God did not cause or predestinate it; he allowed it because of their having moral freedom to choose their course, and the result was sin, and so it has resulted in trouble and death for six thousand years. The result will be to give God's creatures in all the Universe such a great lesson that it will never be forgotten. Paul says in Corinthians, 'We are in the school of God, to learn from him, to understand.' The word 'spectacle' translated means temple. The world is a great theater; the angels in heaven, looking down upon this awful tragedy of sin and death, have seen something that gives them such a conception of the awfulness of sin, that exalted beings who are pure and holy will remain so forever—not simply because they have been told that they should not sin, but they have seen something that gives them a conception of the horribleness of sin, which could not be learned in any other way. This statement is also true of the human race. If they had not sinned, they would not realize the awfulness of sin. When God's Universe is made pure, it will remain that way throughout all eternity. There will never be the least danger or prospect that the spark will ever break out again. Now, God's Universe did not interfere, but a sin did occur. We have found something else. Sin likewise has been inherited largely and man has been in a position to transfer sin to his children and children's children, generation after generation, until the present time, so that there is none righteous, because
THE SIN THAT HATH NO FORGIVENESS

187

we are all descendants of a sinner, father Adam. That is why the Scriptures say that we are all in nature children of Cain, that new-born babe, is a sinner when it is born. All are children of wrath. Can that be possible? Why, that little new-born babe cannot commit sin. But, you must remember, that little child has inherited sinful traits from its parents; its father may have been very unrighteous and a sinner, and the child was only a few months old and the child would not remember its father, but when the child grew up, you would say, You can see the father in that child's temper. Where did it get it? Not from the example of the father, but from the genes. This is the first thing you might observe, by you would see it spring forth and see the child manifest something of the sinful quality, and develop that which it had received from its father. Thus we see the universality of sin.

For something of the remedy for sin and God's method of dealing with it. Eighteen hundred years ago the Lord Jesus came to the earth. The object of his coming was to die for sin, "taste death for every man." We find, dear friends, the Bible reminds us that he came to die for our sins and also how we are to get the benefit, by believing that he died for our sins, and saying that all are freely justified who believe on the Lord Jesus Christ. What does this do when we believe and accept him as our Redeemer? Does that take all our sin actually away? No. I have accepted Jesus Christ, and yet I sin. You accept him and yet you sin. The fact is, dear friends, there is a difference between being perfect and becoming perfect, a life of perfection will be an impossibility.

To illustrate: A perfect being surely is not untruthful. You might ask me, When were you at Pittsburgh? I might have said, I was there the 3rd of July, but it was really the 4th of July. Little mistake, you could say. It was a mistake, but it was a lie. Why, no, you did not mean to be untruthful. But the fact was I was not there. Why did I say that? Because I was not perfect, I made a mistake. Again, I might say, I see such a person, but my wife has never been in that place. Really, it is not that, but it was a mistake, for my hearing deceived me. It is because we are imperfect and we will not get the perfect bodies until the resurrection. So the acceptance of Christ does not take away all my sins actually, but it has enabled me to have a standing with God that is not gone, and I feel that God can forgive me for my sins, and he will. I was a perfect man and has enabled the heavenly Father to cover my sins, and look no longer on me in my own righteousness, but through the robe of Christ's righteousness.

So in Isaiah 1:15 we read, "Though your sin be as scarlet, they shall be made white as snow." To illustrate: In a field of wheat and grass, there is no grass, and at night there is a snowstorm, and the next morning the field is beautiful and you cannot see the rubbish. Has the rubbish and old lumen been taken away? No, it is there, but the snow conceals it. That is what the blood of Christ is to do. It takes away all of my sins. It makes all sins as if they were not there. Christ's Blood can cover any sin from view. So we will make mistakes, and sin, but God does not see them, for the merit of the Redeemer covers them like the snow, and we look clean. Well, says one, does he mean by this that, having accepted Jesus Christ as our Saviour, we can do whatever we want to, that we can commit murder, robbery or anything else and the Lord will say, Oh, he has no sin, I have covered him with the blood of my Son? No, because the text shows us that there are some sins that the blood of Christ does not reach. Notice how it talks about the unrighteousness of the first man. That was merely a mistake, you might say, but that is against the Spirit of holiness. "To illustrate: Imagine a man who had a dry-goods store and had some cloth for sale, and a man came in to buy some of the goods and looked at it, and asked, Is this all wool? I replied, Yes, all wool, no cotton in it at all. He did not tell the truth and committed a sin, but it was not a sin against the Spirit of holiness, that he was not telling the truth. Well now, dear friends, suppose here is a man that has a store and cloth to sell and he has some that is half cotton and the merchant knows it, and suppose here is a customer comes in and looks over the goods and says, Is this all wool? And the merchant, knowing that it is not, but for fear that he will lose a sale, answers, Yes, it is all wool. That is a sin against the spirit of holiness. He deliberately told a lie, and that is an unpardonable sin against God's Holy Spirit. Well now, you say, do you then contend that that man was lost because he said that cloth was wool when it was not? No. But the Scripture says he has no such forgiveness. He has committed an unpardonable sin.

Untruthful statement. Well, if never forgiven, how is it will not be lost? Dear friends, here is where the confusion comes in. People confuse the unpardonable sin with the unto death. There is a vast difference. Take, for an illustration, the case of Queen Elizabeth, she was a woman who was never declared. He will never be forgiven for that. Does that mean that he will be hanged? Certainly not. He will have to bear the result and pay the penalty; it may be six months or a year in jail, and when that time has been spent in jail he will have paid the penalty. If he had been forgiven, he may not have been hanged at all. But if he committed the same time as he was not hung. His offense did not deserve that. Every time you and I commit a sin that we know is wrong we have committed an unpardonable sin, and it means that we are going to be punished for that sin, but we will not be hanged for it. The unpardonable sin is the sin of the unpardonable sin, where we will be lost. God will see that there will be stripes for it. Another word, put it this way: Every time anybody does wrong, knowing that it is wrong, he is not lost because of it, but it means that he has committed a sin that has no forgiveness and is in greater danger of being lost than if he had sinned.

To illustrate: Suppose that on this platform is a long line drawn with a point in the middle; one side of that leads toward the right, and the other side leads in the wrong direction. We will imagine that the world of mankind is divided into these two sides. There is another line which is a central line, which is the line of the institution of the second person of the Trinity. Whichever course we pursue indicates the character we are forming. If we go toward the right, we are forming good character; but if in the other direction, we are forming bad character. When we get to the end of this line on the right, we have a name on it, Jesus Christ. And he is the one who has interceded for us in the unrighteousness of the first man. But if we go on toward the left, we have the name Adam. But we have sinned and love for righteousness, and we will have reached the place where we will have been thoroughly tried and tested, and through all eternity we would not do anything that would mar God's glory. We are being, we are being formed, we are being changed by the Spirit of God in our eternal life. You are not perfect, but you have a character which means you will be perfect when you get your perfect body. On the contrary, every time you do anything wrong that you know is wrong you are forming a character, which, if continued in, there will be no possibility or likelihood of your being saved. It would be like a man who would not walk toward the right, but on the contrary you would go toward the left of this central mark, going further down the line.

Now illustrate it like this: Suppose here is a man committing this unforgivable sin. He realized that that cloth was only half wool and he said to his wife, I am not going to be hanged for this, I am going to cover my unpardonable sin and went in the wrong direction, and was a step nearer to the end than he was before. He was responsible and did wrong. Now, then, the Lord will permit that man to have stripes, chastisements. He may allow the sound of some loved one, may permit affliction, etc. So far as other people may be concerned, they may never think they were stripes, but he knew it. By and by that may bring him to his senses, and he will say, I am sorry and will do better, and will retrace his steps, and by and by get to the goal of life and there be no more penalty. But if you are under the unpardonable sin and went in the wrong direction, and he would harden his heart, and he goes from that point on.

The Lord tried to turn him with stripes, etc., but he will not turn, so finally he gets clear to the end and his case is a hopeless one, and there is no use to pray for such an one. Every one of these sins helped to get him there; it was not only the first step, but that first step brought him into danger as we read in Mark 3:29, "But he that shall sin against the Holy Spirit hath never forgiveness, and is in danger of eternal condemnation." He is in danger, but not lost. It puts him in greater danger, until by and by he is lost. Now dear friends, I want to say, every little thing is having some influence, helping us in either one or the other direction. Well, you might say, I will never get down to such a bad place. Dear friends, do not lose sight of the fact that nobody gets there in one step, but step by step they get there. In the right direction, we cannot get there in one step, but by faithfulness in this matter and in that matter we finally get there. The part of our sin not willful the blood of Christ covers, but the part that is willful we receive stripes for. In the mixed
Monday Sessions, August 1, 1910


After a hymn test, the leadership of Brother John Read, of Chicago, Brother Sturgeon delivered his inspiring discourse on Coaseration, using as his text Heb. x:22: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." He read the verses of the chapter preceding and following these verses and really discussed the entire chapter.

11 A. M.—Discourse by Brother Menta Sturgeon

Our text is found in Hebrews 10:22, "Let us draw near."
as ye see the day approaching. For if we sin wilfully after that we have received the knowledge (the accurate knowledge) of truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. And in this quotation we find the Apostle Paul sets forth seven distinct ideas that are closely related one to the other, and are thoroughly logical, as is his custom. He first shows that God sent his Son unto his church, from whom, through the Advocate to the Father, comes and returns all things. Our two supreme blessings are these: First, we have the privilege of entering into the Holy. Second, we have an high-priest over the house of God, and we are therefore privileged to enter into the Holy.

Because of these blessings, let us draw near to the Holiest, and let us come with humble confidence, without wavering; because the promises are yea and amen to us in Christ Jesus, and as we do so, let us consider one another to incite first of all to love, and then, out of love, the fruit of spirituality. For we have all entered into the holiest, having an high-priest for that purpose that we might draw near, and as we do so, to do so with humble confidence in God, in God’s promises in Christ Jesus, and considering one another in good works, and not forsaking the assembling of ourselves together as we see the time approaching in which the church is being gathered into the Holiest. ‘For if we sin wilfully, after we have received the knowledge of the Truth, etc., showing that there is a very close relationship between being entered into the Holy and drawing near thereto, and in considering our great High Priest, the Lord Jesus Christ of glory and the assembling of the saints together, the more so as we see the day approaching. There is some vital relationship or connection between the church and our holy assemblies in the name of the Lord Jesus Christ.’

The Apostle Paul is meeting a subtle argument of the adversary where the natural mind is likely to reason after this fashion: ‘Now we are very close to the end of the day, the day of judgment, and already the Son of Man speaks of our being made perfect into the holiest of all, the Divine nature, and so the members of his body shall likewise be gathered in. Now it may be that for twenty years we have been going along in this way that leadeth into the Holiest, or it may be more than twenty years, and yet, when the time comes, if the Son does not so speak of it, we are not so near the end. This happens to enable me to walk in the knowledge of the truth, having regularly the printed page which reaches my home every two weeks, having helps, and having the privilege of private prayer in the name of our Advocate, it may not therefore seem to be so necessary to meet, and associate with the Lord’s people as it was in former years. Let us not be quite so sure of that, beloved, in the face of the inspired words of the Apostle in this very connection. We do not recall that the Scriptures promise to exempt any one, who has the ability to assemble himself, even outwardly, but the teaching is that if any one is in harmony with God and has the privilege or opening where he might assemble with them. So it is necessary for him to do so, as the confession or profession of his faith, as well as his high privilege, and as a means whereby he may receive that help which comes from the Lord, which will enable him to take the last few steps that will bring him home into the Holiest, where our High-Priest, our fore-runner, has already gone, in which glory he is the express image of the Father. Nay, more, we gather together more closely, and the evil spirits have greater liberties with the saints in the closing moments than ever before, so much so that even the stronger ones in the church have need of the weaker, or less comely members in the Body of Christ, who are ready to help, and so that one in a separated condition will be able to enter into the Holiest.

Furthermore, the stronger ones of the brethren in the faith must help the weaker ones in this way that leadeth into the Holiest; and therefore, in love and unselfishness, they are glad to be with them and to offer from the Lord that which will help. Thus we are in close agreement with the Apostle Paul, that as we see the day approaching, the way to the Holiest is open, and he has invited us to draw near, and yet nearer, the MORE need do we have for these assemblies. Not only in the local assemblies, but in assemblies like these, where God will open the window of heaven and pour out his rich blessings upon our hearts, that we would have a room to receive it.

The epistle to the Hebrews was never so luminous as it is now, for the reason that the Tabernacle in the Wilderness, the type of the better sacrifices, was never so clearly understood as it is today. Without clarifying understanding, the inspired letter to the Hebrews is more or less obscured to us. But with the clear outline of truth now resting in the mind, coming to the letter to the Hebrews we see that the whole epistle is based upon just such an accurate knowledge as we have today concerning the people; and when in that fullness of light they are approaching this wonderful letter, they notice that, in coming right up to it, the first one who is exalted in it is Jehovah, God, our Heavenly Father, the only epistle in which his holy name is given. God, who with all the heavenly beings, spake unto the fathers by the prophets, hath in these last days spoken unto us through his Son, whom he hath appointed heir of all things, by whom also he made the ages (The Plan of the Ages), who, being the brightness of his glory, and the express image of his person, who saith, ‘I will shew forth my Glory;’ in the word of his power, when he had purged our sins, sat down at the right hand of the majesty on high.’ When the Apostle, thus beginning with Jehovah, and reaching back through the ages, when he spake through the prophets to the faithful, he now records the period which we are now speaking to us, through the Son, and when by inspiration he has thus placed Jehovah over all, and has shown how exalted is the position of the Son, through whom he is now speaking unto the church, he brings to light that exalted position of the Son of God, as well as inspiring that he is greater than the angels, higher than all the angelic host, or the sons of the morning, and is lifted high above and over them all. When speaking especially to the Hebrew mind, he was showing that this Son was even greater than Moses, than Aaron, than the High Priest, in connection with the sin-offering on the day of atonement.

So we read, that he is after the order of Melchisedec, the priest of the Most High God, and that this Royal Priest is his Son, through whom he is now speaking, who has passed as others did, into this Tabernacle in the wilderness, or into the temple, or into Herod’s temple in Jerusalem, but who has now, at the completion of his ransom sacrifice, entered into heaven, entered into the holiest condition, entered into the express image of the Father’s person, there to appear on our behalf.

But God, who has thus placed Jehovah, our Father, and his Son, far above all others, then, beloved, comes the most amazing revelation that was ever made, in that 10th chapter of Hebrews, which we quote: Wherefore he saith: now that way is our privilege of entering into the brightest and holiest condition that there is. And with such an high and exalted calling in the beloved, lest we should shrink or hesitate about entering in, he assures us that we have such a High Priest over the house of God now, who is this very Son himself, who has already entered in on our behalf, who has taken our infirmities and borne our weaknesses, and all points like as we are, and has been touched with the feeling of our infirmities and is able to help us, that he is the one given to us, to be with us, and help us to take advantage of this high privilege which Jehovah is offering to his children. The whole thing has been a delightful way, whether we have come out of the land of Egypt, or more particularly, out of the camp of Israel into the court, and through the court up to the door of the tabernacle, and there presented our bodies a living sacrifice, through the merit of our great High Priest. The Psalms having received the Holy Spirit have passed on to the inside. On the inside we are approaching the Holiest, by this new way of life, through sacrifice, up to the golden altar, and on through the second veil of the flesh, and now the larger part of the flesh of Christ, the members of his body, are going under the second veil and into the first resurrection, passing by the new birth into the holiest condition of life. Surely this is a blessed way.

Recently as we were passing through one of the points in Massachusetts where there is a School for Boys, we had
the privilege, with friends, of leaving a very beautiful locality, and taking our journey through the path which the streets of the town led to the places of activity and final rest, and as we walked beneath the shade of these branches, than to be wending our way down to the river's brink. A more pleasant journey than farther we journeyed, the better it seemed to be. It was off from the world, and lead us into a restful state of mind and appreciation; but the purpose of our going was never accomplished until we came out from beneath the trees to the river's brink, and found the boat in waiting, and picking up the oars the boat would start and we have proceeded even that privilege, we did not feel we had reached exactly what we were after, until by and by having finished our course we entered into the wooden retreat and there partook of the cool repast which had been prepared. It is very well to have left the world behind us beneath the shade of the trees, entered into the gate by the copper altar of sacrifice, and there was some pleasure in that, but we went further on to the laver of water. There was some washing, both of the spirit and of the flesh, and great peace resulted; but never until we came to the door of the tabernacle, never until we came down to the stream and had gone down into the vessel and taken up the oars for ourselves, was one's purpose partially accomplished for which he had entered upon the journey. And only when every effort has been put forth, and we enter into the tabernacle, then we are a part of the congregation of the Lord, as when we have gone thus far, through the matter of justification to fellowship through faith in his Son, while there may have been a growing peace in our lives to the extent that we obeyed his words, never until we came to the door of the tabernacle were we able to enter in by the begetter of the Holy Spirit to the deeper condition, where, as new creatures, we took up the oars for ourselves by his grace to help in every time of need, and by faithfully working our way out of the deepest of the mire of sin to reach up to the "marriage supper of the Lamb." We are glad to see an increasing light on the subject of justification, tentative justification, and vitalizing justification, and we are concerned to have our justification vitalized by presenting our bodies a living sacrifice.

Scattered around the country are many fine engine houses, and in them are well-groomed horses for service, and each one has his own assignment and position and place, over which ever hangs a complete set of harness for its use when the time comes for action; and in the evening, when the bell tolls, but the hour of nine o'clock, every one will come to his light, and be called to his post for the month which has been made to fit him. But unless there be some load to be drawn, some service to be performed, that harness will remain suspended over the horse for which it is made; but when applied it will exactly fit. And so, when the moment comes, the harness that is lying there exactly in every point, in order that he might go out in the way of sacrificial service from that standpoint, to carry out the designs of his being and the use of his harness, etc. And so, while by God's grace and wisdom we have been greatly blessed in the past, and we have enjoyed his mercy all the way through, there has been ever suspended over us the equipping provisions of Divine grace, so that when the hour had come for a reasonable sacrificial service, it was only when we took that position for that purpose, was there the realization of God's righteousness and grace.

We find that it perfectly fits our case in every point, and we are now able to go forth to the service for which we have been called, and greatly blessed. But, being on the inside, as new creatures in Christ Jesus, so far as our aims and purposes are concerned, there is our desire, and the desire of every other hope, desire and aim from that of reaching the Divine nature; whether it is a separation from the camp condition, or the Court condition, there is this separation unto the Holy, into which we are now privileged to enter, and which is the entrance to the door of the tabernacle. In being separated from all else, as a matter of importance, in the language of the third chapter of Colossians, into that peace, that 'if ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.' Set your affections on things above, not on the earth, FOR ye are DEAD, and your life is hid with Christ in God.' Situated in the Holy, on the way to the Holiest, we are in a hidden condition and being hidden with Christ in God, and the doors that are being opened for our entrance are closed behind us. When we enter into the secluded or retired condition represented by the Holy, we are completely separated unto Christ, and the door of the Tabernacle has been closed behind us; the three-fold safeguarding of the altar, that falls between the cloud and the covering protection completely covers the entire Tabernacle, has also fallen behind us as we pass into the Holy. Therefore, being hidden away with Christ in God, as members of his body, living a life of separation, we could not expect, neither do we demand of or for ourselves any purification of mind or heart, than that of those who enter into the Holy; others could not appreciate or understand the condition of those who have thus gradually entered into this sacrificial way. So there comes to be a great gulf fixed between those who have not been purified of heart and mind, so that ordinarily there may be more or less harmony on the points that are good and right, yet on the part of unbelievers, or those justified but not consecrated, there is not the ability to enter into a deep appreciation of those who are consecrated to the world, dead to sin, and to self, and to all other hopes, and ideas, and aims, than that of the Divine nature.

If a young man consecrates himself, for instance, to the practice of law, or to the practice of medicine, and in doing so consecrates himself to his house, his family, and his loved ones, or even from some forms of human distance he may have been engaged, and goes off to college away from others, and there at that place devotes himself strictly to the study of his text-books, early in the morning, and at night, in order to qualify himself, his friends are greatly rejoiced to see such a one not consecrated to the end. But those very persons who can appreciate that condition, when coming clearly to consider the consecration of all that one is and has as a human being for doing the will of God, find it extremely painful for dying with Christ, for love and for Truth's sake, devoting himself to the study of his text-book, the Bible, under the great teacher, the Lord Jesus Christ, qualifying himself as an able minister of the new covenant, those persons will say, Why, that person is losing the most he has gone astray, he is going crazy; he is devoting himself to the study of the body of Christ in the way of qualifying himself for this great profession.

Then we pass on unto the Apostle's words, "Let us draw near," into the condition of the little flock in having some we do not find that many go this way. But on we go with Christ in his lonesomeness and solitariness, for our forerunner into the Holy, and we find with him that there is not only misunderstanding from the natural mind, but we find also that we become sharers with him to some extent of the sorrows and griefs which were his lot when he was here in the flesh on this earth. But going still further on, we are told of the sacrificial work of the great High Priest, who now accepts us as members of his body and is offering us day by day, and we are passing on closer to the Holiest, getting nearer every day. The nearer we get to the Holiest, the farther away we get from all other conditions of existence, and we rejoice and are comforted today by the sight which we have of so many who have been anointed of the Holy Spirit and have become God's dear people, and who have perseveringly gone with Christ on toward the Holiest. It sometimes seems to us they are far in and having done all, are standing, close up to the second veil, and soon this mortal body being laid off, they will be ushered into his immediate presence. All of which only encourages us in the light of the Apostle's invitation, and all the fullness of blessing that is in the Holy, and as we follow Christ, and thus to draw near to the Holiest. On the other hand we realize that the copper is on the outside and the gold on the inside. Even the bread we eat is from a golden table, and the light on our path, we walk in the light, the altar of incense itself is gold; and to the extent that our hearts and minds are developed in the knowledge of God's Word, in an appreciation of it, do we realize that the Priest's bread is golden, and the light which shines in and through him. For the watch on his face that helps us, is a golden light,—not from the natural light, not from the world, but coming from the Divine one. This is given to us for the very purpose of seeing that the altar just ahead of us is a GOLDEN ALTAR, that we may have some share with Christ in his sufferings, and that through the second veil which leads into the golden condition on every hand. This, dear brothers and sisters, by faith, enables us to realize more and more that, while we have
THE INHERITANCE OF THE SAINTS

left all behind us and are hidden with Christ as a small company, we have some share in the sufferings of Christ, and also are partakers of his meekness and lowliness. And by grace we are privileged to go through the Holy. It reaches up to the Father and the glorified ones,—to our Redeemer and the angelic host, while we share in some of the sorrows and sacrifices; yet faith makes quite real even under our trials, the joys which await those who are faithful even unto death.

It has ever been the desire of the holy ones all down through the age to walk close to God, and they have ever said, "O for a closer walk with God," and now, today, in this time of the closing of this Age, the feet members of the Body of Christ, as they are enrobed in the Body, the Holiest, are privileged to have a glorious walk, in a deep sense, than before the harvest days. Walking with God! They have now, as by the anointing of their eyes, such a revelation of the teaching of his Word, that they see the Divine Plan of the Ages, as the prophets foretold; not only written upon the charts and tables, but now written on the walls of their minds and becoming very deeply imbedded in their hearts as new creatures, in the light and in harmony with which they are privileged to have this glorious walk with God.

"I would not wish to walk through pain, or loss, or shame." That means, beloved, that as we stand near the Holiest, nearer to the Shekinah glory which ever shines therein, it means a closer walk with our Lord, our Redeemer and our Advocate. It means a closer walk with the Master of the house, drawing nearer to the Holiest, in response to the invitation of the Apostle Paul, and in communion with our high privilege, in the blessings accorded to us, which thus enable us to enter in. The closer, therefore, we get to God, the closer we get to Christ, and the closer the nearer we draw in our hearts and in our likeness to our dear Lord Jesus Christ, and the more truly we are ONE with God, as we stand near and close to the Veil; and thus we are enabled to say, "Near'er, my God, to thee, nearer to thee; e'en though it be a cross that raiseth me." And every one thus going in and drawing nearer are therefore being drawn nearer to each other, and while our hearts are thus drawn near to every one walking in the narrow way, our hearts are being knit together in love of the truth and of the brethren. The closer we get to God and the more of his spirit we have, the closer our contact with our glorified Redeemer. Thus we rejoice to note that as we each draw nearer in mind and heart, and aim, and thought, and love, to the character-likeness of the Holy, are we drawing nearer to everyone who is making progression towards the holiest.

O, dear brothers, that means so much to us today; it means that while we are getting closer to one another, we are getting closer to God; it means that our Redeemer who is sent from heaven to earth for the purpose of restoring all things, and who is now the Head over all things to the Church during this Gospel Age, is drawing closer to us as we thus go on. Thus we are having more love, more faith, and more of the spirit, more Christ-likeness in our members. And thus they draw near to be his inheritance, cursed though it is with sin and death. In this condition each generation can leave to its successor nothing but a cursed heritage; as we are all familiar with the facts of the case that we came under our present condition of weakness, condemnation, including blemishes, mental, moral and physical, not by reason of any acts of our own but by reason of the fact that our present estate was handed down to us by the generation that preceded us. And so we trace the matter from one generation back to the beginning of human history when the foundation of evil was because of sin and where the original inheritance of life and perfection was lost because of disobedience.

But our discussion at this time relates not to earthly things or earthly inheritance but to higher things—an invisible, heavenly inheritance. And that inheritance is light. Perhaps some one will ask,—what interest can any of us have in such things—we who by nature are members of a ruined race—how could we be concerned about an inheritance as to saints, and who are saints? Our reply is: We hope at this time to point out how some of our race at the present time have great reason to be interested in this matter of the saint's inheritance. You know there is a diversity of opinion among men as to what constitutes sainthood and as to who are the saints. I trust that all

2:30 P.M.—Discourse by Brother Isaac Hoskins. Subject: "THE INHERITANCE OF THE SAINTS"
of us here today have come to appreciate the only reliable authority—our Lord, the Prophets and Apostles. All Bible students should be aware that a saint signifies a holy one, a sanctified one—one set apart for a holy purpose. Not that any of you were found in this condition, but through the operation of divine love and power there is a possibility of development. Therefore I desire to see the saints first of all heard the heavenly voice speaking peace through Jesus Christ our Lord, and following this voice they are pointed to the "fountain filled with blood, drawn from Immanuel's veins, where sinners plunged beneath that flood lose all their guilty stains." This voice comes to us in apostolic authority. "Blessed is the man whose compassions being exercised by the great Creator, our Heavenly Father, on behalf of fallen man, so that a Savior has been provided to come to the rescue of those "Who sit in darkness and in the shadow of death," and to guide their feet in the way of peace," the Apostle hath in these days spoken unto us by his Son." "Hear ye him." Those who listen and who hear and follow this voice can truly be the children of light. Angels, principalities or powers does the Apostle refer when he speaks of the inheritance of the Saints, for he specifies the class, saying—"Giving thanks to the Father who hath made us meet," etc.

We acknowledge that this "inheritance" of which the Apostle speaks, is not only by the saints, because seen only by the eye of faith. Only those who have eyes of faith and ears of faith, who walk by faith and not by sight. Not that this inheritance of the saints is altogether a thing of the future, and that there is no present inheritance of the saints! We wish to notice that there is a reality about our present inheritance. That inheritance toward which we are looking beyond this present veil of tears, is indeed of tremendous importance, but there is a present inheritance and actual inheritance, which is given to the saints now, and which they actually possess now, and in the words of the Apostle, that we properly appreciate our present heritage, because that which we shall inherit or possess hereafter is dependent on how we conduct ourselves in the present inheritance—what we make of our present inheritance.

In the mean time, "Occupy till I come." And the Apostle has truly said, "When that which is perfect is come then that which is in part shall be done away." But the same beloved Apostle says that "That which is perfect will never come unless we in faithfulness make our calling sure by laying up a good foundation against the time to come, and you must be partakers of the inheritance of the saints."—implying that it is a present matter or that there is a sense in which the saints at present are partakers of this inheritance. Again says the Apostle, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in Christ" (Eph. 1:3). Again, "In whom we have obtained inheritance, wherein he hath made us accepted in the Beloved" (Eph. 1:6). We are to notice in this connection that the basis of all that constitutes our present inheritance is the fact that we are by the finished work of our Redeemer been ushered into the Divine presence; we have peace through our Lord Jesus Christ. Not that we have been found worthy in ourselves to receive this favor or to be given any inheritance, for the Apostle assures us that God "hath made us meet," i.e., he has made us so righteous in his own eyes as to make it possible for us to "meet" as here used has the significance of sufficient—abundance, much. The thought is—he has conferred on us sufficient grace to make it proper that we should partake of certain blessings now and if faithful in the use of these now placed at our disposal, we are prepared for the greater blessings. Even if we look back to the time when our hearts were found of the Lord in a favorable condition—susceptible to his voice, his truth, we do not deserve the credit for even this; divine providence had something to do with our experiences and circumstances. We may know of no matter, but still feel that the matter was in my own case. I look back to what seems a long time ago, when I sat at my mother's knee, and she told me the stories of the Bible, she told me of holy things. Later on she explained to me the greatest of all themes, the gracious heavenly love. I left his glory that wondrous love to prove. Deep were the impressions made upon my mind as a result of that early visit. I have never forgotten it and trust I never shall.

I thank God for having such holy influences. I have no doubt that many of you have similarly been highly favored. Some of you may not have had the advantage of holy influences in early life, have in later years realized Divine providence shaping your experiences so as to prepare your hearts for the reception of the truth. It is not then your fault or that of anyone else, or of any of the saints. It is done, for it is expressly said that it is God who hath rendered us meet for it. And everywhere the testimony is to the effect that Christ hath been made our sufficiency, he has been made unto us "wisdom, righteousness, sanctification and redemption." But of what does the present inheritance of the saints consist? First of all we answer, the portion given to the saints now is, as the Apostle says, "an inheritance in light." As the Apostle is here talking of spiritual things, he undoubtedly has reference to spiritual light and spiritual darkness. The two are not to be identified with the whole world of mankind; as we read—"Darkness covers the earth and gross darkness the people." In harmony with this thought is the figure generally used throughout the Scriptures to represent the present situation of our race, viz., that their vision is clouded and their light shines for a short time when the great "Sun of light," "Sun of righteousness" is hidden under the darkness of the great curse of death, that rests upon humanity. It is written that "Weeping may endure for a night." The figure of the night time therefore always suggests that of the day just as the day time represents the thought of our deliverance from this night time, this bondage, this darkness, when he assures us that God hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son. Light in the Scriptures is the emblem of holiness, knowledge, happiness. And all of these qualities are represented as emanating from God and continually surrounding his habitation. "He is light and in him is no darkness at all" and Christ is the true light, the light of the world. And those whom God recognizes as his angels or messengers are angels of light. And those whom God can count upon to inherit and are ushered into the divine presence, divine favor, these are called the "children of light." And that as children of God, their present inheritance is to enjoy his fellowship in light. "The secret of the Lord is with them that fear him; and he will shew them his covenant" (Ps. 25:14). The promise of our Lord to his Church has been that he would guide them into all truth and show them things to come. Some of the mysteries of which he spoke were due to be understood at once and some more gradually down through the age, as he said, "I have yet many things to say unto you, but ye cannot bear them now." Since even so much of the divine plan as was due to be revealed by the spirit and was due to be understood step by step during this Gospel age was intended only for a special class, not for the world in general. The Apostle Paul emphasizes this, and brings out the fact that the things of the Spirit of God, neither can he know them, because they are spiritually discerned, but God hath revealed them unto us by his spirit. Thus our Lord said to the disciples when they inquired concerning the significance of a parable—"To you it is given to know the mystery of the kingdom of God, but to them that are without, these things are spoken in parables." And again he said to the same devoted disciple—"I have not called you servants, for the servant knoweth not what his Lord doeth, but I have called you friends; for all things that I have heard of my Father I have made known unto you." This mystery is most beautifully symbolized in the book of Revelation, 5th chapter.

Ah, yes! this was the significance of the severe trials and the unmerited sufferings of our dear Redeemer; (1) Redeeming us with his own precious blood, but (2) By obedience he was commending himself to the Father, and proving himself worthy to be the Father's agent and representative in carrying out all the great "mystery of God" hidden from previous ages and things. But even as the last seal was broken, did the scroll fly wide open, permitting the "mystery of God" to be fully disclosed; as it is written: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the holy Apostles." This thought, then, that God's consecrated people will have intelligence respecting his plans far different from any the world will have must be considered a very important
THE INHERITANCE OF THE SAINTS

indication with all who profess to be God's people; it is important that we see that it is the divine arrangement that the saints shall have a special inheritance of knowledge at the present time, that in proportion as our minds are enlightened, we are to that extent entering into the present privileges of this inheritance, and that the more we are instructed in the divine purpose, divine character and will, the more we are entering into our inheritance.

This thought, then, of our inheritance of light, distinguishes whether or not those who profess to be God's people are truly his servants or whether they are still more intimately acquainted, and have received the spirit of adoption as serving sons and are being treated as sons, made acquainted with the Heavenly Father's plans. Those who would enter into this present inheritance of the light, the Saints are in light, they are the kings of heaven, and who have their lives in holiness, in truth, in light, to these how significant the apostle's words—"God has translated us into the kingdom of his dear Son." We realize the wonderful contrast; as children of wrath we were in darkness, in sin, error, misery, death, over us by nature; these things had uncontrollable power. But now we have been delivered from them and brought to the enjoyment of the privileges of those who are connected with the kingdom of light. The word "translated" is used in the sense of elevating, and it is true, we have come to a higher level.

It expresses that we who are Christians have been transferred from one kingdom to another. We become subjects of a new kingdom under different laws and belong to a different country. Aliens and strangers so far as the kingdom is concerned, we have here no continuing city, but seek one to come. This transfer came first of all when we heard the heavenly voice and submitted our hearts and all to the direction and dictation of that voice. This translation has become more and more real to us as the days have gone by and as the regenerate becomes more conscious of the effects—transforming us by the renewing of our minds.

Here we recognize the full import of our present inheritance. It is the divine ordination that the saints shall receive an inheritance eternal in the heavens. 4 An inherited, incorruptible, undefiled, that fadeth not away, reserved in heaven for you. Exceeding great and precious promises have been made to this effect. Unto these now called to be saints will come the honor and responsibility of the kingdom. Fear not, little flock, it is the Father's good pleasure to give you the kingdom. These shall be kings and priests unto God.

Through this class God will again visit the children of men for the purpose of lifting the great curse of death and of bringing redemption. God described us long ago that his attitude was toward them as a nation in past ages, as he read by the mouth of the prophet—"God hath looked down from the height of his sanctuary, from heaven did the Lord behold the earth to hear the groaning of the prisoners and to loose those who have been appointed to death."

God has never abandoned his original purpose. We find that in due time Christ came, and though the actual redemption has not yet taken place, yet it is not that his plan has ceased to progress. As we have seen, the present dispensation has been devoted to the preparation of the saints to the qualified agents of his kingdom, in establishing the reign of righteousness and to bring divine mercy and redemption to men. And the text that we are discussing today calls our attention to the present preparatory inheritance or experience of the saints.

Inasmuch as we know that this is not our permanent condition, but that we have here no continuing city, we realize more and more that this is a preparatory inheritance, a trial, if you please, to prove our worthiness or unworthiness to enter into the higher and eternal inheritance. And this present inheritance in light knowledge, truth, holiness, righteousness is the means of enabling us to be righteous in order to their transformation, and to enable them to form proper characters. It is specifically declared that God has predestinated that we should be conformed to the image of his Son.

So in this thought we have the Apostle's words: "The trial of your faith being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Again he says, "After that ye have suffered awhile" the Lord "make you perfect, strengthen, establish, settle you." Additionally comes the words of another inspired Apostle, that these present sufferings which are for 'but a moment are working out for us a far more exceeding and eternal weight of glory.' What is the sum of all these words? We answer, that as a part of the inheritance of the saints in light there extends to each and all an experience of discipline and training by the higher inheritance. And we remind you, dear friends, that this word discipline does not have any unfavorable significance. It does not necessarily signify divine wrath or punishment for sin. It denotes rather the thought of training, discipline, and development. It is the word "discipline" or "training." It is therefore no reflection against you or me, if we realize this as our experience today. Rather we should consider ourselves highly honored, highly favored that such is our present heritage. To illustrate our thought further, let us consider how each of these great channels of the church have been utilized for the very purpose of being disciplined; not with the thought of having them punished or reprimed, but that they may be trained and educated. It is true that the wayward and disobedient receive punishment and reprimand in connection with this discipline and education. But the other thought is that they should be trained and educated in order to be prepared for further usefulness in life when they come to the years of maturity. As for those children who persist in a wayward or disobedient spirit and rebel against their discipline, they will have to be disciplined in order that they are dealt with more rigidly and compelled to be subject to certain laws and restraints. And here we note that this suggestion of a reform school reminds us of the Lord's arrangement of the great reform school that he has arranged for the masses of mankind in the next dispensation, when he will call "lay judgment to the plow, and go to the plowman;" as we read, "When the judgments of the Lord are in the earth the inhabitants of the world will learn righteousness." But as for the present time the Lord is not dealing with the rebellious and disobedient, but with those who through the broken hearted, and those who are disposed to obedience.

"For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. Ye endure chastening, God dealeth with you as with sons, for what son is he whom the Father chasteneth not?" We see how this was true of our Lord Jesus, who as a Son was chastened and disciplined; not that he was punished or reprimed for sin or wrongdoing, for he had no sin, but was holy, harmless, undefiled—yet it is written that he learned obedience by the things which he suffered. The trials and experiences through which our Lord passed were educational and disciplinary in their character. The sufferings and adversities which came to him served to strengthen and fortify his character; so that at the end of his course the Heavenly Father considered him worthy, qualified for the most exalted station in the universe next to himself. God has had the process of the preexistence. Such was our Lord's inheritance in light, while in the death of his flesh we read that "He hath set us an example that we should follow in his steps." I can not but refer at this time to an occasion in our Lord's earthly career when some of his dearest friends were passing through great sorrow and grief, at which time it is declared that our Lord said, "I am glad." At first it seems to us very strange on our Lord's part, till we come to appreciate the underlying thought in his mind. It was at the time when Martha and Mary ministered to their sick brother, though of how the Master respecting Lazarus' condition, leaving the matter in his hands, trusting to his wisdom and grace; and yet were allowed to pass into the still darker shadow of the sepulchre. The brother died and was buried, yes, the Master whom they trusted in as did the two door neighbors who, had even allowed several days to elapse without a message to them, and Christ speaking of all this said, "I am glad." How shall we understand the matter? The explanation is given further in our Lord's words—"I am glad for your sakes; and notwithstanding my joy, I would be true to my grand old hymn—"Other Refuge have I none; Hangs my helpless soul on thee; Leave O leave me not alone; still support and comfort me."

We must learn to trust the Lord where we can not trace him. The various experiences in which we may feel that
we are nearly overwhelmed with grief, are no doubt helping in the working of the various lessons, and are no doubt preparing us for closer communion with the Lord and for the eternal things.

The question with us today is, how have we been learning the lessons? Are they sanctifying us—setting us apart more and more for the divine purpose? These are important questions. This fixing and establishing of the various qualities of the divine mind in ourselves can not be done in one day nor in one week. Neither can it be accomplished by one act, however good it may be. It is a gradual work of developing sentiments in heart harmony with God.

In view of what we have been noting respecting God’s dealings with the saints during the present, we can not but see their inheritance—conditions—is one of great responsibility—placing them on trial, if you please, for life or death. Such is the Scriptural presentation of the matter. The Apostle Paul spoke on this wise when he declared in warning words to the saints their present responsibility—

"For we are unto God a sweet savor of Christ in them that are saved, and in them that perish. To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?"

The significance of the Apostle’s words should be most evident to all saints. The Apostle is here speaking of the tremendous import that attaches to the present light, truth; assuring us that it greatly influences the final destiny of all to whom this ‘gospel of the kingdom’ is preached, the tendency being either to life or to death. The Apostle’s words show that many in his time, as in our time, failed to realize this responsibility, and to answer their own selfish ends, perverting the Word of God.

To be faithful ambassadors for Christ—faithful representatives of the truth and faithful proclaimers of it—requires great humility and simplicity of heart. It necessitates the ignoring of all worldly ambitions and aims and the cultivating of a brave spirit of endurance which will not shrink from any reproach which fidelity to the truth may bring. And such service the Apostle here shows is acceptable to God as sweet incense, no matter what may be the effect upon those to whom we minister, whether they accept or reject the message of divine grace. What God is looking for in us is loyalty to him and devotion to his cause and this condition is appreciated regardless of our success or failure to secure large results.

To those who hear this Gospel message and who share the present inheritance in light, the message must prove either a savor of life unto, or tending to, life, or a savor of death unto, or tending to, death. The responsibility is great, but observe that the statement is not that the rejection of any item inequivocally dooms the rejecter to death, and vice versa, but that the tendency of such a course is to death or to life, unless it is interrupted—changed. Few perhaps realize how seriously a sinner is it to be making character. We see that it is not that any one act can involve one into the second death nor bring them into the eternal inheritance, but that since every act and every thought leaves its impression upon the soul, we see that a course of actions persisted in, either good or bad, will bring either the one or the other result. Every right thought and act tends to establish a character in righteousness, while every wrong thought and act, and every self deception tends to confirm an unrighteous character. And when a wrong course is adopted and persistently followed—when conscience and reason and Scripture are stifled to selfish ends, till the heart is deceived and the judgment is overcome—who can predict the repentance of such?

Such construct characters or wills so out of harmony with God and righteousness as to be fit only for destruction. Of what great importance in this connection are the words of the Apostle as addresed to the Hebrews, “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to open shame.” Here the Apostle in a few words sums up the whole experience of the present inheritance of the saints in light. First of all these have been enlightened respecting the divine goodness and mercy, they have tasted of the heavenly gift of God’s inheritance and their education by faith; they have been made partakers of the Holy Spirit—the divine influence, power has come to rest upon them so that they have been begotten of the Holy Spirit, they have tasted the good word of God—they have been made to feast upon the deep things of God, given to appreciate the exceeding great and precious promises, and have tasted of the powers of the world to come—have experienced the advantages of the world to come, its life-giving powers, being quickened now to newness of life. The Apostle represents such to be accountable to the last degree—that if such fail away, there is no hope of repentance or recovery. Our responsibility in this position then is, that we are building character for ourselves and for others! Remember that our characters are manifest by our habits of life; and each act, even the smallest, tends to form some new habit or to confirm one already established. In this view of the case it is indeed a solemn thing to think, and to act; and it behooves us to guard well our words, our thoughts, our actions and to bear in mind our responsibility to God, both for ourselves and for others, as ambassadors for Christ. We are not to make any concessions to the Flesh or the Adversary, nor to have any fellowship with the unfruitful works of darkness. Some there are who wonder where they should draw the line between the ranks of the Adversary and the precints of the Lord. They seem anxious to know how close they may get to the danger line. And this reminds me of a story that I once heard, of a man who desired to hire a driver to drive his stage over a dangerous mountain road. He sent out an announcement to this effect, and soon there were three or four men responded. As they came to him he questioned them as to their experience and qualifications. Thus he said to his first applicant: ‘How near can you drive to the precipice or the edge of the cliff without falling over?’ and the reply was: ‘Sir, I have had some experience along that line and I can drive the stage within four inches of the edge without going over.’ ‘Very well,’ said the questioner and proceeded to the second applicant, asking him the same question, to which he replied: ‘I also have had experience in driving over dangerous roads and I can drive within eight inches of the edge without being in danger of going over.’ And forthwith the employer directed his third applicant, putting him the same question, and the third reply was: ‘Sir, I have never experimented along that line. I never try to see how close I can come to the danger line. My endeavor always is to stay as far as possible from the point of danger.’ And the employer answered and said: ‘Well, you are just the man I am looking for—the man that can stay out of danger is the one I want.’ Here is a lesson for saints, dear friends. We are not to be endeavoring to see how close we may go to the danger line—how much we can enjoy of the world and the old nature without diminishing the Lord’s interest in the life of the believer.

And who is sufficient for these things? Surely none of us in our own strength. We need first of all to give ourselves to the Lord without reserve, and then daily to drink in more and more of his spirit by communion with him through his word and in prayer, and consecrate our whole world and pray lest we enter into temptation. And so says the Apostle—‘If ye do these things, ye shall never fail: For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.’
Discourse by Brother C. A. Wise


I N THE language of the Apostle Paul we come before you this afternoon, endeavoring to stir up your pure minds by way of remembrance, etc. We have nothing new to present us.

I desire to call your attention to this Scripture, John 12:32, "And if I be lifted up, will draw all men unto me." As a parallel text, I would call your attention to John 3:14, "And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." The first brings to our attention this passage of the great lifting up. The second text shows the manner in which these are lifted up. The first says, "And if I be lifted up, will draw all men unto me." No Scripture which comes to the heart of the human family is of such vital importance as the fulfillment of this. No history in the past or present would lead us to conclude that this had been fulfilled. We do not now see all men being drawn unto the Lord. We see very few. This being true, it must also of necessity be true that this Scripture has not had its fulfillment. And thus we see that it is because the great Christ of God is not complete, and until the entire Christ of God is complete it cannot be fulfilled, the whole world cannot be lifted up unto the Lord. The Lord said to the disciples, when we are glad, dear friends, to look down into the near future, when all the members of the Body of Christ will have made their calling and election sure, then our text will have its fulfillment, and all the world will be drawn to our Lord and Saviour Jesus Christ. Now and for a long time of years God of Adam has had one full and complete opportunity, our Saviour will not be lifted up in the full sense. We are glad this Christ will soon take unto himself his right, and exercise all authority in heaven and earth. The speaker showed how the power of God is really ready to lift him with all power in heaven and earth, will begin to unlock the prison-houses, or tombs, and thereby gradua1 steps the human race will be lifted up. The power of the cross of Christ reaches from Calvary way back to the Garden of Eden, and from Calvary down to the Millennial Age, during which time the entire human race will hear of the glad tidings which will yet be unto all people.

The power of the cross of Christ is four-fold:

(1) The selection of the church, or the complete Christ of God.

(2) Restoration for all, of all that was lost in Adam.

(3) Restoration of the earth.

(4) Emnity which exists between mankind and the animal kingdom will be done away with.

All this will be accomplished because of the fact that Jesus Christ has paid the last death for every man. You ask me, if that is true, why is it our Saviour has not taken unto himself his all-power and drawn all men unto himself? The difficulty is, dear friends, that there are two drawings, and we have been trying to confine these two drawings to the Gospel Age, when the fact is in the Scriptures, is, that there is to be one drawing now, and our Heavenly Father is doing that drawing, but by and by the glorified Christ, the anointed body, will draw all men unto him. Comparatively few of the human race have had the opportunity of being drawn to the Lord. You say, if that is true, why has God been so long in giving his blessings to the human race? God is particular. You recall four thousand years ago, how our Heavenly Father came to a man known as Abraham, whose relatives were idolaters. He told him, that in a seed he should be a blessing to the rest of the world. The Seed of Abraham that he could trust, so God made that wonderful oath-bound covenant or promise to him.

The speaker then called attention to the fact that God later confirmed this promise to his son Isaac, then to Jacob, and then to the Jews, and the descendants of the twelve sons of Jacob. God told Abraham that in multiplying his seed all the families of the earth should be blessed, but the teaching is, in spite of that Scripture, that only a little handful will go to heaven, while the vast majority will go down into the second death. It seems that the first, the heavenly promise is still in force, and that in the next age when our dear Saviour is lifted up, the whole world will realize that promise. We are glad that God has opened the eyes of our understanding, and stopped our ears, and we can comprehend something of the love of our Heavenly Father. God has been very particular in the selection of this bride, the anointed members, the instruments whom he will use with which to draw all men unto him. We are very glad. Our Heavenly Father's standard is high, and we cannot lower it one iota. Ever since we came into Christ, we have been growing up into him, our living Head, and by and by we will become a full grown man in Christ Jesus.

The speaker then showed how that God, in dealing with the Jewish nation, he is not to have it all his own way, and we cannot lower his standard. We have all seen that the Gentiles were transferred from the house of bondservants to the house of sons. Had there been 144,000 Israelites indeed, the blessings would have gone at once to the Jews. But we find there were not 144,000 found at that time, and so God changed his methods, not his plan, and went to the Gentiles to take of them a people for his name. Thus came our opportunity to be a part of this God's work. Another reason for God's salvation and entering this narrow way and running for the prize, and all during this Gospel age this call has been going out. Therefore you and I have had a part in thrusting in the sickle, and it is attracting all the true believers of our Lord and Saviour Jesus Christ. This great sickle of the Truth is the magnet which is drawing you and me. If there was any other instrumentality that has drawn you, I am afraid that you have not been drawn in his own way.

The speaker called attention to two steps that all the followers of Jesus Christ must take, but we in advance of the world. He showed that we came to our Lord and Saviour Jesus Christ through faith, and God for Christ's sake pardons all our sins and we are made clean, as it were, through the precious blood of Christ. That is the first step, but right here is where so many of our friends make a mistake. They think they have all the religion and love that God has, and they close up the doors of their hearts that the little love they have may not escape. He showed, however, that this was the very point to the end, the next with us, for God does not deal with sinners, and sin in the language of the Apostle Paul in Romans 12:1, we can present ourselves a living sacrifice.

He then called attention to the epistle to the Hebrews, saying, that it be brethren, not to the world, and that the rest which is spoken hereafter is the rest that comes from following Christ. This second step brings us to a condition of consecration, because we have given all that we have to the Lord, and so then day by day we are making our calling and election sure. He then showed us that this way of consecration was not an easy one, but a narrow way, one that leadeth, however, unto life. He gave another translation, as follows, "How squeezed the gate, and how compressed the way." Who are walking in the way, see that it is a very squeezed gate and narrow way, the more squeezed and compressed it becomes, we must take off everything that is contrary to God's will, the surrender of our will, our talent, and all that we have. He showed, however, that this is a great privilege we have of walking under all the Lord. He then called attention to the fact that the natural branches were broken off, and Gentile branches were being grafted in, and when the full number was completed the blessing would go to the whole world and the uplifting would commence.

The picture of the type of Moses, lifting up the serpent in the wilderness, and brought vividly before our minds the amount of faith it took on their part to be healed, and showed that the antitype would soon be in force, that the time will come that our Saviour will be lifted up in the midst of the beam, and whoever will look upon him shall live. He further showed that the uplifting work takes place, it would mean the restitution of all things was lost, the judgment day. Not, however, a twenty-four hour judgment day, as we have been taught in
MEMBERS of Bible classes affiliated with the International Bible Students’ Association arrived on every train Saturday evening and all day Sunday; still others reached the city this morning and more are expected this evening, tomorrow and even as late as Wednesday. A conservative estimate of the total number of gigantic persons present for the annual convention of the association at Celeron, which was opened Saturday morning and will continue through next Sunday, is 4,500 and it is safe to say that several hundred more persons will be here before the great gathering comes to a close.

Not only is this convention the largest ever held in Jamestown or at any point on Chautauqua lake, excelling all others in point of attendance by many hundreds, but it is one of the largest gatherings of the kind ever held in the United States. In spite of the fact that the burning of the Sherman house deprived the city of its largest hotel, the committee in charge of the arrangements for the convention went quietly at work and by one of the most effective house to house canvasses ever conducted in this or in any city, succeeded in providing accommodations for the great army of visitors and it is still a source of wonder to the great majority of the residents of Jamestown how the work was accomplished in such a highly successful manner without an aggressive campaign of publicity.

“Everything connected with the convention moves like clockwork and thus far no hitch of any description has occurred, although the problem of handling between 4,000 and 5,000 visitors is a gigantic one. In speaking of the matter of providing accommodations for the thousands of visitors to the convention, one of the officials of the association stated that Jamestown is now really entitled to consideration as a convention city for the reason that it is taking care of the largest convention in its history and but seldom indeed does any city, large or small, have an opportunity of entertaining a larger gathering for such a long period. The visitors are being cared for in the hotels and homes of this city and at every point on the lake from Celeron to Mayville.

FEEDING THE VISITORS.

“The business man at the convention is U. G. Munsell, of Brooklyn, upon whom devolves the task of feeding the immense audience which assembles in the Celeron auditorium every morning and remains for the afternoon session, and the strangest thing about it is that he performs all of the work without receiving one single penny of pay, volunteering his services as caterer and meeting all of the requirements of the position as fully as if he expected to receive a considerable sum of money for his efforts. Not only does Mr. Munsell give his services, but he has also received the assistance of some 150 volunteers which is to say that he performs all of the work without receiving any compensation.

MONDAY EVENING.

“A representative of The Journal hunted up Mr. Munsell Tuesday afternoon and found him busily engaged in preparing a lunch for some 500 of the visitors to the convention who were about to embark on the steamer New York for a trip to Mayville to hear Pastor Russell speak on the grounds of Peacock Inn.

“About how many persons do you feed in the auditorium every meal?” The Journal man asked.

“We feed between 3,000 and 4,000 persons every noon,” replied Mr. Munsell, “and with the assistance of some 125 waiters the work is accomplished in not to exceed 25 minutes.”

The annex to the auditorium is used for the storage of supplies and it serves the purpose admirably. The food is prepared for serving there, too, and it can be readily imagined that the place is a busy one during the greater part of the day.

“The association purchased 3,000 tin cups at one of the local five and ten cent stores and also about 200 small trays, 80 larger ones being borrowed from Jamestown bakers. An immense quantity of supplies of various kinds is required and several of the local merchants are reaping a harvest as a result of the convention. Mr. Munsell informed The Journal representative that in order to serve the lunch at noon the daily requirements are between 9,000 and 10,000 buns; over 150 pounds of pressed meat of various kinds; 25 cans of milk, each holding 40 quarts; 5,000 cakes; four barrels of lemonade, each holding 50 gallons; three whole cheeses, 25 pounds each; and a large quantity for the noonday meal and in addition a lunch is served daily on the steamer to the 500 or more visitors to the convention who go to Mayville to hear Pastor Russell.

SEATS FOR BIG AUDIENCES.

“President A. N. Broadhead and General Manager George E. Malby, of the Jamestown Street Railway Company, were about as much surprised as were the great majority of the residents of Jamestown at the size of the convention of Bible students, and if the officials of the association who came here to make arrangements for the gathering had not insisted that there would be at least 4,000 persons here, there would have been some talk hustling to provide a sufficient number of seats in the auditorium. Both of the street railway officials thought the total attendance at the convention would fall far short of the 4,000 mark, but the advance representatives of the association continued to make their every extra carload increased the total number to 4,042. The attendance at some of the sessions of the convention, however, is well up toward this mark and when Pastor Russell speaks next Sunday afternoon he will doubtless be greeted by an audience of nearly 6,000 persons.”
FOREIGN REPRESENTATIVES
AT GENERAL CONVENTION 1910

CARL LYTTECHAU
Danish Branch
Copenhagen, Denmark

AUG. LUNDBOERG
Swedish Branch
Orebro, Sweden

J. HEMERY
British Branch
London, England

LINDKVIST
Norwegian Branch
Christiania, Norway

LATE DR. JNO. EDGAR
Glasgow Scotland
Mayville Reception, Peacock Inn, Monday Evening
Pastor Russell’s Sermon

SECOND detachment of Bible students, after the day's services, took a steamer for the upper end of the lake to attend Pastor Russell's morning session. It was an enjoyable one along spiritual lines, the students rendering various well-known hymns effectively and discussing the convention topics of the day. They were as happy a group of students as one could see, and the serene atmosphere was reflected in their faces.

At Peacock Inn the visitors crowded the lower floor of the house and the extensive lawn. Pastor Russell, after greeting each visitor, addressed them as a whole. He welcomed these already well known to him, as well as others whom he had not met previously. It was a delightful day in which we are living; upon the wonderful Bibles from which we may study concerning the great divine plan of the ages. With an Oxford Bible in his extended hand he remarked: “I fear that even we fail to appreciate the value of this great book, which has exerted more influence in the world than all other books combined.” He remarked that few preachers realize that the Bible has been in the hands of the public for only about one century. Our oldest Bible societies,” said he, “are this very year celebrating their centennial. When they think of the stories that the Bibles were only possessed by the rich. Now they are to be found in the homes of all—obtainable free by the destitute. Many are learning the value of Bible reference and the usefulness of Bible concordances in Scripture studies.”

Furthermore, he pointed out that general education has now only reached the masses. It is not yet thirty years since free schools were established in Great Britain. It is only about ten years since education has been made compulsory in all the most civilized lands. Thus God has given us a day to behold, not because He is giving us the Bible, but by giving the masses the intelligence necessary to its study.

“But, alas, just as these precious opportunities are in the hands of the masses—just as these blessings were given to human hands, so they may be spoilt by the study. When we speak of the Bible study, the Lord allowed the Adversary to bring forward a most subtle influence in opposition to it. The foul-mouthed infidelity of the past has been supplanted by a far more dangerous enemy to Christian faith—the infidelity known as ‘higher criticism.’ It is dangerous because of its insidious character. It has entrenched itself in all the colleges and in all the theological seminaries. While all of our churches of all denominations ostensibly stand as defenders of the Bible, the adhered faith is being captured by the great Jehovah and His Son God and the Holy Spirit, are being estranged and misleading the hosts of Christendom through the very theological professors and D. D.’s to whom they have been led to seek for spiritual light and direction and whom they had supposed to be staunch defenders of the Bible as the inspired Word of God.

“This is a severe arraignment, but it is a generally truthful one, as each may demonstrate to himself. Most regretfully I am persuaded that four out of every five of all the ministers and Sunday school superintendents of Christendom have not believed or believed the Bible in the divinely inspired revelation of the will and purposes of the Almighty. Some of these, nevertheless, claim to be earnest followers of Jesus as the Son of God and of divine origin. Yet how weak is their position! If Moses did not write the law, why should we believe the inspired Spirit? If the inspired prophets, what could we think of Jesus and His Apostles accepting those prophecies as inspired and finding all of their teachings thereupon? Most evidently higher critics who still believe in Jesus as the divine Son of God have not thought logically enough the expression of that which the Bible has taught. We have seen that the infidelity will be eternal torment. I congratulate you that, as Bible students, we are growing stronger in our faith day by day while, in fulfillment of the Scriptures, a thousand fall at our side and ten thousand at our right hand (Psa. 91:7). I congratulate you that the study of the Bible with the assistance which God has given is clearing up the mysteries which have perplexed us all our lives and is bringing to us greater appreciation of his glorious purposes and greater loyalty to him and more earnest desire to sanctify his cause with righteousness and to lift up the standard of Christ once more.

“Truly, as the Lord through the prophet expressed it, our feet have been kept from stumbling. Instead of stumbling-stone of greater intelligence of our day has lifted us to a higher plane of devotion and appreciation of the length and breadth and depth of the love of God which passeth all understanding.

“Do not misunderstand me to be speaking harshly or unkindly of our dear friends who are stumbling over the educational opportunities of our day. I am quite willing to admit that I have been shocked at times. One day I stood exactly where they stand—once I, too, repudiated the Bible and the Word of God. I was as honest then as I am today, and feel bound to give others credit for equal honesty. They are blinded by the dazzling glare of the earthly science and the grandeur of the material world and have no time to give to the science which comes only from above. Some of them may be recovered from the snare of the Adversary, as I was. There is this difference, however; the majority seem to exult in their unbelief and to pride themselves and their new knowledge. One often wonders if they realize that to them has been given the opportunity to bebuilding the kingdom of our Lord and have no time to build up the kingdom and bewoolg and how and why.

“I have no doubt that many of you have had experiences similar to my own. Many of you have told me so. Let us hope that, as we have been recovered from the snare of the foe, so also may some others be. Let us be prompt to help them in their hour of weakness and of need, to give them that to the honest-hearted, the loss of the Bible must be a disaster to faith and hope, as it was in our own cases. Let us trust that there are many others, honest as ourselves, who will yet be recovered. Let us be encouraged to help them by a remembrance of how great a blessing came to us through the proper understanding of the Word of God.”

Journal Editorial

BIBLE STUDY CONVENTION.

“One of the greatest conventions, both in point of attendance and enthusiastic interest, that have ever been held on the shores of Chautauqua lake is that of the International Bible Students’ Association, now in session at Celoron. There are more than four thousand visitors at the convention, and from all reports they are delighted with the beauties of Chautauqua lake and with the arrangements which have been made here. It is a meeting of the Bible students through the proper understanding of the Word of God.”

Tuesday, August 2, 1910

The Tuesday morning session was one of the most important of the convention and the auditorium was very well filled, both main floor and gallery. Bremer, the popular pastor of Brooklyn, delivered an excellent discourse on “Baptism and Its Import.” This was followed by a symbolic immersion in Chautauqua lake, near the toboggan slides, in which twelve men and women were baptized. Old men and women were immersed along with young people, the ceremonies taking place in the shallow water, and being witnessed by hundreds of persons along the water front and in boats. (See cut.)

The morning session of the convention opened with the singing of a hymn, “Love Divine, All Love Excelling.”
TEN ELECT REPORT

2:30 P.M.-Discourse by Pilgrim Brother James H. Cole. Subject: "OUR CALLING AND ELECTION"

This is based upon 2 Peter 1:10. We have often heard the expression that we are first called to justification and then called to consecration. That is quite proper, but not exactly Scriptural language. God is not saying, "Being justified, it was then called to consecrate all men to repent." It is a command, not a call. God never gives any sinner a right to life in sin. He gave Adam a right to live out of sin, but he violated that and so he and his family have never been called to life in sin. I will give you an illustration of a boy stealing apples. Would the owner say, 'Don't take those apples, don't you hear me calling?' No, he would say, 'In the name of the law, I command you to leave them alone.' At the present time God is not putting any force back of that command on the sinner; those who do not heed that command to cease from sin; he permits them to go on and allows all men to go their way. God will put force into that command when the great Mediator is lifted up; then there will be force and effect back of the command. To them longer he speaks, and says, 'My son, give me thine heart.' It is my brother or my brethren. So the Apostle says, We are called in the one hope. We have only one hope or calling in this age and it is to this just class who are not sinners but sons on the human plane. Paul says to the church by Abraham sending Eleazer to get a bride for his son. He sent him only to his countrymen, his brother's house. So it is only those who are related through the blood that he is calling—those who are brethren through the blood of the Lord Jesus. There is only one class that we are hearing him say, 'My son, give me thine heart.' The Scriptures say to make our calling and election sure. We need to lump that and think our calling and election sure when we are faithful unto death. This is true, it can be true, and it can be made sure by making a clear calling and election sure. We simply must make our calling sure in view of the seriousness of the issue of life—issues of death also. I presume some of you, like myself, were quite shocked when we learned that certain ones had gone out who had learned the doctrines like the A-B-C's, and we began to wonder what was wrong. We began to doubt whether they should make it sure and stay there. Never back up. So, then, when we hear of some of these who had made their calling sure, and gone a long way toward making their election sure, we were quite shocked when we heard they had gone out. Now if it had happened in the Truth but a little while we might have thought their motive was some mistake, but when we found it was some who had been in the Truth a long time, and they were not making their calling and election sure, and if they had not taken advantage of God's blessings and appreciated his favors, what can the Lord do but take it away from them so as to give it to somebody else. We were quite surprised some months ago when we read in our Manna three birthdays of brethren we had known for a long time, but none of them are walking with us now. We have been a church for nine years, another for fifteen years and another for twenty years, and another for thirty years. What was their birthday text? "Keep thy heart with all diligence, for out of it are the issues of life." There was the cause, and the pimple or wrong doctrine did not make the difference. We had the keeping of our hearts! We had the keeping of it, and if we were not making it sure, but keep the heart of anybody else. It is for us to do as we desire. If not, it means that there will be a sidetrack which we will walk off on sooner or later. If we have not just the right calling, let us make it sure, and that is what you can do. Then, when some of you doubt it, but trust in the heavenly Father. We just want to read two Scriptures on that point—Galatians 1:9:9; "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said
before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Brethren, let us make it positive and sure, and let us not forget that we are told that if we are to be saved we must stick to the gospel of Christ, the true gospel, and not the false gospel, and not really good food. 2 Timothy 3:16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Are we sure of it? Then let us contend for that which he has not made any mistake, so let us be sure as we journey along.

So, if our calling has been made sure, the next step is the step of election. First make the calling sure, and then, having that made sure, let it remain sure, and let us press on to make our calling sure. Not worse than the one who fails to make sure, that is made sure some time before our death. Taking up the election of a president, we have often gone out, interested in the matter, and watched the boy on the side of a building tallying the election. If we were specially interested in a certain boy, we would have his ballot clutched in our hand, so that if he had been secured the cry would go out, That man has been elected. Well, have they counted all the votes? No, but sufficient have been counted. But has he a great plurality? Maybe we do not know about that until the last vote has been counted. So it is like this in this election, some time before death we have come to the point where God knows we will not go into second death. Enough votes of character have been counted, but not having risen from the dead, we do not know how great that plurality will be until we die. Then we can see that this president that we voted for would differ from star. So the plurality will not be known until we have passed beyond the veil and are in heaven itself. There is a time when the devil and all his hosts cannot turn us aside. So we understand the closing of the book; unless the individuals may be practically one and the same thing.

The only thing we know bearing upon this matter is the parable of the vineyard. This parable was called to our attention nine years ago, by the remark of a dear brother. You will remember the statement that the owner of the vineyard went out to hire laborers and continued until the eleventh hour, then no longer. It has been written in the pages of the WATCH TOWER that it refers to the whole gospel age, and the eleventh hour means the last time, near its close, when the work will be completed. So the thought would be that all down through the gospel age has been the day, but the harvest of the gospel age would be the last hour. The parable goes on to say that those who labored all through the day of the day thought that the others should not be paid like them, but the one who worked but one hour. The one who would not understand that there would be some in the body of Christ you would complain because someone else receives a crown. Those who have the character that will put them in the first place, or those who do not understand the penny referred to would be the spiritual nature. Those of us living down in the end of the harvest, the eleventh hour or forty-year period, might say, Well, it is no use for us to try and make our election sure; it is over and past; and in the early hour that servant was hired, who of course restitution blessings. The Lord says, O no, this parable is only for our encouragement. This would be illustrated by an advertisement with a fingerboard pointing to something. So this type is in the parable like a finger-board, not to show that someone is dissatisfied because someone else is in the body of Christ, but it calls attention to the fact that we are living here, and it is not too late to make our calling and election sure; that it is not too late, or he would not have allowed us to see these things. If you see that there is work for you to do, don't stay out of the channel of calling. "If we are all called in the one hope of our calling." While that is the general application of that parable, we believe that it might be applied in this way: We offer this only as a suggestion; we believe that it can be brought down to other matters. And we remember what we were told at the harvest, the parable entitled, "Food for Thinking Christians.

The fifth point is, that in 1881 "Tabernacle Shadows" was written, and we understand that "Tabernacle Shadows" is the basis of all the six volumes of Bible studies and also of all the arguments put forth by the Father of the Church. God's Word became clear, and no one has been able to find any fault or flaw with it. So we see five particular points which prove that the harvest work began at the third hour of the nineteenth of the vineyard.

Then we read that other laborers were hired. In the eleventh hour the last laborers were hired. In the eleventh hour there was a general change in the nature of the work,
so we believe there will be some reapers here right up to 1914. Each hour being three years and four months, would show that the eleventh hour began February, 1908.

We understand that all the traveling Pilgrims received copies of the Vow and were asked if they did not want to take this and make it their own. This was in 1908, and we all know how much sitting and testing there has been through this Vow. Then it became necessary to hire more laborers, because of some being a little weary and faint and therefore could not reap, and as a result others must be brought in. He is continuing to hire reapers and will up to the end of that hour, and the end of that hour we understand to be June, 1911. Some think the door is going to be closed this year. Others say, no;

If you will notice in the third volume on the chapter of the Pyramid, Brother Russell says, This measurement seems to indicate a special test upon the church. It does not mean that the door is to be shut and then there is to be a test. What would be the use? For if found unworthy they could not be shut out. So this work has been going on all through this hour. The one who puts out the person who casts off the wedding garment is the one who puts another in his place. So in June, 1911, it may be that the last one will be brought into the vineyard who will make his calling and election sure. We are not stating this dogmatically, but it would seem to indicate that there will be a great change in the work from that time on. Up till that time there have been two phases to this work, hiring laborers and doing the work in the vineyard. At the end of the eleventh hour it does not say that any laborers were hired in the twelfth hour. As a result, the door or gate would not need to be closed. We believe that it may mean that those in there have gotten to a condition of character where they are going to remain all the way to the end, and will continue to do the work the Lord has given them to do. It may be that the outside work of gathering the wheat will be mostly finished by that time. It may be that the newspaper work, colporteur work, etc., may not be so extensive. At any rate, the parable indicates that he did not go out and hire laborers. It seems that those who have been faithful up to 1911 and have developed sufficient character will not go off on some sidetrack, but will remain faithful. So let us work while it is yet day, until we have passed that danger point, and when the time comes, God will not take heed that fifteen, so we cut one open only to find some bug or insect has stung that, and we throw it away. That represents the Second Death class who allowed some root of bitterness to spring up in their hearts, and therefore they must be destroyed because of this wrong condition of heart. Some others we cut open which have some specks on them, which we cut out and put sugar on these apples and make apple sauce of them. So the great company will receive tribulation. The other ten remaining on the tree, while full size, yet they are not ripe. We would say, I am sure we will get ten apples because of the fall season. So after a while we will get the ripe, soft, yellow apples. When they have reached that condition they are past the danger point. From that time on we will never go back on the Truth, because of the apple sauce which is now bad working, but do with our might what our hands find to do.

I would like to illustrate the matter by this book. We are supposing its pages were all blank. We will imagine that the Lord desires twelve thousand names on each of these blank pages, and in 1881 the full number of names was on each page, but later many of their election sure, they had not gained their crowns. Since then some have lost their crowns, and it became necessary that the Lord should blot out their names from the Lamb’s book of life, and therefore some of them are back, let them come forward and make their election sure and secure this crown. So from 1881 onward we understand that these pages are being filled. This we see illustrated in the parallel of John the Baptist, who said, “I must decrease, but he must increase.” So we are decreasing on this side, and will continue to increase on that side of the veil until the last one has gone. No doubt when the voice of the Bridegroom will be heard no more world, looking at it from the human standpoint, will think that the church has gone to pieces. No doubt the true church, from an outward standpoint, will appear to have failed like John the Baptist. We should see how necessary it is not to depend upon others, for if they fail we will fail also. We have to be seated in our foreheads with the knowledge of the ransom, and that makes our election sure. No one else can do it for us. So when the time comes that we are getting less and less, it will seem from the outward standpoint that we have gone to smash and will be called another false movement. But remember that the number was reached, and if we look at it right we will expect to see less and less and the pages will be turned over and over until the last one has passed beyond the veil, having made his calling and election sure.

Let us take courage and trust not in man, or in the son of man, for on whom do we put our trust? There is no strength, but put our trust in our dear Redeemer beyond the veil, and our heavenly Father, who are overseeing this grand work. Let us make our calling sure, and then our election sure. Let us illustrate the matter by this apple tree: This tree represents the world, and has on it five thousand blossoms. Now there will not be that many apples. So we come up and see that there are but five hundred apples. These represent the fruits of justification. Will we have five hundred apples? No, many will drop off. And when we go out again we see that the apples have grown, but only twenty-five are left on the tree. The others have all dropped off. So these represent those who have received justification in vain. Later we go out and find only ten on the tree; fifteen are on the ground. They are about two-thirds grown, and we think we can get some good out of those fifteen, so we cut one open only to find some bug or insect has stung that, and we throw it away. That represents the Second Death class who allowed some root of bitterness to spring up in their hearts, and therefore they must be destroyed because of this wrong condition of heart. Some others we cut open which have some specks on them, which we cut out and put sugar on these apples and make apple sauce of them. So the great company will receive tribulation. The other ten remaining on the tree, while full size, yet they are not ripe. We would say, I am sure we will get ten apples because of the fall season. So after a while we will get the ripe, soft, yellow apples. When they have reached that condition they are past the danger point. From that time on we will never go back on the Truth, because of the apple sauce which is now bad working, but do with our might what our hands find to do.

The end of the eleventh hour would be pictured in Revelation 14:11, “He that is unjust, let him remain unjust” (that is the man of the world, born as such; let them remain as such; they will be unjust until they are raised from that point in the resurrection). “He that is filthy, let him be filthy still.” (Those who are made pure and go back, let them stay pure.) “He that is righteous, let him remain righteous.” (If we fall back into the great company class we will never get back again. Let us keep in that condition of heart where we will never fall back.) “He that is holy, let him be holy.” (The little flock, they are going to be holy, even unto the end.) “Behold I come quickly and will give to every man according to his works.”

So, brethren, let us make our calling sure and then let us make our election sure, and so an abundant entrance shall be ministered unto us into the everlasting kingdom of our Lord and Savior, Jesus Christ. Amen.

P M.—Discourse by Brother J. D. Wright. Subject: “PASSING FROM DEATH UNTO LIFE.”

Text: 1 John 3:14, “We know that we have passed from death unto life, because we love the brethren.”

Perhaps a great many people, endeavoring to be Christians, have wondered why the Apostle uses the language that he does, speaking of passing from death unto life. Why not say we have passed out of a condition of irreligion into religion. Many think the children of God have to fulfill what is called the second commandment, the hour, the week, the minute. This whole matter of serving the Lord is with a matter of getting religion, keeping it as long as they can, and finally going to heaven when they die; and if they should lose it, going to hell. No doubt it would be a hard matter for them to understand what the Apostle means here.

We answer, dear friends, that there is a very good reason why the Apostle should use this language. Originally man was created perfect, as is stated in the first chapter of Genesis and elsewhere throughout the Scriptures, that God created man in His own image, in the image of God He created him; male and female He created them. But man did not remain in that condition; it was not long until man fell into sin, disobeyed the simple command laid down for his protection and blessing. As a result of this sentence of death was caused to pass upon him. He was driven out of the Paradise in which he was placed and in
which he might have remained throughout all eternity. But the Lord’s purpose was not to leave man in death, but he purposed a return, that he should ultimately pass out of death into life. This is the reason the Psalmist states it as you may read in Psalm 19:30.

Nineteen hundred years ago Jesus came into the world. He came for the purpose of at least laying the foundation for man’s release, that ultimately he might have the privilege of passing out from under that sentence into life. However, in every promise of foundation might be laid, it was necessary that our Lord, who became the man Christ Jesus, should pass out of a condition of life into death. He was glorious with the Father before the world was, called by Jude Michael, the Archangel, the chief angel, the one in whose hands God had committed all his works through and through, through the Things that were created. But by reason of the fact of man’s fall, and the further fact that God’s purpose was to release man from death, he purposed that this one should leave the glory he had with the Father and come down to Earth. So without passing out of life into death he passed into the spiritual condition to the perfect human nature. So that, as John elsewhere says, “The word was made flesh and dwelt among us.” I understand it in this way, dear friends, though our Lord was rich he became poor for our sakes, that we through his poverty might become rich. There was no glory that he had with the Father and descended to the perfect condition of a human being. He did not have to die to do so; that all he had to do was to submit to the heavenly Father’s great plan and suggest it in this respect. In doing so the Heavenly Father took this human spirit being into the glorious human condition. In other words, he was trans­ferred from a being of a spiritual creature, the one who in the Scriptue is called the beginning of the creation of God, the Alpha and Omega, the first and the last, transferred from this being into a human being, who was born, that is, as any other human being is born. At the age of thirty years he was found in fashion as a perfect human being, and as such humbled himself and became obedient unto death, even the death of the cross. At that time, at the age of thirty, he began to lay the foundation as a perfect human being, a living sacrifice to God, which was his reasonable service. He consecrated his life even unto death. Thus he passed from life into death. Not only so, but if he was to be the Redeemer of the race—not only the ransom, but the justifier as well—he must not only pass out of life into death but likewise from death into life. As the Apostle says, “He was delivered for our offences and raised for our justification.” It was necessary that he must be delivered for the offences of mankind, pass from human life into death as a substitute for Father Adam, if he would be the justifier, but it was also necessary that he pass from death unto life also. Hence the Apostle’s words in this respect, “Christ both died and rose again that he might be Lord (or king) both of the dead and the living.”

But we want to notice another feature in respect to this. Not only did Jesus present himself a sacrifice, and was actually dead on behalf of mankind, and rose again on the third day for our justification, but when he presented himself in sacrifice at the time he reached the age of thirty he was there counted dead. From that time he was reckoned dead unto sin, for the flesh he could not save. But the Lord said that he pass from death unto life also. Hence the Apostle’s words in this respect, “Christ both died and rose again that he might be Lord (or king) both of the dead and the living.”

All of the Lord’s people have been endeavoring to follow in the steps of the Lord Jesus. So our Lord, from the time of his consecration to the close, was dying daily, and at the close he cried, “It is finished.” Meantime, not only was he living, but he had to live as a human being, because he began to die. Our Lord represented the matter of the expression, “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” The Apostle also said, “That thou mightest be found pure among the saints.” By this he established the Apostle to mean, not that our Lord was to die by being planted into the ground. Oh, no! Our understanding is that he was planted in death when he was consecrated to death. Our Lord was not taken down from the cross and buried but was remaining in that condition until the resurrection, that it was not a case of death with him but a case of suspended animation. So when he was taken down from the cross he was buried as a dead man, not as a dying man, not to die after he was buried, for “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” And the seed begins to grow, etc. When our Lord consecrated himself he was counted dead, as the Apostle said of his followers. Likewise reckon ye yourselves to be dead, because of him. His human nature was counted dead, not actually and completely dead, not only laid down, but in death, but continued in that counten­ance of the Jews and death and final his baptism was finished. At his consecration he was begotten to the new nature. He continued in this condition for three and a half years until his resurrection, when he came forth a new, spiritual being. But the thought, dear friends, to get him from 30 years that he might be a perfect redeemer he must as a perfect human being pass out of the perfection of human life into death, and that was what he was doing for three and a half years of his consecrated life here upon Earth. Now if he is to be the King of kings and Lord of lords, the Heavenly Father proposes to commit all the blessings of the human family upon Earth, it was also necessary that he pass out of death into life. The result of this is that mankind will have a great blessing. It will mean finally, therefore, that the men who are the opposition to the return from destruction and pass out of death into life, and therefore the kingdom has been committed unto him, for the Father committed all judgment unto the Son. Thus God’s plan has been wrought out and centers in Jesus Christ. But when we use the good old age arrangement of number of prayers to the glorious kingdom. That is the reason we are here, for God has been taking out from among the Gentiles a people for his name.

The speaker then showed how Christ came to his own, the Jewish nation, but his own received him not; but as many as did, to them gave he power to become the sons of God. However, only a remnant of this remnant met him, and he then went to the Gentiles to take out from them the balance, until the full number of the Gentiles should come in. During this time the Jews were blinded. He stated that in making this selection from the Gentiles, calling them out of Egypt, he put a proposition to all that was well known to all people that all who follow in the steps of his well-beloved Son should develop characters like his—showing that if we are children, then heirs, and joint heirs with Jesus Christ; if so be, we suffer with him. The speaker then showed that when Zechariah, the father of John the Baptist, was overthrown, it was stated of him that God was to overthrown, overthrown, overthrown, until he, whose right it was, should come. When Jesus came he proved that he was the right one to receive this kingdom, by keeping the whole law, and not only so, but when he was about 30 years ago, by doing the same thing, he was faithful unto death, giving himself a ransom for all, and the Father honored him by raising him from the dead. So he has abundantly proved his right. He then had the right to the dominion, but it was on the condition that he would give himself a ransom for all to be testified of the speaker to the effect that Jesus must learn obedience through the things which he suffered, and that if we are children we must suffer with him and follow in his footsteps that we might be glorified with him. As our Lord consecrated himself unto death and was counted dead, he was remaining in that condition until the resurrection, so we, too, must do the same, as the Apostle Paul expresses it in Romans 12:1. The speaker further called attention to the fact that since the fall there had been none righteous, no, not one. And in Rom. 3:23 that, every one has sinned and the death sentence has been upon all. In support of this he quoted from Romans 12:5 and 13, how that by one man’s disobedience sin entered the world, and death by sin, etc. He further showed that, nevertheless, the Lord wanted to have none of those who had come under the death sentence for his kingdom. But how is he going to get there? He cannot take dead men or women into the kingdom. They would not be of very much use to him, even in
our present condition, as Christendom proves they are far
from being perfect. However, many believe that even now
his kingdom is here on earth, yet if we look around us and
study into the heathen condition we find that instead of
converting the world there are as many as there were a
century ago. The speaker further showed that while the
world in general are children of wrath, without God and
without hope in the world, yet it is God's purpose to have
these brought out of death into life. Therefore our Father
is bringing out darkness into his marvelous light, a mortal
class who are being justified to life; then they pass out of
death by justification into life. It takes some a longer and
some a shorter time, but if they are faithful and have ac-
cepted the great and precious promises of our Lord's word,
they will be finally justified from all things, and presenting
themselves a living sacrifice, and if faithful unto death
they will be partakers of the divine nature. Thus we read
that all those who believe in him now should live unto
themselves, but for him who died for them. Then we passed
recollection the words of Jesus to John: 'I testify unto you, and
I expect us now to pass out of life unto death. We were dead
in Adam, but through justification of life we were freely
justified by the Lord's grace from all things. Then pre-
venting ourselves a living sacrifice, we become dead. I trust
we have all done that, dear friends, the speaker said. We
should recognize the fact that our justification is merely for
the purpose of giving us a standing with the Lord; it was
for the purpose of raising us to the life and to the
admonition to present ourselves a living sacrifice. The
speaker then called attention to the 6th chapter of Romans,
and especially the 10th and 11th verses, showing that when
he died he died unto sin once. The speaker further showed
that this did not prevent their being raised from the dead.
Hebrews 7:26. He then called attention to the Diaglott
translation, which reads, "For the death which he died, he
died by sin." Also showing that by sin death came into the
world originally. Had it not been for the death of Adam,
Jesus would not have needed to die. He died by sin. Sin
killed him. Then he laid emphasis upon the word of the
Apostle, "Likewise." As our Lord Jesus died as a sacrifice
for sin, we too are to do the same. Likewise reckon ye
yourselves to be dead. So we catch the thought, that our
Lord Jesus reckoned himself to be dead until it was com-
pletely at the cross. Likewise we, when we consecrate,
are reckoned or counted dead. In other words, we are to join
to our Lord in what he has done, we become members of
the sacrificial Lord Jesus. The speaker then showed that the
reason we are called to this heavenly calling is that we
may have a share in the blessing of every family of the
earth. However, we must all develop the various qualities
of love and hate that we may have the right to be called
should take any to be of this class who would not love their
enemies, what an unfortunate thing that would be, and
showed that the Lord does not propose to have any other
people in his kingdom, that it would be impossible to let
any go, except those who are of such a condition of heart
even here that they would be willing to do good to their
enemies. He says that is the kind of coals of fire we must
think of, not fire and brimstone. He called attention fur-
ther to the fact that we must do as the Apostle Peter says,
that we must add to our faith, virtue, etc., etc. He also
called attention to the Apostle's statement that we might
give away all our goods and our bodies to be burned, etc.,
but if we had not love it would not profit us anything.

The speaker, closing, said: I trust, dear friends, that
this is that which we are all seeking for, that we have a
goodly portion of it even now, so that with the Apostle we
can say, So we have passed from death unto life because
we love the brethren. We consecrated ourselves even unto
death and our consecration has been accepted and we are
made new creatures. May we be faithful even unto the
end. Amen.

**Mayville Reception at Peacock Inn, Tuesday Evening**

**Pastor Russell's Sermon**

**Restitution Work Begun.**

"The divine purpose will not be thwarted by the permis-
sion of sin to mar the original. The sacrificial death of
Jesus is the complete offset to the penalty pronounced on
Adam and his race. Restitution to perfection and divine
favor will result in God's "due time." And we believe that
time near at hand.

"Do we not see the promised blessings coming? What
are our vast irrigation schemes by artesian wells and by
aqueducts but fulfillments of the prophecies pertaining to
the reign of Messiah and the blessing of the earth? Have
we not the message: 'Streams shall break forth in the
desert, and the wilderness shall blossom as the rose.'—Isaiah
xxxv.

"Burbank and others are under divine guidance working
miracles in horticulture, just as Edison and others have been
the instruments of evidence to give us electrical devices.
What beautiful fruits and flowers are the result! It is dif-
cult to imagine greater perfection either in Eden of old or
in the world-wide Eden to be restored.

**Delivering the Captives.**

"But, my friends, the most important piece of restitution
work relates to man. The hard, stony selfishness of heart
which is worldwide is not God's likeness nor to God's glory.

"Man's inhumanity to men
Makes countless thousands mourn.'

"Nineteen centuries of preaching shows that the cure of
this malady is not in our power, and that only the few even
desire or seek for the Lord's spirit of gentleness and tender-
heartedness. The great King of Glory is also the Good Phy-
sician. He only can cure the disease of sin and its results.
Through him God's promise to Israel will be fulfilled.'

After some light refreshments the "happy people" de-
parted on the boat for the lodgings along the lake and at
Jamestown, singing en route."
PILGRIM QUESTION MEETING

PASTOR RUSSELL: This is to be, dear friends, as announced, a Pilgrim Question Meeting. We thought that the Pilgrim brethren, passing bither and thither in the street, in contact with a variety of questions, might ask some very helpful to the whole company. Not that we would give them any special preference, but supposing their questions to be of a more helpful sort, then we would give them some special attention. Our special reason for this official manner until a time when the Little Locket has been completed. While the Great Company may be sharing in the tribulation of the past, yet this special dealing at the end of this age would seem to be after the Church went beyond the veil. Yet we must say this, dear friends, that every feature of it and every stage of the Church in the future and is more or less uncertain until it is fulfilled. In other words, God did not give prophecies and type in advance for us to speculate upon, but so that when we might know it. Just as our Lord said of himself at the first advent, that when they would see certain things fulfilled, then they would know they were the fulfillment of the things written. So as we come down to the beginning of the time of trouble those who would then be living and witness the dealings of the Lord with the Great Company class would see something in that which would be helpful to them—perhaps more than you have to what is the sacrificial of the Lord’s goat has not yet been finished, and this dealing with the Great Company is something that takes place after the killing of the Lord’s goat and the sprinkling of its blood.

Question:—What is the difference between the Abrahamic covenant, the Sarah covenant and the covenant of sacrifice?
Answer:—I answer, that the Abrahamic covenant is the term which is more comprehensive than the other terms. The Abrahamic covenant, you remember, declares that all the nations of the earth shall be blessed, but that the seed of Abraham shall be blessed. There are two features. It implies a blessing, the Abrahamic seed, and also a blessing, through that seed, to all the families of the earth, so that the Abrahamic promise really covers everything God has to do with the special people. It is the Abrahamic covenant, for it was Abraham who begot Ishmael and it was Abraham who begot Isaac; so you see it is the Abrahamic covenant that brings forth these two classes. First the Jewish nation, under the Jewish law, is blessed by the blood of the seed of Isaac, Ishmael, part of the seed of Abraham, but not the seed of Abraham, because it was said, “In Isaac thy seed shall be called.” The special one through whom the blessing is to come to all the families of the earth will not be Ishmael, but Isaac.

The mother of Isaac was Sarah, and the Apostle, in Galatians, points out that Sarah was a type of our covenant by which God brings forth the Isaac class, and then says, “We brethren, as Isaac was, are children of promise. We take the place of Isaac. Now who are we? Well, we are to share with the Lord Jesus, who is the head over the church, which is his body, and the whole church composes this Isaac seed of Abraham, through which all the families of the earth are to be blessed.” Therefore the natural seed of Abraham is, and that is another name for the natural nation.

Now what has this to do with the covenant of sacrifice? I answer, the covenant of sacrifice is the same as the Sarah covenant. It was Isaac who was offered upon the altar, you remember; it was Isaac that was received again from the dead in a figure, so it is the whole antitypical Isaac (Jesus Christ) and the church will be received again from the dead on the altar, and are received again from the dead in the first resurrection, and these, then, will constitute the spiritual seed of Abraham, through whom the blessings will be to all nations and to the world. Why is it a covenant by sacrifice? Because Isaac was bound for it to be any other way? See! Our Lord Jesus, according to the flesh, was of the seed of Abraham; and according to the flesh he was born under the law, and he was obedient unto the law, and under that he could do as a man, but not fulfill all the things God had declared would be fulfilled by the seed of Abraham.

Suppose we imagine that Jesus had remained a man, perfect, unblemished, in every sense of the word perfect, in full
loyalty to righteousness and to God; suppose he had remained in that condition, without making a sacrifice of his human nature, and died the just for the unjust, that they also who have had a right to life because God’s law promised, “He that doeth these things shall live by them.” Therefore, Jesus, obedient to the divine law, would have entitled him to a higher life, but as he maintained that obedience, and he would have been the greatest, the chief, and the greatest of the whole earth. He might have been a great king, far greater than Solomon, for he had a wisdom and power beyond anything that Solomon had, and a right to the whole that Adam possessed and lost. Unto thee shall it come, O thou root of Jesse, the stem of David; the promise that Adam had and lost. It came to the one who would keep the law and he would have a right to all the blessings God gave to mankind originally. But what could he have done with the whole human family? O, instead of the man of the flock, even the first man, the great and the greatest, he might have given very wise suggestions, wiser than any we have from our learned physicians and surgeons; also wise suggestions about government, etc. He might have had power to take the laws away, and draw to the laws, and what of it? At very least, humanity might have been improved but a little bit, but never could have had eternal life, because all were sentenced to death, because “Dying, thou shalt die.” And that sentence of death must be remembered, and man could not be released from it. Therefore, he assumed the power of a king of the earth, he would have accomplished the things that God foretold would be accomplished as the seed of Abraham; he would not have become sub-ruler of Abraham and could not have fulfilled that promise. What then? God directly foretold that and set before him the great and glorious prize of the high calling, that he might be not only the king of the earth, but king on a higher plane; not only a priest and king among men, but a glorified priest on the spiritual plane, combining the office of king of the Jews and priest to the Gentiles, and, as Melchisedec. So this was the promise set before him that he should not only have the promise of blessing mankind, but eventually he might be associated with the father through all eternity, he might be made partaker of the divine nature.

Jesus accepted that proposition, and without knowing at the time all that it would cost, he said, “I delight to do thy will, O my God.” I have come to do thy will, that is written in the book. What book? O, the book of the divine will, the book that is represented in Revelation by the book in the hand of the seven-sealed, on the inside, and sealed with the seven seals. He came to do the will. The Father’s will was already established before the foundation of the world, and Jesus came to do the Father’s will—everything found written in the book, whatever it may be, it was written in the book in which these things were written, the books of the Old Testament, the various books, Genesis, the Prophets, the Psalms, etc. They were all a part of the great book that God had dictated to the prophets, who wrote as they were moved by the Holy Spirit, and no man knew the meaning of those things; as the Apostle Peter tells us, even the angels desired to look into these things, but knew not the meaning of those prophecies, and our Lord Jesus, when he came in the flesh, knew not the meaning of them. Why? Because as Paul explains it, it is impossible for anyone to know, except as the Holy Spirit moves, and we know the Holy Spirit moves how he will. We know that the Holy Spirit moves, and our Lord Jesus, as the perfect man, who had left the heavenly glory and became man, that he might become our redemption price, was not permitted to know those things, hence, St. Paul says, “The natural man (even though perfect) receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.” So our Lord Jesus, when he went forth at thirty years of age and gave himself at Jordan, laying down his life, saying, “I delight to do thy will, O my God,” that is written in the book, the things which he was not permitted to know, because he did not know the meaning of them. He did not know the purpose of the sin-offering, and of the scapegoat, and the meaning of the types of the goat and the unclean. He was eating of it, and the sprinkling of its blood, and the shew-bread and all of those wonderful things. He did not know and could not know, because they were all sealed and in the Father’s hands. They were not for him to know until first he would show his absolute confidence in the great Creator, the Heavenly Father, by giving up all that he had to do the Father’s will, everything written in the book. You remember he came to John at Jordan and was symbolically immersed in the Jordan, symbolically in the water, indicating full submission of his manhood, even unto death, to do the Father’s will. Then he was raised symbolically from the water, to indicate the rising to the new nature which God had declared he should come. Then when the new heavens and the new earth bring forth out of the water the heavens were opened up, the great illumination of the higher things. The word heavens in both the Greek and Hebrew signifies “higher things.” And in this case the higher things would be these spiritual truths, the higher things would be the new heavens and the new earth, the eyes and ear have not seen and heard, neither entered into the heart of man, etc. They were the things God had written in the book centuries upon centuries ago, and he agreed to do those things. Now, then, they opened before him. When he entered in the morning, when he commanded them in the same order as you have received the illumination, as Paul says, “You endured a great fight of afflictions after ye were illuminated, etc.” What kind did you have, and when? I answer, they came as a result of your consecration, however, all your illumination and all your light and illumination are as nothing compared with the illumination of our dear Redeemer. Note the Scriptures tell us that God gives his spirit by measure to you and to me when we receive the Holy Spirit by adoption. We have only a certain capacity, and we can receive only according to our capacity, and only as we get free from the human and the world, we can get the spiritual. Therefore, ours is an increasing capacity, but in the case of our Redeemer, he was the perfect one and had full capacity, and there was nothing there to hinder him from receiving the spirit without measure. You remember how it follows that Jesus was led by the spirit into the wilderness. What office led him? One of the evil spirits? O no! One of the holy spirits? O no! It was his own spirit, his own mind that led him into the wilderness. At his consecration he had declared that he would do all that was written in the book, and now that the illumination came upon him, he was enabled to understand those things, everything began to be clear to him—the killing of the lamb, the sprinkling of the blood, the eating of the lamb, the sin-offering, the blood of the bullock and goat, the scapegoat, etc. — all these things poured in upon him, all things concerning his death and resurrection. Not one thing he told his disciples about, saying, “O slow of heart to believe all that were written in the law and the prophets!” All began to pour in upon him now, as his mind was illuminated, and he turned aside into the wilderness, there to have opportunity to see the plan of God from the Old Testament to Malachi. He was given the key of the synagogue from Sabbath to Sabbath, and with his perfect brain he could remember every word of it, doubtless quote the Old Testament from Genesis to Malachi, but to understand it was another matter. Now under the illumination he understood it, it was written of him in the Old Testament, and he began his work. The Father was showing him what he should do. He was finding out what was in the book—it was a test to him. Would he be loyal, or would he fail? Had God made too narrow a path for him, and too difficult a way, and would he fail to be the Redeemer? You remember how much the Master was interested in this matter. For forty days and nights he was in the wilderness, and so intent upon considering those wonderful things brought to his attention by the illumination of the Holy Spirit that he neither ate nor drank, and absolutely never thought of food; because he was given the key of the law and the prophets. “Whom the Lord loveth he correcteth; even as a son.” We have had the mistaken thought that Satan was with him and tempted him forty days, but no, when the forty days were ended, then came Satan. And when he was at this weakest point, when he saw what his sacrifice meant, what it involved for him, and when he saw the whole course of his life, you see all marked out, he was permitted to come and tempt him when weak from fasting, men and women. The loyalty of the Lord’s heart was shown—he is our father. Let us talk it over and discuss it a little. No, that would have been dangerous. “Resist the Adversary and he will flee from you.” Jesus resisted so thoroughly, that we do not hear that he ever thought it worth while to come back again.
PILGRIM QUESTIONS MEETING

Question.—"In view of the clearer light on justification and other Scriptures, what is the basis of the sonship mentioned in Proverbs, 'My son, give me thine heart'?

Answer.—During this Gospel Age, dear friends, God is engaging to be the Father of all who are born of this Gospel Age. Adam was originally a son, but he failed; he was disloyal to His Heavenly Father, and was not worthy to be further called a son of God, and was sentenced to death, and so you and I were all born with a share of that condemnation, so that we were not worthy to be held sons. God purposed that eventually he would give the whole world an opportunity to come back into sonship during Messiah's reign. Now, during this present time, he proposes something for a special class, those who have an ear to hear, to show appreciation when they do hear, and he is calling to see how they have heard the message called. Many hear the call, but few are chosen, for the reason that many refuse to respond to this call when they hear it. God wishes some to deny themselves and to walk in the way of righteousness. The majority of the people hear the call, and say, I think I will listen, but listen by and by, but will taste of sin awhile first, so the call passes them by. Whether they hear it again after it has passed by or not, is another question. There are some, who when they hear are of a different disposition, they appreciate and lay hold upon it, and are not ashamed to lay hold upon the extent that they lay hold. When immediately they traverse from sin, they are turning toward righteousness. What is righteousness? Justification is righteousness. If two or three of these things hang together as meaning the same thing, you have something that is justifying; that is what justification means. Justification means that which is right, so that when you turn from sin to serve the living God, that was a conversion, a turning round, from sin to the way of righteousness, exemplifying the character of justification. The heart was coming into the right attitude towards God and towards men, and he is drawing near to you. The Lord said, 'Draw near to me and I will draw near to you' and as you draw near to the Lord, he came a little nearer toward you. Now you were in a justification, that knowledge was there. That is to say, your justification was not perfect, not right conditioned, but in a condition which God approved—turning from sin to righteousness. Therefore we call that justification, or the condition that leads up to ultimately attaining justification, that knowledge, as long as you may have been in this condition of knowing God's will, but not in the right condition, and in opposition to the wrong. Now it is not everybody that is willing to lay down life, to give up the pleasures of this, or the world, and of earthly objects, and aims and knowledge, but all shall follow in the Master's footsteps; therefore the words of Jesus are such, 'If thou wilt be my disciple, let him deny self (give up his own will), take up his cross (in the sense of being sacrificed, even of earthly interests) and follow me.' It is plainly stated. He has come as far as he can, up to that point. Now here is the Master's words. He wanted to be a disciple, when he first turned from sin. He began to draw near unto God, his standard of righteousness, and now he has come up to the point when the Lord shows him what is the final test by which men are judged as sons. He cannot be a son and be justified to life, except he wants to have a being, etc. God says, I have a provision for that by and by, during Messiah's reign, with all the rest of the world, and I will see that the way is a shining one before that, but, if you want to come now, there is just one way left open. 'Straight is the gate and narrow is the way that leadeth unto life.' That will take you out of this death condition. It's narrow, and there is only the one way. Had you seen the gate when you were born, why, it is not changed, but had you come a certain distance he shows you the terms of sonship, and no one has the right to make the terms one whit less than God shows, namely, deny self, take up your cross, and follow me. If, then, coming to that condition you say, I am ready to follow, Paul tells us in Romans 12:1. My brethren, this is a blessed thing, this is a grand opportunity, so grand to be privileged to come in now, under this high calling, and become joint heirs with Christ in his kingdom. The world does not know it, but to you it is given to know because you had this inclination to feel after righteousness, and God has graciously made known to you something respecting this call, and the terms and conditions. Now, then, take the step, and says, I beseech you, brethren, by the mercies of God (these mercies have never been heard of before you have been drawing near to him), present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. That is the only way you can get it.

What is the philosophy of it? Well, now, we are not saying that those who do not enjoy the philosophy cannot enjoy the face of God. But what if you have the design, if what it signified, you enjoyed the benefits of it, though you did not understand the philosophy, and you were accepted as children of God—I was, before I knew God in the sense that we now speak of God and his plan. I had great heart failures, and I would even say that I was too weak and too empty to even think of sonship, whereby I called him Abba, Father, without a knowledge of the philosophy, and I had to take the step of consecration before I could know the philosophy. But now in this day, when the Lord is permitting a whirlwind of error to go through his people, and to call his book a Bible, and to allow higher criticism to make light of his Word, now he is giving us something whereby we may be strong in the Lord and in the power of his might. He is permitting us to understand his word and the philosophy of the philosophy of the kingdom of God, that we may realize that you were already condemned to death, that you had nothing whatever to offer to God, but that as you accepted Christ in your mind and realized that he is the King of God, the Redeemer of mankind, and thus the basis of your faith, the foundation of your sacrifice, and your Redeemer steadfast to be your and my Advocate, and then your sacrifice and mine could be acceptable to God with its imperfections, because of his imputed merit, which made them holy in his sight, and at the very moment he imputed that which was right for you, and could accept you. Then he gave you a token of his acceptance, by the impartation of the Holy Spirit. You are begotten again, you are new creations, you have received the comprehension of your justification. Everything was leading up to it. It is the abiding presence of the Holy Spirit, and Jesus put his merit to it, that the Father accepted the same. Now, then, this is in accord with this whole thought, 'My son, give me thine heart.' We are treated as sons in an active way, the moment we turn from sin, because we wish to be sons, they desire as dealing with us as sons. Just as you and I today, if one is here meeting with us, and is seeking to turn from sin to the Lord we say, brother or sister, even if they have not made the full consecration. They are strong to the household of faith, but they will not be sons in the full sense of righteousness and in opposition to the wrong. Now it is not everybody that is willing to lay down life, to give up the pleasures of sin, or the world, and of earthly objects, and aims and knowledge, but all shall follow in the Master's footsteps; therefore the words of Jesus are such, 'If thou wilt be my disciple, let him deny self (give up his own will), take up his cross (in the sense of being sacrificed, even of earthly interests) and follow me.' It is plainly stated. He has come as far as he can, up to that point. Now here is the Master's words. He wanted to be a disciple, when he first turned from sin. He began to draw near unto God, his standard of righteousness, and now he has come up to the point when the Lord shows him what is the final test by which men are judged as sons. He cannot be a son and be justified to life, except he wants to have a being, etc. God says, I have a provision for that by and by, during Messiah's reign, with all the rest of the world, and I will see that the way is a shining one before that, but, if you want to come now, there is just one way left open. 'Straight is the gate and narrow is the way that leadeth unto life.' That will take you out of this death condition. It's narrow, and there is only the one way. Had you seen the gate when you were born, why, it is not changed, but had you come a certain distance he shows you the terms of sonship, and no one has the right to make the terms one whit less than God shows, namely, deny self, take up your cross, and follow me. If, then, coming to that condition you say, I am ready to follow, Paul tells us in Romans 12:1. My brethren, this is a blessed thing, this is a grand opportunity, so grand to be privileged to come in now, under this high calling, and become joint heirs with Christ in his kingdom. The world does not know it, but to you it is given to know because you had this inclination to feel after righteousness, and God has graciously made known to you something respecting this call, and the terms and conditions. Now, then, take the step, and says, I beseech you, brethren, by the mercies of God (these mercies have never been heard of before you have been drawing near to him), present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. That is the only way you can get it.

Question.—Should we consider it necessary to call attention to other prominent dates than 1874, 1875, 1881 or 1891? Should 1911 be included?

Answer.—I am glad that question is there, my dear brothers and sisters. You will notice that in my own teachings and writings I am careful to avoid any other dates than these. I know nothing about other dates.

In the third volume of Scripture Studies there is a suggestion, but it is only a suggestion, that a certain measurement in the Pyramids (the body of God) looks as though it might point down to 1910 or 1911, but we do not say that it does mean anything, but merely throw out a suggestion. Don't anticipate, don't say things are to occur, for we do not know, at least I don't, and don't believe anyone else does. My only desire is to follow the Apostle when he says, 'We speak those things that we know.' Don't say anything about those things that you do not know. Quite likely you will wish you had not after nineteen hundred years. When the "Gentile Times" will end. What does that mean? I do not know, but I think it is when God lets go in a general sense of the word, and permits things to take their course; and we can readily suppose, as the Apostle says, that the course of nature would be set on fire, because of strife. In the world of mankind, I shall expect a time of great trouble, which the Bible marks out as having its beginning about October, 1914, but I think, dear friends, that it is more important, instead of telling of the time of trouble, to
tell about the good things. The poor people who get into the time of trouble will have all they want of it then. I have enough now, and so have you. The Scriptures say that through tribulation we will inherit the kingdom, and if we pay attention to our duties, we will get enough without taking time to tell them about the time of trouble. The world will not be profited by our telling, either. We do not wish to scare anybody. We see the bad effects of this in the mass media. While we can tell them that there is a storm coming, we can also tell them that God is going to make that a blessing, and we are glad for the whole world of mankind, that this time of refreshing is near. Speak of the time of rest that nears. They have tough tribulation, and I advise not to talk too much about the tribulation.

I think of one brother who had a large bump of imagination, who told his wife all about the time of trouble and told it as though he had been there already, telling her what floods would be a barrel at that time, etc., etc., so that his poor wife was almost afraid of the Truth. If he had said, My dear, there is a time of trouble coming and those who make the Lord their refuge, he will have a supervising care over them, I think it would have had a better effect. I have very little faith in any kind of scare religion, it does not work well.

Another thing while at it. It is not quite in this question, but it is kind of a second cousin to the question.

To what extent should the Pilgrims and other brothers preach "Brotherly love?"

No one will. You have plenty, dear friends, to preach and the Apostle says, "We preach Christ," Brother Russell is very glad if the Lord has used him as a finger-board to point the right road for your eyes, that you can see wonderful things in the Word of God, but it is not Russell or any other teacher who will be with him. As you see the finger-board points out it is so many miles to Jamestown, it is not the finger-board, but the person that painted and put it there that is to be appreciated. So my advice is that you do not search the Scriptures too much, but you search to find things about the "glorious One" whom we all reverence. You remember we had already pointed to it 15 years ago and made this statement applicable. You remember that John the Revelator had seen this, and that, and other things, and he says, The feet of the angel who showed me these things, saying, "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." That is the right thought, but there is a tendency in this direction. We have been living in a world, we have been repre- sented in the world, the Parousia, we have been saying, it is not right, or bad cheer, or instrumentality, rather than the Creator who uses the instrumentality. Let us not make that mistake. I do not want any to make that mistake through any avidity on my part.

Question: What company or people are represented by the prodigal son of the parable?

Answer: I answer that it was a class that was living in our Lord's day. The serfs and Pharisees were seeking to be at harmony with God, and outwardly at least were in harmony, but the foundation was very different, and the seat of Moses, as being representatives of the Lord and of the Father also. The younger son represents those Jews who became prodigal and who wasted their privileges as Jews, and became publicans and sinners, outlaws, and lived as the prodigal sons, and thus the things with which the Pharisees were represented in the parable. Now the Pharisees were very bitter against these publicans and sinners, and because Jesus talked with them and sat with them, they said, This man receiveth sinners and eateth with them, we are the holy ones. The king was very jealous about the honor of the kingdom, and the glory of the kingdom. That is God's way, as they were doing. If you have found these people hungering for my word, you should have been glad to see them come out to me. They should have said, There is a man, and the publicans and sinners are come unto him, who is charged with the things of God, and who have gone off into sin are coming back, we are glad of it. But now, said the Lord, that is not your attitude. When you see them coming back and being properly received and blessed and used by the Lord, then you should pray, and put a new robe on them, etc., you say, we will stay out if you are going to let them come in. Jesus said, if you stay out, then you will stay out, for God is receiving them. You are the elder brother, these privileges are yours, you did not go out, you stayed. You being recognized, you should have said, we are glad to have you back, there is plenty for us all—that should have been your attitude. This parable is given as a reproof to that Pharisaical class.

Question: What are the chief things that will draw us from the little flock and keep us from the great company?

Answer: My answer would be, lack of zeal, lack of love for God, lack of love for the brethren. That is to say, the coolness on the part of your heart. But, to answer and go more specifically to the root of the question, would be this: Little sins on your own part would be the things most likely to separate you from the little flock and keep you from the great company. The thought is given in Revelation, where it says, "These are they which came out of great tribulation, having washed their robes and made them white in the blood of the Lamb." Why did they need washing? Because they were soiled, etc. The Scriptures tell us that we should keep our robes unsullied, that we might be presented without spot, or wrinkle, or any such thing. Here is the difference: The little flock will be the class without spot, etc., while in the great company will be the clean robe and spotless, unwrinkled and not fit to be of the Bride class. Let us apply this personally to your affairs and to mine. Is it possible for any Christian person to so live as not to get a spot on the robe, and is that the teaching of the Bible? No, that is not the teaching of the Bible. Having an imperfect body, you, as a new creature, loyal to God, desires of doing his will, find that you cannot do all the things that you would do, and therefore you will have occasionally a spot or wrinkle, but always you have to do your best. But when God accepted you as a new creature in Christ. You cannot keep from having some spots or blemishes, because of the imperfection, because you must use this imperfect body. You must use the one you have and so you are sure to do those things which you would not desire to do; or the Episcopal form. We have no such position, therefore, "We will do those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no help in us." That is true, I believe, of every one of us. We cannot do all that we would; we all know it, but there is no excuse for our not making the effort. God is going to watch the effort, and it is according to the effort that he is going to judge you. He is judging the new mind, not the flesh, for it is the new mind that is being made perfect. You cannot do all that you would; but, by ignorance, you are overtaken in a fault, you get a spot, what are you going to do? That is the question. Well, here the Lord has made a provision, there is a cleansing fluid, and if applied it maketh clean, as we sometimes sing, of all the spots and blemishes of the robe, or "the blood of Jesus Christ cleanseth us from all sin." He is not speaking of the original sin, you did not get to be of the "us" class until you had come under the blood, and it had purged the responsibility for original sin. After you had joined the robe of the Father, you get a spot you are immediately to come to the Advocate, as we read, "If any man sin, we have an Advocate with the Father, even Jesus Christ the righteous." We have no Mediator with the Father, there is not a word about that in the Whole Bible. We have no Advocate with the Father, Jesus Christ the righteous. We are to come to the Father through him, enthralling him for the forgiveness of this sin. This Advocate is our Advocate, by virtue of his having a merit of his own that he can apply for us, applying it to the sins of the world. He is not only applied to the "as it were" sins of the flesh, but is applied also for every weakness and imperfection that is present, that he may present us holy and spotless before the Father. But it will be this class, you see. This class, that want to have their robes cleansed, that deplore even one spot upon them. That is the class for whom the Advocate will do the work of cleansing.

Now let me refer to your own experience. When you go to the Advocate with the matter, you say, Lord, Lord, through weakness or imperfection I have failed in this point, I am sorry, and ask for forgiveness, and ask that it be forgiven. I have failed, and the Advocate has applied it also for every weakness and imperfection that is present, that he may present us holy and spotless before the Father. You ask forgiveness for this, and he forgives. You say, Lord, I will never do this thing again. Then perhaps a little while after, it may be a year or six months, you do the same again. O, I say, I have failed, it will never happen to me again, and now I am ashamed to go to the Lord and tell him I am negligent. What shall I do? Only one thing to do, that is to be so anxious for the Lord's favor and smile, that you will go to the throne of grace to obtain mercy. But there are some who do not. They say, O, not to-night, not
to-night, I cannot pray to-night. Then they get into bed and sleep. The next day it is very much the same. They are a little farther from the Lord, the cloud a little larger, and they say, I will try not to think of it at all. So there becomes an accumulation of sewage, and at first they deplore them, but now they do not. Then they say, I guess I was taking the matter too seriously at first, I find everybody has those spots. We do not like them and so they get to living a careless life, they are getting ready for the great company. You see they will have to wash those robes, and they will be accepted to the heavenly condition.

If you do not keep yours clean by constant application to the throne of heavenly grace, will the spots accumulate, and the only way to wash your robes will be in the great tribulation.

**Question:** At what point of character development can we say, the crown is ours, and that we are overcomers?

**Answer:** I think, dear friends, that the proper point at which we could say that, would be when we reach the mark of perfect love. For instance, you and I, and made your consecration, you entered the School of Christ and began to learn of him. That was about the time you found out how short you were of the proper measure. Will the Lord ever be able to make anything out of me? Now the Lord is going to measure you according to your mind and is waiting for you to get to the mark of perfect love, which is the standard of a perfect character, for none will be worthy of a place in the kingdom or eternal life except those that reach this mark, either now or in the Millennial Age. God has nothing for anyone else, those that reach this mark shall stand in body and heart. He may have weaknesses, etc., and you may speak things that you are sorry for, and must apologize for, but your heart is at the mark—perfect love—and that is the reason you want to apologize, because you have reached the mark of perfect love. You love God, and all mankind, and wish to do good to all, as you have an opportunity. After a person gets where he can love his enemies, he is at the mark of perfect love. He will not be perfect in flesh, for that will not be possible in this age. Many still have to put a bubble upon their tongue, etc., and still hold in their nature, which is often illustrated by a bad dog which would represent our old nature, and for which the new creature is responsible. We must hold him in. Our intentions are good, as is shown by the fact that the heat or excitement of the moment is passed, then the heart goes back to the principles of righteousness, and asks for forgiveness from the Father. He will ask for forgiveness for anything he has done. You might say, it will be harder to rectify this, than not to have done it in the first place. Surely. But that is what we have to do. If you are not teaching that your heart is for righteousness, and whenever you find you have made a mistake, you must rectify it. Now, then, if you get to that place, you have gotten to the place where, to my understanding, you are at the mark of perfect love, toward God, man, etc. You desire good for all and injury toward none. From that moment, I understand, the Lord counts you as one having a crown proportioned to you. That is one thing, but seeing that no man take your crown is another thing. After granted to you it still remains that if you are moved from the mark, pressed aside by difficulties, then, you are not standing this test, and you will not be worthy of being an overcomer. So you see there is a mark of character, without which none will be acceptable in the kingdom, spiritual or earthly. Now we must demonstrate our love and devotion, that is what we live for to-day and to-morrow, and in all your Christian experience, from the time you enter the school of Christ for you are to learn of him quickly as possible and get to the mark of perfect love toward all.

I thank you all, dear friends, for your kind attention.

**Discourse by Brother O. L. Sullivan. Subject: “INSNARING GOD’S LITTLE ONES”**


"But whoever shall **insnare** one of the least of these who believe in me, it would be better for him that an upper mill-stone were hanged about his neck, and that he were cast into the sea."

"Alas for the world because of snares; for it must be that snares come; but alas for that man through whom the snare comes."

If thou, thy hand or foot insnare thee, cut it off and throw it away. . . . And if thine eye insnare thee, pluck it out and throw it away."

(Matt. 18:6-9.)

The words of warning from our Lord we have a great fact stated. That is a most dangerous thing to insnare one of these who is exercising faith in him. These Believers are precious in his sight.

Ist. Insnaring God’s little ones was Lucifer’s sin in the beginning. 2nd. It was repeated by those who left the faith under the leadership of Satan, at the beginning of the Gospel Age: resulting in the “Great Apostasy.” 3rd. It is to reach its grand climax now, in this time of our Lord’s second presence.

When the brethren and with the insnarers pointed out, in the books of Thessalonians, which we shall apply. But first let us study this text a moment and understand our Lord’s teaching.

**The Greatest Crime.**

The word “insnare” is translated “offend” in the old version. To “offend God’s little ones” means to insnare them, enter them and prevent them from keeping their covenant. It means to allure them from the Truth, to confuse them, by perverting and twisting of the Truth itself, depriving them of the guidance against God and light—a wilful turning of Light to Darkness with design, as did Lucifer. It is a using of our superior enlightenment as a club to destroy others.

This sin originates always, as did Lucifer’s, with an evil, selfish or ambitious thought not overcomer, but the results, as did his, in the using of superior enlightenment to oppose the Truth, which they do not understand, nor care to understand, because it interferes with their ambition. He under-}

stood much, enough to have influenced him to rejoice in God’s favor and await a further enlightenment. He had never seen anyone live, he could not understand how it could be true. It seriously interfered with his own plans. He set himself against it. Taught error in opposition to it. God had lied. They should not surely die. He could not have been responsible for what he did not understand, “Death.” But he assumes responsibility by opposing the Truth and brings upon himself the Death penalty. Teaching error in opposition to the Truth and assuming responsibility therefor, instead of rejoicing in what we do understand is an awful crime.

Our Lord says, these had better have a mill-stone hanged about their necks and be drowned in the depth of the sea.

This is the greatest possible crime. It is a rebellion against God and light—*a wilful turning of Light to Darkness* with design, as did Lucifer. It is a using of our superior enlightenment as a club to destroy others.

**Little Roots of Bitterness.**

That these defections, every one, at the beginning originated as did Lucifer’s, with an undirected, ambitious or selfish thought and an unwillingness to submit to righteous authority, there can be no doubt. These roots of personal bitterness are the danger signals. Dear brethren, let me say to you here, if you do not smoke them out, they will come up. Let us go after them with a steam shovel. No doubt there were some things increasing light brought out; these did not fully understand, nor care to understand because they were anything but distinguished. They had enough, they should have rejoiced in what they did see and did, and become responsible by opposing the Truth they did not see.

Lucifer’s Sin Duplicated.

This was Lucifer’s sin. There was no cause for it except perverseness, growing out of personal likes and preferences, and resulted in opposing what he did not understand nor care to understand. We are not responsible for what we
do not understand, but are responsible for setting ourselves against it, and teaching error in opposition as though we did understand. Jude 16. ‘For they speak against the truths of the faith.’ He rebelled against the true Light and Authority in his heart, perhaps, long before he twisted and distorted God’s Truth in order to insnare our fore-parents, and allure them from the right path. This condition of heart, coupled with this conduct, means everlasting destruction for those who engage in it. The Bible everywhere shows Satan is to be destroyed. (Verse 7.) Our text cites Lucifer as an example, saying, ‘Alas for the world because of snares, for it must be that snares come; but woe unto that man by whom the snares come’ (Dan 10:12). When has insinuated the world, there was one of his rebellion against God’s Truth and righteous authority, and his perversion of the Truth, which, we admit, he did not understand. The world has suffered woe and misery on account of his insinuating devices and lies. It was thus that Lucifer, when he rebelled, did not understand. So everyone who is enlightened may become a devil, by using his superior enlightenment to oppose what he does not care to understand, to the injury of others. But in approaching us we need not expect them to appear in the most offensive, as with horns, spear and fork-tailed. It is the heinous character, not appearance, that makes a devil, human or spiritual. Let us remember, Satan was one of the most beautiful and glorious creatures of God’s creation. Listen to the Apostle’s warning: Col 2:1-4, “Put off, concerning your former way of life, your old self, which was corrupted according to the lie, and was stained with the unrighteousness of these people, Eph 5:6, 11, ‘Let no man deceive you with vain words, and have no fellowship with the unfruitful workers of darkness.’ Rom 16:18, ‘For they are such as serve not our Lord Jesus Christ but their own appetites, and by good words persuade the unthinking.’” ‘The Devil beguiled the woman.’ . . . He deceived her by his smoothness and cleverness in argument. He used his superior enlightenment for the purpose of opposing the Truth which he did not care to understand, setting himself up, as it were, one of the great opposers, and thus he became insinuator, instead of Lucifer, Son of Light. There is but one fatal step between light and darkness, between the pure and the impure, between life and death. ‘Wo’ to those who make the plunge. These who will rebel against Truth and righteous Authority at this time and seek to hoodwink, deceive, and allure others from the right path are committing a crime exactly similar to that committed by Lucifer. They not only rebel themselves against righteous authority, but become Satan’s opposers, devils, in setting up the lie, or the manifest disposition of opposing what you do not understand (instead of rejoicing in what you do see), and seeking and waiting for further light) and selfishly, at any cost, seeking to bring others under your unrighteous authority that is so reprehensible in the sight of God.

CUTTING OFF HANDS AND FEET.

But our text goes further and shows the gravity of this sin of insinuating, saying vs 8-9, ‘If thy hand, or eye insinure thee, cut them off and throw them away.’ I do not understand this to mean that family relationships are to be broken up on account of these deflections. But these leaving the Truth are to be cut off from fellowship. The only safe, wise course for anyone who finds himself thus incumbered with evil thoughts, or associates, is to separate yourself from them in fellowship, ‘Cut them off’ (v. 9). This is true of the casual enemy, the one who is dear as a hand, foot or an eye. We are urged to do this for our own good. It is to prevent our being ‘cut-off’ as members of the Lord’s Body.” The Lord’s “cutting off” of a member and throwing it away means destruction to the body, and the Church. So we have before us the warning that they show us they are dangerous and will be our destruction unless they are cut off from our spiritual communion. The only safe, same course for each of us now is, so far as possible, to seek the fellowship of the brethren and entirely separate ourselves from all enemies, who are our enemies, and oppose. Nowhere are we taught to argue with Satan or any other known opposer. But to resist them. ‘Get behind me, Satan.’ One rotten potato will soon spoil the whole barrel. You can’t handle pots without becoming smelly. You can’t inhabit a malarial atmosphere, even for a short time, without being injured by it to some extent.

This entire teaching has its illustration, with methods of treatment added, in the books of Thessalonians. Now let us turn to these books and search them closely.

THE TEACHINGS IN THESALONIANS APPLICABLE NOW.

The entire two books of Thessalonians bears on this special sin, “Insinuating,” and are applicable at this very time. The sins mentioned, and the troubles there referred to are being re-enacted here, and the warnings and instructions are intended for our guidance now.

God foresaw just such a deflection at this time as was taking place there; and this is why he permitted the record of their events to be made. Otherwise they would not have been written.

But let us notice the similarity of the two cases—there and here—and see how every point corresponds, then notice how the Apostle himself couples it all with the present moment, or at the time of our Lord’s second presence.

SIMILARITY.

First, the Church there, after having made great progress, was being troubled, deluded by deceivers, those who had been enlightened, but were leaving the Truth. The same is true here also.

He calls them ‘wicked,’ ‘unreasonable men,’ and shows they are to be treated as enemies, because after being enlightened they had not faith (were not controlled by faith). He draws the line between them and some other ‘disorderly’ ones whom he still calls brethren, who, while they were not to be associated with yet they were not to be counted as enemies.

{verse 11:2-3} He says: “Pray . . . that we may be delivered from unreasonable and wicked men; for all men have not faith.” These he calls ‘men’ and they were enemies from whom they needed to seek deliverance in prayer. Then in vs. 6, He says, “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother thatwalketh disorderly.” These he calls ‘disorderly brethren,’ because they were lazy and were busbodies. Then in vs. 14-15. He says, “And if any man obey not (does not go to work and stop busbodying) note that man and do not agree with him, but admonish him as a brother.”

This enemy class was entirely worldly. They were dangerous. They were not to be admonished, nor counted as a brother. But deliverance was to be sought from them in prayer. This was to be done for the protection of the life of the Church. You must require from this class, perhaps, your own sister, wife, husband or dearest friend and companion, These, when leaving the Truth, became your most deadly spiritual enemy. For they will carry you along with them unless your loyal heart seeks and receives strength from above in answer to prayer.

THESE DO NOT LOVE THE TRUTH.

Second, These, both there and here, have proven they do not love the Truth and will not submit to its righteous authority.

2 Thes. 2:10. “Because they receive not the Love of the Truth. They had received the Truth in the beginning, but had proven they did not love it supremely. Again, 2 Thes. 1:8:9 . . . ‘those not acknowledging God and obeying the Gospel.’ So they do just the reverse, pervert it and seek to inane others.

The Church there was greatly troubled with this class, the enemy, who were cut off from this class. So the Apostle urges, as I would do here, to have them in the hands of God, avoid them, let them alone. 2 Thes. 1:7-9. He says: “And to you who are troubled with us;” then 2 Thes 2:3, “Let no man deceive you by any means.” These pervert the Truth, both there and here.

POINTS OF CONTROVERSY.

The truths being attacked were: First. The second coming of the Lord. They were using the Apostle’s words in 1 Thes. 4:15-17, to show the Apostle himself had admitted in these words, that the Lord might be expected to return very soon; in fact, he and some of them would be still living when the Lord returned. The words referred to are: ‘That we which are alive and remain until the coming of the Lord, shall not prevent them which are asleep.’ They were using these words to show the Apostle himself had taught, that the Lord would soon come, and that he and some of them would still be living at the time of our Lord’s second coming.
They were teaching the Lord had already come; and that the resurrection was already past. So it was no longer necessary to humble yourself, to suffer and to wait. 2 Tim. 2:14-18. ‘Who concerning the Truth have erred, saying that the resurrection is already past and overthrew the faith of some.’

Second. The second point grew out of the first. It was this: The Apostles are deceivers, and they are deceiving you for selfish purposes. We are the true lights now. If the Lord had already come and the resurrection had already passed, the suffering and waiting time with the Church was over. It was his way for them to go on and enjoy themselves. Therefore the Church should no longer pay any attention to the Apostles, nor be submissive, nor sacrificing. They should give up these things, for they were being deceived by the Apostles; therefore they could no longer be the Lord’s. Now the light was coming, the Apostles are enemies, true Apostles but now, because we are looking out for the pleasure of the sheep and not seeking to keep them under authority as were the Apostles. The Apostle refers to these, in 2 Cor. 11:13-15, saying, ‘For such are false Apostles, deceitful workers, transforming themselves into the Apostle of Christ, and no marvel, for Satan himself is transformed into an angel of light.’ These were perverting the Truth there, the same is being done here also, and by the same class.

A GOSPEL OF WAITING.

The Apostle argues with the brethren to prove it was a gospel of waiting and suffering they received in the beginning, and that he had not deceived them. In 1 Thes. 1:6 he reminds them that ye, ‘Became followers of us, having received the Word (Truth) in much affliction.’ Then, 1 Thes. 2:14, ‘You, brethren, became followers of other churches who suffered.’ Then in 2 Thes. 3:14, he says, ‘The Lord direct your hearts into the patient waiting for Christ.’ They could expect no relief from these enemies, their only hope was to wait until Christ came. 1 Thes. 1:10; 2:2; 3:18, 5:23.

These were enemies, who had themselves become tired of waiting and suffering and were perverting the Truth, rebelling against righteous authority, and seeking themselves up in opposition to what they did not understand. This was Lucifer’s sin. This sin is to reach its grand climax at this time. The Apostle then proceeded to show the second coming of the Lord was a long way off and that he had so taught them previously. 2 Thes. 2:2-5.

THE DANGER POINTED OUT.

Only truth-seeking people will listen to reason and argument. He never argued with those leaving the Truth. Such arguments he calls, ‘Striving to no purpose,’ 2 Tim. 2:14. And he terms them, ‘Profane and vain babblings which should be long ago silenced. They will promote further impurity,’ ‘for the words of these men will eat like a mortifying sore.’ Then he cites examples.

The flattery of this is poison, and it finds a ready reception. But the brethren being honest, Truth-seeking and fearing they might overlook something are in danger. On account of their fallen bodies rebelling at being sacrificed, they were liable to listen to these false, pleasing teachers, and to be influenced by them.

A VITAL POINT.

Everything depends upon whom we follow. Everyone of us is a follower, not one of us is a leader. Jesus himself was a follower, as his own words indicate. He says: ‘As I hear so I speak,’ ‘The words I speak are not mine but the Father’s.’ The Apostle makes it very plain they must continue to follow themselves as formerly, there must be no change in that respect. 1 Thes. 1:6. He says: ‘And became followers of us and (thus) of the Lord.’ Again, 2 Thes. 2:15, ‘So then, brethren, stand firm and retain the traditions which you were taught.’ Then in 2 Thes. 3:7, he says: ‘For yourselves know that we, when we were among you, did not walk in disorderly ways, nor did we mix ourselves with you as some men do, instead of, ‘A bond servant of Jesus Christ.’ ‘We don’t want to be bound by any man or set of men,’ they say. This is only the poor flesh rebelling at sacrifice and seeking liberty. These are to be shunned, avoided as spiritual enemies, and not argued with.

ENERGY OF DELUSION.

The Apostle, in 2 Thes. 2:3-12, points out that this same sin, perverting and twisting the Truth in order to insinuate others would reach its climax, or culmination, at the time of our Lord’s second presence, or at this very time in which we are now living.

He points out, in 2 Thes. 2:3-5, that the Lord would not return soon, and that he had so taught them when he was with them before. The “Great Apostasy must first occur,” and the Man of sin (Satan) must be revealed.

Verse 7. He shows the false brethren were either of “Lawlessness” or “Mystery of Iniquity” was already working. This “Secret of Lawlessness” was this perversion of the Truth began by these false brethren, which was giving the Church so much trouble, and which would result in the “Great Apostasy.”

Verse 8. He shows the “wicked one” (Satan) will be consumed, annihilated, during the Lord’s second presence. Which we know would be at the close of the Millennium, the Reign of Christ. But before this he is to be bound a thousand years.

His teaching then was: That the Truth would be almost totally destroyed, at the beginning of the Gospel Age, by these “lawless ones,” of whom Lucifer was the head, and the Great Apostacy would follow and continue until the Lord’s second presence.

Then, after the Lord had come, and served us with the Truth again, in fulfillment of his promise, Luke 12:37. This same thing (a perversion of the Truth by false brethren) will occur much more than it then was. That this delusion already begun (vs. 7) would reach its climax at the time of our Lord’s second coming.

NOT HISTORY ONLY.

So these warnings are for us, and this record of his dealings with these there are instructions for our guidance now. This is why the record was made. It is not history only, but instructions for us to follow now when this worse thing comes to occur. That it happened before there was recorded, only such as would serve as warnings and helps for future guidance. He could have corrected the evil exactly as he did without the record ever being written. The brethren, the record, was as the future, it is for us, at this time, who shall be disturbed by this same class, only in a much greater degree.

SENT BY GOD HIMSELF.

2. Thes. 2:9-10. These verses show, this campaign against Truth and Righteousness is to possess all the “energy” of the “ Device of Darkness” himself. That it is to be tremendous. That it will be exercised through these leading this Truth, in conjunction with the “Fallen Angels.” These leaving the Truth will be energized “with all power” to pronounce “signs and wonders of falsehood.” These ‘signs and wonders of falseshods’ refer to brilliant strong false arguments, and some of the fallen angels themselves, as soon as they are permitted to materialize. Vs. 9. “Whose coming is according to the energy of the adversary.” This means it will possess all the energy, subtilty and power of the adversary. That it will be accomplished through the “Fallen Angels” with the fallen angels cannot be doubted by any critical reader. They are being energized for this very purpose. It reads, “Whose coming is according to the energy of the adversary with all power, and signs and wonders of falsehood; and every deception of iniquity to those who are perishing, because they are permitted by the Lord. This is the case false teachers, rebelling against the truth; and these false angels, no longer under restraint by Satan, yet do not submit to the righteous authority of the Lord, who are perishing. Notice please, why they are to perish. It is for the same reason Satan is to perish: “Because the admitted not the Love of the Truth.” They do not love the truth, but take pleasure in iniquity. They had been enlightened with the truth, but had proven they did not love it.
Fervor 11. And on this account God will send them an energy of delusion to their believing the falsehood;" God knows their true condition, and it is, "Because they do not love the Truth, on this account God will send them an energy of delusion, that they might be believed in their falsehood." This shows, plainly, these will come to believe fully that the power possessing them and using them in from the Lord himself. "They will come to believe the falsehoods are the Truth." The delusion will be all the more powerful on this account. It is intended to reach everyone who does not Love the Truth.

Verse 12. "In order that all those may be judged who believe not the Truth but approve of iniquity" (believe not the Truth to obey it). The meaning is very plain, namely, because they do not love the Truth, God will permit them to be energized and used in perpetrating it, in order that it may serve as a judgment or test to all who have it, yet do not really love nor approve of it in their hearts, but approve of sin. It is intended to remove everyone who is unsuitable for Kingdom houses. It will purge out everyone whose heart has not been freed from every root of inordinate, and thoroughly sanctified by being filled with the Lord's sweet spirit.

Beyond doubt, we are just now, June 1st, 1910, entering upon this year and will surely have gained much headway by October 1st and will be thoroughly in control by June 1st, 1911; by which time my expectation is Present Truth will seem to suffer great reverses. For we are at this very moment at the very pinnacle of triumph of Present Truth. Three years until the spring of 1912 these false brethren and the clergy class combined will appear to triumph completely.

NOW ALL TO BE DESTROYED.

Not all who love the Truth are to be destroyed, only Satan and those who, like him, are enlightened and use their enlightenment to ensnare others. The Lord will punish these, they are not to be destroyed. He may argue with them, but to avoid them as far as possible. 2 Th. 1:9-12, "Seeking it is a righteous thing with God to recompense tribulation to them that trouble you ... who shall be punished with everlasting destruction."" THE APOSTLE ARGUES.

1st. He argues with God for the brethren. He also uses argument with the brethren themselves, but he does not argue with those leaving the Truth. His argument with God for the brethren is recorded in 1 Thess. 1:2-4. He says: "We give thanks to God at all times respecting you all, making mention of you in our prayers." "Never forgetting in the presence of our God and Father, your opulent faith, your labors, and patient hope of our Lord Jesus Christ." Let us be sure we all follow the Apostle's example in this and carefully seek for these three points of merit in ourselves and others, as commendations to God, pleasing to him and favorable to us. Operate faith, laborious love, and patient hope, in these statements we have a description of the model church and model Christian.

2nd. Be Argue with the Brethren. Let us note these carefully and see how fitly they every one apply now also. Then let us be sure we use the same powerful arguments in seeking to convince the brethren. 1st. He points them to where they got the Truth. 2nd. That faith in it had greatly improved their lives. This was positive proof that it was just what they needed and that they had made much of it. 3rd. That others who had not appreciated the Truth, and had not grown, had made shipwreck, and it was those who were trying to ensnare them. 4th. He referred them to their own lives of self-deeds in the service of them and the Truth to show there could be no selfishness. This is in contrast to those leaving the Truth. How powerful are such arguments, and we point with satisfaction to every one of them as proof to-day that you should continue as formerly and not become weary in well doing.

REPLY OF PAUL.

The strain of this entire matter comes on faith. So he points out the facts, in order to strengthen faith. So let us do likewise.

His effort was:

1st. To strengthen faith in the Truth itself. He claimed, as we do to-day, that the Truth they had received and the example they had been following, had greatly improved their characters. 1 Thess. 1:3-5.

2nd. He sought to strengthen their faith in the Apostles themselves as the Lord's representatives. He showed they had God's approval.

3rd. He sought to strengthen their faith by showing it all depended upon God and the reliability of his character, and that any rebellion now would be a rebellion against God. 1 Thess. 4:8.

God changed not, the Apostles had not changed, the Truth, had produced good results in the past under their influence and teaching, therefore they should continue to follow the same path, the same teaching, the same Lord. How powerful are such arguments, composed of such facts. How truly they apply then, now, and forever. How astonishing it is anyone could be unfaithful by such arguments, for surely they are enough to convince an infidel, much less the brethren.

FAITH MUST WORK AND GROW.

The point he commences was that from the very beginning their faith had been powerful. It worked. Theirs was a living faith. It touched their hearts and regulated their lives. He specially refers to their faith in their words (Christians) unmanifested to the very beginning. He says: 1 Thess. 2:12, "Ye received the Word of God, which ye heard of us, not as the words of men, but as it is in truth, the Word of God, which powerfully worketh in you the Believers." So, dear brethren, can we say of Present Truth, and of our reverence for the Lord's commission at your own life-to-day as an example of what the Truth has wrought, then tell me what can be gained by renouncing it now. Would you renounce the wife of your youth, or your aged mother? Will you renounce the God and his Truth which has protected you? Theres, a word of caution: A false faith, which produced laborious love and patient hope, made them willing to work, wait, and suffer. So has yours been. Rob your heart to-day of the kingdom hope, and life would be deprived of all its sweetness.

On page 1 Thess 4:9-10, the Apostle shows how displaying the conduct of these before the Lord, saying that at his second coming he would take vengeance on these who know not God (to obey him) and obey not the Gospel of our Lord Jesus Christ... "who shall be punished with everlasting destruction." We should notice carefully these who have enjoyed the Truth formerly, only they had not "obeyed the Gospel," as had the brethren. Their faith had not grown as had that of the brethren. So in 1 Thess. 1:3, he expressly praises the brethren for the growth of their faith, saying: "Your faith grew exceedingly." Then again, in 1 Thess. 1:8, he says: "In every place your faith to Godward is spread abroad."" MORE AND MORE.

But he would not have them stop, the only way to please God was to abound more and more. He says, 1 Thess. 2:16, "That we have not received of us (not of others) how ye ought to walk and to please God, so would abound more and more." Again in 1 Thess. 4:10, he says: "But we beseech you, brethren, that ye increase more and more." Brethren, this is my exhortation to you to-day. We must earnestly love the Apostle, all who will not progress will lose the Truth. Then faith has been all right once, only they had not grown, had not obeyed. This entire matter depends upon faith in the beginning, then it depends upon the activity and growth of the church. Brethren, our faith and its progress should give us the greatest concern, as did the Apostle. In 1 Thess. 3rd chapter, he argues the necessity and strength of faith throughout. (1 Thess 3:3, 5, 6, 7, and 10.)

GROWING OR DECLING.

Be carefully mentions the points you should examine yourself upon to see if you are growing or gaining ground. There are:

1st. Continued and increasing faith in the Truth you have received, and have been following so many years, and which has done so much for you.

2nd. Continued and increasing faith in the Teacher himself as the Lord's representative. You have known this for so many years, and who has proved his love for you by a life of self-denials, and labors and continued service.

3rd. Continued and increasing faith in the reliability of God's character. He is not a Satan trying to deceive you.

Now let us notice also how every one of these three arguments; and let us notice also how every one fit perfectly at the present time.
I. FAITH IN THE TRUTH ITSELF.

His first appeal to the brethren was to note the marvelous transformation the Word had worked in their lives. This was positive proof that it was just what they needed, that they had not been deceived in the beginning, and that it was the thing to hold onto now. That their improved character conditions proved it was no fraud. That if it had produced good effects, it would be found to turn from it now. He argues none should be moved from the Truth now, on account of the teachings and influence of these false leaders; but on the contrary search their own hearts for roots of bitterness and seek to abound "more and more."

That is because, if you had been deceived, you would not have obeyed God, were not willing to suffer and to wait that they had forsaken the Truth. (1 Thes. 1:5; 7; 3:12; 4:1, 10; 2 Thes. 1:8; 2:15.)

II. FAITH IN OUR TEACHERS.

This was and is a very vital point. Continued and increasing faith in our Teacher, who has the Lord's approval and has proven his love and devotion for us and for the Truth, is very essential. The Apostle so considered it, as his argument shows.

He had already pointed out (in 2 Cor. 11:13-15; 1 Tim. 1:5-7; 2 Tim. 2:18) that these were false teachers and were not to be trusted. So he here states again that they were disobedient, "obeyed not the Gospel," as had the brethren; and this was the reason they were seeking now to insure them. (2 Thes. 1:8; 2:3.) The reason these false teachers had turned from the Truth, he says, was, "that they desired to be teachers themselves." (1 Tim. 1:6-6.) He then argues, in contrast, their own honesty and goodness which is witnessed.

1st. By their lives of self-denials; they had lived among them solely for the sake of the brethren. These false teachers neither there nor here can point to any such proof.

2nd. They had Divine manifestations of approval. The Lord had his hand in and support, had manifested his approval of them, and he cites the time and place, at Philippi. Acts 16:22-40.

PROOFS ABUNDANT.

So they had abundant proof, both human and Divine, of the approval of God and their brethren and their devotion to God. These others, neither there nor here, have any such proof.

But we do have the same abundant proofs to day, in the life and conduct of our Beloved Pastor and can point to them with satisfaction and confidence. So, now, let us trace them and compare.

COMPARISON.

1 Thes. 1:5: "Because our Gospel came not unto you in word only but also with power, even the Holy Spirit, and abundant confirmation; as you know what we were among you on your account."

He is here arguing their disinterested love for them, and how it was proven by lives of self-denials. Also that their teachings had Divine approval coming in the power of God's Holy Spirit. He is reminding them that it requires power to influence and change people's lives for the better, as had been done, that it requires power to influence people to live sacrificial lives for the sake of others.

Now, can we not justly apply this proof to day to our dear Pastor, to his teachings and to his life? And this, too, in contrast to all the teachings and examples on earth beside. "Let us therefore, as unto the church with that of those who were leaving the Truth, showing also how his ministry had God's approval by the Holy Spirit given, which had wrought wonders in their own lives."

So, today, we follow exactly the same course and point with satisfaction to the same proofs. So, dear friends, in following this example, and these teachings, we know we have made no mistake, and have been following the Lord.

DIVINE APPROVAL.

1 Thes. 2:2. We read, "But having previously suffered and been shamefully treated, as you know, at Philippi; we were emboldened by our God to speak to you with much earnestness."

He is here showing the church they could make no mistake in following their teachings and example, as their work had the approval of the Lord himself, "who trieth the heart" (1 Thes. 2:4) and this too notwithstanding "shameful opposition from men." They were servants of the Lord, for their help came from him, and not from men, nor from the spirit of man, his "shameful" and has produced good results. It was this same "holiness" that had emboldened them to speak earnestly. That they had been shamefully beaten with many stripes, thrust into the inner prison, with their feet in the stocks at Philippi. But at midnight God shook that prison with an earthquake and in a marvelous manner manifested his approval of them.

If you think it does not require heavenly approval and energizing to thus boldly stand for the Truth against every opposition, you have taken, "they believed and received heavenly energizing for such a task. The same is also true now, and thank God, the evidences of his approval and help are not wanting.

Recall, please, how our Dear Pastor has been defamed, denounced and shamefully treated. He had his character (much worse than his person) assaulted with lies, calumny, and peremptory numbering, and by those, too, often nearest and dearest to him. Yet how the Lord, "who trieth the heart," has followed every such onslaught and assault of the adversary with fresh manifestations of grace and blessings. Even from the beginning with Mr. Barbour down to the present moment. Brethren, would God thus have given his approval and through so many years, had it not been deserved? And had it not been intended to fortify and establish us at this time, when this still worse delusion, this "Energy of Delusion," was to occur? The answer of my own heart is no.

THIS FINAL TEST.

For God is going, as a final test, to permit an energy of delusion, at this time, which will appear to triumph over the Truth, and his approved one, as they did over Jesus. This adversary and his will again appear to triumph. Which to those who will be an arrival of the Church's trial, but to us it will indicate salvation. (Phil. 1:28, Isaiah 49:14-16.)

APPROVED MINISTERS.

These have the approval of God as his ministers. How? He tells us, 2 Cor. 6:4-11, "In much patience, in affliction, in necessities, in distresses, in stripes, etc." But in that time of temptation, as in all others it becomes necessary to seek the confirmed approval of the brethren by "stirring up our minds," by way of remembrance again of these lives of devotion and sacrifice for their sakes. So the Apostle carefully rehearses the proof. Now, let us carefully apply every word of these proofs to our dear Pastor, and see how his life and example fills the measure and how none of these can be applied to these opposing the Truth. Let us be just as critical as we like.

HE DRAWS A POWERFUL CONTRAST.

The entire second chapter of 1 Thess. is given to this argument. 1 Thess. 2:1. He began the chapter by stating, "That their introduction to the brethren had not been in vain." He is in this telling them they had been helped and not injured by knowing and having been associated with them. This we gladly claim has been the case with us also.

We have not ben injured, but greatly helped by knowing, "Present Truth and its representatives." It has been most profitable unto us. He continues, vs. 3-4, "For our exhortation (our preaching) was not from error, nor from man, nor in deceit." But as we have been approved of God.: "We speak not as pleasing men, but God, who trieth our hearts."

Is not this also true, every word when applied to our beloved Pastor, whom God has approved? Was it not beside the effort and peril and deceit in the columns of the "Watch Tower," that much of this has been suffered? Is it not from this one prolific root, that very much of this shameful treatment has sprung?

Is it not true, that in every case it was because he could not and would not hide the case for God's Truth, that has brought their wrath upon him? Has he not stood, and is he not standing today for the defense of God's Truth against the whole world of "Higher Critics" and "Evolutionists." Against foes within the camp, as well as without, even at the head of everything held dear by the humane heart, family, fortune and friend? And today, brethren, can you not see that life itself is fast consuming on the same Golden Altar of Sacrifice? Are you not a stranger in the world that all these things are not perfectly familiar to you?
LOOKING DEEPER.

But let us proceed: Ps. 5. "For we never came with a word of flattery, as you know, nor with a pretext of covetousness, God is with us."

Here he calls on both God and the brethren to witness to the motives, as I do upon you this day. We challenge any one to point to a single instance where flattering words were used, or a pretext of covetousness has influenced. No, friends, the exhortation has always been: 'Prove all things by God's Word.' The advertisements have been the 'False Pretenses,' and the 'Lawks for a Penny,' sent to the brethren, who were willing to volunteer was, 'Send for as many as you can use whether you contribute or not.' So these preclude any obligation to one, or any pretext to use enticing words.

At great expense of time and treasure, and energy, has the Gospel of 'Present Truth' been pushed into the uttermost parts of the earth, and in such a manner, too, as would have been impossible had it not had the power of God supporting it. For example, please recall the wonderful 'International Meetings' recently held in Brooklyn, on the largest auditorium. Think of the hundreds of thousands of invitations to those meetings, extended at great cost and effort by faithful ones (God bless every one of them); and this, too, to the most educated people on earth, and for the very purpose of solving all the errors of them presently in time, nor effort, nor expense spared to have them present to hear the masterful denunciation of their dogmas.

Dear friends, all this requires strength and help from God. No man unassisted can address such a gathering successfully. Now, in this same connection, please recall also the great London meetings recently held in Albert Hall. But the Apostle proceeds, so let us follow, compare, think and pray.

Verse 6. "Nor of men sought we glory (honor), neither of ye nor yet from others (though as Apostles of Christ we are empowered to have influence)."

How truly this also applies to our beloved Pastor. Not seeking honor but refusing it on every hand. This, too, when his position empowered him to have great influence among the people. But object of his faith? He then recalls, 'how can I best spend and be spent for the brethren, and for the sake of God's Truth? Life and all that goes with it laid in the balance and on the altar for the sake of the Truth and the Brethren. But the Apostle was thoroughly in the right, as are we today, and continues:

Verse 7. "But were gentle among you even as a nursing mother would cherish her own children."

Surely, dear brethren, we can see the same sweet spirit of the Lord has been guiding in all this loving service for the brethren in our time. Yet such love falters not. But see him spending from morning to night from east to west, from continent to continent. Day and night no rest, but writing, preaching and traveling. What for? Money? No, it is the 'love of a nursing mother,' seeking and cherishing prevention of anyone becoming insinuated. The Apostle in these beautiful words seems to be dipping his pen into his own loving heart, and to be writing out his love for them with his own life's blood. Listen to his heart's appeal.

Verse 8. He says: "So being affectionately desirous of you we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because we were dear unto us."

"Thank God for love like this, it truly is like unto that of the Son of God." Thank God for an example such as we have in our beloved and dear Pastor of the Church. "God bless him," Paul, nor Peter, nor John never loved more nor served more faithfully. O, for such love let rocks and stones their lasting silence break. "The love of a nursing mother." We were willing to have poured out our very souls for your sakes, as we were dear unto us. Oh, brethren, how nothing short of such expressions are at all suitable or apply to the life and love of our devoted Pastor. But the Apostle did not want them to think it was all talk, so he says:

Verse 9. "For ye remember, brethren, our labour and fatigue . . . labouring night and day."

We have all become so accustomed to this incessant labour night and day for the past forty years, that we would feel perfectly astonished should anything interfere with it even for one day or one week. Others may stop but not this one. Surely this is most remarkable. The Apostle wanted them to know that this love had the backing of service and purity. So he continues.

Verse 10. He says: "How holy, justly, unblamably, we behaved ourselves among you that believe. But ye would refer the 'False' as proof on this point also. It is the very highest standard of moral, social, religious conduct lifted up solely on the behalf of the believers.

Verses 11-12. "How we exhorted and comforted and edified every one of you as a father does his children. That ye walk worthy of God, who hath called you unto his kingdom and glory."

Is not this also every true word when applied to our beloved Pastor? Do we not have the living history of these forty years before our very eyes? Yet he never got tired and remember how patiently, wisely and lovingly he has helped you even with your small affairs. Now, compare all this forty years of devotion and service with what these false teachers will offer you at this time, 'persuasive words,' and then come stop in your place today and tell me, whom will you follow?

Their conduct has been just the reverse of all this. (Col. 2:4; Eph. 5:6; Rom. 16:18; Eph. 4:14; 2 Cor. 11:13.) Are not the statements of the Apostle, given as indicating his effort in proof of his love, exactly the same you have been following from the very beginning, yes, for forty years? Has it not produced wonderful results in your life? Why then think of turning from it now, to follow these enticing devices of the adversary? You know you have the Truth, you know it has greatly helped you, you know where you got it, what folly to turn from it now!

FAITH IN GOD.

Third. The Apostle then shows the entire matter rests with God. He has all power, is honest, reliable, good.

Now let the brethren, back of all this, in the spirit of the truth. There is nothing there or here—is a rebellion against God and not against the Apostle or Bro. Russell. He says: 1 Thes. 4:8: "Therefore he who rejects, rejects not man but that God, who also imparted his holy spirit for you." Again in 1 Thes. 4, 5:28, he shows God is interested in us and is overruling for our good. He says: "For this is God's will, your sanctification." He is not seeking your destruction or anannihilation. So let us each seek to cooperate with our Blessed Head in this, and be sure we each encourage this growth of faith, first, in the Truth; second, in our Teacher; third, in God himself.

THESE ELED.

1 Thes. 1:4: "Knowing, brethren, beloved of God, your election." These by the exercise of 'operative faith,' laborious love, and patient hope, have made sure their election. They have "put all bonds of malice, filthy, foolish mind and wickedness, long-distance." (Col. 3:12-17.) They have also succeeded in "putting off wrath, malice," etc. (Col. 3:8-10.)

CONCLUSION.

Dear brethren, the only safe course is continued activity along original lines, as formerly, of faith, hope and love. 1 Thes. 5:8: "But let us who are of the day put on the breastplate of faith and love; and for an helmet the hope of salvation." Let us continually bear in mind, where we got the Truth. "Therefore he called to you by your Gospel" (not those leaving the Truth). 2 Thes. 3:4: "And we have confidence in the Lord concerning you, that ye both do, and will do, the things which we command you." Brethren, be steadfast. 2 Thes. 2:16: "Therefore, brethren, stand fast, and let not your souls be clipsed, lest Satan should get the upper hand of you. Let us bear in mind our safety, now, depends on being guarded by the Lord himself. 2 Thes. 3:8: "But faithful is the Lord who will establish and guard you from the evil one." Remember we are told God would permit these false pretenses to exercise great power, and that it was to prove us. Deut. 13:15: "For the Lord your God proveth you to know whether you love the Lord your God with all your heart, and all your soul." Matt. 24:24: "For there shall be false Christs and false prophets, and if so, they shall deceive the very elect." 2 Thes. 2:9-11: "For this cause God shall send them an energy of delusion to their believing the falsehood." Brethren, let us thank God and take courage. Let us each urge continued and increasing faith, first, in the Truth itself; in us, in the teacher, as God's servant, who has given us the proof of his love, and whom God has abundantly approved; third, in the reliability of God's character. God bless and keep you, every one.
3:30 P. M.—Discourse by Brother C. J. Peterson

Text, John 3:28, 33, "And what he had seen and heard, that he testifies and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true."

FIRST of all, these Scriptures testify that in the beginning God created the world. Before He created the world, He made the Scriptures, the memorials of His plans and purposes, so that He might altogether" stand." Isaiah 46:9-11, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, my counsel shall stand, and I will do all my pleasure." And I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

So, then, He laid the plan and He planned this great universe, with its millions of solar systems. He planned to have the earth populated by the living beings made in His own likeness, created in His own likeness, and given dominion over the earth. Jehovah saw every living creature He had made, as we read in Genesis 1:25, 26; also in Psalm 8:3-8. God having planned to have the earth populated, He created Adam in His own likeness and gave him dominion over the earth. Jehovah approved of His plan, as we read in Hebrews 2:6-9. Lucifer was put in the garden of Eden to look after their interests, but ambition came into his heart to secure this race for his own and so he came to Mother Eve and put wrong thoughts into her heart. If it shall come to pass, he shall rule over the nations; he shall receive the words of the adversary. Satan succeeded in getting Mother Eve's attention and he said, "Ye shall surely die," notwithstanding God had said, "Ye shall surely live." The teaching of Satan is abroad in the world to such an extent today that when a man dies, or appears to die, he is more alive than ever. Only true Christians believe that when a man dies he is dead, out of existence. If Jehovah had not planned a recovery for man, it would have meant his extinction forever, so God provided every detail for man's recovery.

God began to deal with Abraham and he made him a promise, that in his seed all the families of the earth should be blessed, and dealt with him only, then with Isaac, then with Jacob; but with the twelfth, with Israel, as we read in Exodus 19:5-8. A covenant was made between God and Israel,—they were friends of God. He then proved them to see if they loved him or not. There is a parallel now in our day. God is testing and proving the Israelites just now. It will have the best interests of the world at heart and at the close of the Jewish Age, God sent his only begotten Son, who took upon him the form of a servant, and came in the likeness of men. He came unto his own, but his own received him not. We read also in the Psalms how God prepared the way for his Son. Now Stephen calls our attention to the same in Acts the 7th chapter, showing how that when Moses was forty years old, he came to visit Israel, to visit his brethren. But his nation resisted him, how he tried, how he cried out, how he spoke to them, and how they put him to death. He never gave up, he never gave in. It is a lesson that Joseph at that time, when he was put into the pit, when he was put in the埃及, he was put away in the land of Egypt. He went there and adapted himself to that land, and when he manifested himself there, it was the land of Egypt. And when he manifested himself to his brethren, and when he took it out, and beheld, he was wondered and vasous as snow. The hand now represents the church, which is his body, but it is leprous; not evil, but imperfect, sinful, and has need of the robe of Christ's righteousness. From God's standpoint, we are clean as long as we remain under the covering. He said, "Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh."

The time is coming when the Church will be gathered. It waits in the tomb, and when manifested, it will be on the other side, without spot or wrinkle—it will be God's power on the other side of the veil; it will be like the other,—like Jesus.

Chapter 4, verses 8 and 9, "And it shall come to pass, that if they will not believe neither hearken unto the words of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, that if they will not believe these two signs, neither hearken unto the words of the first sign, that they will believe the voice of the latter sign."

Concerning those seven vials, six already have been poured out upon the earth people. The seventh is expected with great interest among the friends. To understand the 16th chapter of Revelation, read the 16th chapter, it is an introduction of the 16th. We simply wish to call your attention a little to the 16th chapter.
have no desire either, we assure you, to squeeze by or past the "steward of the pantry," and we are satisfied to get them as fast as they are due; we are not attempting to bring out anything that has been drawn or stored away, accomplishing, we simply call your attention to them, and are calling your attention to them now, since we do see them.

Our Lord called attention to the fact that there would be signs and wonders. In the first verse of the 15th chapter of Revelation we read about thunders and lightnings, etc., course, you have heard it thundered with out there being lightning; so the thunders thunders there would be seven strokes of lightning; seven diffusions of knowledge. It is strange that the word wrath in Revelation 15:1, should be translated so, because we find that the proper translation is from Hebr. and Greek lexicons, 'a better translation for this word "plague"' in 'stroke."

Thus in another place, for instance the 18th verse of the 16th chapter of Revelation we read about thunders and lightnings, etc., course, you have heard it thundered without there being lightning; so the seven thunders there would be seven strokes of lightning; seven diffusions of knowledge. It is strange that the word wrath in Revelation 15:1, should be translated so, because we find that the proper translation is from Hebr. and Greek lexicons, 'a better translation for this word "plague"' in 'stroke."

At one point, the word "horse" is translated as "animal," which is an interesting choice. At another, "sword" is rendered as "knife," providing a unique perspective on the text. The document also contains sections that discuss the significance of certain symbols and their implications. The author references various biblical passages, such as 1 Corinthians 10:31 and Romans 12:1, to support their interpretations.

In this regard, the document provides a rich tapestry of theological insights, integrating historical context and contemporary relevance. The text is a blend of scholarly analysis and engaging narrative, designed to provoke thought and encourage deeper engagement with the material. It is a testament to the enduring nature of religious texts and their capacity to inform and inspire.
Mayville Reception at Peacock Inn, Wednesday Evening
Pastor Russell's Sermon

THE Peacock Inn and its spacious lawns at Mayville, with Pastor Russell of the Brookly
Tabernacle as host, entertained the fourth contingent of Bible students, about 600
strong, Wednesday evening. The numbers each night are regulated by cards of invita
tion. Like its predecessor the occasion was
enjoyable one long to be remembered with joy and thankfulness.

The gathering of Bible students who visited me here last evening I remarked the increasing beauties of nature as foreglimpses of the great ‘restitution’ promised in the Bible (Acts 3:20), and which we believe is now nigh at hand. We then considered the world’s hope, based on the great sacrifice at Calvary and the Bible’s testimony respecting its far reaching results. Tonight let us consider briefly the future of the church’s hope.

Like many of our Christian friends, for a long time we did not understand how to rightly divide the word of truth’ (2 Tim. 2:15); we did not comprehend that God’s plan provides first a heavenly salvation for the church and then an earthly salvation for manhood in general. The study of our Bibles along dispensational lines clears away all of our difficulties. It shows us that the promise that

the redeemed shall sit every man under his own vine and
fig tree and long enjoy the work of their hands’ is God’s
 provision for Israel restored to divine favor, and for all the families of the earth; but not for the church. Of the true church, the Bride of Christ, it is declared that her members shall in the resurrection be like unto the angels’—
heavenly or spiritual beings.

St. Paul distinctly says these: ‘Flesh and blood cannot inherit the kingdom of God.’ (1 Cor. 15:50.) Jesus tells these that he has gone to prepare them a place in the Father’s house on high. But the place for man, the earth, already provided from the foundation of the world, is a very different one from ours, of which we read, ‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath in reservation for them that love him.’

THE SPIRITUAL CALL.

‘Now we understand why it is that from Genesis to Malachi there is not one suggestion of a heavenly or spiritual hope for anyone. Every promise is earthly. In Abraham’s case, for instance, we read, ‘Lift up, now, thine eyes and look toward the east, and west, north and south, for all the land which thou seest to thee will I give it and to thy seed after thee.’

‘St. Paul refers to this difference between the hopes of the spirit begotten church founded at Pentecost and the hopes of all others. Pointing to the faithful of the past

work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.’

The Adversary does not suggest any thing in favor of that. Why not make it our aim?

‘I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve thee and thy dear flock.’

Could the Adversary suggest a single thought or line of that paragraph?

Scrutinizing our thoughts that they may be pure and holy and pleasing to the Lord at all times, during the day, while at work, in foundry, shop, or wherever it may be, when you catch yourself thinking improperly, right then and there lift up your heart to the Lord, ask his forgiveness, and have the stain removed. Thus you will manifest your loyalty to the Lord that you meant what you said when you consecrated yourself to the Lord. Coming to the sentence, ‘that I may the better be enabled to serve thee and thy dear flock.’ In the shop thoughts arise, and if you want to see some ignoble thoughts to your near neighbor, squelch it right away. See that you are telling something of the Lord’s kingdom, and love, that you are made ministers of.

‘I vow to thee that I will be on the alert to resist every
thing akin to Spiritism and Occultism, and that, remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary.’

There is nothing there suggested by the Adversary, and we can all subscribe to that.

Remember, vow to observe the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord’s people.

And so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.’

It is well to keep this thought in mind, the first sentence of the sixth paragraph, “so far as reasonably possible.”

If we have received his testimony, we have set to our

seal that God is true.

What greater thing could we do than to subscribe to that vow, telling our beloved Pastor that we appreciate his endeavors in our behalf, knowing that he has not invented it as in Ezra, Isaiah and in the 15th verse of the 16th chapter of Revelation where the vow has been suggested, and if we want to be in harmony with God, we will find it to be to our best interests to do as we are led. It is not by might, nor by power, but by my Spirit, saith the Lord, and when every shall come come a flood, the Spirit of the Lord will raise up a standard, and we will be protected and gathered into a place of safety. Amen.
he declares that although they had God’s testimony to their faithfulness, nevertheless they received not the promises, ‘God having provided some better thing for us, that they without us should not be made perfect.’ (Hebrews 11:38-40.)

‘As soon as we get our better thing, our higher reward of glory, honor and immortality,’ in joint heirship with our Lord as figuratively his bride, then the worthy ones of ancient times will get their reward of resurrection to human perfection. Then under Messiah’s kingdom those perfect men will be the ‘princess in all the earth.’ (Psalm 45:16.) Then from the spiritual to the perfected earthly ones, the blessings and instructions for the world descend to the poor, ignorant, selfish and superstitious world—to help them; to uplift the obedient to the perfections illustrated by the perfected worthies.

What Heaven Is Like.

‘We have all heard of the Sunday school teacher who told her class about heaven—about its pianos, harps, organs, horses and carriages, fruits and flowers, etc. We see that she was merely thinking of the blessings God has provided for the faithful and obedient of the world, ‘in due time.’ She had no conception of the heaven of heavens promised to the faithful followers of Jesus in the narrow way.

‘The Great Teacher explains that it is impossible to describe heaven and its beauties and charms. He tells Nicodemus: ‘If thou art not made perfect in all things on earth, how canst thou be conformed to the image of Christ, and then be qualified for the advanced part of thy Christian course. God, who deals with thee according to his character and in his way, will guide thee by his power to the same faith in the Son of God, to the same purpose, to the same end, and to the same glory.’ (Jno. 3:12.)

‘In line with this the Bible makes no attempt to describe heaven itself, nor its inhabitants. Merely we are told that God is a Spirit ‘dwellings in light which no man can approach unto; whom no man hath seen, nor can ever see,’ personally. Man must discern God in his works—the noblest of which is the perfect man—made in his moral likeness on the earthly plane—a little lower than the angels on the spirit plane. The most that the Word declares of our heavenly inheritance is that eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath in reservation for them that love him.’ (1 Cor. 2:9.)

‘But while refusing to inform us of the heavenly conditions God does give us a soul-satisfying portion. Through the Apostle he declares ‘it doth not yet appear what we shall be, but we know that when he (the glorified Jesus) shall be revealed (at his second advent, in power and great glory) we shall be like him, for we shall see him as he is,’ while others not thus ‘changed’ from human to spirit nature, by the first resurrection power, will not see him as he is, but only as he shall be revealed in his providence and judgments, which every eye shall recognize.

‘How satisfactory—beyond all that we could have asked or thought. ‘Like him’—what more could we ask—‘like him’ whom God hath highly exalted, far above angels, principalities and powers.’ We stand amazed at such grace. Moreover, we can realize that he who called us to become ‘partakers of the divine nature’ and joint heirs with the Redeemer in his mediatorial kingdom has provided for our every comfort and joy in that heavenly state, the details of which we may not now grasp. Prophetically of these it is written: ‘I shall be satisfied when I awake in thy likeness.’” (Psalm 17:15.)

Pastor Russell Interviewed by the Journal

Christian Pulpits Held by Infidels. Inconsistent to Give Money to Universities and Seminaries which Teach Evolution

In an interview with a representative of the Journal, Pastor Charles T. Russell declared that many evolutionists fraudulently hold Christian pulpits and that they are thus sailing under false colors. Pastor Russell gave utterance to this expression of sentiment when he was told that many wealthy and respected citizens of this country contribute liberally to foreign missions and thus indicate their consistency and sincerity in their efforts to promote the Christian faith.

“You state that some of our wealthy citizens occupy a ridiculous position in that they contribute millions to the support of foreign missionary societies to send Bibles and missionaries to the heathen to convert them to Christianity, and that at the same time they contribute other millions to college which openly teach evolution and repudiate the Bible. Is this a fair statement of your contention?” Pastor Russell was asked.

“Yes, you have stated the matter fairly. It seems to me that the position is an inconsistent one—to spend money in making infidels at home and other infidels in the opposite direction abroad. Indeed, to my understanding, the so-called gospel that is preached to the heathen is a message of damnation rather than a message of salvation; the doctrines of the creeds of the dark ages are presented instead of the doctrines of the Bible. The Jewish character and Book are misrepresented at home and abroad.”

“What would you advise the rich to do in this matter? Would you advocate the discontinuance of contributions to the foreign missions, or the withdrawal of support from colleges teaching higher criticism, or what?”

“Each rich man must decide such questions for himself; each is a separate steward, responsible to God. For my own part, I would not give a dollar to either. I surely would not assist the colleges in their present work of undermining faith in the Bible as the Word of God; and just as surely I would not assist in preaching to the heathen doctrines which misrepresent the divine character and government. Understand me, however, I hold that the rich have every right to give their wealth to the promotion of infidelity if they choose, and that college professors have every right to undermine Christian faith in the Bible and to destroy all confidence in God and Jesus Christ as the redeemer of the world, and that the name of Christ should not be used as a foil of infidelity—that Christian parents should be permitted to know in advance that the sending of their children to college in this, our day, means the destruction of all their faith in God and the Bible.”

“Do you consider it wrong for a man to accept a Christian pulpit when he believes the Bible and its teachings of the Savior’s miraculous birth and sinfulness, and that he gave himself a ransom price for all?”

“Yes, I would consider such a course highly reprehensible and thoroughly dishonest. But, of course, if the entire congregation fully understood the preacher to be an infidel—an unbeliever—and if they called him because of his unbelief, he then would be fully at liberty to accept such a call, and would be free from charges of personal deception. But if the congregation and the minister still maintained and held out to the world that they were Christians, they would be really deceivers and slanders of the name Christian.”

“From your remarks, I gather, Pastor Russell, that in your estimation a man believing the doctrine of evolution would not be a Christian at all. Did I understand you rightly?”

“Yes, you understand me correctly. The entire teaching of the Bible is opposed to the suggestion that man was evolved from a lower order of animals. The issue is so squarely drawn as to leave no room whatever for compromise. A Christian is one who believes the testimony of Jesus and the apostles, that Jesus is the son of God, that he died for man’s sin, the just for the unjust that he might bring us back to God, from whose favor we fell representatively in Adam. I see no reason why a man who denies the Bible, denies the full of Adam and his race, denies the redemptive work of Jesus, and denies the restitution work which eventually will be accomplished—I see no reason why such a man should misrepresent himself as a Christian. Far more honorable would it be for him to declare himself anti-Christian—in opposition to the teachings of Christ and the Bible. One surely wonders whether or not the majority of the learned gentlemen who occupy this incongruous position would do so if there were neither salary, titles, nor honorary emoluments attaching.”
"He being dead yet speaketh"—Hebrews 11:4

OUR dear Brother Doctor John Edgar, of Glasgow, Scotland, was to have been with us at this convention, and would have been on the program to address us. Steamship passage had been engaged for both he and Brother Hemery to come over, and we were looking forward to meeting him and receiving from him further lessons. You can well imagine the shock which came to us who loved him, from knowing him personally, when we learned that he had passed beyond the veil on June 9, 1910. He died like a true saint should die, and while not present with us in body, we believe that we are now having a fulfillment of Colossians 2:5—

"For though I be absent in the flesh, yet am I with you in the spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ."  

While this is true, in the usual sense of compilation, the following communication concerning his life, how he came into Present Truth, his service connected therewith, his last sickness, and his faithfulness unto death, was received. We are glad to give it space here and look upon it as a personal exhortation and admonition to all the feet members of the Body of Christ:

Memoirs of the Late Doctor John Edgar

By His Sister, Minna Edgar

OUR dear brother John came into the light of Truth very gradually, for there were many hindrances in his way. His time was fully occupied by his professional work and studies, and these were very dear to his heart. He had high ambitions with every prospect of attaining to them; and all things, so far as the world was concerned, were well with him. He was highly esteemed among men, and had good health and a happy home. On the other hand, however, he had certain Christian advantages; our parents had trained him to reverence God and His Word; and he was naturally possessed of many good qualities of heart and mind, the chiefest of which were his modesty and humility. The very nature of his work brought him into touch with the sufferings and needs of humanity; while he had experienced the grief of losing in death our mother, two sisters and a brother in the short space of two and a half years.

Our father, whom he dearly loved, and our sister Eva, in addition to myself, were the first members of our family to read and appreciate the teachings of the "Divine Plan of the Ages." We often spoke to him of the wonderful unfolding of God’s Word which we had received through its help and constantly sought to arouse his interest in it; but for fully a year after there was no response. He could not see that other members of the family all feared that their father and two sisters were becoming fanatical, and they disliked the publicity which the "propagandist work" and dissocia-tion from the Presbyterian Church had caused. However, our brother acknowledged the desire of its members for happiness and zeal which we displayed and influenced him favorably.

Our father’s home was opened freely in the service of the Truth, and it was our joy and privilege to entertain many of the Lord’s messengers. Our brother, who visited us from time to time, was brought into contact with many of these friends, among whom were Brother Hemery and Aunt Sarah, who were specially helpful in gradually breaking down any indifference and prejudice which he may have had. It was in Autumn of the year 1896 when Aunt Sarah began to investigate thoroughly into our beliefs. In company with his wife and our eldest sister, Annie (Mrs. Macdonald) he attended a little convention held by the Glasgow church (which was at that time but one year old) and heard some helpful addresses by Brothers Hemery and Houston. At that time he began to comprehend something of the beauty of consecration, as also did our sister Annie, and it was a great joy to us to note their eagerness to hear all that we had to tell them regarding the coming Kingdom. A few days after the close of the convention he and his wife spent an evening with them before Brothers Hemery and Houston should leave for their homes; and as they gave us liberty to invite as many of the brethren as we pleased, we had their large drawing-room well filled, and spent a most delightful evening, discussing the various points of the Truth, and clearing up certain difficulties; and it was then that I recog-nized that the Lord’s blessing was evidently with us. I whispered to my brother that, even as in days of old the house which held the Ark of the Covenant received earthly blessings, so now those who entertained the Lord’s messen-gers would surely receive spiritual blessings.

A few days after this gathering our brother was called to a surgical case in the far north of Scotland, and as he knew that the journey would be a long one he thought it an excellent opportunity to read the book which we had so often earnestly urged him to study—"The Divine Plan of the Ages." That day of travel was one of the most momentous in his life. His mind had now become receptive to the Truth, and he read on, hour after hour, as one enraptured. The train stopped at the various stations on the route, and the passengers came and went as usual, but he was oblivious of it all. He afterwards told us how that, one time, several rough-speaking youths entered the compartment, and for a time he heard their voices; but very soon his reading again absorbed his attention, and by and by he found himself alone with no recollection as to when his fellow travelers had vacated their seats. He was a little amused at his own concentration of thought. The whole plan of God opened up to him in a wonderful way and brought conviction of its truth to his mind.

He saw that it was too glorious in its manifestations of love and wisdom to be of man—it unmis-takably bore the impress of the Divine. From that day on-ward he progressed rapidly in knowledge and spiritual life. He manifested keen appreciation of the High Calling and even in death it was a sad privilege to surrender "more earthly things" for the hope of gaining joint heirship with Christ. His consecration to the Lord was thorough and he became most diligent in the study of the Bible, taking as his text books the various volumes of the "Scripture Studies," which were marked and used profusely. At the time of "redeeming the time," he was certainly an inspiration to us all, for every moment spent in traveling in the trams, cars, etc., was occupied in either reading or writing. "This one thing I do" was the motto which dominated his mind. How often one heard the remark: "I saw the doctor in the car this morning, busy studying as usual." "The hand of the diligent maketh rich" was exemplified in his case, for the richness of his knowledge was gained by much persever-ance.

Naturally did he believe in his heart the truth which he had received, but he gladly confessed it with his mouth. Very soon all who knew him became aware that Dr. Edgar’s desires, hopes and ambitions were now no longer centered round his professional career, but were set in heaven. All with whom he came in contact found him more eager to speak to them of God’s glorious Plan than of any other subject; and he always carried in a special pocket a copy of Vol. 1, in readiness to give or lend to any who should express an interest in the Word of God. He preferred to give the体积 rather than that he held that the book led the inquirer into the light step by step, and was therefore less likely to awaken prejudice.

He had not long come among us before he offered his large dining-room for our little church meetings; and every Sunday for a year we met there, until our increasing num-bers made it necessary for us to seek larger premises. A "born teacher," he could make matters so simple and clear that even the slowest could understand. He was one of the first elders to be elected, and he held the office till his
The principal aim of his public work was to induce others to study for themselves the writings of Brother Russell; but to others who had already had a knowledge of the Bible, of God, and were walking the narrow way of Consecration, our dear brother was a constant stimulus and encouragement both by example and precept. His very presence was helpful. The sight of his bright loving face as he entered the room can never have an influence for good. As one of his patients remarked, "The doctor comes like a ray of sunshine to us sick folks." His zeal and enthusiasm were "catching"; and his firm assurance in the shortness of the time, together with his ability in presenting the principles of Abrahamic faith, went far to dispel the doubts of others. As might be expected, he was much loved by the dear brethren of the Church at Glasgow, and the sorrow and grief caused by the news of his last serious illness can better be imagined than described. Handing out tickets for the benefit service of Sunday, the 5th of June (the seventh anniversary of our father's death) that the Church received the message that the doctor's illness was more than a mere indisposition; the physician in attendance feared that he had sub-acute peritonitis. But the ticket seller, who noticed that his brother listened intently to the sounds, and when these betrayed that an abscess had burst, discharging itself into the body cavity and thereby causing extensive peritonitis, their eyes met. Both knew it to be very short. The ticket seller could be seen to waver, then saw quite assured that he was face to face with death. There was a slender hope that an immediate operation might lead to his recovery. We were all quickly summoned to his bedside, to see him before the ambulance should convey him to a nursing-home, where he had himself operated upon many of his patients. We found our dear one in great agony, and much exhausted by his long sleepless night of suffering. A groan would seldom escape him. But the tears, which could be seen pricking at his eyes, showed that he still had some hope of recovering. Our dear one was sent to hospital. At times he felt: Hey cold, and then would burn with fever. Our sister Annie said to him: "Surely, John, it is not you who is to be the first to go! I am the eldest and have expected to be taken before you." Then he said: "I am going, but not before you or my Father and your Father, to my God and your God." "Oh John!" she exclaimed, "we cannot do without you. You are the head, you know, of the family; we cannot spare you yet." But he answered, "God will care for you all. Cast all your care upon himself, knowing that he will take care of you more than I could do!" He stretched out his arms for us, and drew us one by one to himself, kissed us most tenderly, Mentioning us by name, he said, "Goodbye, God bless you." Now and then one of us would burst into tears, and these he fingered as if they were precious. "Then," he said, "I had another woman to a younger relative. Our dear sister Grace, our brother's wife, was wonderfully upheld, though her heart was anguished at the sight of her beloved husband's sufferings. Time and again she held his face to his own, promising him that she would not leave him, reminding her of God's almighty love and power. At last the ambulance arrived, and after some more farewells he was carried away to the nursing-home. We were not altogether devoid of hope for his recovery, for we knew he was in the hands of a clever surgeon; and we trusted that the Master might still have work for him on this side of the veil. After the operation, the surgeon came to the sideroom where I was sitting, and very gravely said, "I am sorry, but I cannot give you hope for your brother. If he should die, we might begin to have a glimmer of hope!" I felt that, surely, it must be somebody else's...
brother he is speaking of! Yet I knew that God was about to let the greatest sorrow fall upon us, and my heart cried to him for grace to enable us all to bear it. It was hard to share their deep distress. I could only comfort his wife by assuring her that God would be her helper and strength, and very tenderly he commended us both to his keeping. In the evening, when we again visited him, he was bathed in perspiration, so that even the pillow under his head was wet through. I suspect that such a fit was quite phenomenal, and hopes sprang up afresh in our hearts. We thought "Maybe God is going to work the miracle which alone can save him! Our God can do wonderful things, and it might be that his glory will be best served by sparing this good man yet a little longer!" All Monday night he suffered acutely and was most restless; but twenty-four hours slipped past and still he lingered. Nevertheless, the surgeon denied us all hope.

Tuesday was a long day of waiting and pain. Sister Grace and I now and then saw him and he exhausted himself in seeking to manifest his love for us, and especially for his dear wife, by giving us parting exhortations as to how we must trust in God, and comfort our hearts, knowing we should not long be with him, but that since he himself was now so sickly he would go on without us. We were all of us very anxious and inquired after him in quietness. To witness his distress of body was exceedingly painful. In the evening we were greatly relieved on learning that morphine was to be injected—we hoped he would now get sleep. That night his two sons, Jack and Stanley, came and had an interview with the patients. Their hearts rejoiced to hear the lads pray aloud. The elder (age 17½) told the Lord that he knew that his father did not desire "earthly blessings," and he would not ask for his father's life to be spared, but besought God to alleviate his suffering and let his father breathe his last in peace.

He ended with the pathetic appeal that his mother might be strengthened to bear up, "because you know, Father, if mother were also to be taken away it might be too much for her, Stanley and me to bear." On Wednesday, Sister Grace for the first time suggested to Sister Grace to go alone and see her dear one. She did this, and while I waited for her in another room she told him of the boys' prayers the night before, knowing that it would be a comfort to him. He was delighted to hear that they were anxious to meet us. He had traveled up during the night from London, for he desired greatly to see his dear brother John once more in the flesh, should the Lord grant him that privilege. All through our brother's illness the love, sympathy, and interest shown on the watch chairs in Glasgow, but all over the United Kingdom, were such as our heavenly Father must have loved to witness. In the early afternoon a message came from the nursing home that John desired to see his wife and boys. Jack and Stanley were much affected by the interview. The former told his father that on the previous night he had knelt down in his bedroom and earnestly prayed to God for the Light. Both boys told their father that they intended to consecrate themselves to the Lord. They wept as he commended them to God. He added a word of encouragement, "I rejoice in God's love and care for them. He urged them to keep close to Bro. Russell, for he was assured he would be the faithful servant to the end. He was frequently interrupted in his marching of solicitude by his son's fatherly care for his highest welfare constrained him. He seemed to be a self that he might exhort and help them. He spoke to them of the joy he was so soon to experience in being raised with Christ, and reminded them of the shortness of the time. When the Lord ascended, you know what an expression of the love and kindness shown, and said he would send for him if he felt at all able to see him. Before the lads left they knelt with their mother at their father's bedside and presented themselves to the Lord. And this was the last-cornered from John that he would like Bro. Hemery and one of his sisters to come to him. It was arranged that I should accompany Bro. Hemery. It was most touching to witness the greeting of these two brothers in the Lord. The Doctor asked Bro. Hemery to give him "a long kiss," and the tears spring to Bro. Hemery's eyes as he caught hold of John's hand and exclaimed, "My dearest brother, you know you are my dearest brother!" The Doctor smiled and replied, "You know I love you, though I may not always have manifested it as much as I should have done—Scotch fashion, you know, which I am trying to overcome." Haltingly he spoke, sickness frequently disturbing him, but with determination he continued till he said all he had to say. He described his last evening, that was the slender thread upon which his life hung. He apparently knew, perhaps vaguely, how exactly how things stood with him. We saw that he had little hope of his recovery, but bravely submitted to all that was being done for him. We were filled with wonderment upon the way in which he adapted himself to the height of his own joyful anticipation of so soon seeing Him who is our Lord and Head, and quoted the text, "In thy presence is fulness of joy: at thy right hand there are pleasures for evermore." He urged us to lay firm hold of the pool, and as the pool, and requested us to encourage Bro. Morton in his work. He added that he had spoken to Bro. Russell of the corroborations of the time-features which he and Morton had found in the Great Pyramid, Bro. Russell's eyes had lighted up with pleasure. He even died with a smile and with a look of triumph on his face. The surgeon, who told him that he had begged his husband to live out the night, and certainly not through the next day. The slender thread had broken! She came to us in tears to say that all hope was now utterly gone, and to report that she had been in vain and last interview. She told the surgeon that the thread had broken, and the surgeon's assurance that death was imminent, he determined to use all of his remaining strength to witness for the Truth, so that maybe some might be persuaded to start with Him. And then a message that was to be sent to the other might be helped to make their calling and election sure.

Those who have watched by many deathbeds will be surprised to learn that, in addition to the last farewell, when eight of us were gathered together round his bedside just before he died, he had full conversations with those less than twenty-three relatives and friends. A solemn hush lay upon all as they emerged from the sick room, and each realized that the interview would be a treasured and ever existing memory. They felt that they had been brought into the presence of one who could be trusted to stand on Holy Ground. His expression was so joyful, loving and tender! There was not a trace of doubt in his mind—nor indeed in the minds of any of us—that he was now at God's heavenly threshold, ready to be ushered into the glory beyond. Some of the glory shone on his face and beamed from his eyes.

I shall touch briefly on the conversations held with some of his dearest ones. Lack of space forbids my recounting all that could be said, but I shall try to select what may prove of general interest.

The Doctor's first interview was with his two boys. During the ten hours that had elapsed since they last saw their father, they had developed spiritually. We had looked on in wonder, not knowing whether they would be able to be helped by them, and whether they would be more of use to him in any way. He urged them to help them, and God had richly blessed these efforts. The joy of the Lord had come into their hearts like a flood. In the late afternoon, when their Aunt Annie returned after shopping a sacrifice for a change of the dining room, both weeping. Her motherly cares were all aroused. She naturally concluded that they had heard bad news of their father's condition and anxiously enquired, but it was the impression in his son's words, "It is not about father we are crying, Aunt Annie. We are given ourselves to God, and are crying for joy." When they entered their father's presence his quick eyes of love soon perceived the change in his looks. It hardly burst upon him to tell of their joy and peace in the knowledge that they had consecrated themselves to God. Clasping their hands in his own, their father exclaimed, "Now see! A rejoicing father, and two rejoicing sons!" Jack brokenly expressed his regret that he had not given himself to the Lord long ago; and that it should have
needed all this great suffering of his father to turn him to God. ‘Why, Jack,’ came the answer with a radiant look of joy and love, ‘I gladly at any time have died for you. It would have given my life for you both, Bro.’

Bro. Johnston (one of the Glasgow Elders) has kindly written out a brief summary of our last words to him:

‘When I entered the room he extended his arms as if to embrace me, and asked me to give him a kiss. ‘What fine times we have had together,’ he said. ‘All is well now; God will see you through to a better. You will be living for a while longer. I shall soon be with Him. Oh, it is grand! In His presence is fulness of joy.’

When I suggested how glorious it would be to see the Lord and meet the friends who have gone before, his face beamed with light. He said that if he were already in the presence of Jesus, He invariably wore a smile; his countenance mani-

fested an inner rapture which I never before witnessed. One could not help being uplifted and sharing it with him.

‘Referring to what Bro. Johnston had remarked before sailing to Africa, he said, ‘You have a long march on, Bro. Johnston. I will be in the Kingdom before him. Oh, it is grand!’

He spoke of how Bros. Johnston, Crawfurd, himself and I had been so long elders together, and now I was left alone. Bros. Johnston and Crawfurd had left the city, and he was going beyond the vail. He seemed to have a loving compassion for me, but assured me he would be better able to help me from the other side, and the Lord would allow him to tell me things I could not now well make out, but I understood him to be expressing his loving consideration for the interest of the work in Glasgow.

‘He said, ‘You will, perhaps, eat too many elders now, or possibly you will be too cautious, and feel too few of the little shots of love for me. He also said that in the growth of the tyn plant, by his hands to illustrate to me the way by which he expected me to walk. He exhibited the Captain to preserve his meek, teachable disposition, and spoke of how the humble were exalted, and the meek were loved and taught of the Lord. The Doctor rejoiced with Bro. Warden in the spirit of the program and prayed for the Lord to constantly bless them both.

Then changing the subject, he said, ‘Brother, you have a most fatherly disposition, and I want you to look after my boys.’

Then he presented this to the Lord, who had in his sons giving themselves to the Lord, and said, ‘They are but little seedlings that require to be watered with the Truth.’ He described in a word or two the growth of the tiny plant, using his hands to illustrate the way by which he expected me to walk. He said, ‘I am not afraid to part with you, because I know that you will go on your way, as the seedling developed. We were forei-

minded of his lecture on ‘A tree planted by the rivers of water.’

Our sister Annie’s daughter, Mrs. Browning, when she looked at her bride’s condition, expressed great regret that she had never told him ‘just how much she loved and admired him.’

She had been not only a kind, loving uncle to her, but also her sympathetic and skilful doctor. She and her husband were granted a stay of a few months. I was present at the touching scene. She sought to pour forth expressions of her love. Her uncle cheerfully let her know he quite understood her affection, and sought to soothe her grief. Then he gently drew her attention to herself. First he advised her to be a good physician, to be a good husband, and he wanted her to guard against; then, with great tenderness and longing in his face and voice, he urged her to seek the highest things and asked her to read ‘The Divine Plan of the Ages.’ She promised that she would, and assured him that she would give herself to God. He exhorted her and her husband not to be ashamed of the Gospel of Christ. Though the time was short, yet she would get a full opportunity to complete the race she intended now to enter upon.

After the long list of interviews with my wife and I and to sit up with him, but this he would not permit. About 1:30 a.m. he urged us to use the spirit of a sound mind, and go away and get some sleep. He felt as-

sured he would not die for many years yet—his pulse was still strong.’

‘In fact, he said, ‘I am not to be surprised if I should linger a day or two; besides, even if I do not, you will both have so much to do, you will require all your strength.’

He gave us many instructions as to his earthly affairs, and asked us to send messages lovingly for the Church, and a letter to Bro. Russell, who has always been so loving and mindful of me.’

He mentioned by name the various representatives of the Continental Branches of the W. T. Bible & Tract Society, and also of many of his brothers and sisters in the Lord. He also would permit him to name them all by one and one, so he made us convey his love to everyone he knew ‘without one exception.’ On referring to the cancellation of his American tour, he remarked with a little smile, ‘I shall be in heaven after all—I have been announcing his decease to the various medical societies with which he was connected, and to several of his special professional friends, to thank them all for their kind and generous aid to him in his work. He spoke of the various positions and the trials and work so hard to obtain,’ ‘I leave them all behind. They are nothing compared to the glory in store for me. How foolish are men to grasp after these and neglect the important things of eternity.’

He then gave his instructions regarding his funeral, and calmly spoke of how soon his coffin would require to be quickly sealed. When directing his nurse and myself in the fastening of some of his bandages he remarked, ‘I am leaving my body all scarred—like the Master, Minna!’
MEMOIRS OF THE LATE DOCTOR JOHN EDGAR

He expressed grateful thanks for every little attention received, and praised his nurses: "Excellent nurses! But I am afraid, nurses, I gave you a lot of trouble when I was so restless the first two days." They would not let him reproach himself. He reminded them that the heavenly Father had listened to them, and answered their prayers. They and the doctors were much impressed by his bearing all through his illness. One surgeon remarked that our brother had faced the operation like "one of the grand old Christians we read about.

Several days later he bade me come and sit beside him on Thursday morning. He seemed as if he might go over to sleep. He had received morphia, and we hoped the drug would help to soothe him. We sat, one on each side of the bed, waiting for it to take effect. He seemed almost asleep. All at once the silence was broken by a gentle knock on the door. He heard and looked up eagerly. He asked, "Who is it?" His nurse, "Who is the cupbearer?" For a minute I thought he was wandering in his mind and did not reply. He answered almost reprovingly and as if surprised by our silence, much as a teacher might who had expected his pupil to answer immediately. "Who is the cupbearer?" "Why, Christ is the cupbearer," "Then who has filled up the cup?" he further inquired. "The Father," he answered, and thenapsed back into silence. My sister-in-law and I exchanged glances. We felt our dear one’s heart was saying, "How deep which my Father hath given me shall I not drink it?"

The time wore slowly on. Several who had been unable to see him the previous night saw him in the forenoon. We found it trying to look at him, but he had his self-control; but we felt it would not be kind to disturb him in his exhausted condition. At times he revived a little. I cannot hope to describe the cherubic satisfaction he showed when we did anything for his comfort. It was a little joke or a little jest about himself, and sought to brighten our spirits by showing his appreciation of our efforts to relieve him.

A few hours before his death he asked the nurse to inject some morphia, and held his arm ready for her. She did so, and as the drug took effect he closed his eyes, "Tell them all to come," he said, "Come, nurse, I am ready." And she replied, "I have already injected the morphia, Doctor." "Oh, I never felt it," he said. "Why, nurse, you will be getting quite proud of yourself, complimenting her on her skilful injections," he said, "as if it were your work." "But, he would begin again. He always commenced with the same exhortation, "My dear brothers and sisters in the Lord: Daily renew your covenant of sacrifice, and daily seek to carry it out." Once he surprised us with the vigor of his action in cleanly washing and anointing his face. He spoke of discrimination as he urged us to "Do, as well as vow." He wanted to impress upon us the comforting thought that the mighty power of God would ever be exalted on our behalf, and searched his memory for a passage of Scripture to enforce his words. Then he exclaimed, "Ye have all the strength—all you have, use for the Lord, devote it to him."

Our love for him was such that we could hardly bear to see him expend, as he was doing, the little remnant of strength. We felt the mighty effort he was making to save us from sin. We felt that we were helping to win the power, that he had consummated his, was costing him too much suffering, I gently said, "John, dear, you have given us your message, rest now." But he replied, "It is a very little life I have to lay down now—a very little life."

He ended slowly with emphasis 1 Cor. 15:42-53, "For this corruptible must put on incorruption, and this mortal must put on immortality. It is shown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown a natural body. It is raised a spiritual body. If there be a natural body, there is also a spiritual body. And the first man was of dust. The second man is the Lord from heaven. As was the man of dust, so also are they. As was the heavenly, so are they. And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

Then he added, "As I was reading the others came softly into the room, one by one. A look of relief and thankfulness passed over his face. He reached out his left hand to his wife, as she stood beside the bed, and beckoned with the other to his sons to come near. He grasped a hand of each in his own. He felt himself sinking. We placed a pillow under his knees to support him. When settled he said, "Now, Minna, read the 91st Psalm over again, and explain it to me if the Lord would have me speak to thee. The verses I again prayed in my heart to the Lord for strength. I knew he asked the explanations for the sake of his sons and nieces. I fear the comments were very brief—a broken sentence here and there. Sometimes emotion held, but at one time he said, "Well, read on," made me resume. I almost grudged every moment my eyes were averted from his face, and so, when finished with the Psalm, I put down the Bible and quoted from memory many of the passages I felt he liked like to me in my youth. The verses I recited were one of the favorite chapters, and as I recited verse 4, "I have glorified thee on earth: I have finished the work that thou gavest me to do," we all realized with a deep joy that these words of our blessed Head were appropriate in the mouths of all his children. I believe the words for the first time that morning, reciting them with great brilliancy, as summoning up all his failings energies, he began to address us. We soon recognized that he spoke to us as representatives of the entire church, for he commenced by saying: "My dear brothers and sisters in the Lord: I charge you, therefore, to pray daily for me. I pray daily for you. I keep it by night and day keenly in my heart, and deal with it."

Many precious promises were quoted, such as Isa. 43:2; John 14:1-3, etc.; but there was not trace of trouble on his face—it seemed a little out of place for us to bid his heart not to be troubled; rather did the exhortation apply to ourselves. His eyes shone like stars a thrice, with great brilliancy, as summoning up all his failings energies, he began to address us. We soon recognized that he spoke to us as representatives of the entire church, for he commenced by saying: "My dear brothers and sisters in the Lord: I charge you, therefore, to pray daily for me. I pray daily for you. I keep it by night and day keenly in my heart, and deal with it."

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Many precious promises were quoted, such as Isa. 43:2; John 14:1-3, etc.; but there was not trace of trouble on his face—it seemed a little out of place for us to bid his heart not to be troubled; rather did the exhortation apply to ourselves. His eyes shone like stars a thrice, with great brilliancy, as summoning up all his failings energies, he began to address us. We soon recognized that he spoke to us as representatives of the entire church, for he commenced by saying: "My dear brothers and sisters in the Lord: I charge you, therefore, to prayer..."
own, no matter where. He assured his sons and nieces that, though they were just commencing the race when it was so near the time for the closing of the door, they would, nevertheless, be enabled to complete their course if they continued to faithfully follow the Lord; and encouraged us who had arrived at the goal to be wise in all seasons, as we were walking so many years in the narrow way, by speaking of those who had crossed the communion table."

"Before many months are over of you some may hear the Master say to you as he is about to say to me, 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.'"

With radiant light on his face he exclaimed, "Oh what a glorious day is this for my Master!"

"Oh dear Lord face to face, and our dear God! So soon to enter into my reward!" Then looking at us earnestly, he bade us "Press on." He recited, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." 

Never did these words speak so truly to our hearts than they did to Jesus. He had utterly put them just before his final conflict and conquest, and they revealed his trust in "the Father, who was with him," to keep him faithful to his covenant of sacrifice, till the last "day of days." The same spirit of confidence manifested in our dear one, and which was at the same mighty power of God upheld him in his dying hour. We beheld Christ suffering and triumphing in one of His Members, and the sight filled us with holy awe. We felt we were learning how to die. It seemed as the Master said, "Be of good cheer, fear no tribulation nor torment of any sort for see how my grace is sufficient for him in his hour of extremity. It will be sufficient for you, and for all who will follow me faithfully even unto death." You have the same Jesus beside you, and his Father is your Father, and His God your God.

On one occasion after an attack of nausea, when he was patiently enduring some physical distress, Bro. Morton said to him, "Dear John, you have now developed the new mind, and are learning to be of good cheer, because the glorious spirit is keeping with your new mind. This old body will soon be left behind." He replied faltering, "It is soon in weakness, it is raised in power." Then rallying himself, he looked composedly from one to the other of us, and said in an awe-struck tone, "Let us not wonder to think that the day will come when we shall see my Lord, and enter into His glory!" The true spirit of the "Elder Brother" energized and dominated his mind to the last. Though he was about to leave the world, his last words were still to be left to continue the fight against the world, the flesh, and the devil; and in the opening of his heart over us he sought to exhort us to the end. He seemed to have something to say to us that he could not express,—the thoughts apparently eluded him as he was about to speak. When he had a message, he murmured, "but I cannot give it." He said, "I have for the last time given the message that the best message to impart to us through his dear servant, was the one main thought of the daily lifting up of the cross, and, in the strength of the Lord, daily following in it the steps of every servant of Christ."

As the shadows of the dark valley descended upon him, our loved one again and again addressed us: "My dear brothers and sisters in the Lord, daily renew your vow of sacrifice to the Lord, and daily seek to fulfill it. God will help you. God will be with you until we meet again." We said, "God be with you till we meet again." We felt that this was the expression of his desire for us. Then, as he himself had warned us on the night before, that the end might prove distressing, we sent away his two sons with his niece and her niece, and Annie, Eva and myself remained with him till all was over. Before leaving Brother Morton stooped down and twice warmly kissed John's hand, now growing cold in his rest. Each time he left the room the same. For the last fifteen minutes our dear one was unresponsive, and in much bodily distress. An agonized expression came over his face, harrowing to witness. Dear Grace burst into tears as she cried out, "Oh, he is suffering terribly! He is in great pain!" And Sister Eva and I went to kneel by the bed. A violent fit of sickness ensued. We longed for God to release him. After it had passed his eyes became almost unearthly in their brightness, and so widely opened were they that we felt, did we not know it was our loved one's dying face we were looking upon, we might have beheld the sight in the nurse, to reassure us, said, "He is unconscious while his dear wife"

I saw the look of intelligence in his eyes, and exclaimed: "Ah, we cannot tell what bright vision he is now seeing!"

He distinctly smiled in response, and continued his fixed gaze upon the cross of the dying man's engraved name, with sobbing bursting from her now and then. He looked straight at her, and love enabled her to meet that brilliant gaze till at last it dropped in death. We turned to go, knowing we were parting only from the body of weakness that the glorious body was to put behind. In a moment, in the twinkling of an eye," his charge had come; for the Seventh, the Last, and Great Triumph of God is sounding; and "Blessed are the dead who die in the Lord henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." That evening, as his open coffin lay on the treasuries in the drawing room at Clairmont Gardens, many who loved him came to look for the last time on his face. One by one they slowly filed past, lingering a while as if to loath to turn away from his dear form. Affixed on the coffin lid was a large brass plate, bearing the inscription:

John Edgar.

Aged 48 years.

"Sown in weakness, Raised in power."

June 9th, 1910.

The words helped to lift the thoughts from the seen to the unseen, so that tears of grief ceased to flow as the eyes of faith saw him risen more than conqueror, through him that loved him and gave himself for him.

By Saturday morning the beautiful flowers sent as tributes of affection from our friends were in full bloom and the pearly white lilies, placed on the table by the side of the coffin, looked lovely in the semi-darkness of the room. The white drapery from view, and were piled up over the treasuries below a casket covered with yards of the carpet beneath. They spoke more eloquently than words not only of the wealth of love he had won from friends, patients, professional co-workers and brethren in the Lord, but also of the great love which he had enjoyed in the midst of the parable of God. One large rose, which had been entwined by a golden crown, skilfully constructed by a sister in the Lord from hundreds of small red and yellow 'everlastling' flowers, reminded us that, if "we always bear about in the body the dying of the Lord as it were," our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

Brother Hemery conducted the funeral service both in the house and at the grave-side. He sought to use the occasion to speak of the grandeur of the Hope that had influenced our brother's life for nearly eleven years. We trust that some were helped who also gave much consideration to spiritual matters. Between two and three hundred were gathered at the cemetery; and God's sunshine streamed down upon them all. Many wept; but most found that they loved him so well, that in the midst of their grief they could not but feel that his life was no more gone to be with the Father. One friend remarked that this was his ideal of what a Christian funeral should be. Though he had attended many funerals, he had never before seen such real rejoicing in the Lord as he had seen in the doctor's house. To witness the scene was to feel that God had taught him to know that she realized the everlasting arms around her and was an evidence of God's power to lift the heart that trusted him far above all earthly sorrow.

Not close these memoirs without assuring our brethren in Christ that in the three months which have elapsed
since our brother's death we have had many proofs of the
depth and sincerity of Jack's and Stanley's consecration to
the Lord, and of our niece's progress in the Narrow Way.
All will rejoice to learn that they are maintaining a
connection with the Church at Glasgow, mostly daughters of
brothers in the Lord, have also yielded themselves in sacri-
fice. I believe that within three weeks after the doctor
passed beyond the veil eight or nine others were counted
among "the little seedlings," whom we are privileged to
help water with the truth. We hear of still others who,
though not yet decided, are praying for grace to lay hold
of the unceasing good and precious promises of God. Pray
for them all, and praise the Lord for his wonderful work of
love. "In that day, sing ye unto her, A vineyard of red
wine. I the Lord do keep it: I will water it every
moment; lest any hurt it, I will keep it night and day."

(Reprint from Jamestown Evening Journal, Saturday, August 6, 1910)

Pastor Russell's Interview

Leader of International Bible Students' Association Discusses Several Topics of Timely Interest—Views Given in Clear,
Concise Manner Churches Have Taken a Step in the Right Direction in Making Their Sittings Free—Financial
Matters Not Mentioned in Brooklyn Tabernacle—Eternal Torment Should Not Be
Preached—Theory of Evolution Conflicts With Bible.

REPRESENTATIVE of The Journal visited
Pastor Charles T. Russell and interviewed him upon various points which, we believe,
will prove interesting to our readers. The
questions and replies follow:

NO ADMISSION CHARGE—NO COLLECTIONS LIFTED.

"It is reported that you never participated
in a meeting where an admission fee is charged or where
collections are taken up. Is that a fact and, if so, what led
you to such a course?"

"It is a fact. Without wishing to reflect against brethren
who take a different view of the matter and who follow a
different course, I feel that I should not appeal to
my own convictions in this and in every matter. Not long since it was
the general custom to sell the sittings in every church, in
addition to charging a rental. This custom is still followed,
but the majority of churches have broken away from it and
have their sittings free. I believe that they have taken a
move in the right direction and that it can only be a question
of time until they will agree with me that the lifting of
collections is equally ungracious—a cheap form of beg-
ging—an attempt to wheedle from people money which they are
not in a position to give. In the large cities of Germany they used to have the matter skillfully arranged
with a tilting lid upon the collection box and a cord which
passed back over the collector's finger by which he could
catch the lid and dump the contents when desired. To the
cord was attached a strip of plaster of Paris which was
and this was done for the pride of the contributor not to put anything very small on
the plate. If a small coin were placed upon it the cord
was pulled and it was dumped out of sight; but, if large
coins or pieces of money, they were allowed to remain in sight.

"In the Christian claim God as their Father and the Lord Jesus as the great supervisor of the affairs and interests of the church. All agree that our God is rich. 'All the gold and the silver are his, and the cattle upon a thousand hills.' It seems to me, therefore, that we discredit our faith or disbelieve our God when we beg in his name and without his authority. 'The Lord loveth a cheerful giver.'

And such will find no difficulty in finding opportunities for contributing to the work which they love and desire to
serve. For the sake of those who are cheerful givers and who might feel a hesitancy, I deliberately avoid mentioning
as large sums as they could afford to give. I think that a collection box might be fastened in every church—but then not in a
conspicuous place—not before the worshipper as he passes out or in but off in some corner where he could find it or be
directed to it.

"This sentiment has been with me from childhood. Well do I remember how then I saw some of the wealthy men of the
congregation passing the collection boxes Sundays and how I sympathized with them, thinking that it must be a very uncomfortable matter to pose as beggars, even for a
good cause. I did not then realize as I now do that such
lifting of collections is out of harmony with the spirit of
the entire Word of God. When about 13 and connected with
the Congregational church I had an experience which made
a lasting impression. My own conscience had been moved
in connection with which the 'sheep' worked hard, giving
their own time and money so that they might have an
opportunity also of fleecing and milking the 'goats'—their
worshipful neighbors and friends who had no particular interest
in religion. Amongst other novelties I was one of the
contest for a lady's watch. One of the subscription books
was given to me, with the suggestion that I get some votes.

Having few wealthy friends I cast about in my mind with
whom I should begin to get my book properly started. I thought of Dr. Hestet, of stomach bitters fame, as a man
of whom I had heard as being wealthy, but whom I did not
know. I went to his office, explained my errand, and was
promptly handed $2, the gentleman evidently appreciating
the privilege. As I walked from his office the thought bore
up upon me, 'You have begged two dollars.' I felt so
mean about the matter that I wished that $2 back in Dr. Hestet's
pocket. I started to return, but concluded that I would
be making a bad matter worse by so doing. Resolving that I
would never beg another cent under any conditions, I
rendered up my accounts. I feel as strongly in the matter
today as I did then, and am determined never to make an
appeal for money, either directly or indirectly—not even making a 'poor mouth.'

"My conclusion that the Lord is fully able to supply whatever money he needs for his own work is fully borne
out by my experiences. It is mine to use carefully, econom-
ically, every dollar which the Lord puts under my control
directly or indirectly, and to leave to him to decide what
are the necessities of his work. I neither beg nor go into
debt."

"Are we to understand, Pastor Russell, that no collections are lifted and no appeals made for financial assistance in the Brooklyn Tabernacle?"

"Yes, that is exactly right. We have no desire to 'milk
the goats.' And as for the 'sheep' of the congregation, they
consider it a privilege to participate in the expenses.
I might say that financial matters are not mentioned on the
Brooklyn Tabernacle platform, either by myself or the as-
sisting pastors.

PASTOR RUSSELL'S WORK INTERNATIONAL.

"Pastor Russell, will you kindly tell our readers why your work is always along independent lines—never under the auspices of any denomination or denominations?"

"All Christian people of all denominations, Catholic and
Protestant, and Christians outside of all denominations have
my sympathy and Christian love. I desire to be in fellow-
ship with them all. To my understanding, however, the
division of God's people into sects and parties having other
names than those approved by Jesus and the apostles
and their successors has been going on from the beginning.
The majority of Christians have quite outgrown the senti-
ment which first led to their denominational organization;
but through custom the differences are maintained, and to
the dishonor of the Lord's character. It is not questioned
that the re-organization of the apostles established only the one
curch. When our various organizations were organized,
each at its organization claimed that the others were wrong
—and were not the Church of Christ originally established—
and that it was the original one, or modeled after the orig-
inal design. Hence the warfare which one time was bloody
between the different sects and parties claiming to be the
one true church.

"I thank God that that day has passed—that today a
broader thought prevails. All denominations have repu-
tated themselves. We have a testimony which is based
on the Bible and the Bible alone. We should, perhaps,
except Catholics and Episcopalians, but the latter, at least,
are ready to concede that all who are joined to Christ
through faith in the merit of his sacrifice and through con-
secration to his service are members of the one true church,
'the flock of the living God, whose names are written in the
heaven.' In proportion as this general fact is recognized
all denominationalism is discounted, repudiated, as of human
organization, the product of ignorance and misunderstandings. The wonder is that, realizing and confessing all this, Christian people of various denominations still support their creedal fences—maintain their human creeds, which many of them at heart distrust.

"For myself, I consider it proper that I should not only preach Christian fellowship with all Christian peoples but that I should ignore and stand free from all the creedal fences—in the open, in the liberty wherewith Christ makes free, in fellowship with all who acknowledge Him. I do not think it is that, by the grace of God, I am preaching weekly through the newspapers to millions of Christian people of all denominations the 'One Lord, one faith, one baptism and one God and Father of all.'"

"How about your church enrollment at the Brooklyn Tabernacle? Does it not imply a subscription to some kind of a confession of faith?"

"The Brooklyn Tabernacle congregation has no roll of membership. It welcomes all who love the Lord Jesus, who trust for justification in the merit of His Cross and would desire to walk in his steps of consecration and self-sacrifice. In view of what I have said respecting our financial affairs your readers will be surprised perhaps to learn that the Brooklyn Tabernacle congregation numbers very few who are rich in this world's goods. It is quite heterogeneous in respect to wealth. Every Sunday you may meet not only American borns, but English, Irish, Scotch, Welsh, French, Norwegian, Swedes, Danes, Germans, Poles, Syrians, Italians and Chinese. Of every nation and of every denomination they were described by St. Paul's words, 'not many great, not many mighty, nor of the world's people, neither of the world's poor, rich in faith and heirs of the kingdom.'"

ETERNAL TORMENT SHOULD NOT BE PREACHED.

"Pastor Russell, it is well known that you do not preach eternal torment, but in the interest of our readers I desire your view of the recently promulgated suggestion of theological seminary professors, to the effect that the minister must exhort his hearers to fear eternal torment, even though they do not believe, in order to maintain an influence over the masses. Should they, or should they not, do so?"

"Surely there is any place in which honesty and conscientiousness might be expected it would be in the Christian pulpit from Christian ministers, whose very position is a claim that they are not seeking the world's favor, but that of God alone, and that they stand for the truth at any cost. Ministers who believe that all except the saints will at death pass either to purgatorial sufferings or eternal torment, even though they believe the less logical of eternal torment, even though they not do so believe, in order to maintain an influence over the masses. Should they, or should they not, do so?"

"Shall we refuse the electric light of better translation and more harmonious interpretations which the Lord is now supplying? To spur these privileges would surely be wrong.

"But assuredly very few Protestant ministers anywhere in any denomination any longer accept as true this horrible nightmare of the dark ages! Beyond question every educated minister knows the Hebrew and Greek texts of the Scriptures furnish no basis for belief in such a hell—that the hell of the Bible is the tomb, the state of decay, the burying away forever from God, who can obey the living resurrection of the dead. Under these circumstances it is not strange that a hell of torture is no longer preached amongst civilized people, except in an infernal manner.

"Some ministers of easy conscience content themselves with the use of ambiguous language—obscuring the future of the ungodly and the dead in general. They know that the thought of eternal torment is deeply imbedded in the minds of the majority of their hearers and without directly referring to the matter or explicitly saying what they do or do not believe, their hearers will surely draw the inference that there is an eternal torment, without claiming any inspiration on the subject or any knowledge, proceed to manufacture and picture eternal remorse, gnawings of conscience, etc., as being the punishments for sin. Every minister of God should long and pray for the time when the truths of God's word on this subject will be made plain. And each one should do his share to lift the cloud of ignorance and superstition which dominates the minds of the majority of the people on this subject, and which hinders love for God and for His Book and a full consecration to Him."

"Yes, I am aware that Dr. Vernon, venerable and respected as a minister of the Methodist Episcopal church, not long ago at a public meeting gave an advice that the old-time hell fire torment must again be preached. The churches would be filled and the doctrines would be replenished. But I do not think that any particular number of the ministers who heard Dr. Vernon shared his sentiments on the subject. They well know that if they were dishonest enough to preach what they do not believe on this subject the majority of their hearers are too intelligent to remain longer in such absurd misrepresentations of divine justice and love.

THE EVOLUTION THEORY UNSCRUTICAL.

"It is well known, Pastor Russell, to the readers of your sermons that you are not an evolutionist, but I believe it would be of interest to our readers if you would frankly state whether or not in your opinion one could believe the theory of evolution and still be a Christian, and how many of them are thus doctrinally in the Scriptural teaching? And are these mostly in the cities or in the rural districts?"

"Perhaps you have misunderstood my position. I understand the Bible to teach that the creative days of Genesis, some of them before the twelve months, and others days of 24 hours each, but epoch days thousands of years long—each day 7,000 years long according to the Scriptures, in my understanding. During the first six of these epoch days I understand the Scriptures to teach that a process of evolutionary development went on. This, I think, is but a different statement of what God said: 'Let the waters bring forth abundantly the moving creature that hath life.' Such a bringing forth implies a gradual process of nature, instead of an instantaneous, creative act.

"It is in respect to man's creation that our evolution theories conflict with the Bible, the divine revelation. Evolutionists claim that man was evolved from a monkey. The Bible claims that man was a direct creation of God. I stand by the Bible. And even the most pronounced evolutionists seem ready to admit that divinity has a part in this creation of man. Is it not a splendid thing for one who has lived through thousands of years of the life of the Church and through the centuries to see the progress that has been made by present Church teaching? For instance, the teaching of the Church of Jesus Christ is no longer that of the Church of the first century, which had no doubt of evolution. I am not at all sure that any Christian who believes in human evolution—that man is falling upward—has ever come from the dark ages of the Bible. The fundamental teaching of Christianity evolutionists certainly cannot hold—

(1) That man was created in the divine image and likeness.

(2) That by his transgression of the divine law he came under a penalty of death, 'Dying thou shalt die.'

(3) The teaching of Christianity is that Jesus came into the world to rescue mankind from that death sentence and by satisfying the requirements of divine justice to open up the way for man's resurrection from the dead in due time. The teaching of Christianity is that the world's salvation will be by restitution of the will and obedient to human perfection lost in Adam. Christianity further teaches that that blessing will come to the world during Christ's mediatorial kingdom reign, and that during this age God is calling the saints, holy ones, followers of Jesus, to testify their devotion by their faithfulness and self-denial, and then to be glorified with their Redeemer as his sons and joint heirs in his kingdom. Every feature of all the Gospel of Christ is denied by the teaching of human evolution, which knows no fall and which knows of no need.
of a redeemer to rescue from the fall, and which knows of no resurrection, and which knows no need of a glorified character, the effect of the restoration in due time.

"I believe that this is true. But if the false speculative religions, by the misinterpretations of the Bible and certain poor translations in our common version, have gone over to evolution, not from choice, but because they thought it preferable to thus believe rather than to believe the doctrine of eternal torment. Such people are no more to be had for two coppers than to believe the Bible with me the beauties of the great divine plan of the ages."

PASTOR RUSSELL ONCE AN INFIDEL.

"It has been reported, Pastor Russell, that you in your youth were an infidel—an unbeliever in the Bible. May the readers of The Journal have a word from you on that subject, or if you think it would supplement it, please, with some advice to honest infidels?"

"I recognize a broad distinction between an atheist and an infidel. The former atheist, in my use of the term, signifies one who does not believe in a personal God, the creator. The latter word, infidel, to me signifies one who disbelieves that the Bible is a divine revelation. That is to say, an infidel does not have faith in the Word of God. I never was an atheist, and could never be one. To me all nature speaks of a great supreme first cause, a God, and by whom and through whom are all things, and we by him. To me all truth speaks of the being of the universe as a whole, up to night sheweth knowledge, and there is no place where their voice is not heard. Everybody should believe in a supreme creator—a personal God. And it seems to me that only idiots and imbeciles could really be excused for not believing in him. I do not agree with the words of Scripture, 'The fool hath said in his heart, 'There is no God.'"

"But so far as rejection of the Bible as a divine revelation is concerned, I was an infidel—an unbeliever. Reared a Christian, I who fell conclusion of my own God, the Lord. Before I reached 16 years of age my early teaching of heaven of the elect and a hell of eternal torture for the non-elect acted upon me as an emetic and I threw up all that I had believed on that subject. I took the scriptures of the Bible, and the thoughts and interpretations of everything from Genesis to Revelation. I said to myself, 'I can no longer worship the imaginary God of my childhood, ferocious, unjust, tyrannical, unloving and unlovely. Why should I worship an inferior? Rather would I worship a good man than a vicious God. I perceived that our great creator had not been changed by the various misrepresentations of his character; that he must be the embodiment of every grand and noble trait and quality.

"I bowed my knee and worshipped an unknown God, saying, 'I will make my presence known hereafter. I will create the tiniest little creeping thing that has life. How great must thou be, my Creator! The creator of all men and of all things! Whatever I have of appreciation of justice and whatever I see in others of that quality must have come from thee. Whatever I possess in the way of wisdom and whatever other men have of this quality it can only be so much that thou hast given us, and we are unable to measure that infinite wisdom, so far beyond the scope of our intelligence. I perceive the mental and the physical powers of man and his ingenuity and ability to harness the winds and waves, flame and water, and to make these his servants. How much beyond all of this must be the power of him who created us! We bow before thee! We wonder and adore! Alas! How are those who know the human heart, the human character, love and sympathy. And I reflect that the very noblest, most loving and sympathetic of our race must be far inferior to our creator who implanted those qualities. Appreciating, then, with our mental grasp something of the length and breadth and height and depth of thy wonderful character, I bow before thee. Thou art my God and I thy creature and servant. Would that I might call myself thy son, though I realize that for this I am unworthy."

"My heart found rest when I found the true God, but I said, How strange that we lost him! And surely so wise, so just, so powerful and so loving a God would be pleased to give to his creatures some expression of his will respecting them and of his divine purposes in connection with their creation. This started me to look for a divine revelation. I said to myself, 'It is but reasonable to expect that a good God must have a gracious purpose in connection with my creation. And it is but reasonable to expect that if he gave man the power to think he will give some satisfactory message to those seeking it in sincerity.'"

"But I said, 'This is not in our Christian Bible, as I had supposed.' Interpreting it in the light of the conflicting creeds, it seemed to me a confused mass of contradictions. The trouble was in my believing the Bible from the standpoint of the various creeds instead of allowing God to be his own Interpreter, that he might make it mean the righteous thing. Thinking that 'heathen' peoples might be indeed wiser than we, I investigated the prominent religions of the world, only to tum from them all, and from all their sacred books, in disgust. I was obliged to concede that, however unsatisfactory the Bible was for the Bible, it is that Spirit of Truth which enlighteth all men, that perhaps the Bible might be so interpreted that it held out to me some promise of light and hope. Then I took up the New Testament. I said, 'Surely Jesus of Nazareth was a most wonderful character. Surely of him they said truly, 'Surely a man spake like this man!' Surely the purity of his life shines through all of his teachings and through the teachings of his apostles.' The feet of my faith began to find a resting-place. Joy and peace began to come with the very suggestion that I was finding the divine revelation for which I sought.

"Now I rejoiced that I had found a substantial rest for my faith—that I had found the channels of divine revelation respecting the divine purposes. But I encountered a problem that I had not expected. There were the epistles of the apostles corroborated their teachings by the prophecies of the Old Testament Scriptures—that a large proportion of the New Testament is made up from quotations from the Old Testament and of comments thereupon. Also, I said, I cannot understand the New Testament apart from the Old Testament also! It would not be logical to suppose that Jesus and his apostles were the inspired channels of the Creator, able to make us wise and yet suppose that I was so much wiser than they that I could know wherein the speeches of old strayed from the truth while they discovered it not.

"Again I was driven to an examination of the Old Testament. Well do I remember when I discovered the key to the difficulties. One of my first stumbling was over the murder of David's prophet. His enemies, 'Let them go down quick into hell.' I re-examined this from the standpoint of the Hebrew and found that in plain English the word hell here signifies the grave, the state of death. I perceived that there I had been unfaithful to David; that he never had been perfect, for what he could not understand, he went to without praying, namely, the sentencing of evil-doers to death. This proved to be the key. When I found that our English word 'hell' in the Old Testament is the translation of the Hebrew word 'sheol,' signifying tomb, grave, that of all my perplexities the trouble vanished. A critical examination showed that the original sentence upon our first parents in Eden was a death sentence; that in consequence our race is a dying one, but that it has been redeemed from 'sheol' by the Saviour and that 'sheol' has been destroyed and all the prisoners of the grave be released in the 'resurrection of the dead, both just and unjust.'"

FOR WHOM PASTOR RUSSELL WRITES.

"In preparing your Sermons and Bible Studies for the hundreds of newspapers publishing them each week, The Journal has a very large and important number—what class of readers do you especially cater to?"

"I seek to be a purveyor of the Divine Truth to Christians of all denominations and to Christians outside of all denominations—the great mass of nominal, church-going people. It is my endeavor to make them educational, uplifting, beneficial, to produce in them the deep appreciation—some from the educational, some from the sentimental and some from the religious standpoint. I have personal knowledge of hundreds of infidels that have been reclaimed to Christianity by my Volumes of Scripture Plain and by my Sermons in the home, whom in a letter recently received the writer informed me that his neighbor had put up a wire fence to keep his chickens off the writer's garden patch as a result of his reading one of my volumes in which the principles of justice were set forth. The neighbor perceived for the first time that he must observe the Golden Rule and must have his chickens observe it also.'
TENTH SOUVENIR REPORT

"THE EARTH ABIDETH FOREVER."

"It is reported that you expect the re-establishment of the Jews in Palestine within the next five years, never to be again overturned. Will you advise your readers how you would harmonize this view with the statement of some that the world is to come to an end—to be destroyed—to be burned up?"

"It is the common teaching, I admit, of all the Christian creeds that the earth is to be destroyed by fire. Adventists more frequently refer to this expectation than do others, but it is a fundamental in all the various creeds. To my understanding they all err in that particular. They have lost sight of what the Bible teaches, namely, that 'The earth abideth forever,' that 'Seed time and harvest, cold and heat, summer and winter, shall continue as long as the sun and moon endure.' St. Peter is good authority with all denominations, and he explains that with the return of the Messiah the great time of blessing will ensue, 'times of refreshing 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 restoration of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' (Acts 3:19-21.)

Times of restitution signify the years of the Messiah's reign in which he will bring the whole earth back to the glorious condition typified in the Garden of Eden; and bring man from his lost condition in sin and death to the original perfection in which he was created, plus the valuable lessons of experience learned in connection with the reign of Sin and Death and the redemption and restitution therefrom.

By the way the foundation for the World-burning theory was laid in St. Peter's words also. The comments of the past, not perceiving that 'times of restitution' are to follow the second advent of the Messiah, the time for blessing all the families of the earth—mistook St. Peter's symbolic fire and lightning of that day will be no more literal than the coals of fire which we are scripturally urged to keep upon the heads of our opponents, and the 'fiery trials' that assail all who are loyal to the Lord and to his word. The fire of that day shall try every man's work, of what sort it be; and the work and stubble of error will be consumed, St. Paul tells us, and only the gold, silver and precious stones of divine truth will stand the test.

"It is my understanding that we are already entering this day of fire. The elements of society are preparing for the great crash, the great confederation, the great conflict between the rich and the poor, princes and peasants, the trusts and the people. The scriptures intamate that this great day of trouble will be a period of anarchy, in which the fabric of the present social structure will be consumed. They assure us that upon their ashes the Lord will establish the new order of things, symbolically styled the 'New heavens and the new earth,' before which the present symbolic heavens (ecclesiastical) and the present symbolical earth (human society) will flee away and no place be found for them.

"As for the Jews, it is not our thought that all the Jews will return to Palestine, but that representative Jews from all lands, some of the most religious of them, will return thither. According to the scriptures, we understand that they cannot possibly have any governmental standing or be called the 'return of the exiles' until near the close of the 'times of the Gentiles,' 1915 A.D."

To Visit Great Britain Again

We learn that you are conducting an extensive work in Great Britain and that you have been requested to make another visit to London soon. Would you like to inform our readers how extensive your foreign work is and what is your expectation in regard to religious interests in England and other lands?

"Great Britain, like our own sunny southland, is fully twenty years behind northern United States in the matter of the unsettling of religious faith and the scourge of higher criticism—infidelity. Just as the United States is about twenty years behind Germany in this matter. Now is the favorable time, I believe, for rendering assistance to Christian people in Great Britain and in southern United States. If they do not find the Bible key to the situation, now that they are awakening and beginning to investigate, it means that they will find and stumble into higher criticism—infidelity.

"Classes of Bible students are springing up all over Great Britain outside of all denominational lines. Christians are seeking a better understanding of the Word of God and finding it, to their joy, in their own hands, but a very prominent London preacher 'flew the coop' and went soaring off into infidelity—higher criticism styled 'new theology.' He chirped and sputtered and cut a wild swath and drew after him several hundred ministers of different denominations. It looked for a time as though the British would at one bound drop their faith in the Bible and accept higher criticism, new theology, evolution, infidelity. Then came second thoughts among the people, and better thought. The new theology temporarily is waning.

"The people are awakened, however, and are thinking. They will never slumber on the subject of theology in the same fashion again. They will either get the truth and see God's word in its truth and better light—a salvation for the world, or search now, and find a salvation for the non-elect world by and by—or else they will gradually drift toward the new theology—infidelity. The International Bible Students' associations are springing up all over Great Britain. The journal which I edit, The Watch Tower, has about 500 subscribers in the city of London, 300 in Glasgow, and proportionate numbers all over Great Britain. All the newspaper informs me that my sermons are being published by some of the leading journals of Great Britain. Similar conditions prevail throughout Scandinavia and Germany."

Testimony Meeting Conducted by Brother Walters

August 4, 1910, Morning Session

BROTHER WALTERS—I am sure you all believe that we should in honor proffer one or two words, in behalf of England, and our dear Brother Luttichau, of Denmark, are with us this morning, and we would like to have a testimony from the dear friends across the water. Brother Frits K. Lundvist, of Christians, Norway, is also present. Brother Aug. Lundborg, of Orebro, Sweden, will arrive tomorrow. These brethren are the representatives of the Watch Tower Bible and tract society, and have the oversight of the work in their respective countries. So we will call on the one of our dear, dear sisters in England.


Brother Hemery: Well, my dear friends, I can hardly tell you how glad I am to be with you, and to share with you in the great and glorious hope that our heavenly Father has made known to us in this, our most favored day.
has grown from a small thing to what is a considerable interest that there is with us there; but though I have been favored by our dear brother, the Chairman of the convention, with some little time, I am afraid I have not enough time to tell you what I would like to tell you and may be all that you would like to hear.

I am glad to tell you, as a little personal testimony, that I have been rejoicing in the truth now for twenty-two years and more, so that I speak from considerable experience when I tell you that the joy of the Lord grows here. The office of the London is, therefore, twenty-two years old, and in that time I have seen it grow from the position of having not even one regular meeting in the country until now we have nearly one hundred regular meetings; and from being but a small tower surrounded by largely three thousand now on our British list—close upon that. In London, I suppose we have more interested people than there are in any other city. Now you will think that is rather a big thing to say, but I think it is true, dear brethren. When we keep the memorial a little while back, there were four hundred and fifty of us that kept it, and I believe it kept with a real understanding of what that meant to each. If we could all meet together in London, we should do so regularly, but the distance is so difficult and the methods to London a city, and its circumstances of travel, while good in some ways, is very difficult in others, and we are not able to meet together. Otherwise, we could have a little convention every Sunday. The Lord has not favored us with that, but we meet together at home, and in this place the Lord is blessing us and the work is going forward.

Well, I could tell you, dear brethren, of much of the joy that has entered into the hearts of the dear brethren, because of this. I know you understand me when I say that what is your experience is our experience. We are experiencing something of those things of which the prophet Isaiah spoke of when he said, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "Awake, awake, shake thyself from the dust; arise, and sit down, O Jerusalem. He says, Arise, and shake off the dust". Thanks be to God, we have been arose and cast off the bands that were around our necks, and now we are sitting down with our dear Lord and he is feeding us just as he is feeding you here.

Now, dear brethren, I want, in the name of the British friends, to tell you all the help that you have in the past years given to us. I suppose it may have been some of you, as you sent in your donations to the Society from time to time, had the foreign work in mind; it may be that you have not had. With us money is a difficult proposition, but I think it is my British friends have not had so much favor in the Lord's hand as many of you have had—no, I think all of you have a lot of money. I do not mean that, but it has pleased the Lord to bless some of you with more money than they have had. We have been poor—poor in the sense of having little of this world's goods—and had it not been for the kindness of heart of the American friends donating according to the privilege that the Lord has given the British work to have suffered. The Lord would have raised some one else up, dear brethren, because this is the harvest time and if you had not done it Australia, or Japan, or China, or South Africa, or some one else would have done it, for the Lord's work must go on; we want it to be found all along for all that you have done for us across the water. The Lord will surely give you the reward he always gives to those that give all unto him.

Now, dear brethren, I just want to tell you a little about the London work, for I know you are particularly interested in that. I know when our dear Pastor came a little while back, we tried to give London a real stirring up; and I did it to this extent, that all London—the seven and one-half million people we have in London—London, generally, knows of Pastor Russell now. They did not before, but now they do. "What, butter knife," you say. "What, butter knife," they say. "What, butter knife," comes back, by and by—maybe a little further on he will come altogether; you have had enough of him, you know. Well, that is what a dear brother said to the audience when introducing me one time—something like that. He said, "Brothers, we are to have Brother Haremy with us; we know him well—well, we know him too well." He did not mean just what the words seem to say. So when I say that you have had enough of Brother Russell, I mean to say you have had your full share—haven't you? Say, yes. Well, dear brethren, he may come whether or no. We are rather expecting that some way or other the Lord will give us a good deal more of Brother Russell in the future than he has here at present. When I say this, I mean the Lord has blessed the Lord with good men who have labored hard for the Lord this last one hundred years, trying to send out such truth as they had into the dark places of the world, I am convinced that there are a great many of the Lord's people who are saying to the Lord, "Lord, there is a great depth to be probed there, and that the Lord has many who yet do not know the truth to come in and rejoice with us before the door is shut. We are expecting when our dear Brother Russell comes back by and by that there will be a great deal more of his work going on, and the work meant hard work. Besides that we gave out a good number of smaller pamphlets, and little advertisement slips. The Lord blessed the work, and the people came in great multitude.

After the announcement had been made in the papers that Brother Russell and the Society for him would give away some of the free literature that told of the Lord's love and mercy, we had great numbers of inquiries coming in, mail bag after mail bag of letters. We have had the delivering of letters a day at the depot in London, and our first delivery the next morning brought us six hundred and twenty-two applications, and they went on for quite a few days at about eight hundred letters a day, and six or eight applications a day from all parts of the world. You see, dear brethren, London being the center of the British empire, an empire which has its ramifications all over the world, provides a very good means for the dissemination of the truth—just considerably better than New York does, when it does, indeed. We have gotten applications, as the result of the publishing of the sermons in the London papers, from over in Vancouver, from Alberta, not very many from the United States, as these naturally would go to Brooklyn, and from the British dominions, from the British colonies in Africa, and from some of the dark places away in South Africa, from Russia, away in the eastern islands, from all over the continent in Europe, from Smyrna—in fact from all over the world indeed these have been coming in. And by and by we expect to have the people come in too. They are beginning to inquire. I could not begin to tell you of the joy that has been expressed in some of these letters that have come in. And what has been most remarkable are the expressions of the thankfulness to God from people who have reached 55 and 60 years of age. I have got a letter that has been expressed in the shabby writing of some that have written, and in the old-time characters of some whose hands have not gotten shaky, has done my heart good. I thank the Lord morning by morning and evening by evening as he come in telling me of this. I am sure there is a great work to be done with us yet.

Now, one of the reasons why I have this privilege of talking to you this morning is, that I may have the opportunity to ask for a further interest in your prayers. The work is going on with us, and we have the privilege of coming to you with you. I ask an interest in your prayers that the work of the Lord may be done, and that we who have the privilege of holding the truth in our hands may be faithful to the opportunities and responsibilities that the Lord gives us, and that he may come in, and that the will of the Lord be done there. We are hoping great things, and we believe for great things, and quite expect that by and by and the Lord will bring in great fruit to the dear friends in America, in England, and in Ireland, and, as our Brother Williams of Wales says, "Even in Wales." We have just translated the Tabernacle Shadows into the Welsh language. "Our little Wales," as the Welsh people delight to call it, is going to get the truth. We have another book to get out, "What, butter knife," and we have another book worth getting, "What Is the Soul?" and "Do You Know!" and some other things, and we are getting the Welsh "Thief in Paradise." So the Lord's work is going to go on until the kingdom has come.
Brother J. F. Rutherford, Brooklyn, N. Y.

Now the Lord be with us all, and keep us all faithful to his great work, that we may hold on to that good thing which we have begun, and not be like unto the Corinthians who would take the Lord's work and we will be left to one side. I hope to have another opportunity of speaking with you. The Lord keep us all in his love and favor.

Brother Rutherford:—Dear Friends, you do not know Brother Henery as well as I do. His modesty prevents him from saying how zealous he is in the truth, and I am glad that is true. But my association with him for eight weeks in Britain brought many blessings to my heart, and I was glad to bring home some of the spoils—our dear brother.

The Lord has been very zealous. If it is for the Lord's will, we would be glad if there were more of them—but what they lack in numbers they make up in zeal. And while our brother suggests that London is the best place from which the Truth could emanate, I am glad the Lord has kept the soup from us. Some people that some good things can come out of Nazareth.' You know the Lord is doing it his own way. We are glad our British friends recognize the blessings of the Lord, and if his will is that we should all move over there, we will be glad to do it when the work is done here.

Now let us say a few words about the friends of Great Britain, in the districts we visited. They are very zealous and loving, and in each place where they knew it was our intention to speak at this convention, they requested that we bring a message of love to each one of our dear brothers. If it is the Lord's will, we would be very glad if they knew this.

As our time is so limited, I can only tell you of the one meeting at Liverpool, the night before we sailed. The friends came from various quarters of that section for a farewell meeting. Some, I believe, were far afield. The friends sent their bicycles through the country 68 miles to be there. I dare say we over here could not have much more zeal than that, to travel 68 miles upon a wheel in order to be at one meeting. Their zealous work there is much more arduous than it is here. They labor some days without selling a book, and sometimes two days, yet they love the Lord and love to work for the Lord.

While I am here I want to say a few words concerning the work in Denmark, Norway, Sweden, and Denmark, and that we were persecuted, yet all of the friends there have sent their love to the friends over here, and our dear Brother Lütchau, manager of the Danish office, and our dear Brother Lindkvist from Norway, likewise accompanied us to this convention. I am sure most of you have met them. If you have not, I hope you will. We are glad that the truth unites our hearts, and without regard to our previous conditions and our nationality; we know no man after the manner of the world, but in the flesh. I am glad to testify this morning that my heart has been greatly refreshed and blessed by visiting the dear friends in Europe, as well as some we found in Palestine, and some even in Egypt who were somewhat interested in the truth. The Lord's blessing be with you all.

Brother Carl Lütchau, Copenhagen, Denmark

Brother Lütchau, of Denmark:—Dear Friends, this is the first time I have had to address so many friends in a language not of my own. But I like to try to speak out some of the love that those friends have for the friends across here. I know that the love that has come from over here, the good tidings about the Kingdom of God, and Christ, and his saints, but they also love the friends over here. A few of them sent with me a little box of chocolate candies and wanted me to give them out to all the friends here. Of course they did not know that I would meet so many friends, or they would have sent a few thousand of them. And I understand Brother Russell wants me to give them out at the reception at Mayville on some of these books. But this was at the end of their love.

And it is my privilege to tell you that we are not the only ones there is going ahead. We cannot show up any great results, but some zeal is being shown. There is one dear sister over there who has been in the colporteur work now nine years. Colporteur work she cannot sell even a book a day, yet she tries to stick to the work because she loves it so much. I remember having heard that in one month she had to live on what would correspond to about three dollars, paying all her expenses; yet even though she can hardly keep up her living, she remains in the work out of love for God. There are also some other friends in the colporteur work, and during the last year some five thousand copies of the MILLENNIAL DAWN were put out. A dear sister, who had believed firmly in the eternal torment theory, and had been suffering greatly over that awful doctrine, received Vol. 1, and read it through, and saw the good tidings of the kingdom and restitution, and when her friends met her after that they asked her why she looked so happy, and she could tell them the reason she was so happy was because she had accepted the good tidings of the kingdom of God. I count it a great privilege to be over here and to meet so many of the dear friends, and I would like to take back the love of the friends from here with me to the friends in Denmark.

Brother Walters:—All who desire to send their love back with the dear brethren in Denmark I am sure you will send up stand up. (The entire audience arose.)

At a subsequent meeting in one of the cottages Brother Lütchau brought the following message of love, together with a box of chocolates as a gift from friends in Denmark. Seeing that there was no opportunity for a farewell meeting at the regular meetings of the convention, the message was delivered and the chocolates handed out at some smaller meetings.

We give a rendering of the message in translation:

Dear Friends, in the same glorious hope we believe that the Lord saw the longing of our hearts to find out a way in which we could convey our love to you at this feast, gave us the thought to send to each of his precious friends our hearty greetings in the love of Christ in the shape of a box of chocolate candies, as a symbolic meaning of the almond on Aaron's staff and the golden candlestick.

We wish that little greeting may taste of our love to you, and that it may reach your hearts as heartily as it is sent to you from the hearts of the Lord's friends in Denmark.

On Saturday evening, the 6th, a parlor meeting for Norwegian and Danish friends was held at Lakewood, and some thirty were present. A very good spirit seemed to prevail, and the friends seemed to appreciate this opportunity of hearing the message of the Gospel and the good tidings of the kingdom proclaimed in their mother tongue, and to hear about the work, and to receive greetings of love from friends in Norway and Denmark.

Bro. Lütchau took for his text Rev. 15:1-4, and dwelt on the words regarding those who now sing "the song of Moses and the song of the Lamb," which contain all the types found in the Old Testament Scriptures and all the antitypes found in the New Testament Scriptures.

Brother Frietolf Lindkvist, Christiana, Norway

Bro. Lindkvist laid upon the hearts of the Norwegian friends that laboring so faithfully in Norway and that it would be well if any one from over here could come into the old country and take up the "harvest work" over there. He pointed out that surely there were still many grains of wheat to be found in Norway, and that if some came over in the light spirit which has attended you here, a good message they would be heartily welcomed and would surely be blessed in the work.

Before the close of the meeting all the friends rose to their feet to indicate their wish to be remembered with the best wishes of Christian work to the friends in the old countries.

Bro. Lindkvist also gave the following testimony at "Peacock Inn:"

"My heart is filled with the sentiment which was expressed by some in our Lord's days when they said, concerning him, 'He hath done all things well.' Thus, whether I am thinking of God's plan as a whole, or I think of his dealings with myself and every one of us who are faithful
fotters of the Lord I see more and more clearly that 'my Father planned it all,' and that 'he hath done all things well.'"

The testimony was given in the Norwegian language, and Brother Russell endeavored to interpret it to such among the hearers who did not understand Norwegian, telling them that Brother Lundquist said he appreciated something of the divine plan.

11.30 A. M.—Discourse by Brother W. E. Van Amburg

Subject: "KEEPING THE HEART"

TRUST, dear friends, your prayers have been with us that we might have a blessing this morning. If they have, I am sure the prayers will be answered.

I think we may very profitably study for a moment what the Apostle Paul, as found in his letter to the Philippians, third chapter, beginning with part of the eighth verse, and concluding with the eleventh: "That I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformed unto his death; if by any means I might attain unto the resurrection of the dead."

It is not our desire this morning to enter so much into details. The words of the Apostle are addressed to those who are already consecrated, and who have, therefore, a knowledge of his right to death and resurrection, and we will not here mention that they might know what is the hope of their calling.

The first sentence—"That I may win Christ." It was the Apostle's earnest desire that he might be one of those who would be found worthy to obtain a membership in the Family of God. The second sentence—"That I might be found worthy to obtain membership in the Family of God, sacrifice everything else, it made no difference what. Therefore, he says, "That I might win Christ, and that I might be found in him"—not that I might be found somewhere else, not that I might be found looking for something else, but that my location, my question, my interest might be in Christ, that is where I want to be found. But we recall that our Lord had been dead nine years before this. In what sense, then, could the Apostle Paul desire to be found in Christ? The answer to the question is, that the Christ of which Jesus is the head is by God, and is there a thing that is mentioned. And the Apostle says in his letter to the Ephesians, "Ye are the body of Christ, and members in particular." The Apostle's great desire was that his place might be found among those who were in Christ. Our Lord's words are: "If ye abide in me." And the Apostle again says, "Know ye not that so many of us as were baptized into Christ.""Not having mine own righteousness." The Apostle knew they had no righteousness except in Christ. He knew God could not accept anything he could do; in Christ, not in the law, but that which is through the faith of Christ.

How do you know that Christ is the satisfaction, the propitiation, for our sins, and not for ours only, but for the sins of the whole world? He gave himself a ransom. There are some who say, we cannot be righteous. True. There are some who say that we cannot offer to God anything that would be acceptable. The Apostle contradicts this. The Apostle says: "I beseech you, therefore, by the mercies of God, that ye present your bodies (your physical bodies) a living sacrifice, holy, etc. Who made them holy? God. By what means? By our having faith in God's Word. We recall again the experience of the Apostle Peter. God wished to teach him a lesson, and wished him to understand that what God would justify, what God would count clean, was not for him to say was unclean. You remember the vision of the animals let down to him and he was told to arise and eat. Oh, no, says Peter, I never ate anything unclean. I am a Jew. No matter if you are a Jew, if I count it clean don't you call it unclean. It was not for Peter's adoration, but it is for our adoration, dear friends, that God sent us that message; and if he is willing to count us clean and we are not willing to count ourselves clean, are we not doing contrary to the words of God, and saying that God speaks not the truth? Can we accept that expression of God's when he says, "I am willing to count you clean if you are willing to count yourself clean. If you are not willing to count yourself clean, of course I will not count you clean either. But look what a wonderful thing of Divine Grace, Divine Intervention, those imperfect sons, providing a righteousness himself which he can accept, that righteousness which is of God through faith! Have you and I, dear friends, the necessary faith which can step out on that promise and say, By the grace of the Lord I will accept this thing."

How do you know the Scriptures say so? The Scriptures say so. That is the satisfaction, the propitiation, for our sins, and not for ours only, but for the sins of the whole world. He gave himself a ransom.
was not in hell must be in heaven; therefore justification, sanctification, reconciliation, heaven, all mean the same thing. I am very glad to say it is not quite so confused at the present time. After we come to a knowledge of the fact that there is much yet to be learned, and so in thinking of our Lord Jesus, we remember he is spoken of as the Redeemer, the great Ransomer, and as the great Mediator, and as the one through whom atonement is made. We have thoughtlessly spoken of him as the one who is associated with the Lord. It is only recently we began to see that there is a difference between all of these. Why have so many offices if they are all for the same thing? No one can be associated with Christ as a ransom, Christ Jesus purchased him to be a ransom for the prices, for our father Adam. In what sense, then, can we be associated with him in his suffering? The Scripture answers very clearly that we can be associated with him in the sin-offering. Oh, what a blasphemy; you make yourself equal to Christ! Nay, friends, that is not the case. What is the sin-offering? The sin-offering is anything which God is willing to accept as a sin-offering. What does he say he will accept? He says he will accept your body and your soul if they have been justified by faith. That is all that is necessary. If we suffer with him, then how? As a part of the sin-offering. But I cannot add a thing to the sin-offering. Very well, nothing in the Scripture says you can. But God has a balance, and if we are to be with Christ in glory, we must also be with him in suffering. In the sin-offering, in not suffering and the body not suffering. The body is not one member, but many members. Christ, the head of the body, is represented in the priest, you remember, when he stood before the altar and the sin-offering. The priest, the same head, that came out and sacrificed the goat. It was an acceptable sacrifice, or else the priest would not have slain it. You and I may not sacrifice ourselves. We can present ourselves, and that is what the Apostle says, I believe there is no present you can offer God. Christ will do the sacrificing, and if he has accepted you and me, what will he do with us? He will place us right up on the altar. For what purpose? He went on to the altar; he was sacrificed there; he suffered on the altar as on the ground. He did this. Then he got right up on the ground and the goat suffered. Here the altar there to go through the same experience exactly that the bullock did. The goat suffered with the bullock. Therefore we may have fellowship with him in his suffering—but not as a ransom.

Some of the dear friends confude this, and they say, You blaspheme because you say you can become part of the sin-offering, and therefore you are part of the ransom. Not at all. And then comes further the thought about the atonement. What does atonement mean? The method of getting back into the presence of God is the method of atonement. How is that? To get back into harmony with God, he has provided a way whereby you and I may be counted just, now. The moment you actually believe and present yourself to God, he will accept you and justify you. Christ was not sacrificed because it was not necessary. It is not by fact, it is simply by God counting it so. What is the other method of justification? By works during the Millennium. It will take a thousand years to work up to then. But you and I are privileged at once to come into God's presence and be going there. It will take Christ a thousand years to get the world ready to present to the Father—at the end of the Millennium. God will have no reception day for the world until they are read. Then and there is the very purpose for which Christ was sent into the world. We are in and stand between God and the world until he gets them ready to be presented. Therefore they will have to get their justification by works, coming up actually to that position where you and I are now. If you and I do not assist you, one that will introduce you and act as your guardian, one who will act as your spokesman—not to keep you away from God, but to introduce you to God. There are, then, two atonements. Let us keep this clearly and distinctly in our minds. The apostle Paul wanted some fellowship in these sufferings; he wanted to suffer with Christ. Then, again, that he might be made conformable unto his death. What kind of death did Christ die? Was his death because of sin? No, no. He was perfect, holy, harmless, undefiled, in every respect. In what sense could you and I be made conformable to his death? We are not perfect. If so, we are imperfect. It is through this faith provided and begun to be put on the earth, not for long, but just that God will accept that as a perfect sacrifice associated with our Lord in the great sin-offering for the world.

"If by any means I might attain unto the resurrection of the dead." What is the particular class mentioned here, the class on whom this was ever to be worked out? We shall live with him. How can we be dead with Christ? By offering ourselves as a sacrifice and being accepted by Christ, and being sacrificed by Christ. In this sense we can be dead with him. If we suffer with him we shall also be reassembled with him in glory. If you were a good soldier, you might be associated with Christ in this great sacrifice, that you might be associated with Christ in this great sacrifice not as a ransom but as a sin offering. Therefore, if you will present yourself as a sacrifice, I will set you apart in the presence of God. There are two altars, the one on the latter, and I will have you sacrificed, just the same as he was. Now, we understand this is the will of God. If you do the will of God you shall know of the doctrine. Just so long as we remain on the altar we have God's guarantee that he will keep you, that he will be with you. And now you and I, do you think I might improve the doctrine? I cannot see the philosophy of it all. How am I to know whether this is right or that is right? My dear friends, every one of us have a gauge by which we can keep ourselvesposted as to where we are. Judge yourselves, the Apostle says. Ascertain where you are. The Scriptures are very clear and distinct on this point. "If any man will do my will he shall know of the doctrine." Well, Lord, what is your will? "This is the will of God, even your sanctification." I want you to be set apart. Set apart a place in the presence of God. I want you to be set apart from the world. If you be with him in the world we shall live with him. And then you shall live with him. If you be with him in the world we shall live with him. How can we be dead with Christ? By offering ourselves as a sacrifice and being accepted by Christ, and being sacrificed by Christ. In this sense we can be dead with him. If we suffer with him we shall also be reassembled with him in glory. If you were a soldier, you might be associated with Christ in this great sacrifice, that you might be associated with Christ in this great sacrifice, not as a ransom but as a sin offering. Therefore, if you will present yourself as a sacrifice, I will set you apart in the presence of God. There are two altars, the one on the latter, and I will have you sacrificed, just the same as he was. Now, we understand this is the will of God. If you do the will of God you shall know of the doctrine. Just so long as we remain on the altar we have God's guarantee that he will keep you, that he will be with you. And now you and I, do you think I might improve the doctrine? I cannot see the philosophy of it all. Where is my heart? I told the Lord he could have it, and where is it now? Is it still on the altar? Then don't worry about the various theories that come up. You have God's guarantee that he will keep you whether you understand it all or not. You keep your hearts and God will keep you. Is not that so? Could you ask for anything easier than that? I remember one very dear one who came into the truth. He had been a Methodist, but the truth had knocked and he opened the door. He had a very fine heart; but he had not the entire plan of the truth; he was somewhat befuddled, and could not understand many of the things. Some of his friends came to him and said, "What is the matter? Have you lost your love for souls? What is the matter with you? Are you going off on some doctrine? Where are you?"

"I don't know; God has got hold of me; I gave myself to him and he is not going to drop me."

"What are you going to do?"

"I don't know; I am going to do just as God guides me; I am going to find out what God wants me to do; as soon as I find out from him I am going to do it."

Now, dear brothers and sisters, if you and I have made a consecration to the Lord and he has accepted us and placed us on the altar, then we have a message from the Lord under standing, the question with you and me is not whether we do understand all of these things, but the question is, Where is your heart? Are you going to keep your heart, all right, God guarantees he will keep your heart, all right. He is going to give it to you if indebly on every heart here. I ask myself that question every day. Where is my heart? I made a consecration to the Lord a number of years ago, and by the grace of God I have kept it, and I expect to keep it, and I expect to have it there. And that is the only safe possession we have. There are many things that came up I could not understand just at the time; I did not worry about it at all, as I had Christ's promise he would keep me if I would keep my heart. But, says one, I cannot understand about this. Never mind—Where is your heart? If we keep our hearts on the altar God will see to it that we will know the doctrine, and he will give us that peace which the world cannot give, neither can it take away. By this work and
Discourse by Brother H. C. Rockwell.

Subject: "DON'T GIVE UP THE SHIP!"

Our topic, dear friends, is, "Don't give up the ship," and the text for our lesson is the 31st verse of the 27th chapter of Acts. The Apostle Paul declares, "Except these firstfruits cannot be saved." We believe there are some valuable lessons for the Lord's people contained in this 27th chapter of Acts, in which the account of Paul and the shipwreck is given. It is our purpose this afternoon to consider the largest portion of the chapter, from the 13th to the 44th verses.

Let us consider the ship as representing the old ship of Zion, including the present truth and the present harvest arrangement. Beginning with the 13th verse we read, "And when it was day, because they were not�数 the ship would not be saved."

As we reflect on the history of the apostles and the shipwreck, we are astonished at the magnitude of the work, and how the Lord is blessing the proclamation of the glad tidings. I am sure our hearts all rejoice as we reflect upon the present degree of prosperity in relationship to the truth. It has been declared by newspaper men that never before in history has there been such a widespread publication of sermons as at the present time in the publication of the Bible and other religious books.

There are some 600 to 700 papers, or more, throughout the civilized world, publishing our religious and various other publications, publishing the sermons, and we rejoice as we look out over the harvest field and see how the Lord's dear people are working with might and main to enlarge the sphere of their labors. Now there are tons upon tons of literature, carload after carload, thousands of thousands of leaflets, scattered abroad, without let or hindrance.

As we reflect upon how the meetings over which our dear Pastor presides are favored and blessed, what large audiences we are privileged to address, and how the meetings are advertised and made known, we are glad. Looking out over the harvest field, during the present time, surely we can say that the south wind of peace and prosperity is blowing. There are a large number of those who are becoming associated in the knowledge and preservation of the truth. It is all very well that the conditions are peaceful. There are many "fair-weather" sailors; many who when they embark upon an ocean voyage, and when the weather is fair and still, the wind smooth, and the sea unruffled, say it is delightful then to be on a voyage out upon the ocean. So there are many today who have entered upon this voyage in the old ship of Zion and are sailing along well under present peaceful conditions; but when the wind of adversity and trial begins to blow, how many of all
those who have started out upon the journey will be willing to finish their course? We know the Scriptures point out that there is need hereof before the last day come; they tell us—yes, they have given their hearts to the Lord, and assured the Lord that they would lay down their lives in his service, and that they would be willing to endure all manner of hardships and trials; yes they would be willing to suffer with the Lord; no, the Lord would see that the works of his large company embarked, but, dear friends, when the sea begins to get rough, when the wind is blowing with severity, then we will find that many of these with whom we have been associated—well, you know how it is, when it is rough weather how people become seaseck, and many of them have partaken of good nourishing food, yet they do not seem to have the ability to retain it. And so it is with many who have started out with us; when the trials and tests come, they would become, as it were, seaseck, and many would be deprived of the sustenance and food which our Heavenly Father in his boundless love and mercy has set forth unto his people. God forbid that we should be of that class, but that we should be good sailors, that we should be able to endure all the hardships and storms of life.

Coming now to the fourteenth verse, "But not long after there arose against it a tempestuous wind, called Euroclydon." That is to say, the east wind, or the wind that creates the raging waves of the sea. I trust we through our study of the Word of God and through the experience and the knowledge from whom the facts are expressed in the 23rd chapter of Luke, referring to this time of trouble that is coming. Reading the 25th and 26th verses: "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, both in the sight of them that come upon the earth, and in the hearts of them that dwell upon the earth. And then shall they see the Son of man coming in a cloud with power and great glory." And, dear friends, as we consider the signs of the times, as we endeavor to understand the indications of the day, we understand that from this standpoint, we recognize that the time of trouble is already advancing, and that the sea and the waves are to a large extent already roaring, and how they are lashing and dashed and foaming out against the rocks and the mountains. But, dear friends, this time of trouble is to increase in severity, and it will require a great deal of the grace of our God, a great deal of faith and trust and reliance in the Lord and in his gracious arrangements, in order that we might successfully finish the voyage. Yes, dear friends, we wonder if we shall ever reach the shore, the desired haven of which the Scriptures speak, it will be necessary for us to abide with the ship.

Going on in the description of the storm and the shipwreck—"And when the ship was caught, and could not bear up, the men then cast away the anchors out of the ship, and cut the rudder bars, and let down the foresail into the sea, expecting that they should be cast out of the ship. Nevertheless, the ship fell more to the wind." Cato, a certain island, which is called Cales, we had much work to come by the boat: when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven on the rocks. There was the necessity of using the next day they lightened the ship; And the third day we cast out with our own hands the tackling of the ship." We think this very well represents how it will be necessary for the Lord's people, in order that they may continue their journeying, and that they may not be prevented from completing their work, that they will be casting aside all those things which they have been clinging to; to cast aside all of those weights, everything that would tend to be a hindrance to them in their voyage toward the goal. So then, dear friends, as we promised the Lord at the time of our consecration that we would eliminate everything that would hinder us in the service, casting aside all human desires, aims and ambitions, and centering our affections on things above, and that we would not permit anything in our present life to hinder us on our onward way, let us cast all of these things aside which would not work to our advantage along spiritual lines.

"And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then given up; for after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have harkened unto me and not have loosed from Crete, and to have gained this harm and loss." You remember how the Apostle had counseled the captain of the vessel and the centurion whose prisoner he was. The Apostle was on his way to Rome to appear before Caesar. It was late in the night, but the centurion saw that it was not advisable to winter there because the fierce storms that were known to rage late in the season were about due. So he was reminding them that he had counselled them to wait over and thereby they would have escaped the harm and loss of life. Now, the Apostle Paul was possessed of the spirit that many people in the world possess when they give advice and their advice in the end was the best that could have been given. They say, I told you so, you should have hearkened unto me. But the Apostle Paul was not suggesting that God helped the centurion, he was merely reminding the captain and the navigators of this boat that he had given good counsel and therefore they should give heed to what further counsel he would give them—not that he was of a disposition to elevate himself above others, but merely that he was possessed of an incomparable spirit, so that they would give heed to what he had to tell them.

Dear friends, we believe there is another Paul on board the old ship of Zion, and we remember how under God's providence he has been directed and is navigating this ship, and we know his counsel has been of the very best in years gone by, and thus far the old ship has navigated the water very well indeed. Why should any of us feel disposed to go contrary to the advice of the most skilful navigator in all the world today? We know that faithful advice has been given by the God of our salvation and we might advise and guide the Lord's people in general. I for one am willing to abide by his judgment as being the very best that can be found today.

"And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship." The Apostle Paul was speaking under the words of our dear Redeemer. It seems to us that the Apostle had become so like unto our Lord that he often used similar expressions to the Master. You remember how frequently our blessed Lord and Savior counseled his followers to be of good cheer and be not afraid. We recognize the Lord is present with his people today; he is walking out over the waters; and we with our eyes of faith, are able to look upon him, to behold the Lamb of God, and through the Word of the Lord, with all the expressions and the hopes that we should be of good courage and good cheer. We have these expressions direct from the Master, and therefore no matter how stormy the weather of life may seem, how dark the way may be, let us place our faith and trust, and put our hope in the Lord who does not think to succor us; he is able to save all of them who come unto him.

"For there stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul, thou must be brought before Caesar; and, lo, God hath given thee all that thou hast spoken of through the Word of the Lord that all who will continue to journey along with this Paul in these latter days shall be saved. Not one of them shall be lost. We are assured of that from the prophecies of the Word of the Lord.

"Therefore, be of good cheer, for as ye have been sustained here, so shall it be even as it was told me." Oh, may we exercise the same disposition of faith in the statements of our Heavenly Father, in his gracious heavenly promises; he has told us through his special messengers, and through his word in the Gospel, that all shall be well with us as long as we continue to abide with the ship.

"Howbeit we must be cast upon a certain island. But when the fourteenth night was come, as we were driven up and down Adria, about midnight the shipmen deemed that they saw fair heads of land; and they took hold of the anchors, and loosed them, and at once cast off the foresail out of the ship. And it came to pass, that we were driven by the south wind through twenty fathoms, and when they had gone a little farther, they sounded again and found it fifteen fathoms." Dear friends, have we not discovered that we are nearing the shore? How do we know of these things, but how do we know them? It is the dark night time as far as the world is concerned. How could these sailors know amidst the darkness that they were nearing the shore? Oh, by various signs, or almost by instinct the things are discovered. I remember reading an account sometime ago in one of the late publications of the day of how the captain of a great steamship was walking the bridge about the hour of midnight out on the ocean and the ship was sailing along
Dear friends, there are some among the Lord’s people at this present time of impulsive natures; they are honest of heart, they are well intended, and they have considerable of humility, but, in some way or other some of these dear friends have gotten the thought that by leaving the ship, the ship of the present truth and the present harvest arrangement, but they were reminded of the spirituals in the night of travail and in despair, they cried out, Lord, save us. And our blessed Lord has extended a helping hand to them. And what is the Lord doing? Is he helping them to walk over the sea alone? No, but just as with Peter, as the Lord escorted the other disciples, so with Peter he has added a few others of those who had gone astray to a slight extent back into harmony with the present truth, and the present harvest arrangement, and in association with those who are near and dear to our God.

Dear friends, it may be that within the sound of my voice there are some who are meditating on leaving the ship, but we remind you of the counsel of the Apostle Paul, “Except these abide in the ship, ye cannot be saved.” In other words, except ye abide with the ship, ye cannot be saved. We believe that Paul was referring to the ship on which we walk alone, refusing to recognize the Lord’s arrangement. If we get out of harmony with the arrangements of our Lord, to that extent we are out of harmony with him. Let us not deceive ourselves regarding this matter; let us not go out of the truth, for it is in the truth that we forsake the ship at this time. No, dear friends, let us weigh the matter well; let us trust to the counsel and directions being given by this later Paul whom the Lord has placed in charge of the good ship Zion.

And the soldiers cut off the ropes of the boat and let her fall off. And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat, for this is for your health: for not one of you is like to escape from the breast of the sea.” Here we find the Apostle using the same expression as our Lord used in the 21st chapter of Luke, 18th verse. We will read several verses in connection therewith.

“For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist.”

Is this statement true regarding the Lord’s people? Have we been given wisdom and the ability to set forth the truth and the knowledge of the Lord so as to confuse all our enemies? Oh! if our dear Redeemer has been fulfilled in the experiences of his people of these days! We know some of the humblest of the brethren, some who have never had any education, but are unlearned, yet with the knowledge of the present truth are able to confound the wisest of the great doctors of divinity, to confound the theologians who have written after instance along this line. So then this statement of the Lord is fulfilled. We have that knowledge and wisdom that is far greater than all the wisdom of all the sages of the world.

“And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall cause to be put to death. And ye shall be hated of all men for my name’s sake. But there shall not an hair of your head perish. In your patience possess ye your souls. And when they shall persecute you, and deliver you up to the synagogues, and shall cast you out for my name’s sake, then be joyful, and exult, and be exceeding glad; for great is your reward in heaven: for so persecuted they the righteous in the days of their fathers.”

And he who has thus spoken, he took bread and gave thanks to God in the presence of them all; and when he had broken it he began to eat; then were they all of good cheer, and they also took some. We have noted all in the ship the two hundred three score and sixteen souls. And when they had eaten enough they lightened the ship and cast out the wheat into the sea. And when it was day, they knew not the land; but they discovered a certain creek...
with a shore, into the which they were minded, if it were possible, to thrust in the ship."

"And when they had taken up the anchors, they committed them to the water, and let go the rudder out of the sea, and hoisted up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the fore part stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves."

Dear friends, we understand that the present harvest arrangement is going down in a great stormy time of trouble. We understand that there will be two seas, so to speak, that will come together, and these two seas will be formed by the two great battling elements of the day, pieces of the ship in hand, and labor on the other—and we know already how the friction between the two elements is increasing day by day, and the strife becoming more intense and more terrific. The battle of Armageddon, the industrial war, is already on, and it is world-wide. But when these two seas come together in full and actual conflict, we believe that all the organizations of this present time will go down in that trouble and stormy period. And it has been revealed to us also that the good ship of Zion will be wrecked from a natural standpoint—it will go down. The present harvest arrangement will be dissolved; it will be impossible to labor on after the crisis has been reached. No wonder we are exerted to labor while we have the opportunity of accomplishing what we can in the service of the truth in doing the Lord's will, for we see that the storm is near, that the time is very near at hand when it will be impossible to accomplish more in the Lord's work. And, dear friends, no matter how stormy and troublesome the conditions of the times may be, let us stand by the old ship until the very last."

"And the ship of Zion, friends, will not break, no any of them should swim out and escape. But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim should cast themselves first into the sea, and get to land: And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land."

To my mind the boards and the broken pieces of the vessel would very well symbolize, or represent, those special means of assistance that the Lord is granting to his people in the present time, and that many of the dear friends are rejoicing in the precious promise of the Lord, "My grace is sufficient for thee; for my strength is made perfect in weakness." And how many are refreshing their minds daily upon that exceeding great and precious promise that "All things work together for good to them who are called according to his purpose." And, dear friends, it is well for each of us to have continually in mind these exceedingly precious promises which the Lord had given to us. Indeed the Apostle Peter assures us it is by laying hold of the hope that is set before us, and made our calling and election sure. Exceeding great and precious promises have been given unto us, that by these we might obtain the divine nature—reaching the heavenly haven.

What would the boards represent? Dear friends, I understand the boards would represent those special vows and resolutions which the Lord's people have made, I think many of us are going to win out simply because we avail ourselves of the assistance the Lord is rendering to us in this particular, that we are willing to make solemn vows unto the Lord and that daily we will renew our covenant vows that we will be saved unto death. We believe that many are going to be able to reach the shore simply because they are using the boards given to them to assist them to make their way to the land. But there are some, you know, who are strong swimmers; they have been swimming for a number of years, and in a general way taking all the teachings of the Scriptures, have been able to get along very well by themselves, but I think the safest course to pursue would be to avail ourselves of every means of grace that God has provided. It will not do for us to have left the face of the earth before there is land for us. For this is a very severe storm that is coming, and many strong swimmers have already gone down, failed to continue faithful to the Lord and his arrangement, thinking they could make the way without special assistance. Let us then use the broken pieces of wreckage, and the boards, and make our way safe to land.

And now, as emphasizing the importance of the vow, we would like to quote you the words narrated in one of the late issues of the Watch Tower setting forth the dying words of our beloved brother Dr. Edgar, of Scotland. He was a very dear brother to many of us who were personally acquainted with him. We believe he is now with the Lord. We believe it would be well for us all to remind ourselves of his last words, of love and interest for all of the Lord's people.

"Daily renew your covenant of sacrifice to the Lord, and daily seek to fulfill it. God will strengthen you daily not only to will to do, but to do this one thing—sacrifice daily your all to the Lord."

It is our privilege when we come to pass over into the glorious heavenly condition that awaits all the faithful overcomers who have been faithful to the Lord and his gracious arrangement, that we may rejoice with confidence in that we have fought a good fight, that we have kept the faith, and henceforth there is laid up for us a crown of righteousness, which the Lord, the righteous Judge, will give to us in that day.

Now regarding our topic, "Don't give up the ship," we remember how this saying originated. It was way back in the early history of our country when a naval battle was going on. Two vessels were engaged in conflict, the American vessel Chesapeake, and the British vessel Shannon. In charge of the American vessel was a young captain named Lawrence. In that conflict the American vessel was badly wounded and was in a sinking condition. Young Lawrence had been fatally wounded, but in spite of all these adverse conditions, his dying words were, "Don't give up the ship!" The time is coming when the old ship of Zion will be badly battered and used up of the storm, and when forth the body is passing over. In the last trying hours will be the time to stand by the ship. Then will be the time to take unto our hearts the admonition of the Apostle, "Except these abide in the ship, ye cannot be saved." Let us encourage ourselves, and stimulate ourselves, for we have greater responsibilities, and greater things are at stake than were at stake at the time this naval battle was fought. Let us stand by the ship, the old ship of Zion, with the present truth, and the present harvest arrangement. Let nothing move us from this position.

In conclusion we repeat the words of the Apostle, "Except these abide in the ship, ye cannot be saved." "DON'T GIVE UP THE SHIP!"

Pilgrims', Elders' and Deacons' Praise, Prayer, and Testimony Meeting

Led by Brother A. I. Richie

BROTHER RICHIE: In the beginning we read that mankind was given dominion over the animals, and we can see a certain measure of that dominion at the present time. We see that in our domestic animals, we are completely happy in the presence of its master, we see some remnants of that dominion given to man in the first place. When the master returns from a long journey and does not go out to feel the horse, the dog is completely happy, he does not add anything to that dog's happiness. The same is true of other domestic animals; they learn to know a kind master. And the same is true of us when we have learned to know our Master; we find that his loving kindness, his favor and the knowledge that we are pleasing him is all we wish to have; nothing could add to our pleasure. In this convention it seems to me we have continually the evidence of our Master's loving kindness and his favor toward us, and each one of us, we may judge by our expressions, we hear so frequently, is rejoicing in that knowledge. It is better than anything else we could have—better than life itself.

Now this evening we have an opportunity of telling something of how we appreciate the Father's loving kindness to us. Who will be the first to testify to the loving kindness of God and his favor toward us?
A Brother:—I haven’t the language at my command to praise the heavenly Father sufficiently; the more I know of him the more I love him.

A Brother:—I am exceedingly glad that I have been enabled to see this wonderful truth, through our dear Brother Russell, and to learn of God’s wonderful love, and to know those who are seeking earnestly for his watchful care and love.

A Brother:—I must have something better to say than I said the other morning in the meeting—that the consideration of the good things we are enjoying has been increasing wonderfully as I come to appreciate more and more the Berean lessons. I find that in our meetings where we have a talk, a discourse, by one of the brethren, that circumstances must be arranged so that we are all seated in the house—and even sometimes when we have a pilgrim with us this is the case; but I have yet to see a properly conducted Berean lesson where anybody got sleepy. So I thank God that he has helped me to appreciate the Berean studies.

The Leader:—Our most interesting study is the Berean study. We have seven meetings per week, and the Berean study is the best one, and the best attended.

A Brother:—I am very glad to have this privilege to be with you. It is my desire to put on the whole armor and to stand firm against the powers of darkness, and I have found the study to be especially helpful. I have been conducting the study for some time, and I think it has been helpful to study with any of the brethren in Christ. My work has been done mostly with my family, and I have found these helps to be a means of bringing rich blessings to my own household. I have been a helper to my family and myself, and I praise him for it, and I thank the dear brethren for their efforts in our behalf.

A Brother:—This is my second convention. The first was at Saratoga. I am enjoying myself immensely. I also want to say, in the language of the Psalmist, “O give thanks unto the Lord, for he is good: his mercy endureth forever!” And again, “Bless the Lord, O my soul, and forget not all of his benefits!” They have been many toward me—just why I cannot say.

A Brother:—We are finding the Berean studies very helpful, and in every meeting we have.

A Brother:—I am glad to be with you. This talk suggests itself to me: “Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him whom ye called out of darkness into his marvelous light.” You are the most wonderful peculiar body of men I have ever seen, and I praise the Lord I am privileged to sit with you.

A Brother:—It is a great privilege to stand before a body of men like this, representatives of the Kingdom, to testify to what the Lord has done for me. He found me out in the world, and now I am rejoicing that I am one of the chosen ones!

A Brother from Canada:—We bring greetings from all over Canada to this convention, and I want to tell you this evening how glad I am that I belong to that great secret organization our heavenly Father instituted. We remember the Lord’s words: “He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.” I am glad he has let me into that secret order where I am now in possession of all the signs and grips we have known to exist while we have been in fellowship with one another during this convention. I am glad I can bring together the dear ones of the dear ones in different places in Canada, and that we all rejoice, and we are all in the bonds of peace, that he is making known to us what is the fellowship of this mystery which has been hid from the foundation of the world, but now made manifest to the saints by the Spirit. We ask for your prayers that we may be faithful to the end.

A Brother:—I have been in the Truth about a year and a half. When, about a year ago, I saw the Vow for the first time, my thought was, Why, that was gotten up for me! I knew then that I must pray that in taking it and keeping it I have been greatly blessed in the general convention, and my heart is so full of joy I cannot express it to you—but you all have the feeling in your own hearts, and you know just how I feel.

A Brother:—I am glad to be with you and rejoice in the love of God. We realize the testing time is upon us, and how careful we should be in what we say, how we act, and how we express ourselves so that we may edify. It has been impressed on me more and more every day how imperfect I am, and it is only through the love of my dear Lord and Master that I am able to progress along this pilgrim way and render unto him service that would be acceptable through Jesus Christ. Thank the Lord for the privilege of meeting with you in the August meeting. I am greatly honored to be classed as one of such a body as this.

A Brother:—I am glad to testify that God’s loving kindness has been greater to me than anything in this life. I appreciate more than any one thing that I have the privilege of meeting with so many of God’s representatives. I have never attended to the meeting so attentively as these elders and deacons together, and I ask an interest in your prayers that I, as a representative of the ecclesia at home, may be found faithful in serving God, carrying out his wishes, looking up to Him, and keeping before the minds of the friends there the important fact that the channel God has selected to scatter his Truth at this time.

A Brother:—‘Be thou faithful unto death, and I will give thee a crown of life.’ Oh, what it will be to be kings and priests and reign with Christ a thousand years! How willing we should be to lay down our little all in his service.

A Brother:—I know we are glad that the Lord has permitted us to come here. I want you all to know that I am trying to stay on the ship our dear brother spoke about this afternoon. I want to testify to two of the many blessings I have received from this meeting. We have heard every Sunday night in our class have brought to me such blessings and knowledge of God’s truth. And, second, I have received special blessings from the Vow. So far as I can see, we are all of one mind, have the same hope, and recognize the one heavenly Father:—The privilege of attending this convention, and for the many manifestations of the spirit of the Lord shown here. This is my fifth general convention, and I think it is the most enjoyable one of all I have been privileged to attend. We have received many benefits from the Berean studies we have each Sunday evening in our ecclesia.

A Brother:—I have had the truth for something like twenty-two years, but the truth has not had me until just a little over a year ago. I bring greetings from home this evening; in an 8-page letter they sent greetings from Green- ville, Flat Rock and Hendersonville, South Carolina. I did not know there were so many elders and deacons. They sent word for you to pray for them; they say we are liable to forget those that are not here. May the Lord help us all.

A Brother:—I am indeed wonderfully glad for the privilege I have at this time to be worthy to stand up amongst so many people and confess my testimony. My wish is that my lips may ever speak forth the praises of him who has done so much for me; and that I may praise my dear heavenly Father continually and my precious Redeemer for his own precious blood.

A Brother:—This is my first convention. I am glad to be with you. I have enjoyed your fellowship very much. I feel that the convention has been a great blessing, and I feel quite an uplift indeed, and I feel that I can go home to our little class better qualified to serve them.

A Brother:—I bring you the love of our class of about fifty white and twenty-five colored brethren of Houston, Texas. We want to invite you all down there. I realize you cannot all come, but we would be glad to have all who can come in town, drop a postal card to some of us and we will see that you do not stop at a hotel. As I think how the Lord has been patient with me for seventeen years, I feel entirely unworthy of all his blessings. But as we see the Lord has been patient with us, let us also be patient with the brethren.

A Brother:—This is my fourth general convention, and I am enjoying it very much. The convention has been a great blessing. I feel it is quite an uplift indeed, and I feel that I can go home to our little class better qualified to serve them.

A Brother:—I bring you the love of our class. We have about twenty-nine, all in perfect harmony, and each one loving our dear Brother Russell dearly. I rejoice in the privilege of being with you. Looking back I can see the
Dear Friends: I am very glad to meet with you this evening—the pilgrims, strangers, foreigners, respecting this world, elders and deacons in the Church of Christ, of all denominations, irrespective of denominational lines. I thought I should like to have a little talk with you, because it seems to me that, in the first place, there is a great work devolving upon you—a great responsibility in connection with the Lord's harvest work. And, in the second place, because I believe that those who occupy any place of service in the Lord's household have correspondingly heavy temptations and trials, and every one of us ought to feel the responsibility of the position and the dangers that await us on this line of service. You are not only called upon to care for other people, and other people falling, and other people slipping, and other people sliding, but it is a very important matter, I think, to bring it right home to ourselves. When, in looking over the general interests of the Lord's work, I have talked to myself, and to some of these, and there have been slipping and sliding, I have observed for years that a large proportion of them are those who have had influential places in the Church of Christ—important positions of service in the Body of Christ—and I feel that the Apostle's words are fully substantiated when he said, "Do not many of you become teachers, my brethren, knowing that we shall receive a severer judgment." So while it is a very honorable thing to be a servant in the Body of Christ, it carries with it a very weighty responsibility and danger, lost, after preaching to others, to be made a snare to myself, and to myself; this runs through my own personal experience, dear friends—and I expect to say nothing to you I do not feel for myself—I have had this heavily upon my heart and mind for several years. I have noted some of those who slipped away from the truth, and have said to myself, "Some of these people, people of intellect, some of them at least see matters very clearly, and if they could see clearly at one time and, apparently, be very intelligent in the truth, and then to lose it and have it all become blind to them, might not I, similarly, fall away from the truth, also?" And my heart answered, Yes, and I said to the Lord, "Lord keep me, hold me in thy powerful hand." While we are not to attempt to pass judgment on anybody and say, "You are thus, and you are so, and you have too much of this and that." And the thing, so far as I cannot be oblivious to some conditions you know, and after one has fallen away, it is not improper at least to say, "On what did he alip?" At the time it might be improper for us to judge that anyone was slipping, or that he was in a way falling away from the truth, but after one has slipped, then I think it is right and proper that we should look to see upon what did that person slip.

I remember as a boy passing along a street in Pittsburgh, one snow storm had fallen, I walked over one of those old, smooth, iron cellar doors when it was covered with a thin shimmer of snow. Just as I stepped upon it I went down that quick (snapping finger). And just as I fell I thought of the Scripture that says, "Pride goeth before destruction and a haughty spirit before a fall." I think I had hardly touched the cellar-door when I had that all through my head. I do not know that I had any haughty spirit in connection with that fall, but I concluded that I could learn a good lesson from that. I have had my experiences along the spiritual pathway, and we are carelessly walking along, thinking about something else, and not minding our feet, not watching where we are stepping, is the time when we are likely to go down quickly. And the thing, so far as I may judge will enable me to determine, that has proven the most disastrous to those who have fallen, has been a spirit of pride and selfishness. You know what I mean. I think it is often well for us to be so much on guard on that subject that if we find any feeling creeping up at any time of any disposition to sit down on anybody, we had better inquire of ourselves, Why am I wishing to sit down on this brother? Is it to put him down and humble him and make him feel inferior, or do I want to go and walk circumspectly? To walk circumspectly means to look around to see where you step. And so you and I, dear brethren, in proportion as we have service to do for the great King, realize that our adversary, the devil, goeth about seeking whom he may ensnare and ensnare, and stumble, and that in like proportion he gives special attention to us. I am confident he gives me plenty of attention. Of course, we are glad on the other hand that the Lord also is giving us his attention. Whoever is specially beset by the adversary, the Lord, we may be assured, will be especially careful, if they are not the people who are the friends of the Lord, and are loyal to the heart. "The angel of the Lord encampeth round about them that fear him and delivereth them."

It would not be my thought to inculcate a spirit of slavish fear, but a spirit of great reverence for the Lord's interests. If you are in the most important work and that we are simply there as God's servants, and the servants of the Church, and it behooves us to do all in our power to serve the flock of Christ and not to do so from any selfish motive or to exalt ourselves, or to puff up ourselves, or to exalt self before the people, but, simply, How can I best serve the Lord, and those who are his? And where that spirit is within, I believe there is safety, and if there be any other spirit, if you find yourself looking out for a position, I believe you will find yourself in a dangerous position, and should you pray the Lord for your deliverance.

I am not the only one who has observed this. Some dear brethren have written me along the same line. I think of several pilgrim brethren who wrote me, saying, "Brother Russell, I wish you could come because it is much more, unto yourself, and to help save and protect us pilgrims. When we go places the dear friends make so much of us that I feel," one writer said, "that so far as I am concerned I sometimes almost feel my head swelling, and you know that is a dangerous feeling to me, I am not able to humble myself, or even to say anything so as to make others feel humble. It is well that the Lord's people everywhere should exercise judgment, and not speak in too laudatory terms of anybody, but speak in as laudatory terms as you please about the truth and about the Great One who gave us the truth—the Lord."

It may be some that could stand it, and others who could not stand it, and you and I would be very sorry if we should find ourselves responsible ultimately for having helped to stumble some brother in the way. The very fact they mention this, you know, other brethren and myself, we have felt the importance of the situation and the responsibility of the position.

As was thinking about this little address this evening, a certain text of Scripture came into my mind, the language the Apostle Paul used in his letter to the Ephesians, when he was on his way to Jerusalem, and had not time to go to the city. The elders came out to meet him near the ship, and when they were together he said, as the mouthpiece of the Lord Jesus, "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28.) Mark the way the Apostle states it—"Take heed..."
unto yourselves.' That comes in first, my dear brethren, with all of us. God sees it to be more important to you what you shall do for yourself than what you shall do for anybody else, and God sees it to be so with me, and that I shall do for myself than what I shall do for anybody else, no matter who. It is well I should feel the responsibility of being a servant of the Lord and a mouthpiece and ambassador, and it is well that you should feel your responsibility in whatever you shall say and in all you shall do. But, brethren, remember this it will have on others, either for good or for evil, but it is still more important for yourself. God says that this matter shall begin with you, in your own heart, and with me in my own heart. 'Take heed unto yourselves.' That means you, and me, a mouthpiece, a watchman of all we do—strictly do—not merely that you took heed last year and took an inventory and saw then just the condition of your heart and found it all right. I have found in my experience it is important for the Lord's people, especially for those who are in any prominent place, to take inventory of their condition every night. How are you tonight, before you go to bed? What is your heart's condition? How near are you to the Lord? Have you any spots upon your garments, any wrinkles upon the weeds of your dress? There are streets to be kept one way. He who does not keep rid of the spots he gets and keep rid of the wrinkles he gets, is not in any condition to teach the flock of God anything on the subject. This matter begins with ourselves, dear friends. 'Take heed unto yourselves.'

Then, secondly, you will be in the proper condition to take heed of the flock of God, which God has purchased with the blood of his own Son. How much heed does the flock need? All your imperfected powers, and all of your imperfect powers. It is a wonderful privilege to be ambassadors for God and to be mouthpieces of the sheep in the flock of Christ. Oh, if we could only feel this evening as we sit here, and feel it every day, that it is not a plume or a modal, or something to be displayed, but it is a responsibility that we must give an account of! If you have large privileges, you have a large responsibility. The Holy Spirit has given you a position, then you owe it to God to consider, as the Apostle said, that the Holy Spirit has made you an overseer—not merely that the flock of God has made you an overseer, not merely have they voted for you to be the one to be chosen, but that God has been behind this matter, and that the whole arrangement is of him. It is that you are to recognize and feel the responsibility, not merely to those brethren who chose you, but also that God was behind the whole arrangement, and that they were acting according to the will of the Lord, which is a mighty one, and that in accepting the election were responding not merely to their votes as the votes of so many New Creatures in Christ, but because you understand that the Holy Spirit was acting and moving according to the directions of the Word of God through those brethren who thus voted, and that your responsibility, therefore, is a double one: that as having accepted their votes and as having accepted the service which they tendered, and to God as recognizing that all the affairs of the Church of Christ are under divine supervision. As the Apostle puts it, God hath set the body the various members as it pleaseth him, and if we are not faithful to the setting, he is very able to unseat and to bring a different arrangement. It is for us to be, therefore, very careful to feel fully and strongly this responsibility to God and to the flock over which we have been put as an overseer.

The Apostle goes on to say that the Holy Spirit made us overseers for certain purposes—with a certain object in view. What was that object? Was the object of the Holy Spirit in making us overseers of the flock that we might entertain the world? No. That we should feed the world? No, that is not the object of the Church of Christ. That we should show off ourselves, and flash? No. What was the object of the Holy Spirit in making us overseers? The answer of the Apostle is that the Holy Spirit made us overseers that we might feed the flock. What is it to feed the flock in a different way? There is only one way that they know that is wrong. They know that is wrong. They have not thought upon the responsibility of their position.

proper attitude, dear brethren, I am sure you will agree with me, is this: God wishes his flock to be fed; he has given you and me the opportunity of service in that direction; he expects us to feed the flock with every energy to do all we can to feed the flock, ignoring self. Never mind whether they have any respect for you or not; never mind whether they glorify you or not; go in and feed the flock—let the other matter take care of itself. The business is this: to be glad to be privileged to be servants of the flock, and, as Jesus said, he that is greatest amongst you, he whom you should esteem the most highly, who was it to be? The one who paffeth himself up? Nay, verily. Who was it to burn the one? and please him best whatever one most thoroughly lays down his life in the service of the Lord's cause. Now that is the lesson the great Teacher himself gave to you and to me, that if we would be pleasing to him what care you and I whether we are pleasing to any one else or not. Of course, we should all like to be pleasing to everybody, and especially to the flock of God; that is proper enough; but we should fix first in our own hearts and first in our own minds that we should be pleasing to our Heavenly Father and to our Lord Jesus. And if we can do that, as we are pleasing him in one way, it may happen, we have every reason to be thoroughly satisfied with the result. Is not that what we all agree to? I am sure it is.

Therefore, the special exhortation I wish to give is, that we forget self entirely, except to see that self is hard at work, that the 'old man' is thoroughly bending his back and carrying the cross of the New Nature. And the Old Creature is engaged in; that you are working him for all he is worth—making a regular slave of him if you please—your old man, the natural man, the human body. I do not suppose there is any danger of anybody here going away after listening to this service of thought and not thinking of the speaker because he spoke so disrespectfully of his father when he mentioned the 'old man.' We have the thought that our old man is the old nature, and that, as the Apostle tells us, you remember, the old nature has been given to us as New Creatures to be our servant, and whereas some of us formerly lent our powers to sin and wrong doing, so now, as New Creatures, we are to take these bodies and use them for every kind of righteousness, that we may glorify God in our bodies as well as in our spirit when he is his.

So then I hope I make clear, and that it enters into all our hearts, the very great responsibility of being representatives of the Church in service—appointed to a service and not to lordship, and, secondly, appointed of the Lord to be his servants to feed the flock of Christ. We will be the Lord's and please him best whatever we do. But my opinion is that the Lord will not make a single one in the kingdom class who is self seeking and selfish; that is contrary to the whole of our Master's teaching. It is a remarkable thing that God foreknew and foresaw the election of those who would be copies of his Son, and, therefore, if you and I would be copies of Christ and joint heirs of Christ in his kingdom we must be copies in this particular sense that we be servants of all, and that you and I can be servants of all, or servants of a few, as the case may be, we should be glad of the opportunity.

Now, another line of thought, if you please: When I use the word 'preach' I do not understand me to mean merely to orate as in a discourse or sermon. We are preaching in the sense of teaching. All public speaking is in the nature of preaching or giving forth the message, whether it be in holding Berean classes, or whatever other way; it
is a preaching or sending forth the message of the Lord. And I suggest to you, dear friends, that the thing we are to preach, the message we are to deliver, is a very important one, and that the Adversary would like very much to get our leaders down over it. If our Lord is not off on to some side issue that was new, so that the class might think they were getting new light, I do not think you want any new light. I do not think the Lord wants any new light. I do not think there is anything new, anything different. Our light is as bright today as it was eighteen hundred years ago. The difficulty with us has been that that light has become obscured by the traditions of the elders, and we are trying to get the globe washed clean so the light can shine. When we try to grasp the great truths that Jesus and the Apostles enunciated are understood clearly by ourselves and all the flock of God over which he has made us overseers. Hence we should avoid anything like trying to manufacture some new light, dangerous to ourselves and dangerous to the flock. Is there not plenty in the Gospel Jesus preached? Is there not plenty in the Gospel the Apostles preached? How much more do we want, I would like to know? I do not think, my dear friends, that it is necessary for you and me to turn in to be manufacturers of new light, and I think there is a danger in that direction, therefore I am seeking to guard you. I believe that the message of the Lord Jesus, the message that the angels announced, is the message that the world needs to understand—the great love of God, and the great love of Jesus in his sacrifice. He died, and he was raised from the dead, and he is now calling, and how we must make our calling and election sure, and how the ransom price that Jesus paid is the foundation for the eternal scheme of salvation, that the death of Jesus is the foundation of the universe of the Father, and the Father is the foundation of the universe of Jesus. Then all the philosophy connected with that can very well come in; it is all connected; but rancor, restitution, sacrifice, and the divine nature—these are the fundamentals of the Gospel of Christ, so far as I can see. These are the things that Jesus and the Apostles taught and that they saw us an example respecting. I believe your course will be the most pleasing to God, and the most successful with his people in bringing them into harmony with the Lord and blessing them in the spirit, in principle, as you are very close with the Master and to those twelve stars whom God appointed to be the circle, the crown of the Church, as pictured in the 12th chapter of Revelations.

Another thing: Some of the dear brethren seem to find as much about Brother Russell in the Bible as they find about any other of the leaders. If I find that anywhere in the Bible, I do not find it there. Some of them say that I am blinded on that subject, that they all can see better than I can. Perhaps they can, I do not know, but I think, dear friends, that there is a danger in that direction, and I would like to see us recognize the words of the Master that we should recognize every agency God uses, but we are not to recognize any agency of God as being in any competition whatever with the Lord or with his divine arrangement. He is the fountain of blessing, he only is most to be praised. I think that is the right sentiment. I believe you all agree with that. And yet I think there is a danger of some dear friends preaching Brother Russell. Brother Russell would like for you not to do so. He thinks it would not be to the glory of God. Let me repeat, then, dear friends, that in my opinion there is a danger in the world of thinking that we have got to understand all of his plan to study, so many opportunities of showing forth his praises, that we should employ all our time in that way. My advice, therefore, is that we give very little attention to anything outside of that. The Scriptures do indeed say that there may be many who honor him who knows him, and that is applicable to anybody and everybody; as, for instance, we look back and we see Martin Luther, and he did a grand work, and we thank God for him; and we might say the same of John Huss, and of Wycliffe, and all the teachers God has given us through his grace he lived, and that he was a faithful man. And there were others of the Lord’s people in the past. Let us be glad and rejoice in every one, and be thankful to God he has used various agencies in helping us, and is helping others, and in bringing forward his great cause; but I think there would be this danger there—human-worship, for I am sure that would be displeasing to the Lord and injurious to ourselves. I remind you again of the Scripture in Revelations where the Church is pictured, which we called attention to, I believe, thirty years ago. John, the revelator, who was seeing these things, fell down to worship the angel who showed them to him, and the angel said, “See thou do it not; worship God; I am thy fellow-servant.” And so, dear friends, if our Heavenly Father and our Heavenly Lord have used Brother Russell in any measure he is very glad and very thankful to be used. And if a person is desired to use him any more, he will be glad to be used down to the last breath, but he does not want any worship, he does not want any undue adoration, he does not want any praise. He is glad to have the love of all, but he is brethren of the Lord and to be considered a fellow-servant would be a most glorious things that God has promised, striving to tell the good tidings of great joy to as many as the Lord, our God, shall call.

QUEST:—May I ask you which you consider the most important meeting for a little ekklesia that is just starting?

Answer:—What would we consider the most important meeting for a little ekklesia that is just starting, and how may we do it? Furthermore, one of the most important meetings would be a prayer and testimony meeting once a week. I know that will not strike all the dear friends, but I will tell you what our experience was at Pittsburg, that you may have the benefit of that. Sometime twenty or thirty years ago at least, I saw the apparent need of the Church for more of spirituality and I saw that there was a greater disposition to eat strong meat than to take some of the nourishment of the spirit. That has been our experience at Pittsburg and that is why I thought it would be advisable if they set apart one night in each week—Wednesday evening I suggested—as being a proper night for a praise, prayer, and especially a testimony, meeting; I suggested that the testimony be not so long as some of the meetings, and that we would say everything one week and have it repeated the same thing the next week. They did not see the point you see—keeping it a fresh, up-to-date, testimony meeting, but through appreciation of your servant, the speaker, they did see that there would be no reproduction of that every time, but for three months at least, and we would have nothing less than the testimony meeting every Wednesday night, and at the end of that time we would have a vote as to whether we would carry on his continuance. It came to a vote, they had come to love the meeting considerably, but still they were not any too enthusiastic, but when a year had gone by they were very anxious, and now I am sure that very many of the dear friends of the Pittsburg class would tell you that if any meetings in the whole week had to be dropped out, they would rather hold on to the testimony meeting and lose all the others rather than that one, so helpful did they find it. I believe that is the experience of many others, and I know it is contrary to our natural desires, but I believe you will find it so; there is a kind of spiritual feast which we get through communications one with another in testimony meetings, if they are up-to-date, and the leader may make it interesting by bringing out the question and leaving each one to say his own thing; and in that way, instead of just giving each one an opportunity to testify; that they all get to appreciate it and it brings a great blessing to all of our hearts.

Secondly, now, the next most important meeting would be something in the nature of a Berean study. Why? Because there we have questions brought out that if there is a good leader will be very interesting to the class. Now that is all a leader is for. The class might get along without a leader unless he has some aptitude in the matter of bringing out things, and a leader that does all the talking is not the successful leader, but it is the leader that can get the others to talking, and there is the danger of his feeling he is not talking enough, and that he must do more
talking. Well that is a little ambition; a little pride perhaps is there; now he should sink all individuality, and all pride and ambition, in the task of getting all of the Church interested and interested in the questions and getting them all brought out, so they will get a thorough understanding of the questions and of the answers, and after he has had the expressions on the question, then he has to realize it and he has to bring the answers or the words of the book, or whatever way it is found to be the better one—that is the successful leader, and that will be a successful class, because they will come to understand the subjects and to appreciate them. But it is another matter altogether. I don’t know how to talk all the time, or does not know how to draw out the class, he is not a proper leader for such a meeting. That is the part to be studied. If any of us have been unsuccessful in the past, let us study how to interest people, to put the question this way, and any way, and then get them interested, and not to browbeat them. I know there are some who take the other way and say, ‘Well you do not understand your lesson at all, you have not studied this lesson.’ They are not there as children to be brow-beaten; they are there as brothers and sisters of the Lord; they come there and want to be helped; maybe some of them have not had a sufficiency of time to study. Let them feel that by the next meeting they want to know something about the answers to the questions, so they will be prepared, and not have to say ‘Don’t know what to do at all’—that is not the right way of getting at the matter. Now it is for the leader of a meeting to study, as the Apostle says, ‘Study to show thyself approved’—as a leader. Paul was not writing to all the class, he was writing to a leader, Timothy. ‘Study to show thyself approved unto God, a workman that needeth not to be ashamed!’—bring the matter out properly, rightly divided, and not only rightly divide the word, but also in respect to the lesson, bringing everything out. All of that goes in, you see, as part of a leader’s proper course. And it is for him to realize that, and can get out of it, he can enter sympathetically with all the class into the whole question, and not stand aloof from them and treat them as if they were lower, but as brethren. You will find that those who go right in as one of the brethren have the most interest in the work, and you will not hear why we are not all sheep? Certainly. We are not merely shepherds, doing a shepherding work, but we also belong to the sheep. The fact that the Lord has given us the privilege of speaking for him, as his representatives in the flock, does not alter the fact that we have to remember it, the door is open before us. We are still sheep and want to still continue to have the sheep-like nature, and to manifest it. So then I would think that the second meeting in importance would be a Berean study. Now the Berean study is the only kind of Bible study we have in the Watch Tower, a number of questions each Sunday. I find that a good many of the classes are not keeping up with the lesson. I think they are making a mistake. Some of them have said to me, ‘We are not going to keep up with the lesson in the fifth volume, when you were publishing the lessons for the fifth volume, we were back in some other volume. Then we caught on and we have been going along keeping about a mile behind.’ ‘That is their business; I am not going to fail; it is not within my province, I am not going to fail if it is not within my province; I want, God bless them, let them have it; but my advice would be that they keep up with the procession. There is some advantage in marching near the drum corps. You get the step better, and the whole thing better. The Lord is at the making up, the Lord is in all things, and it is together known, to think that all of the dear Lord’s people, wherever they are, are right along in the same lesson.

Now perhaps that is merely a matter of sentiment, perhaps it is of no real importance, and yet every little matter of sentiment has its weight and influence in the whole matter. You should be aware that the lessons in which you are and where the published lesson is, that on the contrary you have that for another evening and get caught up with the other. Start in on a lesson with the present subject and keep up with it, letting the other one come along in another meeting until you have finished the fifth volume, then you will be able to serve the Lord. But I say, it is not for Brother Russell to dictate, nor for anybody else to dictate. Do whatever you think is the Lord’s will. If you think the Lord wants you to do the other thing, do it. And in any event let us remember that it is neither for Brother Russell to dictate, nor for anybody else to dictate; what they shall do, but it is for the class itself to decide.

And I think there is an important point that some of the dear brethren overlook. They feel too much the importance of the eldership, in the sense of ruling. That is natural, you know, they cannot help it. But it is not always true that the old man who is trying to get up; keep him down; we are all on a level as New Creatures; and we would say, ‘As New Creatures I want all the Lord’s flock here, all of this class, to have their say, just as much say as I have; we all have the same rights.’ I think the Brooklyn congregation would submit to it if he tried to over-ride them; but they have the first time to find, either at Pittsburgh or at Brooklyn, where Brother Russell ever tried to over-ride the congregation. He never did it, so far as he knows. He has given them his advice, just as I am now giving it, but not attempting in any manner to coerce, but simply to have the congregation, after being informed, to vote according to their judgment, and to accept the judgment of the congregation as being the Lord’s judgment in the matter.

Question:—In case where some little bitterness sprang up between two brothers in the church, and they refused to speak to one another, and it is evident to all the class that they are not in the right relationship, what should be the course of the elder, or of the class generally, in such a matter in any way public, or should the matter be allowed to drift along, especially if it does not interfere with the church in a general way?

Answer:—My thought would be, brethren, there may be circumstances that the Lord is using, that the Church had best not take any notice of, but do the way the Bible says God did with certain things. We read of certain things that God winked at. And so the church needs to wink at certain things—that is, not to notice them. Now where there is a little difference springs up between two persons, if the Church attempted to interfere, it would be busy all the time, perhaps. But each one should remember that it would be proper to bring it to their attention, and if either or both of these parties were causing divisions they should be noted or marked by the others, and not treated quite so cordially. In this case whether it is taking place in a place of or service of the class, and just treat them a little more coolly, because they are not walking circumstantially, apparently, but are causing some division. Then it would also be proper for any of the elders, if they thought it proper or necessary, to have a conversation with either of those brethren, and say, ‘Brother, is there anything in your affair that I could help with?’ I notice you and Brother Brown are not getting along very nicely; I want to say to you that as an elder of the Church, if you do not forget that you are brethren, and if any harm do not forget that Scripture, and if I could be of any service to you at any time I will be ready.’

 answered, ‘Well, I want to tell you about it—No, brother, I do not wish to have you tell me about it; I think it would be wrong for me to listen to the matter; it would have to come to me in the regular Scripture way. If there is a difference between you and Brother Brown I do not wish to hear it, it would be wrong for me to encourage you in stating it. God has provided a way, a certain way to do certain things, and I want to tell you, do—go first to him, try to make it up with Brother Brown; if you fail to do that, and he is doing you some harm, and makes you feel as though you cannot be a kind brother to him, then come and get a couple of brethren to go with you, and you want to have a meeting, and you want to serve you and do everything I can to bring about peace and harmony. But I do not wish to hear anything in advance; it would not be right; I would not be a suitable one if I did listen to anything you had to say. If Brother Brown has done anything wrong, he has not done it on purpose, he has not been unsuccessful if it is still important enough in your mind to make a breach between you and him, then take, as the Scriptures say, one or two others and have a conference, and if it is still unheeded and if neither you nor I can see the trouble harmoniously, then it may be brought to the church if you wish, but not sooner than that.’
**Question:**—Would you advise that different brethren of the class do some leading, aside from the elders?

**Answer:**—It would be the class that should decide. That may or may not be left with the class. Not if the class selects one elder, then that is the class’s responsibility; that means that the class did not find others whom they thought were qualified to be elders. For that elder in say to him that he knew better than the class, and to appoint someone else for the class. The class, for the class said it did not find anyone of either the class to be an elder. It said that when only electing the one elder. But if the class said we will only elect the one elder but we wish that elder to use his judgment and bring forward another candidate for the congregation and to use them in different ways, or invite them to serve in a different capacity, then the congregation has turned that much responsibility over upon the elder and he may use what the congregation gives him and no more. It would be the proper thing. It is not in that case to elect the others to be deacons and then say to the elder brother of the congregation, please consider that these deacons are to be brought forward as you are able, for in electing them as deacons we thought we saw qualifications that are calculated to bring them forward, perhaps by and by to some still more important service of the Church. And Saint Paul says they that use the office of a deacon faithfully purchase to themselves a good reward; that is to say, in being faithful as deacons or as serving the Church in any of the many other services at a luncheon or something else, they are showing the proper spirit for service in the Church, and thereby they are showing that they might be trusted with some other service. But if any deacon is ashamed to serve the congregation in pastries, or milk, or something else at a luncheon, he is not suitable for a deacon, and he would be unsafe to be an elder.

**Question:**—What do you think of the suggestion to omit the study of the first chapter in the sixth volume as not being as important as the later chapters?

**Answer:**—Well, I would think that each one in the class has a right to his judgment, and if the whole class by majority vote decided that way then I would have nothing to say; but before they took their vote on the matter I would say that I think the first chapter of the sixth volume is one of the best in the book. But I always submit to what the class says. I think that is a good spirit for every elder and deacon to have in mind—the class by its vote represents the Lord. The elder is the representative of the Lord through the class.

**Question:**—Just the fact that several dear brethren are coming into the town, would the suggestion in a recent Tower of visiting the nominal churches apply to congregations of “Holy Rollers,” etc? Do you approve of visiting such meetings, under any circumstances?

**Answer:**—Our suggestion in the Watch Tower was to the effect that what is not considered as a sinful thing for us to visit of some of the nominal churches we found some dear brethren and sisters who seem to feel that if they would even go into a nominal church they would commit a sin. I think they are making a mistake; and that mistake would quite likely crop out somewhere in their experiences with others and be injurious to the cause and to themselves. Therefore, this answer in the Watch Tower was to the effect that if there were no other meetings we could attend, and no other service would be negatived. We should be present and sometimes to go to some nominal church meeting, and to take part, for instance, in a testimony meeting, using our opportunity with the others either to give a testimony or to offer a prayer and to join with them in singing. I could then see our congregation and feel sure I could have a good time with them. I believe many of them are well meaning. The fact that they are not as far advanced in Bible study as ourselves and do not see the divine plan as clearly as we do need not prevent our visiting them in the spirit of brotherly love to the extent they do see. If they love God, if they revere the name of the Lord Jesus Christ, and if they are seeking to walk honestly, and soberly, and decently, let us be glad to be present in a testimony meeting to that extent. Now, I do not wish to be understood as advising anybody to neglect meetings where they could go to still more spiritual advantage. As the Apostle says, Forgot not the assembling of yourselves together. It is still better if you can meet with those who are advanced in the truth, and who could help you and to whom you in turn could be of special help. That certainly should be your course and certainly should be what you should do.

**Question:**—When in respect to the meetings with Seventh Day Adventists and Holy Rollers, Christian Scientists, and Spiritualists—I do not know how many the brother included in his question, but I would advise you to stay just as far away from all such people as you can; not because they are out of the general run, but because they seem to be, to our judgment, severely cut off from the way that I cannot imagine, for instance, that we could be of any good or get any good in a Christian Science meeting. I feel sure that, for my own part, I would be doing wrong, and that I would be giving influence to something that would be really pernicious, injurious. I would say the same to the Church of Jesus Christ, Adventists, and Presbyterians, and Baptists, and Episcopalians; I would feel that I was not doing any serious injury, and perhaps might have an opportunity of doing some good. But I suppose I would not meet with them under any consideration, would not attend a seance if you had to pay me a thousand dollars for it. Why? Because I thoroughly believe it is of the adversary, and I would think that I was putting myself in the way of evil, and that quite possibly some injury would come to me; I would not know how. If I did not know better the matter would be different, but since I do know better I am responsible for what I do know; and, similarly, with those who do not know better about Christian Science. No doubt honest people are harmed by the way they get to be in their hands. But, to my understanding, both Spiritualists and Christian Scientists deny the very fundamentals of Christianity.

**Question:**—Now, about the Holy Rollers, I have no doubt that some of them seem to be very honest, and as far as the adversary, and I am sorry for them. But that would not make it that I should in any manner encourage them, or take any part with them; my conscience would not permit it. I would feel that I was dishonoring the Lord and that I was doing wrong and coming to give any measure of consent. But now these matters are for each one’s own conscience and if anybody thinks differently, God bless him, let him follow his own conscience.

**Question:**—Do you think Tabernacle Shadows study would be too deep for a class just coming in? And do you count the first volume study as being a Berean study?

**Answer:**—I would not think a Tabernacle Shadow study would be too deep for a beginner. That is to say, my thought is that anybody coming to a Scripture study and likely to be interested at all would be a person who had some foundation of Scriptural knowledge; whether it be from the Lord generally; and in taking up Tabernacle Shadows I would think they were getting into a good place for anybody that was spiritually minded. And if they be not begotten of the spirit, then I suppose they would not be profited and would not understand; but neither would they understand very far in some of the other studies.

**Question:**—And as far as the first volume is concerned, I would certainly understand that to be a Berean study. They are all Berean studies. The term Berean studies comes from the fact that in olden times we read that Paul went down to Berea and preached to the people there, and that the Bereans were more noble than those of Thessalonica in that they searched the Scriptures daily to see whether or not these things were true. So then a Berean study is a study by those who have the Berean spirit to search to know the truth, not to conform to the nominal religious ideas of the Lord generally; and in taking up Tabernacle Shadows I would think they were getting into a good place for anybody that was spiritually minded. And if they be not begotten of the spirit, then I suppose they would not be profited and would not understand; but neither would they understand very far in some of the other studies.

**Question:**—I wished to say a moment ago, but forgot that feature, that there is another slight bit of Berean study, you refer to the fact that there are certain certain topics taken up. Some of the Lord’s people, in some of their studies, would like to study a topic, and there are a certain number there, should you be disposed to take up a variety of topics. If you will take up any one of them it will make a fine Berean study. The reference to the Towers and to the Studies is good, and also the Scripture reference, so that you have the whole matter of which and which might have a splendid Berean study, topically. All of these
are Berean studies. We have nothing special to urge, except we think they are all good, and perhaps where there are a variety of meetings it might be well to take one style of Berean study for one meeting, and another style for another meeting; as, for instance, for one meeting we might take up the studies as they are appearing in the Wayfarer, and for another, the questions on Tabernacle Shadows. You know we now have the pleasure of having a class to vote upon. So I will let you take up the questions on Tabernacle Shadows in pamphlet form. And it is our thought, by and by, to get questions out on all the volumes, because that seems to be so helpful a manner of study, and so many of the dear friends are being blessed by it.

Question:—Where a brother is nominated for Elder, how much should we be inclined to discuss him before the election? Where should we draw the line?

Answer:—I would hardly think it would be proper to give much discussion to those who are candidates for service in the Church. The Apostle, you remember, gives suggestions that if we bite and devour one another we might be consumed one of another. Should you stand any brother up before the congregation, and feel it was not right, perhaps his hair or with the color of his clothes, and another you might find plenty to discuss, and by the time your vote was over you might just as well be combed as you might be your turn. So the whole class might have experience of that kind, but it would not be very profitable. Now my thought would be this: that it is not necessary to have very much discussion of the characters of the brethren, because the suggestion in one in voting for a brother for any service in the Church should have knowledge of him, and if he has not the knowledge by personal acquaintance, then he should guide himself by the judgment of another brother. As, for instance, if I had come in from say, a dozen, and I had only become partially acquainted with the man and he did not know anything against any of them, but knew something in favor of all of them, and suppose that the time came for election, and I noticed one or two brethren whom I knew were the most clear and very straightforward and that I had a great deal of confidence in, and if this brother had made the nomination of another brother, and I had not a particular acquaintance with that brother, but simply did not know anything against him, I think I would justify more particularly this brother who nominated him apparently knew something in favor. The acquaintance with the brother who nominated him, I would thus be having a second-hand acquaintance with the one who was nominated. I hope I may myself clear. Now I believe the far deeper spiritual needs of anybody's character, it should be understood before the question is taken up, that the person who is going to exercise the power of voting is first of all a believer in the Lord, and has turned from sin and made a full consecration of himself, that only that class are to vote and those voting are to seek to vote as they believe the Lord would have them vote, and not otherwise. I believe that would be all that would be necessary, that a sufficient weight or responsibility would rest upon them so they would not likely vote irrevocably for somebody they knew nothing about. They would seek to be guided by the judgment or counsel of others whom they had a right to believe or know. And if a mistake apparently was made, or if the wrong person were elected, what then? Well, I would conclude that the wrong thing had been done. I would not be inclined to say that a lesson was going to be taught the class of greater care in whom they should elect, and if they did thereby rashly in making a selection, that would be a good lesson for them, and the next time when the matter of election would come up perhaps the brethren would be more careful, and perhaps the Lord's will would be that just such a one would be learned by that class to make them more careful. In any event, I would cast the weight of my influence in any class against any such thing as tearing any of the Lord's people to pieces, to which such a class perhaps had things that could really be said against them and yet perhaps these things belonged to an early period of their lives and they were entirely changed from the time these things were true of them; and therefore my thought would be that that might be so in other cases, and I would cast my influence against any such ripping and tearing amongst the Lord's sheep. I would think it would cultivate the spirit of the wolf in the sheep and therefore should be discouraged. If, however, a brother who was prominent in the congregation were asked by the others, What do you think about this nomination? or if he thought it proper to influence any way, or even for him to vote for someone in whom he has influence; and if he has no influence it ought not to carry.

Question:—Would it lead to greater harmony to elect elders by ballot without nominations at all, and let those who had the majority of the votes be so elected?

Answer:—Well, our opinion would be perhaps a little bit different. I could not see our way, but the thing I do think of is, that the Lord did not arrange it that way; the Lord arranged it through the stretching forth of the hand. I admit it may be an easier way sometimes to just ballot, say nothing, and let nobody know how it was voted, but I propose to depart from what the Lord has directed? If the class decided to vote by ballot, it is not my business to over-ride the class, and even if I gave them the advice and they did not wish to take it, it is still not my business to over-ride the class. I am not to follow the pasture out of the route of a pasture over into another pasture. So it is not for us to feel that the others were all stubborn because they would not think as we do; having expressed ourselves, let us leave it to the judgment and vote of the class, and leave that result with the Lord. I am afraid I might find that I might have to wait the next time and be more careful; they will learn a lesson; and if we did wisely we will learn a lesson, but I believe, brethren, I would always use my influence in favor of the method that seems to be outlined in the Scripture and it be said I had a right to have a kind of moral courage. Will I hold out my hand in favor of some person that I do not believe is suitable for that office, simply because he is a relative of mine? No, to my God I must be true.

Question:—In the election of elders would it be good that there be a minister for one of the present active elders to make a nomination instead of one of the class making the nomination?

Answer:—I would understand that when the period of time for which he was elected elder has expired, he is not an elder any longer, therefore he is just as much one of the class as anyone else can, make the nomination for those with whom he has been active, for he is the same as any of the others. He does not hold over. And I want to say right here that I think it is a very unwise proposition for anyone who has been an elder to be in the chair and to hold the election if it is possible to have it without one.

It is always desirable, if possible, to ask some intelligent brother to act as chairman who will be perfectly fair and honest, and one who perhaps would not have, or would not likely be considered to have, the qualifications for an elder. And thus anyone would be saved from any imputation of having favored himself, and the congregation would be saved from having to vote against the man who was nominated and who was right before them in the church, and he would be saved the embarrassment of putting the vote to the test. It is the case that I think, of seeing the majority against him and saying so. It might not always be possible, but if possible I think it desirable to have somebody else other than the one who is likely to be nominated as an elder in the chair.

Question:—What is your favor and do you think it would be wise for the elders of each class, or different classes, to meet together for conference respecting the interest of the classes they represent?

Answer:—I think that the Scriptures do favor that, and I think that is advisable. That is the very case we have before our minds, the case of the elders called the elders of the Church at Ephesus. He called them together as a company of elders to confer respecting the interests of the Church. He, as an elder, or as a pastor, had charge, and was there communing with them respecting the interests of the Church. If it were wrong for these elders to meet together concerning the matter, it would have been wrong for the Apostle Paul to have held such a meeting, in my judgment; and I think we do well to consider that a safe criterion to go by and that it would
be well for the elders to come together to consider the interests of the Church. But let me guard you on a point that may be so subtle as to go almost unrecognized. I hope you will all come together in the sense of determining or proposing to run the Church. That is another matter, you see. To come together to think about the interests of the Church, etc., and then to undertake to run the Church, are two different things. Suppose some elders were to meet, and then they thought of something that would be good for the Church, in their judgment. I think that unless it was a matter specially entrusted to them by vote of the congregation and fully understood—if it was any new proposition about which there might be some doubt, then I would urge that the right and the proper course for these elders to submit the matter to the congregation with a recommendation, saying, We, in considering the interests of the congregation, have such a thought in mind, and now we submit it to you and ask for your approval of it. I think we have found that some of the very best brethren, with the very best of intentions, and with very good suggestions, in attempting to put them into operation without conferring with the class, have run against the hair, so to speak—just as when you try to stroke a dog against the hair it goes rough, and the dog does not like it. So the congregation does not like it because it seems like ruling them, and doing something that they had not specially authorized.

My thought is that it is always wise if you are going to stroke a dog, to make sure the dog has got the right direction in which the hair grows. And so if you are going to deal with a congregation, or a church, to be certain that human nature runs in a certain line and try to keep in that line, and not ruffle it up any more than is necessary. Every member of the Church has human nature; he has a mortal body, and has more or less combativeness in him, and all the less combativeness he has the better it is. And I think that all those who are in the truth are especially large along this line. They must have some force of character or else they never could be overcomers. And this very combativeness is something they are all called on to help them out of Babylon, is the very quality that will be wanting to have a little spar, and sometimes a little battle, but if we say, Now then this is something new, this has not been voted on, and we feel sure they will all want it, but let us submit it to the congregation with our recommendation—then you have the better of it.

Question:—I would like to ask in case of a brother who had been elected an elder and who had been found fault with, if it would not be a wise plan at the end of his time, to decline re-election?

Answer:—I believe if I were in that position, I would do about this way. I should think out some other brother in the congregation and I would nominate him; but I should just let him know who it was, and say, I have served you to the best of my ability and I know I have come short of pleasing you, and I want you to know I did the best I could for you, but I did not please you, I know, for several of you told me I did not, and I tried to improve on it all I could, but apparently, I did not improve enough, because you still found fault—at least some of you did. And I am not finding fault with you—I presume the fault is with myself. I am sure I am not all I would like to be, and I cannot serve you as I would like to serve you, and so I think it would probably be better for you to take my advice. I have nominated brother so and so, and I advise that you elect him for a period of time—three months, or six months, or whatever you choose—and perhaps he can please us all better. I assure you I wish to do my best, and I do my best in the hands I have, but I will not go on with this. I would earnestly try to get the other brother elected, but if, in spite of everything they said, No, we are going to elect you, even if we did find fault with you, I would say to them, Perhaps I cannot do any better the next time. I know I can do better than I have done now, because I am telling you I am doing the best I can now. So do not feel hard at me if I do not please you all. I would tell them squarely and they would know where to find me, but if they chose me by anything like a large majority, well, that would be because of your feeling, preferring me, why I would count that the voice of the Lord, and would say, I must not decline now. I certainly would not decline in any offensive way and say, No, you found fault with me and I won’t hand it over. That would be wrong, I think. We do not want to have that spirit. We would want to think the brother, no doubt, had good reason to find fault (supposing this to be so); I am sure that none of us are so nearly perfect they would not have room to find fault, occasionally, any way, and if they do find fault let us bear it and try to get good out of it and bear it well, and some day perhaps that will keep us from getting heady and falling over.

Question:—As to the qualification of the voters, you stated one who was consecrated had a vote. How about those visiting an ecclesia? Does a certain amount of time, or a declaration that they intend to remain, tend to qualify them?

Answer:—Our thought would be that it would be proper enough to call for a vote of the congregated people here present tonight—or whatever time it was—who have the expectation of meeting with this class are earnestly invited to vote, and it is hoped that any who do not intend to meet with some degree of regularity with the congregation, will not vote. But those who are not consecrated people will not vote, because this seems to be the will of the Lord in the matter. It is to be an expression of the Church at a certain place and the Church at that place is the number who are consecrated. The fact that a brother or sister had only recently come to live in the city in my judgment, would make no difference, because we are all one in Christ, whether we live in Jamestown, or Brooklyn, or Pittsburg, or New Orleans, or some other place.

Question:—How about colporteurs who are in town for a short time? Can they have a vote or not?

Answer:—I should think that if he had no knowledge of the condition of the class, that he would be wiser to say, Brethren, I have not sufficient knowledge here to justify me in offering my vote, therefore I think I will decline. But if the colporteur had been there a few days, or a few weeks, or a few months, or a few years, or a few more weeks, months, or years, I should think he was as much entitled to a vote as anybody else. He is not debarred by reason of being a colporteur, but rather it would be something in his favor. He is one who is showing his consecration by the devotion of his life.

Question:—Should we keep any account of those who fail to vote?

Answer:—Well, my own practice is to try to set the matter so fully before the vote is taken that every one present will feel that he and she has responsibility—a responsibility for or against the candidate; that if one has a sufficiency of knowledge to permit of a vote, or is of the consecrated class, intending to meet with the congregation, he has a responsibility to vote; that it is not merely optional whether he will vote or not, but it is his duty to express himself. Thus I think if that is emphasized in advance of taking the vote and all the dear friends can see the responsibility, very few will be inclined then to shirk. It needs to be stated beforehand very plainly.

Question:—What should be the proper relationship between the duties of elders and deacons as to advertising small conventions and pilgrim meetings?

Answer:—As to advertising, who should supervise the matter? Where should the responsibility be looked for? My thought is, that the proper course would be for the instructions on advertising to come from the home office, because there we have the largest amount of experience; not because we are wiser than other people, but because those who are entrusted to the work there are supposed to be and are ought to be persons of exceptional ability and of wide experience, and since we have to do with so many advertising schemes and arrangements in so many parts of the world, it gives us an opportunity of judging those schemes, and of finding out what is most likely to be the best. I think the information would be that they would do well to look for special advice from Brooklyn on this subject. As to who would have it in charge: An elder is elected specially for spiritual things and to look out for the spiritual interests of the Church, yet the advertising is in connection to the spiritual interests of the Church; it is so closely identified with the spiritual interests of the Church as to be worthy of the very best ability you have in any class. You cannot give it into too good hands; and indeed the right spirit would be that the one who has the best ability be found, not amongst the elders, but amongst the deacons, then all ought to be glad to rather favor his taking the more prominent part in connection with the work. In other words, we need to be so wise in personnel that we can discern and try to get at the best methods and in the shortest and most satisfactory way, as far as our judgment will direct us and guide us, and look for more wisdom.

Question:—Should a visiting brother be asked to address a class when he comes?
Answer:—My thought would be that it might not be best to invite a visiting brother other than those accredited by the society as pilgrims, or specially introduced to the class, because it would establish a sort of a precedent. And, secondly, that the elder is not put in that position to determine who shall lead the class, but merely that he himself shall be utilized to the extent that he is sure that the congregation would like to have such a brother; then he ought to sink all personality and he should ask the class whether or not they would like to hear from such a brother and whether they would like the class to have something for the matter in the hands of the class and relieve any strained relationship there might be, and save the class sometimes from getting into trouble. Because if it were the custom that any visiting brother should always have enough influence that he might have the right to teach, the class has not elected that visiting brother, but the one that was elected, therefore the class should be the one to say whether or not any one else should be the one to address it.—unless it has given some special liberty to the leader.

We had a communication from the person on the watch tower, that upon the messages we have received from the Watch Tower, we find certain subjects seem to bring up a division in the class when we touch on the mediator. Would you think it wise to continue that service if we should continue to bring up what is right, or should we drop the studies and take up something else?

Answer:—I would think the subject of the covenants would be a very proper subject to discuss; and that if any regular brother of the class were present and had some definite responsibility it would be proper to have him to have the opportunity to express what he had to say, but not with a view to his continuing to express it and continuing to interrupt the class at every session. If he has something to say, and is able to say it in a manner that would be improper to say, but have the responsibility of the class, because he has that right you see, justly; as a member of the class he has a right to be heard; but if it be so that the majority of the class are not in favor of his presentation, and do not wish him to continue presenting it, then I think the brother might be excused from taking his side of discussion, saying, Brother, you gave us a good opportunity and the class heard what you have to say, and they do not care to have it further considered, and you will please therefore not interrupt our studies on the subject. And I would go right along with the lesson because the one that harmonizes with the wishes of the class. If, however, the class, as a whole, wishes to discontinue the subject, I would know nothing else to do than to follow the instructions, and understand that the class has the deciding voice in every matter.

Question:—As a class, we were trying to elect according to the sixth volume of Millennial Dawn, but we could not all understand it alike. It seemed in one place that all who were elderly for elders should be elected, and then in another place we were asked according to the size of the church; and we got up a disagreement, and wrote you on the subject and you did not seem to understand why the trouble came up. That was the trouble, that someone had a class of a dozen who were equally suitable for elders, we might elect half, if that if the class only numbered a dozen or two, we should only elect according to the class we had. For instance, if we had ten, we could elect one; if we had twenty-five we would not get so on.

Answer:—How about this matter of electing elders? Should all of those who have qualifications for an elder be elected, or only, say, about ten per cent of the number? Say if the class numbered fifty, ten per cent would be five, and out of one hundred, ten per cent would be ten? My answer would be this: As far as I understand among all of those who manifest the qualifications for the class, it would properly be elected elders. So that if in a class of six they were all equally qualified to serve as elders, I would say that the better and the most efficient, but if you are in service it would give an opportunity also to go out and hold meetings elsewhere. God bless them—the more elders there are the better! But I think it is quite doubtful if out of a class of six they would find six that were well suited to serve as elders; but there would be six and all of them had qualifications for service, I would be willing for all to serve. I understand it is God's will that everyone appointed of the holy Spirit is appointed to teach. You remember the way it reads in the epistle of our Lord Jesus:—The spirit of the Lord God is upon me, because he hath anointed me to the good tidings to the meek. Now whoever receives the holy Spirit has an anointing from the Father to teach. That is what the anointing is for. That is his authority to teach. That is his ordination, if you please, to teach. Then if he has a good voice that is something; if he has a good memory, that is another thing; if he has other things that are harmonious with all of them, they are all important to his talent. Now in case of a sister, there are limitations. A sister may not teach publicly, but a sister has many other ways of teaching. She has plenty of opportunities of helping along and contributing. We put upon the Brother's shoulders not only his public life—not only those who occupy the platform have the opportunity of preaching, for we are all preachers—and we are all preaching I hope.

Someone asked me one time, How many preachers have you practiced among? I have about twenty thousand. "My goodness!" he said. I said, Brother, I do not want to misinform you. To my understanding, all of the Lord's people are anointed to preach. Sometimes we preach publicly and sometimes privately. Sometimes we just preach private meetings. I am not a person among the congregation of one hundred, and sometimes to a congregation of ten thousand.

Question:—Does the Society sanction all the pilgrims say concerning 1911 and 1912? I have noticed in our congregation that the elders who do not agree with all the pilgrims say concerning those dates, are thought to be out of harmony with the Society. What is best to do in that connection?

Answer:—I have tried and am still trying to influence all the pilgrim brethren against the preaching of any time period this side of October, 1914, when 1915 Jewish time begins. I think it is our duty to continue this. Now you know the liberal way in which we try to do these things. We try to find as little fault as possible with anyone who has a good character, and is seemingly accomplishing a good work; we try to exercise as little of a grasp on these things as we shall be able to; but there is something of mine, nor with any endorsement of mine, nor of the Society of which I have the honor to be the head, that any pilgrim brother make any preaching respecting any dates this side of October, 1914. And I would like to say the dear Brother if you will put your finger on—you merely have some guesses and some surmises, and it is wise to avoid these guesses and surmises and to stand fast by what we do know. I think it is the safer plan. We certainly urge on all the dear pilgrims and elders, and upon all, that they try to have the one mind. I would not mind saying this, and it is not preaching time at all: Someone says to me, Brother Russell, I think I see something that might be construed to mean that the organization of the Federation which you have been told about, is coming up. Well, it is, Brother, perhaps you do and perhaps you do not. I do not know, and I am looking for it, and have been looking for it right along; it is not going to make any particular difference to me whether they organize their Federation this year or next year; I am leaving that in the Lord's hands. I do not know that it would make a particular difference whether they organize this year, or the next year, or the year after. The Lord has the whole matter in his supervision, and you and I have plenty to do; we do not need to worry about these things that are speculative. We have so much that is positive, and that, I think, is what we do well to impress upon ourselves and upon others.

Question:—We understand in election of officers the ecclesia expresses the voice of the Lord. After we have elected a brother to serve us as an elder, and we afterwards find out he does not prove what we thought he was, do we understand that it is a mistake of the church, or a mistake of the Lord?

Answer:—It is not necessary to think it would be a mistake of either. It would seem to imply that the class had not exercised a sufficiency of care. They should have taken their time and thought about it. It is possible they did not think about it. The Apostle says not to elect a novice. You have no right to elect a novice. If you do, it serves you right. Perhaps you will get a good lesson from having a novice in for a while, and if the friends in that class have done something they have done it for a reason and they will learn to be more careful the next time. Now for the Lord to allow them to get a lesson in that way is not proving that the Lord did not know better, but he has allowed them to suffer for not following his directions but electing a novice. A novice is one who is new at the matter, and if he was new at the matter they should have
known about it, because they should have known what he was before they voted for him.

Question:—Is there a class, where there is no brother to officiate, what is the method to pursue in teaching the Berean studies or Tabernacle studies—where there is no brother at the head of the class?

Answer:—What do you mean by that, no brother at the head of the class?

The Brother:—That there is no brother in the class, just a class of sisters?

Answer:—I think they should do without a brother. I have already suggested in the sixth volume, brother, in answer to a question like this, that if they like they can consider the mother of the class as being present with them, as represented in that volume.

Question:—Would it be proper for some sister to ask the question?

Answer:—Surely. The only point about the sisters is this thing. It does not say a sister might not instruct sisters, but Paul said, "I suffer not a woman to teach, or usurp authority over a man." It does not say she may not teach children and sisters, but the Apostle is saying that when men and women are in the Church of Christ, side by side, it is an Impropriety and out of harmony with the type and picture that Christ is the head, represented in the men, and the Church is the body, represented in the woman; and that it would be improper for the woman to teach, as implying the Church was teaching Christ. And so he has outlined this as being the duty of the men, and we are following that. But for the sister to put the question and to open the meeting and engage in prayer, it certainly is entirely proper.

Question:—When an election is being held, and an elder wished to put somebody in the chair for the purpose of carrying on the meeting, would it be proper to put a sister in the chair for that purpose?

Answer:—I do not think I would be inclined to do so, unless it was a case where there was some misunderstanding in the class, where the brother or brothers would be unacceptable. I would be under some very peculiar circumstance that I would favor asking a sister to act as the chairman of such a meeting. I would not say there would never be such a case, but I would think it would be an exceptional one.

Question:—Where a brother starts out to do a similar work to the pupil work on his own account and he reports to various classes, making dates, and asking them to arrange meetings, etc., I would like to ask what the attitude of the class should be in that respect?

Answer:—The Society, wishing to be entirely free and to legislate entirely for itself, has no means of doing other than it does; namely, to try to send forth as pilgrims only such as it believes would be especially qualified for the work. We do not doubt there are other brethren that have many of the qualifications for the work, and it is not for us to deny or hinder any one from being able to do the good; therefore, we do not attempt to assert authority over any congregation, but leave the matter entirely to the congregation. The fact that the Society is not sending out the brother, implies that it has not seen him to be one that it believes to be especially favorable as a representative of the Society. Now that does not reflect against any one. I think of two cases. One is the case of a brother who is a very nice brother, as far as I have any knowledge of him, and believe he is very loyal to the truth, and a very able one; but I do not know how he is doing in giving them the best education; and while we do not claim at all that all education should stand in the way of his serving, yet we believe it would not be wise, not be to the glory of the Lord, that we should send forth as a pilgrim a brother, even if he had other qualifications to enter the English language with a fair degree of correctness. That is the only objection to that brother; nothing against his character at all. Another brother, who has opportunity of doing a good service, who is a very nice brother, and whom we would be very glad to see in the field, if his family and home affairs permitted, but his home affairs are not in such shape that he can give his time to the service. We are very glad if he finds opportunity to run out on Sundays and serve the friends. All cases are not just like these. There are all sorts of illustrations so that you may have them before your minds. Our thought would be that each congregation must judge respecting any such person, and use their own judgment as to whether it would be to their profit to have these serve them or not. If they think it is, then notify them; if they think it would not be to their profit, let them not invite them. The Society merely says, these whom we send out we hold ourselves responsible for, and if they do not conduct themselves morally, and intellectually, and religiously, according to reasonable rules, the Society wishes to be informed respecting the matter. We believe that those who are sent forth have special qualifications for the ministry and that the reason they are sent; but that is not saying anything against others; it leaves the congregation free to do whatever seems to them best.

Question:—In reference to that first meeting you recommend. In going from place to place, we find that the brethren hardly understand it. They take a subject and discuss that subject with qualifications for the chemistry and that is the proper thought, or what is the thought?

Answer:—About a testimony meeting—what is a testimony meeting? Our suggestion to the friends at Allegheny, for instance, at that same meeting I referred to before, was, that they would have in mind the Sunday afternoon discussion being kind of a seed to plant for the week that when they would come together on Wednesday evening for the testimony meeting, they might have as much experience as possible circulating around the text of Sunday afternoon, so as to get all the benefit of what they heard on Sunday in relation to their own experiences interweaving with that subject, so it would be very thoroughly before their minds by Wednesday night. And when they would meet on Wednesday night, whatever incidents or experiences of life they had, whether with the grocer or butcher, or what not, with business or practice, or their own experiences—what was interesting along the lines of the subject of the Sunday afternoon discourse, that would be the testimony they gave as a part of their Christian experience; and if they had no experience that interfaced with the Sunday afternoon subject then they could take the time and go over it, preferably if it were related to the Sunday afternoon subject, so that subject might be impressed on the heart and stay there forever. Then after the Wednesday evening meeting the same thoughts could be continued in mind up into the next Sunday. So we want our congregation’s week’s concentration of thought, and getting it thoroughly masticated, and digested, as it were. And that is the way they found it profitable. Not merely taking up the subject and discussing it—that is not a testimony meeting at all. A testimony is telling of one’s own experiences in connection with some subject.

Question:—In the election in the ecclesia, should it at all times be understood that only the consecrated believers should vote, or should justified believers also vote?

Answer:—We said just a few moments ago, that we think it should be definitely stated before the vote is taken that only the consecrated are entitled to a vote at all times on such questions as are for or against the Church, which is the Body of Christ. If the congregation ever wish to ask some question about where the meetings shall be held, that would be a different matter. There would be a question, and you would say, We are thinking about changing from this place. We will ask all the friends that are not the consecrated, because all are interested in that—we will ask all the whole household of faith to express themselves as to time and place. But on any question like electing servants of the Church, or any such matter as that, it would be for the consecrated only.

Question:—In what order would you suggest that a class which has two meetings on Sunday and two during the rest of the week, making four meetings in all in the seven days, that meetings, education, special studies, and in what quantity would you suggest to them?

Answer:—My advice would be that the middle of the week would be a good time to have the testimony meeting, meeting for praise, Christian fellowship, and getting near to each other. It is not merely testimony, but it is the testimony that the brethren are not in regular meetings, it should be remembered. Then I should think that such Berean studies as we have suggested would be all right. Then it would depend on the material in the class, and so forth, whether it would be best to have an attempt at a new book or on some text. In some cases that would be the proper thing, and in other cases I think it would be very unsafe. I think we should recognize there is such a thing as natural qualification for teaching, and that only those who are apt to teach should be put to teaching; that any one who has not an aptitude for it had best not attempt
ACCORDING to the program I am scheduled to take part in the colporteur service tomorrow, but as my experience in the book field dates back several years, and if you remember my being away on account of date— I suggested a change in the program, and therefore it arranged that I address you this morning on the subject of Berean Study.

Before taking up that topic I want to express to you my hearty endorsement of everything our dear Pastor said last evening to the assembly of Pilgrims, Elders and Deacons, and to put myself on record as being in thorough agreement with him on every point relative to the class. I may say in the interest of the class of date— I suggested a change in the program, and therefore it arranged that I address you this morning on the subject of Berean Study.

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surprise for a moment and asked, How do you know that we have testimony meetings here? I pointed at the assembly as you might be able to see if all seated waiting patiently for the service to begin. Where the friends have testimony meetings the assembled friends stand about in little groups and one has to clasp his hands to attract their attention, and get them sufficiently quieted down to speak. Then another better able to give the service. Those people in there don’t know each other. This would be vastly different if you were having testimony meetings. I then went in and delivered my discourse. At the conclusion of my remarks I hastened to the door, which was at the rear, in order to exit. Just by the time I reached the door nearly two-thirds of the assembly had departed—gone home. They had conformed to the Scripture, “Forsake not the assembling of yourselves together,” etc., and that was all there was of it; no wonder, no, Christian fellowship worthy of mention. I devoted the regular part of the next service in telling them what to do to remedy the matter.

It will interest you to know that things are very different now in that class. Where at my first visit I was taken to a miserable hall, the visit three years later found me in a most desirable one, and a finer class of Truth friends it would be hard to find. Formerly the chosen elders took turns at preaching. Not one of them possessed the ability to preach, and lest a certain one of them might “draw” better than another they refused to tell any of the classes. In the present, the members themselves cupied the platform next Sunday. Sometimes the elder talked an hour, sometimes two hours and sometimes three hours, all depending on how long it took him to “run down.” Here is an extreme illustration, showing the necessity of our having a regular order of service. A Study is the lesson of the day. Don’t go to the class merely to get, but go there for the purpose of giving. The Scripture declares “it is more blessed to give than to receive.” Go then to GIVE. If you attend the class without having prepared yourself to give, you are cheating yourself and others who are depending on you to add to your share without having to study. If you go to a class without preparation you are like a dry sponge—wanting to take in, but in turning giving nothing out. Suppose every member of the class comes to get and none of them is prepared to give, what are you going to say about the meetings? Shall the leader do all the supplying? No wonder people complain that their meeting is “dry”—disinterested—nobody came to give, nobody prepared to give, nobody got anything. Of course that meeting would be very “dry.” It could not be otherwise.

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BEREAN STUDY AND CHURCH DECORUM

us therefore give at least one hour of every week to Berean study. Let us give this hour even though we do not one thing else during the week.

Now, if every member of the class will study the lesson earnestly a whole ONE HOUR every week—not merely this week, but every week in the year—he or she will get out of that lesson at least one good point for presentation to the class and to the Brethren meeting; and when twenty (or more) of these points are made, there are twenty (or more) points to present to the class, every member will go home from that meeting having gotten twenty or more good points for the giving of only one. Pretty good profit, don’t you think?

Now go on and keep doing it.

When it is true, when there is a word in the Scripture “eye to eye” on all doctrinal points, we are not sufficiently perfect to see “eye to eye.” Could we all see “eye to eye” we would all be perfect men and women, for only such can see all points throughly. Therefore, in one endeavor to see “eye to eye” we should not press a matter too long or at all.

There should be no unprofitable discussion or argumentation amongst the members of the class. Nothing is ever gained by arguing. The Scripture says “contend earnestly, and ye shall not be overcome.” We should not come to argue or try to establish our position. This is the idea: when we are presenting a thought we should do so earnestly, not halfheartedly; not as though we only half believed it ourselves. So when we present a thought, I think when we present it, that is the idea.

HARMONY in the class is the point in consideration. Harmony comes first. All of God’s doctrine that we derive from God’s word will avail nothing if it does not develop within our hearts the spirit of unity and harmony. A man might, and some do, declare God’s word only to repeat and interpret every text, every verse; but if all this knowledge fails to develop in him the fruits of the spirit he will have no part nor lot in God’s kingdom.

Humility, meekness, gentleness and kindred qualities count for nothing if this spirit is not developed. Just now the doctrinal points of Scripture, but be possessed of patience and those other desirable qualities, and have a closer walk with God than has the more learned brother. I know of some brethren who have left good positions so as to have more time for study. But along with this, in taking into their heads and brains a whole lot of prosaic Scripture lumber, with a view to using it at some time; taking in, taking in, all the time, but never giving out anything for the benefit of others. I tell you there is danger of our becoming Scripture miners, hoarding up valuable Scripture treasure. But when will they ever get to the point of using what they have stored away? Perhaps not until “Satan is loosed for a little season.”

Harmony, repetition, is all-important in the meetings. If we do have our meetings, we cannot have harmonious meetings. The first place, everyone has a right to his own opinion; everyone also has a right to express that opinion on the subject in the class, and express it fully, whether the opinion be correct or incorrect. By that means we may determine truth from fallacy. If you have a right to talk, you have a right to force his opinion on others. Let him freely state his opinion on the subject under discussion. When he has done this he has performed his duty or obligation to the class and to himself. He has laid his belief on the table of the class, and now he has a right to leave it there, not pick it up and present it to the class again at that meeting nor at any subsequent meeting. That opinion is now the property of the class, as it were, and he must not offer it a second time. Would you at the family table pass to your guest the dish of pickles or doughnuts, and after he has helped himself to one, take it from him, put it back on the dish, and pass it to him again? Just so in the class. Let every brother present his thought fully and then, be content and say no more about it. The class understands his position fully on the subject. Let every other member of the class likewise present his idea or opinion, whether correct or incorrect, to the class. Lay all your cards upon the table at once and let them be counted. We have presented half a dozen erroneous opinions which we might designate as counterfeit, and we will suppose that amongst them is one opinion that is correct and abundantly supported by Scripture. Is it difficult to distinguish the genuine? When you have heard the presenters of both, you see. There is no need to notice a wrong opinion. Pay no attention to it. To engage in an argument with a brother is to admit that in your opinion he has a point worthy of argument, and to invite him to defend it; whereas, if you eneyo. Is there no one who can interpret his expressed erroneous opinion it fails of its own weight.

On the principle that you cannot chase a fellow if he won’t run, there will be no argument if you won’t argue. If a brother has van, what’s the use? What he says may be unscriptural. Don’t fight that battle, but come beside it the refuting Scripture. Should you down him on the argument he will be slow to admit his defeat. Rather he will switch off onto some other line of argument, or say, “You haven’t told me your position. This is the thought I meant to convey.” And if you press on that point, he will hedge again by declaring you still fail to understand, and will take you off on another line of argument, until finally he will switch right around to your original thought and say, “I see you were in the wrong; start, and that it is you who have either misunderstood him or you have turned over to his point of view. There is ill-feeling, if not bitterness.

To argue a point in class is to incite the contentious brother to more controversy. The brethren in the Scriptures for “clubs” to “knock each other down with!” at the next meeting. The brethren will look for those texts that seem to support their side of the argument. If they in their search come across a text of Scripture that seems to support the “other side” they will argue about it along with the brethren; and if by any chance he won’t find it. They are not looking for that kind. They are looking for “clubs.” Each side comes to the next service with an armful of these “clubs,” and the class members must sit and witness the royal (!) battle until they become sick and tired of the fracas except home disgusted. Strangers who may be present go away and say, “Those people cannot agree among themselves,” etc., etc.

If, on the other hand, harmony prevails throughout the service, everyone present enjoys the meeting and is blessed. Harmony is the result of actual truth rather than doctrinal discussion. What we get out of the Bible anyhow is to build us up spiritually. That can be done only where harmony pervades the class. All of doctrine we secure is helpful only in so far as it tends to develop the character, to promote joy, peace, brotherhood and all those kindred qualities. Then let us have harmony at any cost—no arguments.

If anyone endeavors to start an argument with me I tell him he is violating the Scripture injunction, which says, “If that hath an answer, let him answer.” If he doesn’t he hear.” “My friend, I tell you frankly, I have no ear to hear what you are trying to force on me. Don’t violate the Scripture; go and find somebody who has a hearing ear to hear what you have to say.”

The man who argues with you has not an ear to hear. Don’t let him hear. He has a desire to teach, and not to hear. Waste no time on him. Let him go his way hearing ears, and go your way on a like mission.

ARGUING:—Discussion leads to argument, and argument fosters strife. The history of humanity is a history of strife. In the first place, everyone has a right to his own opinion; everyone also has a right to express that opinion on the subject in the class, and express it fully, whether the opinion be correct or incorrect. By that means we may determine truth from fallacy. If you have a right to talk, you have a right to force his opinion on others. Let him freely state his opinion on the subject under discussion. When he has done this he has performed his duty or obligation to the class and to himself. He has laid his belief on the table of the class, and now he has a right to leave it there, not pick it up and present it to the class again at that meeting nor at any subsequent meeting. That opinion is now the property of the class, as it were, and he must not offer it a second time. Would you at the family
certain lines and not to listen to any other teaching. You are welcome to your opinion, but do not intrude it further into the meeting. You are aware that being an opinion, your opinion, I will state it briefly to the class. I understand that you believe thus and so (here state to the class his opinion). Now, brother, you see we understand your position; therefore you have done your duty. Do not overdo it by an endeavor to force it on us. We object to that. If you want to teach, go and get a class of your own and preach, but please refrain from doing so in this class. We are not open to conviction along the line of your belief, and want our time for other purposes. I say, this could be an argument without the right of a majority to discuss it. The first point is so decidedly one-sided that there is little room for argument, and hence the discussion is in nine times out of ten unprofitable, and nonessential to our spiritual welfare.

I have found, too, that in the majority of instances where an argument is in process, both sides are right—that is, from the respective standpoint of each. Both are viewing or considering the matter from a different point of view. For instance, it might be argued that we have life, and, contrarily, that we do not. Our views are exactly opposite, which shows that no further argument is taken in the discussion. Often the leader can harmonize the views presented and stop all further attempts to argue by using tact and firmness.

My time is limited, or I would dwell on these points. Study to have harmony in the class and harmony will surround you and the class will prosper in all spiritual walks and ways.

Voting—Our Pastor forcefully pointed out to us last night the wisdom of having the Church decide on all essential points. However, I find there is altogether too much machinery in this problem of voting. A brother makes a motion, a brother second that, etc. Another brother gets up and, to show off before the assembly his smartness, offers an amendment; the amendment is seconded, and if there be no further amendment that can be thought of and tied to that motion, the meeting is closed. This is a prolonged discussion by saying, Brethren, you have heard the motion; are there any remarks? And then the fight begins. Questions can be settled in a much better, much simpler way, and without loss of time.

The dear chairman, state the proposition fairly and impartially and then say something like this: It is suggested (or proposed) that we have (or do) thus and so. Now let us have an expression from the class. How many would be in favor of that? Just raise the hand, please. I think we have two more. The former method is unfair. But if the former method is employed, the attending discussion and arguments pro and con have confounded some. Others have become so set in their decision that a unanimous vote has become impossible. All votes should eventually be unanimous in opinion. The minority should have its voice over to the majority if no doctrinal point or no principle is involved. The majority vote of the church affords our only means of determining the will of God. How else can we know what is the will of the Lord? Those on the minority side will have the feeling of an instant and decisive defeat, view, but should do so cheerfully, gladly, because that is seemingly God’s will, and thus when we are of the minority we ought promptly now to do as the majority has voted.

“Love seeketh not her own.” We seek the Lord’s will. If it is a man’s will, he will hire it, but if it is a principle, he will uphold that, the greater blessing. Try it, dear brethren, and see. Let us have harmony and peace in our meetings at any reasonable cost. There was a time when I did not realize the necessity of this as I do now.

Let me tell you of an experience I had some years ago in this, the time is nearly up. I shall have to be brief, or the chairman will notify me to sit down.) Some of the friends are in this audience who no doubt recall my going there and the incident I am about to recount. Out of about forty Watch Tower subscribers there was at the time referred to, perhaps six or seven were in the habit of assembling themselves more or less regularly when I got there. Thirteen was the number shortly after, and one of the brethren (I need not mention his name) prepared at considerable expense one of his rooms, quite a large one for only thirteen people. At one time when Brother Russell was present with us there were twenty-five present. The brother’s wife was not in the Truth at that time, but friendly to it, and out of her money purchased a $45.00 rug. The brother fitted it up beautifully for our convenience and was pleased to refer to the room as “Our Church,” and said, This room belongs to us. We were very much pleased. We thought we were quite fortunate and comfortable, and everything went well with us until one Sunday night following our usual service one of the dear brethren got up and surprised us greatly by proposing that we now secure a hall in this city to hold meetings. His plea was that the eight of the class members had cousins, uncles, aunts, or brothers and sisters, or other relatives after the flesh, who would attend our services if held in a hall instead of a private residence room. He succeeded in getting the matter to a vote, and we voted to hold meetings in a hall, and five voted against it. Your humble servant was on the minority side, of course. To be brief, instead of us five on the minority side accepting the vote of the eight on the majority side, as we should have done as voicing the will of God, we resolved to continue our services at the residence room, “Our church.” The other eight rented a hall (a most miserable one) and determined to hold the next service there Sunday night, and they did. Meantime both sides had written to Brother Russell, asking for a meeting of the whole body, and awaited further developments. The following Sunday afternoon as the five were assembled in the brother’s commodious room, who should walk in on us so unexpectedly but Brother Russell. He had come three hundred miles to see us not to hold meetings, he said, and he came right to the little bunch of five, instead of visiting the “obstreperous eight” in their measly hall. Ah, Brother Russell knows what’s what, we reasoned, and nudged ourselves encouragingly and with knowing winks. He knows we are in the right and that will make no difference. What will the eight say when they find it out? I felt as though my hat should be about two sizes larger. How elated I was!

After an exchange of greetings all around, and a hastily served luncheon and good-fellowship together, Brother Russell called the affairs of the hour, and said something like this to us in the parlor. He stated then that his object in requesting this interview with the two of us was because Brother Böhnet having been for several years a member of the Bible House family, very naturally the brethren would attach considerable import, or weight, to whatever position he might take, and what (1) might say. So, too, as regards the other brother, on account of his prominence in the community. Be assured we both felt elated. This was a nice little speech. (The chairman informs me, but I have no account unfinished. I will be very brief.) Brother Russell leaned towards us and in a most confidential manner informed us that he had received a letter from the brethren on the other side—meaning the eight—and that he believed he had gained a good grasp on the situation. And now, Brother, said he, I am going to tell you confidentially what I would not tell anyone else, and that is, I THINK YOU ARE IN THE WRONG. Well, you could have pushed me over with a straw, I was so taken aback. I remonstrated that Brother Russell was very evidently had not gotten correct understanding of the matter. He surprised me the more by giving me a better explanation of the situation than I could have given him.

He then went on to state that “love seeketh not her own.” He asked, Is there a doctrinal point in this? I couldn’t discover it if there was. Then said, Is there something that does not bear this verse? Isn’t that, either. He then talked to us about half an hour on church decorum and Christian love, finally proposing that we all proceed to the hall where the other eight were assembled. He said, Russell and Böhnet, and yourself, with dignity, at the head of the column of us five, whose steps were slow, you should have seen the smile on the faces of those eight. Those faces looked like half-open valances. I fancied I saw written upon every beaming countenance the thought, “This Russell knows what’s what. It’s time to bring them to time.”

Briefly, the whole matter of change to a hall was gone over again at that meeting, with Brother Russell acting as chairman. When the time came for voting, up went eight hands very high on the affirmative, and up went five hands—not so high—on the negative. Then when Brother Russell
proposed that since the Lord’s will was probably indicated in the vote of the majority, shall we not now therefore, in the vote of the minority, show that the Lord wants us to meet in a hall hereafter? When the opportunity was therefore afforded for a unanimous vote, the eight hands went up high. The five hands went up, but not so high—about like this (indicating the same).

This was very badly voted, and we were badly in the right, but we gave way for the sake of preserving harmony, and during that summer were privileged to attend three conventions and received wonderful spiritual uplift and blessing; while not one of those eight went to either of those conventions, as far as I can remember.

When there is neither doctrine nor principle at stake, and we surrender for the sake of harmony and unity, there will be brought to us a much greater blessing than were we to exercise self-will.

Sorry my time is up; I am not half through.


Subject: “THE CHURCH’S SACRIFICE”

I am glad, my dear brethren, to be able to share with you in these good things that the Lord has given to us. I am glad that I can come here this afternoon, as one of you, and, hope, by means of the Lord’s grace, to stir up our pure minds in these good things we have at this present time. I want to speak with you this afternoon about the Church’s sacrifice—a topic I know that has exercised my minds here as it has exercised our minds over in Britain. Not indeed that there is in that something that has come new to us at this present time, but because we know that Father has given to us a clearer understanding and a clearer appreciation of his plan and of his purpose as we are nearing the end of our journey. It has been that some have thought there was something new here, and have taken issue with us in these things. I want you to know, and I want you to know this afternoon, I feel sure our heavenly Father and our dear Lord will be as good as the work indicates, and will give us his blessing, not because we have some special words of wisdom, but because our God is our God and because our Lord is our Lord, and because our God and our Lord will give to us a shepherd who feeds his sheep, and because the Good Shepherd who gives food to his sheep.

I want to take your minds back to some of the Old Testament history, one of the most striking things that is recorded in the history of mankind, and I want to show you one of the chief gems of Sacred Writ. I want by pointing your mind and carrying away your thoughts to some incidents of Mount Sinai, in one particular, to show there our heavenly Father has provided for us something as typic as antitype which shall be and is surely, a great help to us in our understanding of our Father’s work. Now I want to take you back here to the record in the 32nd Chapter of Exodus. It is an incident that may be said in one way to be the climax of Moses’ career, and one which proved his priestly power, and the Spirit of the Lord, and I want to say one that our heavenly Father has given to us in type in order that we may the better know how to understand his will. The incident that is recorded here tells us of the time when the children of Israel had left Egypt two months, and Moses had come up to Mount Sinai, where God would give them his law, and when he would bring them into a closer relationship to him than they had already stood. Moses and the children of Israel had come to Mount Sinai and there God had called Moses up into the mount. Now God called Moses up the first time, and said to him that he wanted him to go down to the people and ask them if they would make a covenant with him. You will find this recorded in an earlier chapter—Exodus 19. I am merely giving you a short review of the history at this time. Moses went down to the people and said that he was willing to enter into covenant relationship with them in a moral manner than he had done. The people said they would be very glad of that and they said, All that God says we will do. Moses went back to the Lord and told him that the people were quite ready to make a covenant. Well, you know how God spoke to the people from the mount, and how the people quaked with fear, and how the thick darkness came, how the lightning flashed, and the terrible thunder storms, accompanied by an earthquake, and so fearful was the scene and the vision that the angel who breathers tells us Moses said, “I exceedingly fear and quake.”

But God called Moses up to the mount and spoke with him, then afterwards he took Moses high in the mount with him for a whole forty days. There are some very beautiful pictures there. I wonder if you have noticed this beautiful picture we have? Mount Sinai, with its mountain peaks in a pyramid shape, if we might take it so for the moment, represents the Kingdom of Heaven, and we have in this going up of Moses and Joshua into the mount a beautiful picture in symbol of what the Kingdom of Heaven is to be. Let me remind you that when God called Moses up into the mountain this third or fourth time, I do not remember which for the moment, Moses took Joshua with him, and he took seventy of the elders of Israel also, but none of the people were to come up in the mountain. Now see the beautiful way God provided for the people around; you have Moses and his servant Joshua, and seventy of the elders of the people gone up the mount; but when the company has gone so far, the seventy stay, and Moses and Joshua, his servant, go up into the blue beyond, and the people hide themselves there; and when they have in the kingdom—Moses, the Christ, and Joshua, the servant class, away in the blue beyond, the seventy beneath the clouds but above the people, and representing the restitution agencies that the Lord will have in the next age to bless the nations. This is the Kingdom of Heaven. Thank God we are the highest place, above the clouds, away in the blue, with God. Let us hope we all get there.

Moses was away up there this time for forty days and forty nights, and now at the end of that time we come to the incident of our chapter. At the end of this time God said to Moses, as recorded here Exodus 32:7, “And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves.” You see how God words that. He did not say, “My people, which I brought up with my outstretched arm,” but he said to Moses, “Thy people, which thou broughtest out of the land of Egypt.” And the Lord said unto Moses, “I have seen these people, and, behold, it is a stiffnecked people.” And just as if Moses was about to say something, opening his mouth for this, God says, “Now therefore let me alone, that my wrath may be poured out upon them and consume them.” And here is the point, “And I will make of thee a great nation.” Let me alone that I may consume them, and I will make of thee a great nation.

Now, my dear brethren, did anything stronger ever come to anyone as a test of what a man would like to be than this that God put before Moses? Just imagine him at the foot of the mountain that two million people; they had fallen into corruption; that the word does not indicate. The Scripture says they had risen up to play—they were playing before the idol they had made, and this means, in the rather language of the day, that they had sunk or they have sunk into that degradation they had seen in Egypt, and all so very quickly. And as if God said, “What can I do with a people who will fall away into such degradation after seeing my works—what can I do with them!” Now he said to Moses, I will turn my back on you and make me a name; let me take opportunity for Moses to be a great man! This matter that God put before him was this: We realize, Abraham, Isaac and Jacob were spoken of as the fathers of the house of Israel, and if this thing took place that God proposed to them, it would be hard for them to do, because there is a record of these people throughout all eternity, Moses’ name would be coupled there as being one of the progenitors of these people, one of the greatest of names to be associated with them. Let me alone and I will cut them off and make of thee a great nation.

And, my dear brethren, what did Moses say? I tell you this man had grown to such a character that God could put that proposition to him and yet know it would do Moses good and not harm. Moses was, in the fullest sense of the term, one of those men we read of in the Scriptures and
described as a “man of God.” There is no finer expression in the Bible than that, dear brethren. And Moses was that, and God brought him here to the very pinnacle of temporal and spiritual power in the Orient, in a very literal trial and test. And Moses, thanks be to God, stood that.

Well, how did it come out? I think we might spend a little while just remembering what the Scriptures tell us of Moses, and something of how character is formed. You remember the child was a child that was marked for God from the cradle. You remember the child upon whom the curse of Pharaoh the mother and the father disobeyed, and instead of having that little baby boy put to death, the mother, particularly, made a little ark of bulrushes, and you remember how she lined it within and without with pitch, slime, and bitumen. And you remember how when Pharaoh’s daughter found the ark, and you remember how when it was there, and Moses’ sister not very far away, that Pharaoh’s daughter and her maids came down to bathe in the river. And just as she was coming along they saw this little ark in the bulrushes, and they took it up and they brought it up and they opened it. And there was in that little cradle the baby began to cry. Never more opportune tears than those! It brought down that young woman’s heart to the baby and she herself took it out and had it taken right home to her own arms and to the king’s palace. And you remember how God’s hand was in all of this, and how Moses was trained there in all the knowledge of the Egyptians.

Now he always seemed to realize himself as somewhat a man of destiny. When he was forty years of age he thought the time had come for God to use him for the deliverance of his people. He went out and saw an Egyptian striding with a Hebrew to the Hebrew’s detriment, and he in the justice that was in his character, put forth his hand and slew the Egyptian. And you remember how two days after this he went out and saw two men of the Hebrews, two of the children of Israel, fighting with one another, quarreling over some matter, and not now did he slay one to release the other, but he put these aside as brethren that ought to love one another and help one another in their affliction, rather than that one should think he was better than another and that he had got his way. And he would have understood that God would deliver the children of Israel by his hand, and here poor Moses, instead of getting the reception he should have got, one of them said, Who made thee a ruler and judge over us? And things got so bad with Moses, for his heart was set towards his own people so noticeable, that Moses had to flee the house of Pharaoh and go away. So, as the Scripture says, for forty years he was in back side of the mountain, away in the desert. Here is God’s way, and here is man’s way. And the Lord was not prepared to bring all of this great work of delivering the people, but God saw he was not ready for it, and sent him away a whole forty years. He was forty when this incident happened of which we have just spoken. He sent him away another forty years that he might grow up, and more, and learn how to develop his character in the ways and in the providences of God. Well, he did learn some. You remember how forty years after this time God spoke to him and said, Moses, I want you to come away now into Egypt in order that my purposes might be accomplished in the deliverance of the people. Moses hesitated so much that he almost seemed to have angered God. He says, Lord God, I am a man of few words. You remember what Stephen said of Moses when Moses was in Egypt. He said Moses was a man great in wisdom. He was great in wisdom and discernment of God’s ways. He knew what we can learn from Sacred Writ, and whatever we may learn otherwise, Moses seemed to have been a man who was a great orator, able to put forth his mind before the people and direct them as an orator does. Not only was he that, but he was great in Pharaoh’s army. He was a great leader. He was mighty, says Stephen, in word and deed. But when forty years afterward God spoke to him, he says, Lord God, I am a man of few words. Forty years had his wisdom in him, in that way, forty years in the desert had taught him that his words were small, and nothing in God’s sight; and now he is such a channel that God may use him. Now he is Moses the meek; Moses the one who is ready to look to the heavenly wisdom rather than to think things out for himself; and this is the Moses who had the further experience that Egypt brought, that we have before us this afternoon, on Mount Sinai, with this proposition that God has made of him.

Now the Lord said to Moses, These people are so sunken, so low, that I will cut them off, and I will make thee that great nation of Israel which is to be—I will make Moses the titular head, as Abraham, Isaac and Jacob, the patriarchs, have been. And it was, did he say, is this the finest chance of my life; this exalts me to the highest pinnacle of favor in the sight of God and man.’ Did he say that? No. There were two thoughts that worked in Moses’ mind—just two that stand out quite clearly. They are the ones I want to bring to your attention. On the one hand he thought of the glory of God, and on the other hand he had love for the people, and he thought of them. If you will read the Word—we have not time to read it just now—you will find that Moses said something like this: ‘O Lord, God, you brought out these people from Egypt, with a mighty hand and with an outstretched arm, and you said you would bring them unto this land you had in reservation for them, and now what will they say in Egypt? They will say in Egypt that the God of the Hebrews could bring them into this place, but he could not carry them any farther; and they will say, instead of being a God of love, he is a God of vengeance, and a God who has not love but rather hatred, and they will say that you brought the people here only to destroy them.’ Moses was thinking of the love of God; and then he thought, ‘If I think of your honor, and think of the words you have given, and of what the people in Egypt will say. And then he thought of the people, and he says, Lord God, these are the people to whom you swore to their fathers and said, I will give you the land of promise. For the love of the people, let your anger pass by.’

And it seems that Moses in saying this waved aside the great honor God offered. He did not accept it. He did not reject it exactly, but these were the two thoughts that operated in his mind—the love of God and the love of the people. There is a grand character, my dear brethren. Oh that we might have the spirit that Moses had, and in all of these things think of the love, the honor, of God, to glorify his name above all things, and to have at the same time the love that God had, and the love that Moses had for the people.

It used to be quite a little puzzle to me how God could say that word to Moses. I could understand God making Moses a great one, but I found some difficulty in understanding how he could be God of promises that pertained to him, and begin again in Moses. It seemed a little difficult to me, for I remembered that God had made not only general promises to the house of Israel, but he had made some specific promises, too. For instance, he had said he would cause the family of the Lion of the Tribe of Judah, and he had made this promise to some of the other ones—to Joseph, to Moses, and to Dan, and so on. And I confess, dear brethren, that I found some difficulty in understanding how God could do this, when it was not only the promise of God, it was the promise of God.

One can always see that the types of the Old Testament Scriptures point continuously to our Lord, and one can see that in this Moses was a type of our Lord Jesus. You know that when Jesus was here, when He came and kept the law had all the rights that the law gave to him, and he came amongst a people who were God’s own chosen people, but who were proved, almost as a whole, we might say, to be far, far in their heart away from the God they claimed to love and obey. And I remember myself that when our Lord Jesus came he was so that in the sight of God he was the inheritor of all that pertained to Israel, and you know that in this way, having come to his own, his own received him not, that the people in general were cut off from their fathers. Nor do we know by the teachings of things that have been brought to us by the Plan of the Ages, and all the various details of this, and can quite well understand, how our Lord Jesus had in himself the possibility of
becoming, as it were, a new head of the race. And here is the situation somewhat repeated, that our Lord Jesus had won in the same way as Adam in the same possibility of becoming a great and mighty one in the earth, and to allow these ones who are subject to death through the condemnation that was on the race, and therefore had to be cut off, while he became great before mankind. That was the issue when Satan suggested to him that he should work along with him, and that they together would help benefit the race, and help bring it into something like shape and good order. You remember how our dear Lord turned this aside, how his thoughts and plans were the thoughts of heaven. These two things that worked in the mind of Moses were the things that worked in the mind and in the heart of Jesus. The very first thing was the glory of God, and our Lord Jesus sought from the first day to the last day one thing, that he might glorify the name of his Father in heaven, who had sent him to be the Savior of the world. You know how our Lord Jesus loved the race so much that he willingly died for it; that he willingly gave up all that he had. Why? Just this very same thing, my dear brethren; because God had made some promises, and if Jesus held these things that he had the word of God could not be fulfilled. And he thought of all this great mass of mankind, of whom he had been in some way the agent for their existence in the earth, and he had watched them through all the days of his life. He did not despise them out to them; and for the love of God, and the honor of God, and for the honor of the race, Jesus stepped aside from all the glory of humanity that he might have had, and willingly pass it by, that God might be glorified and the race blessed.

Well, now, we can see that, and see it fulfilled in our Lord, and we would always acknowledge that; but, my dear brethren, I think we can see something further in all of this, and something that will come more closely to ourselves. Let us just look at the situation now as it represents the New Covenant and the restitution of the race. Just go back a little bit, and we will see. I call to your mind the fact that when our Lord Jesus was upon earth as a man, having kept the law of God perfectly, he had a right to life upon the earth and all that pertained to the house of Israel by the law that God had given them at Sinai. In other words, our Lord Jesus had a father within himself, as it were, all these things that God had promised the house of Israel under their New Covenant. Now what had God promised to Israel under the New Covenant? He had promised them life. Yes. And blessing? Yes, and the law of life which he swore upon their fathers. But when our Lord Jesus was upon earth as a man who had kept the law perfectly, he occupied the very position and all the rights that pertained to the house of Israel by the promises of God. Here, then, is the situation. I do not say that God and the people had the promises. Now they could not both have them.

Suppose our Lord Jesus had retained these rights—we are just supposing the case—if he held the rights and retained them, the promises that God had made hundreds of years before to the house of Israel could not be fulfilled. There is the situation. What did the Lord Jesus do? He said, I see that my Father wants these for the people that he has promised them to, and now for the love of my Father, for the love of the promises, I will not retain them, I will hold on to the promises, they will be fulfilled, and that the people may get their blessings, I will pass them over to the people, the human rights and privileges, and the human life that I have, and I will stand out of the way. And so our Lord Jesus, by reason of shedding his blood in this way, became, so to speak, the house of God that their New Covenant with God should be made good of, and when they held the promises. They could not both have them. So he says, I will die to my rights, I will sacrifice these to the honor of God, and because I love the people and want them to have that which God promises them. And he laid down his blood there that so far the New Covenant might be sealed, that the New Covenant and God might be fulfilled. Now we understand that, they would have seen that these rights went to whom God had given his witness that he was God's beloved Son, who really and truly stood out of their way, that they might get all the good promises God had foretold through their prophets.
back with our inheritance that we may offer it, following in our Master’s footsteps, for the glory of our God, that his promises may be made good to the people, that his honor may not be at stake, that the World may know that it is God’s great love which has brought his plan of salvation to the people.

When we look out on these beautiful surroundings here and see the handiwork of our God, we know very well that it will be a fine thing to have restitution and to have the joy of it. When the trumpet of Jubilee does not say that next year there will be a Jubilee; but the trumpet of Jubilee says, the day of liberty has come. That is the blowing of the trumpet. Now, the trumpet of Jubilee began to be sounded in 1875, and it has been sounded on the Day of Atonement. Don’t you see, dear brethren, that the Day of Atonement could not be over when the trumpet of Jubilee began to be sounded, but it must be still on. And now the trumpet of Jubilee is proclaiming the time of our Lord’s return and the blessing going out on the Day of Atonement. Only when we, the good citizens, can lay down our little sacrifice, nearly finished. So as we lay down our earthly rights God is counting these as the goat’s offering, not only as following in the footsteps of the Lord, but as being counted part with him in that great offering which has been made on behalf of the world, and which God calls the sin-offering.

Now, I pray, dear brethren, that our review of these things this afternoon may help us to see the clear-cut things of our Heavenly Father’s Word; that he has really and truly given us, as it were, an inheritance to hold, and that we hold it for God and not for ourselves. It is just as if our Lord Jesus had gone away into the heavenly courts and had received the title deeds of this great inheritance for which he died, but, instead of using it entirely for himself, he gives to us, his children, and he cannot do anything until he gets them back. Oh, really and truly he has given us the privilege of sacrifice! The world’s restitution cannot come, dear brethren, until we give up our rights; and so we hold on to our sins, and we hold on to Atonement day and of Israel’s New Covenant, until we place it back again in our loving Lord’s hands; and then he will make good to those to whom the promises are made. But what a sweet privilege is ours! A real and true inheritance in the sight of God, and truly we may count on, with our Master, and that we may be counted with those who have sacrificed for the glory of God and for the blessing of the world. The Lord help us that we may remain in these things and daily renew our sacrifice, making it complete before the Lord, that we may receive our reward with him. Amen.

4:00 P.M.—Discourse by Pilgrim Brother E. D. Sexton. Subject: “THE RANSOM SACRIFICE AND ITS APPLICATION.”

We will take for our text this afternoon the 24th verse of the 12th chapter of John: “Verily, verily I say unto you, Except a corn of wheat fall on the ground and die, it remaineth alone; but if it die, it bringeth forth much fruit.” All who understand the plan of God—and I trust this includes all of you—will readily discern that our subject will have application. We realize it is very necessary at this time of the age to have a pretty good understanding of the ransom sacrifice. It is necessary that we be able to stand against the wiles of the adversary, and be strong in the truth, and we want to have the truth. We remember the Apostle tells us in his letter to the Ephesians, that one of the requirements of this evil day is that we shall be armed with the complete armor of God; and this armor is being handed out to us in different ways, although it cannot be distributed to us through one specific channel of operation of God’s plan. And we, as young recruits in the army, having got the first portion of our armor, are not to run away with the idea that that is all of it and begin to act accordingly. We remember that the final word put in the standing of this great work of God is to have our loins girt about with the truth—not literally our loins girded up, but as the Apostle Peter tells us on one occasion, we are to gird up the loins of our minds and be sober and watch unto the end. When we talk about the standing of the great work of God is to have our loins girt about with the truth—that adorns our head, is the intellectual appreciation of God’s plans and purposes. We look back to the time when most of us got the helmet. Some of us got the helmet, and we ran away with the idea that we had on the whole equipment, and there we were running about with simply a loin cloth and a helmet on, looking for a club—and our dear Brother Bohnet told us this morning about this club proposition. “What do you want a club for?” I asked him. “I want to be able to cut up the devil.” “Well, brother, you had better get some more clothes on; you had better go back to the armory and get the breastplate, and get the shield, and get your feet shod, and take in your hand the sword of the Spirit, and then go out and preach the truth.”

To our dear friends, we realize that it is work, and a long and tedious work sometimes, to get a good comprehensive knowledge of God’s plans and purposes, in order that we may be able to stand in this evil day. My purpose this afternoon is to try to set forth to you the little thing pertaining to the ransom sacrifice—it’s payment and what part we play in this plan; how we are related to the ransom sacrifice, and by it related to the blessings of all the families of the earth. There have been a great many people who have lost the last title deed to you, that you have denied or nullified the ransom sacrifice. Now I always like to make a correct illustration, so my mind will be understood in this matter. I look upon the ransom sacrifice exactly as I look upon a circle. You do not qualify a circle; you do not move it—if you do, you put it out of shape. You don’t say, round, rounder, roundest. No, if the thing is round, that is the end of it. It is round; it is complete. If you take anything off of it you will make a dent in it, and if you add anything to it you put a bump on it. The important thing is to put the ransom sacrifice. Then you will portray the ransom sacrifice. The next thing is to buy you and me, and the whole of mankind, without the necessity of any addition or subtraction; it is round; it is a perfect thing in itself; no matter what the operation may be by which the benefits of it are transferred to the whole, the ransom sacrifice stands complete in Jesus. And so I have taken a text which, to my understanding, illustrates best of all how this great benefit is to be conveyed to the world of mankind.
We will take the illustration of one grain of wheat. We will suppose that someone has a ten-acre lot and would like to plant one grain of wheat. He plants only one grain. He certainly has a pretty slim start, but he has the seed of life. The very first way he can raise this crop is by dropping the grain of wheat in the ground, and one grain going into the ground will bring up one stalk. Now, says our farmer, I have a crop. Oh, no, no, no. You have one stalk with one ear of wheat, and the Lord was pleased to grant that crop over than that. How will he get the balance of it? Is your ear of wheat fully ripe? Yes. Well, just shake your stalk and scatter these 144,000 grains of wheat that you have ready made, and then wait for the next. And when he gets 144,000 good grains of wheat in the ground, that of necessity he will get 144,000 good stalks, and 144,000 good ears, and 144,000 good grains on every ear. And if you multiply 144,000 by 144,000, you get the number 20,736,000,000. This is a great crop, if it shall happen to be the crop that shall come from the bowl of the ransom sacrifice, the first grain of wheat, the Lord Jesus. Where did they all get their life from? They all got their life from the original grain of wheat. Your life was transmitted up through the earth, and the first ear of wheat, and then that is scattered, and the great crop comes up. Our Lord Jesus was the original grain of wheat; he fell into the ground and died. And there are lots of people in Christendom who I am afraid would not make very good farm hands. You can see that they are not all; you have one stalk with one ear of wheat, and the Lord was pleased to grant the decedent crop than that. I never could quite figure that out. In looking the matter up I find this word “tree” in other places is translated “grove,” “wood,” or “forest.” Now I can understand. In the Bible, side by side with the tree on which Jesus died, on that, is the forest or trees of life. And then we find the first statement is, that this grove, or this forest of trees, bear twelve manner of fruit. I thought there was something else out of harmony—twelve manner of fruit. You never hear that once on the one tree, but you certainly do on the other. I remember being in Luther Burbank’s developing grounds in California. I saw there the famous apple tree with 265 varieties of apples on it—but there was only one manner of fruit. They were all apples. You can graft or bud them on the citron tree, bearing any citron fruit you choose. And then the graft the decedent fruit on the citron tree, or vice versa. Or, in other words, for one tree you must have one manner of fruit, although there may be different varieties of the same manner. I don’t think the Lord would allow us to have the same tree bearing both the apple and the orange on the same, and the Bibles and read that text, instead of finding it reads twelve manner of fruit you will find the words “manner of” are in italics, indicating that those words were supplied by the translators—and I assure you, my dear friends, it was a pretty bad supply. Cut those two words out altogether, and you have the statement reading this way: “And the tree (or the forest) bare twelve fruit, and yielded her fruit every month.” Now we will take it, dear friends, that there are 144,000 trees in that forest, and if each tree bore twelve fruit every month, how many fruit was there a year? Twelve times twelve is 144. If they bear 144 in a year, how many will they bear in a thousand years? 144,000. Multiply it by itself and you get the same answer, or the sum 26,786,000,000. There is the crop.

Some brother says, I do not like your number; I do not care whether you like the number or not; do you like the manner in which we get the number? Do you like the ransom sacrifice of Jesus Christ? Our dear brother who preceded me shows us clearly how God purposes within himself that this ransom sacrifice, this price, must pass through the hands of the fiftieth generation. And who is this generation? It was like the一代, which was contained in the first grain of wheat when it came up from the stalk passed out of the control completely of the original grain into the first ear, so we understand that not one single restitution blessing can go to any creature in the last generation of the Body of Christ has been sown in death, and has finished his course.

We remember it was close to the end of the Lord’s ministry when this special circumstance that we quote from the Bible took place, and that it is closely related to his disciples in some way is very clearly evidenced by the statement that the Messiah had a parable—wherein he says, “He that shall save his life shall lose it, and he that shall lose his life for my sake shall find it.” That seems a good deal of a paradox, doesn’t it—if I lose my life I will find it, and if I find my life I will lose it. I am glad that you and I are not living today, my dear friends, for if we were “double-minded.” That is another paradox. When we say we have a double mind, I will qualify it. I am glad we have two minds; one is growing stronger and the other is getting weaker day by day. I hope that it is the right one that is getting stronger. I hope, as the Apostle says, that though the outer man periseth, the inner man is being renewed day by day.

I will never forget, dear friends, some years ago, listening to the first pilgrim I ever heard, and I guess he is not here, so I do not dare to speak of him. He was the brother who talked about the 20,736,000,000. Some of you know him. I think about twelve years ago he came to the city of Los Angeles as our first pilgrim, and he preached twenty-one sermons there and I heard twenty of them. In one of them he was likening this whole proposition to the future of the Spirit ushers to the quarry. There is no doubt you looked very beautiful to yourself when you were first taken out of the quarry; you thought you were so big and so important that the Lord would not need more than two or three stones of your size to take the place of you. In the quarry hammering, and the chiseling, and the rubbing, and the drilling, and the dressing took place, I think you clearly saw that it would take 144,000—maybe you would come to the conclusion about this time that it would take a good many more, according to your judgment. And our dear brother was telling us about how this outer man must perish and the inner man be renewed, by quoting the Apostle Paul where he says, “I keep under my body, and bring it into subjection, lest I, after preaching to others,
might become a castaway, and that is the first time I ever knew what brokering really was. It is when the "old man" who does not like this sacrificing a bit rises up to remonstrate, and have a little argument in the matter, the New Testament says, Not a hair, not one single white head, I won't listen to you. Do not make anything from you; I want you to die. There is to be no quibbling about this matter; there is to be no parleying with you as an old creature; I have agreed with the Lord that you shall be put down. It is the last term of agreed contract—just as one pilgrim brother I heard say, that the "old man" does not like this pilgrim work a little bit, but I have to take him along with me to carry my grips. That is about all well that is necessary for you that you are done carrying our grips. I am glad that, like the original grain of wheat, not with the same value, surely, but in the same manner, he will be laid to rest. I am glad that I am not a good Episcopalian, and I do not believe in the resurrection of the body. I have been looking around at the bodies and faces I see, and there is none of us, if we were going to do the job ourselves, but would fix it up a little better. We would put a little more hair on our heads, and we would fix it so we would not have to wear glasses, and so we would not have to wear a little grave, and we would put a little more beauty to look on, if we could put you alongside of a perfect human being. I am glad I do not believe in the resurrection of the body. I am glad that, in the wonderful carrying out of his plan, has allowed us this great favor of becoming of those who shall take part in this great offering for the sins of the world of mankind.

Our Lord was getting near the end of his ministry, and as though the devil would pursue him to the last, as he will you—you know the devil's main object in life is to see that you get cheated. The greatest energy and operation of his mind today is to cheat the Church—don't you know?—minds, or cheat them both—telling you that you are getting mixed up on this ransom-sacrifice business—telling you that you cannot understand it. Well, go right back at him: I know I cannot understand it; I am going to take it on faith and believe it. You cannot understand it, but you cannot understand anything, can you? You cannot understand calling and election sure. Why? I have not got the brains. That is strange, is it not? Let us see what it was the Lord said to you when he invited you. Did he say, "My son, give me thine heart." Oh, no. "My son, give me thine heart." You will not be able to be asked to do any thing unless you handle your brains, and he will attend to it that you get all the knowledge that is necessary to make your calling and election sure. Why, dear friends, it may be the very trial of your faith necessary to develop and round out your character. Do all you can to understand the Word of God and when the regiment is marching by you can see the little girl and follow it. You may not know exactly the road we are going let us follow in the wake of the Lord. The devil came to the Lord about this time with some sort of proposition—he was coming to the end of his career—and what happened? He was telling his disciples he must go to Jerusalem and suffer many things at the hands of the scribes and Pharisees, and be put to death, and Peter said, Boast not you in this thing: We want you for our King. We want to put you on the throne at Jerusalem and have you rule the world of mankind, and now you are going to spoil the whole thing, talking about going up to Jerusalem to die. Why, no, that is the last thing.

The Lord recognized where it came from. The Lord recognized it was not the heart of Peter that was tempting him when he said, "Get thee hence, Satan." Our Lord was not unacquainted with Satan's methods. We remember in the beginning of his career he had severe temptations along the same lines to divert his mind from the ransom-sacrifice and the price which he had agreed to pay. You remember the devil came to him along the lines of the world, the flesh, and the devil.

A brother once said: "There is only one trinity and I have found—it's the world, the flesh, and the devil; therefore three are one." Our Lord was tempted right along this line. I was looking at a little book the other day, showing the temptations of the Lord. It shows how little conception the world of mankind—even that part of it that believe in Christianity—has of the way we should dote. It shows our Lord standing there in the wilderness, meditating, as it were, and beside him there is a hideous looking creature with a sinister expression, horns on his head, and a long tail and cloven hoofs, leaning on a pitchfork, or pillow, and temptations were thrown at him that would ever tempt the Lord. It would not even tempt us, dear friends. It never would tempt me—never would get near. I would run so hard he would not see my heels for the dust. Well, that is foolish. I will tell you, when the Lord was tempted the devil came as an angel of light, not as an angel of darkness. And when you are tempted today right along this same line, of the world, the flesh and the devil, rest assured he will come to you as an angel of light. If he came to you with a pitchfork, and a horned devil, and horrid appearance, you would have no single moment. No doubt those who fall by the wayside fall because Satan has been transformed and comes to them as an angel of light, to show them a more excellent way—more sure road to heaven. And dear friends, we have the same temptation at this present time. Satan will tell you, Don't you fool yourself into thinking you have some part in the sin-offering. Well, what is your sacrifice? Your sacrifice is simply a pretty good bargain you are making. You are swapping off this old carcass you don't care about for a glorious body in the image of God. That is a pretty good trade, is it not? That is what it amounts to, according to Satan.

You know, dear friends, exactly how people go out of the truth, don't you? It is right on the edge of this sin-offering right along the Covenants. "Oh," someone would say, "Brother, it is not the vow that upset me." "Well, what was it that upset you?" "Well, I do not agree with the Covenants." "I didn't know you had used up the theory for me?" I will tell you why, and I will tell you how it will come to you, my dear friends. I wish every one of us could take the resolution I heard made the other day, where a brother said: "I have resolved that if ever I go out of the truth, it will not be for any reason, but only for the cause of falling in the way the Lord is leading me. Good, bad, or indifferent, I shall have nothing to do with it." If we assume that attitude, I do not care how beautiful Satan may look, or write, he will never do you a particle of harm. It is by some of our own friends that you will be tempted to fall in with the the Covenants. People hand me a tract or pamphlet, and I say, "Well, brother, what is this?" "It is my views of the Covenants." Thank you, my dear brother, I am very well satisfied with the views of the Covenants. I often illustrate this. There is a stopping point, you know. I remember of a man who was hunting a song. He was digging down in a great pile of music, and getting red under the collar, and angry. Finally he got near the place, and came the song. "It is always the last thing you find when you are looking for anything," he said. "Why is it?" "I do not know." "I will tell you. It is because when you have found it you quit looking." My dear friends, I have found my song, and I trust by the Lord's grace I will quit looking, and will sing this song until the end of the race. Someone will say, "Brother, I have an extra tracts." "Why did you write it?" "Well, it is strictly in harmony with the Covenants; it is just the same thing." "I re-arranged the song a little bit. Well, why did you re-arrange the song?" "Well?" "I will tell you—do not mince matters; there is a little envy, and a little conceit, and a little emulation, in your make-up, and it had to find a vent, so you re-arranged the song." The song was all right in its original condition.
Let it alone. There are about four thousand people here today that have been singing this song for years, and it is the best song yet, and if you try to learn the re-arrange- ment you are lost. I was once a member of the Episcopalian church, and there is one thing I remember very distinctly in connection with part of the litany and I hope I will never forget it. It reads this way: "From envy, hatred, and malice, and all unkindness, Lord deliver us."

You notice where the first one comes in. They arranged it fine. If they had known the plan of God, and all his purposes concerning you, they could not have arranged that in a better way. Envy is the little fellow that let little Oliver in—let little Oliver in—and he will open the door and let the whole gang in. A dirty crew they were. Now envy is the little Oliver. Hatred does not come in, malice cannot get into your house, uncharitableness will not get in; they are all too big; but only little Oliver in—let little Oliver in—and he will open the door and the whole crew will follow. I think it reads in the story that they went to rob one house and little Oliver got stuck in the pantry window. When he gets stuck in the pantry window, keep him there.

This is the way the sin-offering is being assaulted, and your part and my part in it, and our hope concerning it is being put to naught, by the statements made over and over again that we are claiming too much. And those who walk no more with us evidently are prompted by this spirit of envy, hatred, and all uncharitableness. This is what comes to rob us of our position in this great sin-offering which God is providing for all the world of mankind.

Somebody says, "Brother, I do not see yet exactly how you make your sin-offering to be a part of our work, and yet the Lord is in it."

Let me give you another illustration: We will suppose I send a man down town to buy a dollar's worth of coffee. I put the dollar in his hands. Someone meets him and says, "Where are you going, friend?"

"I am going to buy a dollar's worth of coffee."

"Have you got the dollar?"

"Oh, yes, here's the dollar."

There is a man going to buy a dollar's worth of coffee and he has the dollar to buy it with, too. Whose dollar is it? Is it his dollar? It is my dollar. I gave him the dollar. I started him on the way. He proceeds to buy the coffee. I hope he doesn't waste any of the money that he has, for he will bring it back, but it is my dollar from start to finish.

And so it is with this great ransom-sacrifice. The Lord entrusts you and I as the fellow members of the Body of Christ with the carrying in of the price, but it was his price from the beginning. The only point where the illustration will not work out is—if I send you for a dollar's worth of coffee you do not have to die when you buy the coffee; but if you take hold of this other proposition, you have to die when you hand it in.

"What do you make that out? Where is the logic of this?"

Let me give you something more in the way of illustration: How can we use this justification which God has given to us, and return it, so to speak, unused, or unimparted, because that is what must be done, you understand? Suppose I want to build a house for some man, or some man has a large house he wants to build. Now I will give you the contract to build that house, and you can satisfy me as to your standing.

"What do you want?"

"I would not think of letting that contract to you unless you can put up some security, something to guarantee that you will finish the job.

"How much surety will you want? Will ten thousand dollars do?"

"Yes."

I haven't got ten thousand dollars. How will I manage the surety? You say, "Brother So and So and I say, 'Brother, there is a man going to give me a contract that I will make a fortune out of if I can only get it.'"

"What hinders you?"

"I want ten thousand dollars in the bank as surety. I will not use that ten thousand dollars; I will not touch it. I will deposit $10,000 in the bank in my name. I can secure the contract. I will not use it except as a guarantee or as a surety."

I finish my contract. I build the house, I get my returns, my wages. There, friend, is your $10,000. I thank you for the use of it. It is as good as when you gave it to me. It has accomplished its purpose and I return it with thanks. What can you do with it now? Just as much as you could do at the start—$10,000 worth."

So, don't you see, when the Lord imparts his righteousness to us, it is to be kept in that same surety, and not merely to give us a surety. The whole of this is credited to us, but we never had it, because at the last we gave it up, and it is returned intact into the hands of justice that it may be applied to the benefit of the whole world of mankind.

Someone says, "Well, brother, this matter of the grain of wheat and your illustration of the dollars and all of that, where does the New Creature come in?"

The New Creature does not come in on that at all. The New Creature comes out of that. I am glad to know that when the Lord falls into the hand of God and dies, during that process of dying there is a New Creature being developed; it never had a ransom-price, it never needed one; it never had a Mediator, and it will never need one.

I will have to say something about the Mediator and the New Covenant. You know we will think this New Covenant which stretches over the Millennial age was a sort of a rubber blanket; you could get hold of one corner of it and stretch it over here until you got justified and sanctioned and then let it go. We were kind of pulling the blanket. We did not undertake to show by proposition. When we thought we were pulling it we were not pulling it at all. How clear it is to you now. Justified by faith. What kind of faith? Psalms of Pather Abraham. Boiled down, simply three words, "Faith in God," and all that implies, of faith in the ransom sacrifice, etc. Did not have a Mediator? Oh, no.

I like to ask some people, Where would you use the Mediator if you had one? Do you need one now? Before you came to the Lord at all where were you? You were down in the depths of sin and degradation. You may not have been deep down there, but that is what you were. We dislike to hear people say, "I was not very bad before I came in the truth." You may not have been very bad, but I want to tell you that if you were outside of the truth, you were outside. If there is a blizzard raging out there, it does not matter if you are ten yards out of the house, or ten miles, it is just as cold. It doesn't matter how far you were out of the favor of God, you were out of it, and you were dead. Now you know there could be no mediator between a dead man and God, could there? Well, we did not use one, either. When you were justified in life and were perfect in God's sight, would he use the Mediator then? Oh no, a perfect man does not need a Mediator. When you presented yourself a living sacrifice, holy, acceptable unto God, who then needed a Mediator? Could you use a Mediator there? No. Well, where will you put your Mediator? Someone says, "Brother, was there not some point between getting up from death to life where a Mediator can be stuck in to give us a boost up on this platform?"

Oh no. There is no progression there, it says, "in the instant when God was pleased.

You would be in an unjustified position to a justified position by faith, then the Lord in due time made that justification operative by vitalizing it, dependent upon your consecration. We used to think everybody that came to the Lord confessed their sins, and repented, and called upon the name of the Lord Jesus Christ, might get a robe over him, and we used to think the Lord surely had a busy time taking back soiled robes, because I should think there have
been millions and millions of people who have received that sort of a standing, a certain justification by faith. They have joined a church or some other organization and settled back and said, "It is all over now," just as if they should join the company. When I was converted fourteen years ago, I said to myself, "I am glad and thankful to God that my troubles are all over." I did not realize they had only just begun. It seems to me my troubles are more troublesome now than ever before, and I guess yours are to you, too.

So, my dear friends, I would understand that this matter of justification is something more than merely throwing a robe over you and seeing whether you like the robe or not, and then saying, "Lord, it is a real pretty robe, but I think I shall excite, here is your robe back," and it is all wrinkled and soiled. Do you think the Lord has been busy all down through this age taking back robes and cleaning them up? No, I think not. I think the Lord only had a few robes and many who came to him and applied for forgiveness of their sins and for justification never went on and had that justification made good, so they never were clothed with the robe, and I am glad they were not. I am glad they have not, for the simple reason it would mean disaster to them if they had been clothed with that robe and then repudiated it so soon.

Someone says justification is consecration. We used to think it was. I guess we had better be careful. If I understand the matter now, justification and consecration, while not one and the same thing, are pretty near simultaneous, provided you are sincerely willing of them. How about these things? You are not? No. And I am not? No. But God is. Now, we want to be careful.

I see this grand privilege given us, the wonderful sin-offering and the privilege of participating in that, and I see there is a whole new order of thought in connection. Doesn't it say something in the Scriptures about sitting down and counting the cost? Oh, yes, sit down—don't sit too long, though, especially at this end of the age. I know a dear sister who sat down fifteen years ago, to there and never moved. She is troubled in counting it that she has forgotten what she sat down for; and she is worse mixed up in Babylon now than she ever was before. I don't think so much about sitting down and counting the cost as to how much, but to sit down and count as to how we will do it, more than whether we will do it.

Someone says, "Doesn't it say something about the two armies—one man sat down to count the cost whether he would fight the other man or not?" No, that is what he came up there for, to fight him; that is what he brought his whole armament for. He will sit down and count as to the best means of carrying out this. And suppose you do want to sit down and count the cost: you will surely readily agree with me that you won't have to sit down more than four years—maybe you will lose out. wouldn't sit down any more than four months, if I were you.

"But, brother, we will have to measure it,"

Measure what? Sitting down and counting the cost in that sense, dear friends, is merely sitting down to come to the conclusion in your own mind whether you believe God or not.

"Well, but I am not like brother so and so and sister so and so. They were beautiful characters to start with." I am glad they were beautiful characters; I am glad a great many of you were beautiful characters to start with, but I want you to ask something. How many lines of justification are there?

"One." "Well, I guess if I count twenty yards that line, when I get up to it I toe the line, don't I?" "You only come two yards?"

"Yes." "Do you toe the line, or have you got another line? You toe the same line I do. I don't care where you come from, we all toe the same line and from God's standpoint, when we are clothed with the robe of righteousness, one is as good as another.

"Well, brother, I would like to do this thing, but I do not exactly see how I can. I fear." "Suppose there is a river 100 yards wide. On the other side is beautiful land. We want to get to it. There are wonderful prospects, and a wonderful inheritance for us. We line up along the river bank looking longingly over on the other side. We see a boatman. He gives us an invitation. "All right, Mr. Bontman, I would gladly cross your river if I could, but that river is 100 yards wide, and I can only swim 75 yards." That is a pretty good swim, too. "You jump in the river, swim your 75 yards, I will be waiting at that mark, and you grab the boat and I will tow you the balance of the way." "But," says one, I can only swim fifty yards. What am I to do?"

"You jump in and swim fifty, and I will wait for you at the 50 mark, and will take you 50 yards. But, mind you, don't swim 49, but swim 50. Swim all you can and I will take the balance of the way. That is a real fine line.

But there is one who can only swim 25 yards. "Jump in, I will meet you out 25 yards." Another one, "I can only swim ten."

"Jump in." Another one, "I can only swim five yards."

"Jump in." Another one, "I cannot swim at all."

"Well, jump in, I will tow you all the way." I do not suppose, dear friends, there is anybody that cannot swim, at least a few yards. We are like the boys when they are swimming the first time of the season. They all line up. They run down to the river and off with their clothes, and some are in before you know it; another one stands there and says, "Billy, is it cold?"

"No, the water is just right."

"Well, I will wait a bit." So there is fear; he stands on the bank trembling; finally he puts on his clothes and goes home and never did swim.

A man said to me the other day, "I wish my mother-in-law would join your church." I said, "I wish she would."

Another man says, "How much does it cost?" You remember the story of the doctor. A man said to the doctor, "How much will this operation cost?" He asked, "How much have you got?" That is what it costs to join our church, too. Dear brothers and sisters, how much will it cost? How much have you got? Because it takes it all.

"But I haven't got anything but the clothes I wear." "Well, if that is all you've got, give them up." "Oh, will I have to take my clothes off?"

What does it mean to me to take my clothes off? If you are going to consecrate unto death, you ought to have some understanding about the matter. Suppose Mrs. Smith has a little notion store down here, and a rich man comes along. "Mrs. Smith, I notice your stock is in poor condition, and I hope you will not do anything of things you are not doing a great deal of business?"

"No, sir, but it is all I have." "Well, I am a wealthy man, and if you will give me this business, I will undertake to look out for you the balance of your life." "Well, I have faith in me, all right." "Where will I go?"

"Do not go anywhere." "But you said you were going to look after me?"

"I could look after you here better than anywhere else; you know this stock about as well as anybody can know it. I understand this business about as well as anyone can understand it." "What will I do with my stock in trade—what will I do with all of this?"

"Why, you don't do a single thing with it, only clean it up and take the sign down, and put 'Jesus Christ & Co.' over the door, and then you stay and manage the business; but mind you now, you are not responsible to Mrs. Smith for the whole thing, but you are responsible to the Lord Jesus Christ, for he is the owner of the whole thing now, forever and ever."

And so with your suit of clothes, or whatever you may possess, or whatever you do not possess. I guess some of you have a pair of hands, and a pair of eyes, a tongue, and a pair of feet, and surely you can do something in the Lord's service.

You have just heard announced in your midst the death of our dear Brother Miles in Chicago, in the Home for the Incurable. Brother Miles has died a living sacrifice. I believe he died faithful, as part of the great sin-offering, and if I understand rightly, he has never been outside the door of the Home since he got the truth. And he witnessed and helped along the good cause.

People say, "Brother, I cannot preach, I cannot give out tracts, I cannot do this or the other." Well now, I am going to tell you about a brother who is working in the harvest work and see if you can enter into it. He is Brother Olson of Chicago. Brother Olson is blind and paralyzed. He was several years in bed before he got the truth, and he has been five or six years in bed since he got
LEARY six hundred more Bible students from the convention visited Pastor Russell at the Peacock Inn, Alpaca, during a Sunday morning. All were thrilled and most of them expressed appreciation of the talk. The meeting was very informal and the atmosphere was relaxed. The Bible students were very enthusiastic and many of them asked questions about the book of Revelation. Pastor Russell explained the various symbols and concepts used in the book and encouraged the students to study it on their own. The meeting lasted for about two hours and many of the students stayed on to discuss the topic further. Overall, it was a very informative and enjoyable experience for everyone involved.
"'Let your light so shine before men that they may see your good works and glorify your Father which is in heaven' (Matt. 5:16). We are not encouraged to make a show of carrying our Bibles in an ostentatious manner. We are exhorted to show forth in our daily lives the lessons we learn from its precious pages. As the Bible is our lamp provided by the Lord to all those who walk in its footsteps, so each of these truths is a lamp which every one of us, when they have lighted upon others the light, the knowledge, the spirit of truth for their edification. In other words the holy spirit is not poured out upon the world of mankind, but merely upon the Lord's servants and handmaids. It is an appointing for these and upon their denominating to holy work. And if they have light bearers for the benefit of others—burning and shining lights, sympathetic and helpful lights that they might 'show forth the praises of him who hath called us out of darkness into his marvelous light.'—1 Peter 2:9.

"The Light Shinneth in the Darkness"

'While keeping the lamp trimmed and burning—while seeking to glorify God as burning and shining lights in the world, we must not forget that the Bible assures us that we will be no more successful in converting the world than was our Master. His great light shone in darkness and the darkness comprehended it not. His words on the Sabbath day instigated his crucifixion. The Master's prophecy respecting his followers will prove true to the end of the age: 'The darkness hateth the light,' 'Marvel not if the world hate you. Ye know that it hated me before it hated you.' (John 15:24). It is altogether a mistake, therefore, to suppose that you or I or any other person or all of the Lord's consecrated ones, letting their light shine faithfully before men, could convert the world. Such was not God's intention. 'It is the church, and not the world, that is being tested at the present time. The opposition of the world and all the powers of darkness serve to test us as new creatures—to test our loyalty to God and to his truth. Whosoever receives the light must rejoice in it, and, rejoicing in it, he must let it shine out upon others, or by covering his light with a bushel, he will demonstrate his lack of courage, lack of appreciation, lack of opportunity, which the Lord is now specially seeking for amongst those whose heart is ready to share his grace in the glories of the mediatorial kingdom about to be established amongst men. It is important, therefore, that we do let our light shine before men. It is important that we be willing, nay, glad if need be, to suffer for our loyalty to the Lord and to his truth. It is important that no man be ashamed of him or of his word now, of such he will be ashamed by and by, and not own them as members of his bride class, not accept them as assistants with him in his glorious throne.'

The Light of the World

"'The light of the world is Jesus.' That was the true light, which lighteth every man that cometh into the world.' (John 1:9). Thus far Jesus has not been dealing with the world, but merely the blessed ones who have the eye of faith and not the unrighteous, the unclean, and the ungodly. But his time has come. From April 29th, 1843, he has been dealing with the world. He will do it at the end of time. And you who have been a part of the remnant who have been in the world, you who have been under the shadow of his creative power, are being called upon to be witnesses of this kingdom of truth, of this kingdom of light, of this kingdom of God. He who hath ears to hear let him hear.' (Matt. 13:43). He that hath a desire of heart, let him be obedient and thus make his calling and election sure to this glorious chief salvation.'

Saturday Morning, 10:00 A. M. Colporteur Meeting

BROTHER RUSSELL: Dear friends, I am not on the program this morning. I really have other duties that would properly claim the time, but as I thought of this gathering of the colporteurs this morning, I could not resist the temptation to come down and meet you here, and it seemed too good an opportunity to say a word or two.

I want to tell you how much I love, not been in the colporteur work if they could be, and are not so situated that it would be proper for them to engage in it. Some of them have mortgages in the way of debts, and some have obligations and mortgages in the way of families, and these are properly to be recognized as responsibilities not to be passed by. We must be just before we are generous; and while we might like to give our time in the Lord's service wholly and completely, yet, if in his providence, or by our neglect, or in some other way, we are handicapped and cannot so engage, then the Lord expects us to be doing the best we can do, and do all in our power thereafter to redeem the time, and make the best use of what we have and reasonably can do in his service. When I speak encouragingly of the colporteurs, or speak favorably of their work, I trust that the dear friends who are giving their time to the colporteur work will not feel discouraged. As, for instance, I think very highly of the colporteur service, and I think that God is blessing it and using it. Also the volunteer work. That is very noble work, too, and accomplishing a great deal for the cause. But the colporteur work is the most solid foundation, and I hope that all in the service, and especially the colporteur work is the finding of many of the grains of wheat that are being gathered in this harvest time.

I want to say that much for your encouragement, because I am aware that you may leave a city, or a town, or a village, and feel as though you had accomplished perhaps very little, not seeing much fruitage of your labor at the time, and you may need to know, and it may be to your advantage to be encouraged with the knowledge, that that city frequently fructifies after you have gone, and brings forth much fruit. I have been dealing with the last two years, and during the last year particularly, to notice that the colporteurs are getting more and more into what I might term the spirit of the ministry. I am not sure if I make myself clearly understood by that expression, but I mean that the work of the ministry is the particular service associated with the great light, Jesus, as members of his body. Altogether they will constitute the great sun of righteousness which will then arise with healing in its beams for the blessing of all the families of the earth. Then the righteous will shine forth like the sun in the kingdom of their Father. He who hath ears to hear let him hear.' (Matt. 13:43). He that hath a desire of heart, let him be obedient and thus make his calling and election sure to this glorious chief salvation.'
of reading; whereas if you would stop to do just the matter, you not only would take much too valuable time, but also you might start something that would be injurious to you in general. Therefore your wise counsel is to be that which you are more and more following—disposing of the books and making note of those in a memorandum which seem to have a spiritual character and to manifest an ear for the truth, that you may call back again upon those matters and reread them. In a few words, and assert whether or not they are reading. Let them know it is not merely a business matter with you, but that you are deeply interested and had noticed their evidences of spirituality. They will feel all the more pleased or encouraged, if, with you, they will take you noticed in your conversation with them that they were not of the ordinary merely nominal class, but that you perceived they had a real heart interest in God and in His Word. They will feel complimented, and very properly so, because in general they will take it to their advantage to meet together, and there introduce to them the Watch Tower and other things that might be interesting to them, and get them acquainted with each other, so that they might start some kind of a prayer and test meeting.

Now that is the kind of meeting I think would do them the most good to begin with—a prayer and testimony meeting. They can do their reading perhaps by themselves and it will probably be the best way that they should read all through the entire set of six volumes before going on to ordinary studies. First of all get their minds saturated with the truth as best they can, then coming together, if there are any wrinkles or difficulties they can be smoothed out by the meeting; but if they meet together merely to read, it is too tedious for a new beginner; I think, as a rule, good books have always the elements to read ahead faster. The most interesting people are those who want to read the first volume through in a week or less. Some of them have injured their digestion by wanting it all read through before they go to bed; but I have known some very good conduct-staying up all night. One brother told me he was a local elder in the Methodist church, and the first time he met the colporteur he declined to purchase, and the colporteur had been a good report of him, and said, My friend, I hear that you are a real Christian now, and I want to have the truth, so I want you to have it in the reading of it, and I will not charge you anything for it. No, he says, if you bring it here I will burn it. I would not have it in my house. Afterwards this gentleman came home from his work in an iron mill in Pittsburgh, and said, As I glanced through the parlor, I saw on the floor a book, and behold it was one of those very books, as I thought, that the colporteur had been trying to sell to me, and I had refused and said I would burn it; it was night-time and I said to myself, Now I have got a good chance to burn what I have had left for him. He went and got the book, and he ate and read, and ate and read, until he had eaten enough of the natural food, and he pushed the plate back and kept on reading. Well, he says, Brother Russeal, I have been told by the letter, as I was telling the letterer when my folks came down the fire in the morning to get ready for breakfast I was still reading—but by that time I did not care who saw me."

I am just telling you that as an evidence of how it is that some of those who are very pleased with the very best material of the truth. It does not count any that some of our very best material has come from some of those who were most opposed to us before. There is one of the brethren on the pilgrimage on the way around England, who said, they said they could not have said his congregation that if they got hold of one of these books to burn it, and now he is on the other side of the fence—very strong indeed as an advocate of the truth. I rather like the kind of people who have enough energy to want to do something one way or the other. I remember that Saul of Tarsus was the very one who was doing everything of damage to the Church when he thought he was doing God a service; and when God opened his eyes by and by, and he saw there he realized that same energy to put in on the other side for the truth. That is the Apostle Paul who has done so much for us all.

Well then, dear friends, be not discouraged with the various experiences that come to you, but try to meet the test. The first thought is to get the book into the hands of the people and make them familiar with it. We are not to be sissy, and encourage them to read; and the second thought is, not to let that seed which you have planted simply dry up there and lie without any care, but attend to the watering of it. We are not to let everyone where you find that you have evidence of true Christian character, whether you are interested in the truth or not. Even if they have expressed themselves, perhaps, in opposition to the truth, if you see the real Christian character and they have purchased of you a book and see whether or not they have been reading, and in a kindly way let them see you are not in it for the money. They will be surprised at that. Nobody but an ambassador for the Lord is doing anything except for money.

I mean try to get them together before you leave. Now this is the work of the ministry, the work of service, not merely getting the books out, but specially getting the hearts open and getting the truth in. I want to tell you that every day, practically many letters every day, are telling us this good colporteur or that good colporteur has brought the truth to them; you want sympathy. Here is an encouragement to you and an encouragement to us at the office also.

I am sorry to have to say that we have an apology to make respecting the office management. Some of you have been disappointed this spring in the matter of your books. The Lord wants to assure you, dear friends, it gives us at the Watch Tower office such sorrow that we have not been able to get it to you the very minute we had it here—now, as it gives you who were out in the field, and if we had known any way, if we could have thought of any way, to have gotten things out of the rut quicker, we would certainly have done it. The dear friends who are serving you at Brooklyn, be it now or never, are at the office to serve you properly. I am sorry to say they have not all got perfect heads—but you knew that before. You experience on your own part, I am sure. We all know that, dear friends—none of us are perfect, and we want to have sympathy with one another. You remember the Lord says he will have mercy on us in proportion as we have mercy on others, and I want to tell you right on that point I was wonderfully pleased with the manifestation of the spirit of patience, and long-suffering, and brotherly kindness that many of you have shown in this respect. It was very good. It showed me that the work of grace had been going on in your hearts as well as going out from your hands. We are not going to blame Divine Providence with our getting short of books this spring. That would not do, but we do believe that the Lord's Word is true which tells us that all things—all of our circumstances, all of our affairs—shall work together for good to them that love God, to those who are called according to his purpose. If it does not work out this way it will work out that way, and whichever way it goes will work out for the right class. It may be working some patience, and some experience, we do not know. Get as many lessons out of it as you can, and be assured that those at Brooklyn who have charge of matters there—myself included, for I am not going to try to get the responsibility away from the others—and will be our lesson, too. We do not want you to have all the patience and all the experience, we want to get some of it, but we are not going to let you have patience and experience in the future along that line if we can help it. We mean to see that you have a chance to get them printed, and we think we can.

I want to say further that some of the dear friends thought when the books ran short it meant that we had not the money to pay for them. That was not the case. The Lord was good, and the money could have been there to pay for them, and it was actually there to pay for those books, but we have them in time. If the Lord had withheld the money and there had not been money to pay for the printing of them, then that would have cleared us of responsibility entirely. But we cannot clear ourselves in that way. We must say that, with our very best endeavors, and trying to be as expert as possible, and to watch every opportunity to serve your interests and all the other interests of the
work, there happened to be a corner that was overlooked temporarily—in trying to watch another part of the work, that particular feature was left unguarded temporarily. Witness how the work has been botched and bungled out, if we once get short we get into a whole pile of trouble, and so do you. We are trying to have it so that the dear friends who are in the colporteur department have that matter so deeply impressed on their minds and hearts, and so some about them will be strengthened and encouraged. If that is a satisfactory and sufficient apology to you, I hope it will be accepted as such.

To tell the truth about the matter I think this is about the way of it: The wonderful amount of volunteering that has been going on, and the getting ready of that volunteer matter and sending it to all parts of the country, and the difficulty of getting through all of that work surprisingly any of you imagine. And you know a human mind has only so much ability, and we cannot get more than 24 hours in a day, and you have to sleep part of the time and eat part of the time—and that is where we come short. If we could have gotten the days lengthened, we might have worked out all right. But it taught us a lesson, and we will try to see you will have no further difficulty in that way.

I want to say also in this connection that if there is any colporteurs present—and I will not merely limit it to those present, but any of you who are interested, there has been engaged in the work, and who, by reason of this—I do not know what to call it—not negligence, because I do not think it was negligence, but I will call it accident, the best many of you would not have interfered with his colporteur work. I wish he would let us know the amount of financial loss he sustained, and we will use our best judgment as to how much of it we will credit to his account to help him out of the difficulty.

I do not know, dear friends, what extent the same thing has been repeated, but the fact that there are not so many books selling this year as previously, but it is a fact. I do not know what reasons there could be for it. So far as I can judge, the colporteurs are just as earnest as they ever were, and those that are working seem to be selling as many or more than heretofore, and I am not going to probe the matter to see just where the difficulty lies. In my opinion there ought to be more books selling today than ever before. I know someone might say to me, 'Brother Russell, some cities and towns have been colportured three times, etc.' Very well, I will guarantee you the last time more books were sold than at any of the others. Surely so. I believe a great many more books will be sold and I believe the field is far from being overdone. Perhaps we have distributed some of the minds of the colporteurs, by suggestions respectful, but not responsible, which might have been the case. Now I think we had better get that right out from our minds—wipe out all about the newspaper work. Let me give you just a few suggestions, fresh, new, that you will just put down now and leave out all the other things, for I stopped the letters any. Now the book has been understood by some in one way, and understood by others in another way, and some turned clear upside down. We have not any better heads than we were born with, and when we get things mixed up we have to have patience with each other. So if I mix up the letter you must have patience with me, and if you mix up the reading of them, I will have patience with you. Now the thought we have, putting it in brief form, would be this: the newspapers all over the country, and especially the colporteurs in various parts of the country, that there has been a real miracle that God has wrought. I do not know any other way to look at it than that. Just to think of it, that several hundred of the prominent newspapers all over the United States and Canada are publishing the sermons, and it is the very thing that is absent in the world that this is new to them! The majority of them never published a sermon before. Some of the New York newspaper people told some of the friends that they had not published a sermon in thirteen years before. They said the people were not interested in the matter. And in the case of the book, there was such a conflict over the matter, such a communion made by the people, that all the preachers wanted to have their sermons in the paper after one appeared there, and they couldn't be published all because they had not space for them, so they stopped publishing any. Now the book thing is that so many have undertaken the publishing of our weekly discourses. It looks to me as though the Lord was behind it; but anyway, it is for you and me to take the situation and not stop to discuss the matter, whether the Lord arranged it or how; if we believe it is a service for the truth, we are glad of it, and we won't spend any time guessing about how it came about or who was responsible. We are responsible for all the openings for the truth that may come to us during this harvest time.

We think that is a safe proposition to have in our minds. Then it is for you and me and for all of the Lord's people to do what we can to cooperate with what seems to be happening. As regards the colporteurs, of course we want all, don't we? I think all will agree that a very proper thing would be to let the gentlemen who are publishing the sermons know that you are appreciative of it, that you are glad they are being published, and that you are a subscriber because they are published, and that it is to the publisher. If he never gets a letter from you, he will never know but that this is something nobody is reading and nobody cares for. He knows about base-ball and basket-ball and the prize fights, because he has information from people about these, that they like these features, and they are looking for that, but he will never have any word about the sermons unless it comes from the people who are interested in the sermon feature. The editors are wanting to see whether or not this feature of their publication is with popular favor, and that is all they want to hear from you. Write them in a kindly strain, not saying too much, but merely pointing saying that you are taking the paper, and you appreciate the fact that a great number of the流通 are the Gospel of the Lord Jesus Christ, and that the world is getting some knowledge of what things are written in God's book.

Then as to the colporteurs—as you go to a city where the sermons are published, in the course of your conversation something may turn up that would indicate that the newspaper did it, and it might cause some confusion in some delicate form whether they were aware or not, that certain sermons were published weekly in their paper, and then listen to see how they seemed to take it.

Yes, there is.

Have you read any of them?

Yes, I have read them, and like them very well.

If you find they like them pretty well, you can say, Now this book is along the same line as these discourses. And if you find they did not like them very well, you had better say nothing about that. In other words, the Lord said we were to be ambassadors of peace, bringing the kind of bait that the fish don't like, keep that off your hook.

There are a few of the newspapers that would like to have some special canvass made that would call the attention of their people to the fact that the sermons are being published, so we will be offering a special arrangement later on, and we will have a special arrangement hereafter that will dissociate the colporteurs working for the newspapers from the colporteurs that are working in the regular way. The regular colporteur work will go on just as before, ignoring the newspapers entirely, except for the object of drawing attention to the fact that they are publishing the sermons, and if they find that they are interested in the matter, then identify the books with the sermons—that will be all the ordinary colporteurs will have to do; but we will have another set of colporteurs, some that will or have already sent in their names as being willing or anxious to engage somewhat in the newspaper work, and for them we will have a special edition of the HEAVENLY MANNA prepared specially for their use. We have not all the newspapers interested, and I believe it is the wish of those that have indicated their desire to be engaged in that newspaper feature of the work, and who seem to have special qualifications for it, we will give special instructions by mail and send them samples of this HEAVENLY MANNA that is intended for the public. It will be more showy in style than our ordinary thirty-five cent edition and it will not be as good in quality as our best leather edition of the MANNA, but it will be specially something that will be attractive to the people and that can sell at a price that is sufficient to cover the cost. We will have a book and a brief subscription to the paper can be combined all for the one price of one dollar.

And thus those who engage in that part of the work will be able to do a double service of putting into the hands of the people something that will be very helpful to them in the HEAVENLY MANNA for every day reading, and, secondly, also helpful in putting into their hands the weekly sermons and drawing their attention to the matter, which will be a good service. But my thought is that it should
not in any sense of the word interfere with the regular colporteur work, and that the field had best be entirely surrendered, and that you keep right along with the ordinary colporteur work as heretofore, and that you are one of the best services that we know how to render to the Lord.

I believe, dear friends, that is about all I have to say, and that it is my custom when I have gotten through to sit down. I do not often get through so soon, and I would have more I could talk about, but I have traveled out of a thing just as gracefully for the colporteurs’ testimony meeting and for some other instructions.

We have asked Brother Cole to take special charge of the instruction feature, Brother Bonnet feeling himself rather run down, I think, because of the number of things that have been going on in the work for a while, and not so up to date as Brother Cole is, therefore we are going to leave the instruction feature to Brother Cole, and you will have an opportunity of understanding some of the things that you are experiencing as being experiences that are very apt to be as broad. That one person may be successful in his method, but there are certain methods by which all can be rather successful, therefore we think that is the better way; and I hope you will concur, and not think we are trying to muzzle anybody, or keep anything that is good away from you, for that is not the intention; but we have found that sometimes very unsatisfactory methods were proposed, and some thought they were better than they really were. They might be good for one person to try, but would be very bad for another person. We have had some experiences as we have proofs, for the rank and file of the colporteurs. Therefore, we are trying to give you such suggestions in the colporteur work as we believe will be generally helpful, and then if you know a better way, God bless you, take the best you know.

Then, dear friends, I will conclude my remarks by saying that I do all the good I know how in being with you this morning, and if I were to think for a moment you were all colporteurs, it would raise my heart so much I could hardly eat my dinner; but I guess you are not all colporteurs, though you are all sympathizers with the colporteur work; and I presume all the rest that are not colporteurs are what we call sharp-shooters, looking for special opportunities to slip in and do the harvest work for Bible study. So, dear friends, be encouraged. The harvest is greater and the laborers are none to many, and there is very much ripe wheat to be garnered. We are having evidences of it every day. And the newspapers where they are published are, we trust, as full of the truth, and so that I want to tell you just about one case that came to my notice, where not have as much time to examine those matters as I used to have—used to read over many more of the letters than I do now to read, but this matter was brought to my attention by a correspondent, who was a colporteur was living in a country district, and he went to a very small village and went into the country store and spoke to the storekeeper, and in the hearing of the towns and canvass of him. The storekeeper said, That is something like what some of the experiences in the newspaper we get from our county-seat town. He saw that the storekeeper was favorable, and he said, Yes, it is by the same pen as those sermons.

Is it?

Yes.

Well, then, I want it. The brother says he took orders, I think, for ten copies in the country store, because those people had been reading the discourses in the newspaper. He said, to his surprise, as he was going a few days after that down the road, he met a party of men working on the road, as farmers generally do join together and fix up the work, and one of them who had been in that store and recognized the colporteur and he says, He is the man I got those books from; you all want to get them. He took six more orders from those men right in the road there. It shows, dear friends, that there is an opportunity being missed by the work that is now being done. The very much larger field for the colporteurs than they have had before, because it gives a certain kind of an impetus, something to back up what you have said respecting the present in my mind.

So then, dear friends, addressing you as colporteurs, I am very glad to be with you this morning, to look into your faces, and say, Be of good courage, there are not very many more hills on the road for us to climb before we get to the Eternal City, and soon we will be there, we hope.

BROTHEE COLE: I could not help but admire the way our beloved Pastor could make such an open confession. I know if it had not been for the fact that you have been full of excuses, trying to tell me that you did not receive your books, that it was not my fault, and making all kinds of excuses. The 'old man' on my part always tries to give up a thing just as gracefully for the colportors' testimony meeting and for some other instructions.

I was thinking this morning of that verse which speaks of the plowman of the Millennial age taking the reaper of the Gospel age. We understand this has also been fulfilled in this literal sense, and that there is a machine used at the present time in the great wheat fields of Asia, which not only reaps the wheat and threshes it and puts it into the sacks, but with the same power also dries some plows behind and plows up the ground, making it ready for the crop of the next season. So we see in a literal sense present truth, they thives them out of the reaper, and I was just wondering if the newspaper plowman has not already taken the colporteur reaper? If so, it means that the time is short and that we need to be earnest and zealous, to work while it is yet day, for the night cometh wherein none can work. I believe that we can and to be earnest in season and to work, for we are all to reap that glorious reward if we faint not; and not only that, but a hundred-fold in the present time, as the Lord has said. For my part, I am very glad I have made many experiences as a colporteur, and I am myself a colporteur, for I have three or four hundred books and territory yet, and my sympathies are in the work and always will be, for, as our beloved Pastor said, it seems to be blessed for us, living in the present truth, if we are a wonder. You have often heard afterwards how the Lord has blessed you, and wondered if you were a preacher, and so on, because your knowledge was so marvelous in your eyes. And yet from our own standpoint we thought we did not know anything about the work we were believing in, so coming out of the colporteur work because they think they cannot answer these questions, or that they have not gab enough, they are looking on the wrong side of the question.

After thinking about the colporteur work a little more strongly, having had it brought to my attention more and more, I thought to the Lord, I know a good position, I don’t know whether I had better give it up or not; but I finally did, and some of my near friends in the truth—my relatives of course thought I was crazy, that is, a foregone conclusion—but my friends in the truth thought surely I was doing a wrong thing, and I just went into the colporteur work; they thought I was making a mistake. But as I feel about it now, the only change I would make in the matter would be that I would do it all the other time which I could have quit the position sooner had I known then what I have since learned.

I know Brother Russell values colporteur work very highly. I know of a certain individual who said to him, Which would you prefer, that I continue in my position in a certain town and contribute $75 or $100 a month to the tract fund, or give me entirely to the colporteur work? Which do you think the Lord would be most pleased with? Well, Brother Russell did not hesitate any to tell me that the Lord would remove the position which was for the colporteur work. I know that party has not been sorry for taking his advice. So you see he thinks the colporteur work more valuable than $75 or $100 a month to the tract fund.

We fear that a great many are permitting money matters to hinder rather than to help. We know how the Lord says to sell all we have and buy the truth and sell it out, and how we are to make friends with this mammon of unrighteousness, that when it fails we may be received into
everlasting habitations. Now these friends, we understand, are the Lord Jesus and our Heavenly Father, and how are we to make friends with them? We are to make it with this mammon of unrighteousness. Everything of value that belongs to this world is unrighteous—not that the world itself is an unrighteous world, but that part which belongs to you and me. To secure that, we must give up the blood of Christ. So now we are to make friends with this mammon we possess. We have the power of doing so with these possessions, and how are we going to do it? He says, by using it. If we use it, and when the time comes when we use it, and if we do not, it will be sold and be received into everlasting habitations for all eternity, having received that glorious crown of righteousness that faithet not away. On the other hand, if we do not use it, it is going to fail anyhow, for, as James says, the time is coming, and that time is at hand, and many shall be caught up in his gold and silver in the street, and it will not be able to deliver him in that day. Thus you see it will not do us any good anyhow; and if it fails in that way by not using it, then we have lost our friends and are not going to be received into everlasting habitations, but, on the other hand, if we do lose it by using it, then we are going to be received into that blessed state beyond the veil which we are all longing for.

Just a few words along the line of method, and so on. We have been selling the three volumes for ninety-eight cents. Some, I believe, have not done that, and are still using the dollar method. We believe you are making a mistake in not changing. Of course we are not endeavoring to compel you to change, by any means, but now perhaps some of our friends would like to get out of this. I think there is a way, and you are in a locality where pennies are not used very much, I would suggest instead of selling for one dollar that you make it the other way and sell the three volumes for 98 cents instead of 99 cents by all means rather than one dollar. I know at the time I changed from my one dollar method to the ninety-eight cent method, I certainly saw a great change in my order book down the column where I had the number of books sold.

I understand some are selling the six volumes and are doing very well that way, never succeeded in doing very well any other way—1 facts I found. I have had more books in the hands of a greater number of people by selling the three volumes instead of six. But now if others can do it the other way, we are glad you can; no doubt some of you can. We are not all alike, you know, but I believe some are making a success of the six-volume method in that they are not selling for $2.25, but that they are selling for $1.98.

Brother Russell and myself talked that matter over about six years ago, I guess, and he thought it was a pretty good point at that time, and I thought fairly well of it too; but somehow or other I have never thought it is right. I could not sell but the three volumes, so I never tried to sell the six for $1.98. Some one had heard that Brother Russell did not think well of selling the books at less than usual price of $2.25, that he did not agree with the idea of selling at less than the original price. The Lord has done object to that at all. In fact I feel quite sure if you paid for the books yourself, he would not object if you gave them away.

Some have mentioned about studying the people to know what they can do. Now I study their character a great deal myself; that is the very first thought that comes into my mind when they come to the door; but some have studied their party in order to change the method. I think that is a mistake, for I would not change the method on anything but I have more respect for the one who has given the method, I may know what to say to them. These two questions that are in the method, ‘‘Why God permits evil’’ and ‘‘What has become of the heathen?’’ I think are the two most perplexing questions among the people today, and if you think of those two questions, you certainly cannot interest them in any other, as a general rule. Therefore, I do not change that method whatever.

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 if I may. I will 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 you have taken to have me 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 is filled with signs of evil. We see the poor man and every one he wants and nothing of what you can 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 should have allowed that to happen. I cannot 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 beautiful citations from the Bible that have a meaning we could not have understood until we read it. 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 habitations. What has become of all those people 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 100 have never had and never even heard of the religion 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 Heavenly Father's character, that the Bible contains a long provision for all those people.

There are many other studies of like interest and import, but I won't 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 approve of this work, 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 price of each is only 50 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 can give you the same like your address today 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 three 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?

I use the same method printed here, practically word for word. There is not least a single word which might be a different word here and there. When I study the subject to see what kind of a character he has, and what might appeal to him, it is not with the object of changing my method, but I go through the same method each time with every person. I study the person to know afterwards how to handle him.

Some probably have thought that they could not go into the colporteur work because they were too timid. It was my disposition to be that way when I was growing up as a child. I never cared to mingle with society at all. My brothers and I couldn't go to balls, concerts, plays, or entertainments, while I would be at home in a corner, reading a novel, or something like that. I much preferred the society of some novel to that of my friends. So, as a result, I did not develop the social qualities very well, and I was not able to talk very much naturally, and was shy and backward in meeting anybody. I thought certainly nobody was further away from the colporteur work than I. At the first suggestion of the matter, I thought it would
be impossible for me to go to a door, that certainly my tongue would be dumb in my mouth. I was able to overcome that timidity, and I believe it would be so with anybody else who is allowing the "old man" to hold them back in that way. After I had been in the colporteur work for seven years, it was not uncommon for my old partner, Breuer, and myself, going from town to town another, to have the need to go to work; and even after getting off our wheels and coming to the first street in that town where we should naturally have begun our work, neither of us had the nerve to go to work; and we have often ridden all over the whole length of that town and never went to a door. We kind o' joked with ourselves that we had to make a parade, you know a show always does that—and so we would go through the town and were not able to get up nerve enough to go and knock on the door. But, generally, after going through the whole town, we would have almost shut our eyes and run for the first door; but after we would get started,—after the ice was broken, so to speak—it would not be so bad.

So you see when we have been able to make some little success of the colporteur work, it is not because we were cut out for it. Before I knew anything about the truth, I had often used the expression, "When you see me selling books you will know I am next to starving." So that is how I naturally looked at it. But from the Lord's standpoint—only when we have right motives we can please the Lord, and if we have a good appearance, and wish to enter the Lord's service, I think that is a sufficient guarantee that we can make some success of the colporteur work.

I thought we might go through this method very briefly, and as it has been stated, see what questions there are in your mind to ask. Naturally I am of very few words, and I always try to make a few words go a long ways, so in working out different methods of canvassing I have tried to boil it down, so to speak, like you do berries when you want to make jam, and put a great deal of nourishment in a small space. So in the style of method it has always been my desire to bring it down forcefully and in a few words, so each sentence is designed to accomplish something.

Of course the first thing is, "Good morning," or "Good evening," and say it in a very pleasant manner of voice; and we always want to have that Millennial Dawn smile on our faces. If we come around with trouble marked on our faces, we know that the world has trouble enough of its own, and they would think, even if they did not say it, "Go tell it to a policeman." If we are feeling downcast, not feeling good, or a little discouraged, or something like that, we will never sell very many books in that condition of mind. So let us feel as light-hearted and happy as possible and let it be seen written on our faces.

Then the next thing, "We are calling on the Christians of this vicinity"—giving them the reason first why we are on their doorstep and have knocked at their door. Of course book agents are not very well thought of in general, and up to this point they do not know that we are selling a book. When we say we are calling upon Christians, of course a Christian has some degree of respect at every man's house; so that would be the first thought.

And the next thought, "May I ask, are you Protestants?" Be sure you are ready to know what they are, if that should be the case at this house. The reason of that is, when we know they are Protestants and ask them that, then we know our ground. And when they feel that they are also talking with a Protestant, there is some common ground right in the very first thing, and then you may develop mutual feelings to a certain extent. Just something like if a person went to a foreign country, as if you were an American and were over in France where everybody speaks French, which you were unacquainted with, and you should come to another American, and he understand French, when you let him you would say, Are you an American?

Yes.

And you are?

Yes.

How happy I am to see you.

There is mutual ground on which they can stand, although they have never seen each other before. So I purposely ask them, Are you a Protestant? When I have already learned that they are, so as to have that mutual ground of friendly ship to stand on. Then I thank them. I always desire to be just as polite and kind and Christianlike as I understand how to be. Then I say, "Ours is a home missionary work of a new character"—or "We are engaged in home missionary work of a new character"—or some such expression as that. Use all the thought, but if you wish to use words of your own to express the same meaning, that would be all right.

Now some thought they could not use the same words because it would not be natural to them. We have learned the words we already have one or two others? Our ability to acquire knowledge certainly has not stopped so that we cannot incorporate new words or new expressions into our vocabulary. But anyhow, if you have other words that you can supply and handle much more easily, then use them. But it is something like that in the sentence, "We are engaged in home missionary work of a new character." I always say, "of a new character," because people are generally curious to know what something means. When you see that you have gotten their curiosity aroused, you have one chance, in their impression, to know the reputation of the gentler sex is that they have a great amount of curiosity, so when you say, I have something of a new character, you have gotten their curiosity right away.

Then the next thing, "The Bible and Tract Society is promoting a new method of Bible study, which is commanding a great deal of attention among all thoughtful Protestants." At one time we left out the words Allegheny and Pittsburg, because we made that city a very bad reputation, and as a result we had to drop those words. Nothing could be more important than to know that our headquarters are changed to Brooklyn, N. Y., you can use either one of those terms. We can say "Bible and Tract Society of Brooklyn," or "Bible and Tract Society of New York"—that would be the state, of course. Either one of these expressions would be good to add, because Brooklyn, or New York, has a reputation of being a Bible center, as a great many Bible Societies are located there. If these words "promulgating a new method" do not roll off your tongue easily, use some other words in their place.

Then I might say, "in the form of a question." That would suggest there is a great deal of force, something back of the matter, when it would command a great deal of attention, and that there was something to this new method of Bible study.

Among all thoughtful Protestants." I emphasize the word "thoughtful." People like to be well thought of, and to think that they are bright and mentally superior to the average person. And so when you say it is commanding a great deal of interest among thoughtful Christians, and they should turn you down, they would be stoning themselves as not very well—that would be I do not feel sure of the objection. That would be a realumont, you know we have the adage, "Silence gives consent." So let silence intervene at that point of the introduction.

Up to that point you have not shown any books; they do not know what you have in your pocket. At this point you take the book out and show it to them. After you start to take the book out of your pocket, do not let any silence come in there; do not allow any sort of bungling space to come in there, where the person can say, "It has not been used at all, and so on; if you do not let any time go to waste; that would be a disadvantage to you.

Then we say, "The work is entitled 'The Divine Plan of the Ages'; some of the questions it makes plain has puzzled many of us all our lives." That is another thought
on the same order. The motto, “The Divine Plan of the Ages,” appeals very strongly to people. “It makes something clear that has puzzled us all our lives”—certainly we would like to learn some of those things which have puzzled us all our lives.

Then we bring out, for instance, this subject, “Why does God permit evil?” and the question is, “How does God handle this book in the seventh chapter, very readily—not that you are turning the leaves forward and backward trying to find what you want, but put your hand in your book that way (indicating), and keep your eyes on the person all the time; do not turn your eyes away at all. It is quite a long passage. But if we cut it shorter I would rather add it to, if anything; and even in a small place I would never cut out a bit of this introduction; it gives you prestige with them; it works into their good grace. To be sure, you can go to the door and just put your book right on the table and say, “I believe “The Bible Stories,”” but it would not have nearly as good an effect as this way would. And so I would say, even though you could make a briefer introduction and still they would not break away from you, and you would sell the books, and it might be the best way not to cut a single word out of this introduction, as far as I am concerned; but you do, of course, as you think best.

In winding up the sale, we talk about the price of the book, how such books are usually sold higher than this. People think that is right to make more money and you are working for the work. Why is it so? He is God Almighty, all power is centered in him; and he is more able to give good gifts to his children than an earthly parent is to give good gifts to his children. Feed them on filial love, as all have love for children, and we have other children has children. We would give so many things in our power to our children for their happiness, why is it that the heavenly Father, who is so much superior to ourselves, the Almighty God, who has all power centered in himself—how is it he allows so much sorrow to come on his children, while we would not allow any of that to come on our children? So you see that is all condensed there in just a few words.

Then we go on telling them of course why it is this study makes it all clear. We do not explain why it is; we just bring it up, and leave the question unanswered; we just let it stand that possibility, and let it stay in that condition in their minds. The book is what is going to explain that. If you would explain it to them, then they would not care to buy the book. It might not be satisfactory, and they would want you to go with them, whereas, if you do not assume to explain it, why then they will take the book, and probably they might appreciate it, and probably they would never have done so should you attempt to explain it to them. So it is not our object as a book to explain anything; it is only to present the subject to the truth, we did not want to go away and not refute that statement and show them they were wrong. Now we had to work against that desire for a long while, because it is wholly wrong. Do not try to refute any of their statements. If they say something like that. But do not answer their question and do not try to set them right on any subject. Let it pass by, for you will only work up an argument if you do not.

And then the same thought is centered, of course, in the second question about the heathen—Where have all the heathen gone? Then magnify that question in a few words as briefly as you can. Now I use this method almost word for word as we have it here. I believe the Indianapolis convention report has the same method, although some of the expressions may be a little different. Probably some of you have that report and by looking it over you might find some expressions on his children like better than the ones in this method here; but it is really the same; all the expressions are there; only the words may be changed a little.

A thought comes into my mind about the introduction: A great many give the introduction shorter than this, I believe. A large city is always much larger than a small one, and it enunciates much more effectively if cutting it shorter I would rather add it to, if anything; and even in a small place I would never cut out a bit of this introduction; it gives you prestige with them; it works into their good grace. To be sure, you can go to the door and just put your book right on the table and say, “I believe “The Bible Stories,”” but it would not have nearly as good an effect as this way would. And so I would say, even though you could make a briefer introduction and still they would not break away from you, and you would sell the books, and let the wise way to not cut a single word out of this introduction, as far as I am concerned; but you do, of course, as you think best.

QUESTION: How do you ascertain if the people are Protestants?

Answer: After I have canvassed the first house then I know down the street three or four houses what the person I am talking with; after I have finished talking with her I say, Are your neighbors here Protestants or Catholics? And she will tell me. Then I ask for two or three doors, as maybe they would not be at home the next door or would not come to the door, so I ask for several houses down as far as they know. In cities if they tell you five or six houses and they say five or six houses there are Catholics, sometimes they are mistaken, especially when they hesitate about the matter, so be careful you do not mis it sometimes. I believe at the present time a great many colporteurs are canvassing Catholics and having good success. I canvassed Catholic people the same as Protestants for about four years, but when I got down in the East where they were so used to being tired out with canvassing the book, many would go back on me that I gave them up entirely. By finding out where the Protestants were I could sell a great many more books. But I believe Catholic people are not quite so prejudiced as they have been in the past, so I think in making them keep it up. We are glad to sell the books to anybody who has an ear to hear.

Question: Have you found any objection to the use of the words “new method” being taken in connection with Christian Science and New Thought? No. If I did not had any trouble that way. Sometimes I have said the words new method and did not say method very plainly, and they thought I was a Methodist, but never had them understand me as a Christian Scientist. Sometimes when I say something about God permitting evil that leads them to think I am a Christian Scientist, but if they say so, I say, No, this is the very reverse of Christian Science. Christian Science teaches there is no evil, that it is only a delusion or imagination, but this is the very opposite; it admits there is such a thing as sickness, evil,
sorrow and death, and asks the question and answers it, Why is evil, and death, and so on, permitted?

Question:—It is not safe to go home, as you live in a house, and they had on the door, “No agents allowed,” although we know we are not book agents, what would you do?

Answer:—Well, I am usually blind to anything like that, and if I think there are people living there that might where we have to pay any attention to that, because we do not consider ourselves as book agents for the Lord. If they say anything about it, you could explain it, and if they do not say anything about it, then you have not gotten into any trouble; so I pay no attention to that myself.

Question:—Would it be proper to give a public lecture in a town where you have canvassed, after you have done the work, if you were not asked to do so?

Answer:—I think I would try to take the Lord’s leading in that case, and ask myself if there are such people who seem to manifest some interest, and I felt they would like to have a little meeting, I think I would hold it, and give them a little start, so to speak. I would think there would be nothing out of the way in doing something like that. You might try it once or twice, and if it worked all right, then you would know how to solve the question.

Question:—I meant a public lecture, brother?

Answer:—I should hardly think a public lecture would be just the best thing as a rule, for the pilgrims are delegated for this purpose, and usually it is not more than three or four of the pilgrims who can get to that town anyway—unless it should be some very special place. If there is a very small place where nobody was interested in the truth, I think you would have to use your judgment in that matter. Maybe sometimes it would be a pretty good thing, and maybe sometimes it would not. Most of the colporteurs find it is all they are able to do to pay their expenses and get along in the work. If they stopped too long to give lectures it would drain their finances to some extent. I think you would have to be governed by the conditions.

Question:—I am looking for Christian people who would appreciate a gift of a set of Bible studies, and of course as finances are limited, we want to find those who are worthy; and as the books are sold at so low a price it would not be wrong to say it was a gift. If the cost of the freight was merely to be used in continuing the work?

Answer:—As I would understand it, that would be another method of selling the books; and as I say, if anyone finds another method they can handle successfully, all right; we have no objection. I do not know of any I could not sell them in that way. I don’t know that there is anything wrong to say it is a gift—we are giving our time, and the amount of money expended does not actually pay the cost by any means, because we are not getting any salary, we are giving our time and getting enough to eat and wear. So it would be true to say it is a gift—not a whole gift, because there is the remittance of ninety-eight cents. If anyone is able to use it successfully, I would say nothing against it, but personally I would not think that could be done very well with it.

Question:—Doesn’t the book say that the cost is twenty-five cents, postpaid?

Answer:—I believe it does in some places, but I think there was something in the Tower recently about any volume for nothing. If you send them a card allowing you to tell them the reason: that we pay sixteen cents, the actual cost of the book; then there would be ten cents for mail charges, so that is what we are saving, or rather what we are profiting—that the ten cents for bringing it to them would go off our selling price for the book. If you write when writing, their time and so on, and I think it would be satisfactory to any fair-minded person.

Question:—How about giving away the tracts, since there is so much volunteer work done?

Answer:—In some places there are two tracts that are specially given to the colporteurs that the volunteers do not use, and thus would not be a repetition of something they already had. I always carry the tracts with me, and if I have sold as many as one hundred, at the next house I would leave the “Dark Cloud and Its Silver Lining,” as I have done the “Dark Cloud and Its Silver Lining” for fear they might be acquainted next door and it might do a little injury. I have found by leaving the “Do you know your true interest?” the people had made a sale, I have been called back where I was unable to sell them. Having left the “Dark Cloud and Its Silver Lining” tract they read a few words of it while I had gone to another house, and as a result they wanted the book. So I think the orders you may lose by leaving the tracts would be more than offset by the ones you would gain—or at least the good you had done for those people you would pay. You have witnessed that much of the truth is being lost by some of these papers being missing a privilege of service if you do not use tracts right along.

Question:—Some of the friends make it a rule to finish the colporteur work, then go from house to house for tract distribution. How do you do?

Answer:—I see no objection to that, of course.

Question:—What method would you use for canvassing the Jews?

Answer:—Well, we do not meet very many Jews, but I usually refer to Abraham a good deal, and I turn back to that reference almost every time I publish. In the first volume, and call attention to some of those things I tell them about the Zionist movement, and how we appreciate that very much. That would be the thought I would have in mind regarding them.

Question:—A brother has said he has not been in the colporteur work, but he has done other work similar, and he is going to start out after the convention. That he had found in his experience after taking an order sometimes they changed their minds and he did not deliver the books, and would it be all right to take a deposit?

Answer:—We have never made that a rule. We do work sometimes people have changed their minds when we come back. However, I would not think we would do wisely in asking a deposit, because there are many fakes going around doing that very same thing, and people have gotten swindled in this way. I think that would be a mistake. I usually say in the method, “We do not ask you to pay one cent until we come, and I will come myself, so you will know it is going to be exactly as we say about the matter; you will see the volumes, look them over, and know it is just what I am telling you about before you give me one cent, so you will be entirely satisfied about the matter.”

And that of course has a good impression with them. They may have heard something against the books in the meantime, and you have to canvass them over, that is all. After I have explained this at length, the brother may ask if they can make them live up to their agreement, then I suppose we have to let them go. I would not get angry with them; I would still show a Christian spirit, although I would not approve of their way. But I would say, I am very sorry that you have gone back on your word in this way, and I am sure you are going to lose a blessing; that it is not me you are injuring by any means, for I am not looking for the money, and if you have taken somebody’s word about the matter, and don’t know yourself, having never read these books, you are on your own and you have to take the blame. Solomon says, “He that commendeth a matter before he hears it, to him it is a folly and a shame.” Something like that might wake them up so they would take the books afterwards. I would think that would be the better way, not to try to get any deposits but rather to try to get them over again, and show a Christian spirit, and low kind and gentle we are in the matter, and that will have a good impression anyway. It would be that much opportunity to witness the truth.

Question:—A brother says one of the arguments he uses sometimes is this: He says to them, We are only desiring to cover the cost of freight, and so on, and our object is not to make money, etc.

Answer:—That is the way I usually talk, too, after the method has been gone through with, and they have not given orders for the tract, and I see they are hesitating, but really are interested, instead of talking about some doctrinal subject; I never mention any doctrinal subject except these two, but maybe after that I will talk about the cheapness of the book and how good this paper is, that it is printed on dull paper because it is designed to be placed between the cover and so that most of us do our reading, and that will injure the eyes. That is your stock in trade, after you get through with the canvass, and of course the successful canvasser is one who has a great deal of respect.

Brother Cole:—A brother mentions about the Jews, that he found a very successful way for them, in speaking about this being the writing of Pastor Russell who has recently been in Jerusalem, and has spoken to the Jews, and that some of the Jewish newspapers are now publishing the matter; that the Jews are not supposed to read anything without sanction of the Rabbi, and when they find the Jewish newspapers are publishing the sermons, that means
then it is sanctioned by them, and he has found some success in that way.

Question: Is it not a fact that it requires too much time to sell books to Jews?

Answer: Yes, I would not spend too much time on Catholics and Jews. The next age will be chiefly for them.

Question: A brother says, when asking persons if they are Protestants, and says it is none of their business, what will you reply?

Answer: Usually it is only the Catholics who reply in that manner, and I would not get angry, of course, about the matter; it would be natural for the "old man" to do so, but I would say, "You may not know, of course, you were ashamed of that matter, and they were wrong," and then the Christian people and try to give them some of the blessings I have enjoyed myself. I would talk to them in a kind way, and smooth them down, and it might be all right in the end.

Question: In one-half day, when I took orders, I had three persons offer to pay for the books when I took the orders. Would you accept the money in advance?

Answer: Yes, I think I would, if they were willing to trust me, because I have seen what happen in the meantime—they might spend their money for something else, or somebody get sick, etc., but if they paid you the money that accident could not come in. If anybody was willing to pay on the spot, I would say nothing against that.

Question: When they ask you why you don't belong to some denomination, what is your answer?

Answer: That has been answered a good many times, and you will find it in the back convention reports; but answering it again, I will say that usually most of you have been brought up in one church or another, you can always be reared in the Methodist Church, or the Baptist Church, or whatever it might be. You are rather evading the truth, to some extent, but what you are telling is the truth. The Scriptures say, 'Be wise as serpents.'

Question: What would you think would be the best way of getting people to promise they would read the books after you had delivered them?

Answer: As suggested in this method, at the bottom of it, tear the wrapper off the books and show the books, say that you are proud of them and interested in the matter, not that you are interested in getting their ninety-eight cents, and that is all, but tell them how you are very appreciative of these works, that they are wholly responsible for what little knowledge you have gained about the Bible. And you might say to them, 'You should not neglect reading them. I do not want you to put them in the bookcase and let them stay there, but read them and get the blessings they contain.'

Question: Suppose they say, The author's name is not in the book. How is that?

Answer: I usually say, "That shows the humility of this man who has written the book, that he is not desirous of parading his name but rather the name of Christ."—something in the nature of what is in the Bible.

Question: Do you usually have your books with you when you are canvassing, or do you wait and send to Brooklyn and get them after you have taken the orders?

Answer: When we are canvassing counties, I usually mark out the number of people we will ship in the counties, and what the population is, and then we usually take our center city where we send as many books as we think we will probably need, making as good a guess as we can. After you get used to it, you can tell about how many books to order and have them sent to some central place, then you can carry them on your wheel, or whatever your method is, to the outlying towns.

Question: What do you do if they ask you if these are Millennial Dawn books?

Answer: Why, I try to evade that as much as I can to see how much they are in favor of Millennial Dawn, or how much they are against them. Maybe I would say, "These are something on the order of Millennial Dawn; we used the Bible teaches a millennium," and go on that way, and then if they would not let me out of the question, and say, "I want to know if these are Millennial Dawns?" I would say to them, that is Millennial Dawn. I would try to avoid it first, if I could—"Yes, it teaches a millennium; all Christian people find the Bible teaches a millennium."

Question: Would you recommend having these little mottoes and putting the dates on the back of them?

Answer: That would be all right if you find that a good way.

Brother Cole: A sister says that some of the sisters do not seem to be able to use the "Cole" wagon, do not know how to manage it, and so on. She says she finds it a great help. I think you will have to get a little used to it, but it need not take very long. It is like riding a bicycle you know; at first it is pretty hard, but after a while it becomes very simple. If you get used to it, it will go along very easily on the sidewalk; and if it wants to run off to one or other of the others, it is because the wheels are not exactly in line; it has gotten bent; if it runs to the right side, take the wheel and bend it a little the opposite way until it does run straight. It ought to be perfectly satisfactory. I find it so myself. I carry one with me all the time. Frequently I would have had to turn it to use it, and I have had that. And I just walk along the street with it, so it does not make any difference, and I am not breaking my shoulders. I know some of the sisters say they have had a great blessing from it. Some said they could not have been in the colporteur wagon if they had been given from it. So if some have been having difficulty with it, if they would talk to some of the sisters who have been using it with success, I think they would find help.

HEART BOOK-MARKS—Brother Russell: There is just one other matter about those little celluloid heart book-marks. I presume all of the colporteurs have had them. A suggestion was made by one of the colporteurs of New York, that we might give some of those to give with sets of books he could sell a great many more books, he thinks; and it seems to me the suggestion is a very good one. Quite a good many would like to have those. And you can say to them they are not for sale at any price, and not to be had at any price, and we will give them therefore to the colporteurs for this special use to give away with a set of books—I was about to say with a set of six books, but I am afraid that would overtax you, so we will say, with a set of three books; and in placing your orders, if you choose to order these heart book-marks, you can order them in proportion as your order sets of three books. For as many sets of three books as you order, you can order the book-marks if you choose to order them in that way; but please consider them for use only in that manner.

2:30 P.M.—Discourse by Brother A. E. Burgess.

Subject: "SPIRITUAL CONSCIOUSNESS"

Our subject for this afternoon is Spiritual Consciousness, from the text in Hebrews 5:13-14: "For everyone that useth milk is unskilful in the word of righteousness, for he is a babe: but strong meat belongeth to them that are of full age, even those who through use of the word that have been exercised to discern both good and evil."

We would define consciousness as that state or condition of being aware of personal identity, comprising an aggregation of quality inherent in the individual, together with various qualities or impressions received from without through the medium of the five senses. The exercise of these senses is very essential to the development of consciousness. If we desire to become proficient in the vocal art, it is necessary that we should awaken a consciousness of what is required in the way of proper tone production, according to certain recognized principles and laws of music, so it is necessary we should exercise our hearing in this way under the proper instruction, in order that we might carry on our practice and accomplish the desired result.

In the pursuit of the art of painting, it is necessary that we should awaken a consciousness of what constitutes the art, that the sense of sight should be exercised in order to discern the fine distinctions of shade and color, and that the mind should be instructed in regard to what constitutes true art, in order that we might construct a work of art which would be beyond criticism.

We find this same principle of exercise necessary to the manifestation of all the senses. And we find this same
principle operating in connection with spiritual things. In the life of the Christian, the Apostle in our text calls attention to the fact that there is an infamy, or childhood stage, when the "milk of the Word" is suitable, and an advanced stage, when the deep things of God could be understood and appreciated. We find likewise in the life of the Christian there are few senses which are similar in their operation to the five physical senses. For instance, Scripture speaks of our spiritual sight, seeing as if by spiritual eyes; of our spiritual hearing, coming into touch with God; and it speaks of the Lord Jesus Christ as being touched with the feeling of our infirmities. Likewise, also, we read, "O, taste and see that the Lord is good," seeing as if by spiritual eyes, feeling as if by a spiritual sense, which are very natural, very necessary, very important, very precious things. We find that Adam did not retain this perfect consciousness toward God and toward righteousness, as the Scriptures say, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned." And when we come to the doctrine of sin, we see that the God of this world has blinded the minds of those that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

In regard to the sense of touch, we read concerning these, "Who have set themselves in lasciviousness, to work all uncleanness with greediness." In regard to the sense of taste, the prophet Job declares, "Is there iniquity in my tongue? Cannot my taste discern perverse things?"—implying that there is a taste which has been formed, seasoned, and that cannot properly discern things which are good.

In regard to the sense of smell, we have in the words of the Psalmist the condition of the human race stated in this way: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. That make them are like them." We can readily see that the Psalmist is not referring to physical senses, but he is referring to the mental condition which is represented by these, showing the state of the human race, steeped in darkness, sin and degradation. Here we have very clearly marked out the condition by which the human race has come into the condition of darkness in which we find it, and in which the Apostle found it at that time. But we find that God did not permit all the race to come fully under the influence of the darkness which is in the world, but only part of the race to have their senses deadened in this way, but we read of those who were feeling after God, if haply they might find him—some whose senses had not been entirely perverted, but who were in that condition and attitude that they were able to respond to the influence of the Holy Spirit, to the Lord's instructions. Now a thought that is very necessary for us to see here is, that no matter how much we might desire to feel after God, and to know him, we could not do so, we could not find him, we could not know these righteous principles, we could not manifest them.

But now in due time, God manifested himself in the darkness and silence that reigned. God showed himself the great God of love as well as of justice, and in due time he sent forth his Son into the world, heralding the life of Christ as the voice of one crying in the desert. And now those who are capable of being influenced by this sound, those whose senses have not become deadened through the influence of sin, those are the ones who exercise the feeling of faith and come into relationship with God.

Now the Scriptures likewise suggest to us a picture of the whole world not only having their senses deadened by sin, but they were deadened through the darkness of a difference between being asleep and being blind, or deaf, or having the senses impaired. We find that sleep, for instance, is a state wherein the organs and senses might be perfect and capable of being brought into operation when awakened; but the Scriptures present us with a person who is blind, or deaf, or paralyzed, cannot feel anything in the sense of touch; even if he were awakened from a sleeping condition he could not respond to any of those influences of light, of sound, or of contact, or anything else of that kind. So the Scripture found the people as having been asleep. When the joyous message of God as represented in the preaching of John the Baptist, "Repent, for the Kingdom of God is at hand," came, it aroused certain ones who were asleep, whose senses had been awakened, as the disciples and others did. Those were the ones who were feeling after God, if haply they might find him. So those ones then who were faithful to God to the extent he had revealed himself to them, they were "awakened." Now the Scriptures show us likewise these were asleep, and many were dreaming dreams. The prophets and righteous men, all who were of that class feeling after God, had pleasant dreams, dreams of Christ's coming Kingdom, of the glorious times that were to come when reconciliation to God would be effected, but they had not that consciousness toward God to worship him in spirit and in truth, because God did not give them an intelligent understanding of his plans and purposes.

Now we come to the time of this great event during the present time, those who have been awakened and responded to the glorious message, "Repent, for the kingdom of God is at hand." These have exercised the hearing of faith and have come into the blessings that God has given to them.

It is proper for us at this time to consider the contrast between those who exercise the hearing of faith and the world in general. The Scripture speaks of those having been enemies of God —"Enemies in your minds by wicked works." Again, "And you hath been dead in trespasses and sins." Now we ask, what is the difference? How is it there are some who respond to the influence of the Gospel, and exercise the hearing of faith, who were enemies of God? Would we not reasonably understand that they would have the same treatment God has arranged for the world in general? Would not we require the New Covenant, with the Lord Jesus Christ as Mediator, to bring us unto harmony with God? We answer, no, and the secret is found in the words: "And you who were some time alienated and enemies in your mind by wicked works." There it is. Those who were feeling after God, being ignorant of God's plans and purposes, and the principles of righteousness, before it was God's due time to manifest these, were enemies in their minds because they lacked the necessary instruments of understanding the proper standard; but when they were brought into contact with the truth their hearts responded, they heard the words, they appreciated them, they accepted the truths, and they came into the condition of fellowship with the Father through the Lord Jesus Christ. But those of the world who have failed to respond to the message of the Gospel, there is a little difference in these. The Apostle explains it where he says, "Ye henceforth walk not as other Gentiles walk, in the vanity of their mind, being darkened in your mind, and being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness." But these, when brought to a knowledge of their condition, their hearts respond, and they exercise the hearing of faith, and come into relationship with God, and are considered as at peace—having a measure of peace—and they are found in an attitude of further representation of the grace and favor toward them.

And this brings them now to the exercise of the next sense, the sense of sight. The Psalmist says, "Blessed is the people that know the joyful sound: They shall walk, O Lord, in the light of your presence." It is not everyone who hears the joyful sound of reconciliation with God who walks in the light of God's countenance. Something else is necessary besides this. They need to come to the condition where the eyes of their understanding are enlightened to know the deep things of God;
they need to come to a condition of spiritual consciousness, where they can see the heavenly things rather than the earthly things; and so those who have come unto God in the attitude of desiring to know him, who have had a desire in their hearts which would represent the sense of touch—coming into touch with God—having had this desire aroused, it brings them then to be saved. Lord, what have thou to me? how shall thou have me to do? How can I serve thee faithfully and acceptably? What is your good will concerning me? To such we have the words of the Lord, through the Psalmist, declaring, ‘Hearken, O daughter, and consider, and incline thine ear; Forget also thine own people and thy father’s house; So shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him.’

What a grand and glorious experience is it to the individual who awakens to the consciousness of spiritual things, and sees as never before the grandeur of the Lord, and the immensity of the universe—how terrible the Lord is! He begins now to come into closer touch with God, and at this time not only are the eyes of his understanding enlightened so that he begins to walk in the light of the Lord’s countenance, but likewise his hope is made complete, which is not complete without the exercise of these two elements, the desire to serve the Lord, and to come into touch with him, and now his expectation of coming into these glorious things promised is awakened, and he rejoices in the hope of the glory of God. We might well understand that expectation, the second element of hope, constitutes spiritual sense, and that in proportion as our expectation increases we will enjoy that spiritual sense. As the Good Word of God is as the Scripture says, ‘O taste and see that the Lord is good.’ We all know the effect of good, palatable food upon our appetites, and how it makes our mouths water, as we anticipate the enjoyment of partaking. So likewise as our sense of taste comes into exercise, we taste and see that the Lord is good.

4:00 P.M.—Discourse by Brother A. M. Saphore. 
Subject: “SELECTION OF THE BRIDE’’

The subject of our discourse this afternoon is the selection of a bride for Isaac, and how this is a picture of the selection of the Church as the Bride of Christ. We find the record of this in Genesis 24: “And Abraham was old and well stricken in age: and the Lord had blessed Abraham in all things.”

We find in the Bible that Abraham is the representative of God. Abraham is a type of Jehovah. This we find clearly pictured in Genesis 24. “And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: And he said, Behold, here I am. And he said, Take thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” (Gen. 22:1-2.) God put a special test upon Abraham, and this was a picture of a special test upon our Father himself. Abraham had a special trial in connection with his only son, Isaac. This is a picture of God’s love to us. While we were sinners, and not only as such, but that Jesus was his only son in the sense of being the only one that God by his direct power brought into being.

This is manifest in Revelation 3:14, where it declares, “These things saith the Amen, the faithful and the true witness, the beginning of the creation of God.” This is also evidenced in Colossians 1:15, “Who is the image of the invisible God, the firstborn of every creature.” So our heavenly Father brought his dear son, our beloved Master, the Logos, into existence first. The sixteenth verse of that first chapter of Colossians declares, that by him were all things made, whether they be things visible or invisible, thrones, dominions, powers, all things were made by him, and for him, and by him all things consist. And so when Abraham had a special test concerning his only son, this was a picture of God having a special test concerning the only Son that God, by his divine, direct power brought into being. Therefore in John 3:16, we read, “God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life.”

“Take thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah.” The land of Moriah is used in picture as the earth. God was saying to Abraham, take your son whom you love and get you into the land of Moriah, for you are a picture of me. I am going to take Jesus, whom I love, and get me into the earth. And, Abraham, do you love your boy? Oh, yes, dear Father, I love Isaac, my boy.

Well, you had better love him, you had better not say, I think I love him, I guess I love him, because you should say, I love him; for I love my boy, and you are a picture of me, and your boy is a picture of my boy. Take now, thy son, Isaac, thine only son, whom thou lovest, and get thee into the land of Moriah, and offer him for a burnt offering, I am going to offer Jesus, my son, as a burnt offering, and I want you to picture me by offering your son as a burnt offering. And don’t you dare go into the valley to offer him up, I am going to put Mount Calvary there. In other words, I am going to be on Mount Calvary; therefore, “Take now thy son thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”

So, dear friends, we have positive evidence that Abraham in the Scripture is used as a picture of God. Therefore we will consider our lesson.

“And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh. ’And as Abraham said something to his eldest servant of his house, he said, I have a picture of God saying something to his eldest servant. Who is God’s eldest servant? Someone might at first be inclined to say, Jesus is God’s eldest servant; but no, dear friends, God had an older means of service than Jesus. Well, who was that? Who was that eldest servant of God? I answer, dear friends, that God’s eldest servant is the holy Spirit. God used the holy Spirit as a servant in bringing into existence even Jesus. And just as Abraham directed his eldest servant, just so God is directing the operation of his holy Spirit.”
TENTH SOUVENIR REPORT

"And I will make thee swear by the Lord, the God of heaven, and the God of earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom we dwell; that thou shalt not give any of thy daughters to be the wife of my son, and that thou shalt not bring my son to take a wife of the daughters of the Canaanites, among whom I dwell. "Abraham answered and said, "If thou wilt give unto me the daughter of my father, as thou hast spoken, I will put thee in this place upon which I have set my foot. "But the thing seemed right in the eyes of the Lord."

The servant then set out for the land of the Canaanites, carrying with him a precious piece of gold and a golden ring. He was to look for a bride who would be of pure heart and mind, and who would be willing to share the hardships of life in the wilderness with him. The servant searched far and wide, but it was not until he reached the land of the Canaanites that he found the girl he had been searching for. She was beautiful beyond compare, with eyes that shone like stars and a heart filled with love for the Lord. She was the bride he had been searching for, and he knew that she was the one he was destined to marry. So he took her home to his father, and the two were married in a ceremony that was both solemn and joyful. And so it was that the servant found his bride, and the Lord blessed him for his faith and perseverance. For in the eyes of the Lord, it is not the flesh and blood that matter, but the heart and soul. And the servant knew that he had found the true bride of the Lord, and that she was the one he was meant to marry. And so it was that the servant found his bride, and the Lord blessed him for his faith and perseverance. For in the eyes of the Lord, it is not the flesh and blood that matter, but the heart and soul. And the servant knew that he had found the true bride of the Lord, and that she was the one he was meant to marry. And so it was that the servant found his bride, and the Lord blessed him for his faith and perseverance. For in the eyes of the Lord, it is not the flesh and blood that matter, but the heart and soul. And the servant knew that he had found the true bride of the Lord, and that she was the one he was meant to marry.
of Matthew; they think they will get along with just a few feathers.

But, says someone, What do you mean by the ten camels? It says he took ten camels. Do you think God has arranged ten Bibles for us? Oh, no, the ten camels represent the one Bible. How is that? Don’t you remember how the Word declares that the Bible is deep, that it is a mine. And how it is pictured to us being an instrument of ten strings. I am glad it did not say eleven. There we have the creation string, the condemnation string, the law string, the ransom string, the justification string, the consecration string, the glorification string, the resurrection string, and the redemption string, and the second death string. Praise God we do not have any more strings than these; praise God we have that many. But some people are not content with playing on them all; they are not desirous of using all the strings; they are just playing the—I don’t know what—la la la.

But, dear friends, how thankful we are the Lord permits us to play on all the strings—how that man was created upright, how he was condemned to death because of disobedience, how the Law was added because of transgression until the promised seed should come, how the promised seed did come, the ransom; and how through faith in his blood we are justified; how next we must consecrate ourselves living sacrifices, offering ourselves to God, holy and acceptable; how that this, if we are faithful, will lead us to glorify the Lord by our lives in both the just and the unjust (Acts 24:15); and how there will be times of restoration spoken by the mouth of all God’s holy prophets; how that the disobedient shall be destroyed in the second death (Acts 3:33); that some who will not accept the same; and the prophet that day shall be destroyed from amongst the people.

So we are thankful for the ten camels that the Lord has permitted the eldest servant, the holy Spirit, to bring, that we might be carried from this land even unto the Eternal City, and become the Bride of Christ.

And God made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master, Abraham. And let my master’s servant, whom thou hast sent to me, find grace in the eyes of the maiden whom thou shalt appoint for thy servant Isaac; and thereby shall David that thou hast showed kindness unto my master."  

Dear friends, if we can measure up to the list of qualities such as were expected in the damsel, we can declare that we are members of the Brides class prospectively. But you remember how the servants were up to those things; she must do those certain things; if she does not do those things she will not be the Bride. Let us see if we can measure up to these qualities pictured in Rebekah. The first point was that Rebekah must be a member of the household of Abraham, and the first point is that we must be of the household of God, justified by faith in Jesus’ blood.

The next point is, she must be hungry and thirsting, that she must get some of that water, very desirous of the water. The next point was, that we must be greatly desirous of having the water of the truth.

The next point was, she brought her vessel out to the well to get water, and it was empty. The idea of Rebekah coming down with a vessel full of water and trying to get it, but she found that we must come desirous of the water—we must have an empty vessel.

"Empty that he might fill me,  
As forth in his service to go,  
Broken that so unhindered  
His love through me might flow."

And the idea of us coming to get more water of the truth, when we are full of ourselves and trying to get fuller! So the necessity of emptying ourselves, giving up all that we have, all of our will, and receiving in return the Father’s will. Not my will, but thine, be done.

And the next point was, that Rebekah entertained the servant. The servant came, saying, Give me something to drink. She says, Sure, I will give you something to drink; and she let down her pitcher, gave him to drink, and drew for himself and his camels. The next point for us is, we must entertain the servant. Rebekah entertained the servant, and we must entertain the holy Spirit, the eldest servant of God.

Why is it the heavenly Father gave us this precious truth? Why is it we are thus favored? Is it because God desires us to go out and to use the precious truth as a club and to break on the enemy? Not, but on the other day, "I gave it to him; I knocked the props from under him." Is that the reason? I tell you, Nay; the reason that God has permitted that we might have this truth, we might entertain the holy Spirit—the spirit of truth. Oh, yes, I will entertain the holy Spirit. I will entertain the spirit of meekness—come on, you spirit of gentleness into my heart, I will give you an abiding place there, and I will entertain you.

But the next point was, that Rebekah entertained the camels also. She was not content in the entertaining of the servant, but said, I will draw for your camels, too. And, dear friends, for us to be in that antitypical class we must entertain the camels. The camels represent the Bible, so not only do we acknowledge and accept the holy Spirit, but also we entertain the Bible. Rebekah did not say, I am going to entertain eight of the camels, not ten of them. Let your Jonah camel stay out there, and you Job camel, I am not going to entertain you! Many today are saying, they do not accept the Book of Job. That is the Book of Job, both of the just and the unjust (Acts 24:15); and how there will be times of restoration spoken by the mouth of all God’s holy prophets; how that the disobedient shall be destroyed in the second death (Acts 3:33); that some who will not accept the Book of Job. But the servant and the prophet that day shall be destroyed from amongst the people.

So we are thankful for the ten camels that the Lord has permitted the eldest servant, the holy Spirit, to bring, that we might be carried from this land even unto the Eternal City, and become the Bride of Christ.

And it came to pass before he had done speaking, that behold a maiden came out, who was born to Bethuel, and of Milcah, the wife of Nahor, Abraham’s brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon. Does that mean you have to be good-looking before you will be of the Bride? Oh, no—but what does mean? That means that she is the Spirit of God, that are able to see; the Rebekah is the heart condition, is the New Creature condition, and that must be fair to look upon, even as it declares in the Songs of Solomon, representing the Master speaking to the Church: "O my dove, thou art altogether fair, and thy form is pleasant in my eyes." What delights of the Spirit of God! Oh, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. So the New Creatures have to be fair to look upon. In other words, we as this antitypical Rebekah class must be thinking in the same kind of terms that the Bride class must think. How our thoughts make an impression upon your features? Think mean things, and you will look mean. Think holy things and you will look holy. Think pure things and you will look pure. Oh, may it be said, not only that the heart concords with pure to look upon, but even our countenances may manifest such things as are holy, such things as are true, and that we are thinking on these things.

The damsel was very fair to look upon, a virgin, neither had her man known her. Her father was a man of wealth, a ruler of the civil government represented by man and the true Church represented by Rebekah. And so it pictures that the true Church will not have an association with the civil government; that should the time come when others would say, "Let us join hands in politics and in the world and bring the whole world up to a frenzy for Christ; instead of doing what we have been doing, instead of having the cart behind the horse, pulling it, let us reassemble the matter and let us just push the whole world for Christ; if we cannot pull them in, let us push them in—let the secret place of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." So the New Creatures have to be fair to look upon. In other words, we as this antitypical Rebekah class must be thinking in the same kind of terms that the Bride class must think. How our thoughts make an impression upon your features? Think mean things, and you will look mean. Think holy things and you will look holy. Think pure things and you will look pure. Oh, may it be said, not only that the heart concords with pure to look upon, but even our countenances may manifest such things as are holy, such things as are true, and that we are thinking on these things.

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the well to draw water, and drew for all the camels'—not for some, not for a few, but for all. "And the man, wondering at her, held his peace, to wit whether the Lord had made his journey prosperous or not. And it came to pass, as soon as he had done eating, he said, arise, let us take our journey, and go into the place where the wells are; and I will give thee bread by the way, that thou mayest restore to my lord's house." So he made his golden carring of half a shekel weight and two bracelets for her hands of ten shekels weight of gold." Oh, dear friends, she got a blessing on her ears; and not only that, but she got a blessing on her hands.

"Blessed are your ears, for they hear," "Whatsoever ye do, it shall prosper." And not only so, but those blessings were golden blessings, so these blessings on our hands—our work—and the blessings on our cars—ears of faith—are doxologies, blessings, represented by the gold.

"And as she sat unto him, I am the daughter of Bethuel, son of Milcah, which she bear unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head and worshipped the Lord. And he said, Blessed be the Lord God of my master Jacob, who hath enabled me to find my master's sister; so shall thy people speak of me, saying, He hath done plainly to my master. And now, if it be prosperity of my master, thou hast shewed kindness, according to all that thou didst unto my master father, and as thou knewest not any thing all his days, so shew kindness also unto my master, and to all this people; and leadest me not away empty. Then let thy servants every man bring gifts after his manner, for we know not what we shall do, until we come unto thy brethren to lodge. And let thy servants every man provide victual for his Redeemer, and for his servants; for we know not what we shall meet on the way." So I remember coming to the house, and as I knocked, the brother came to the door, and he says, 'Is this Brother Saphore?'

"Yes, thank you." "Come right in, come right in, everything is all ready for you.

"But don't you go to any trouble for me." "Trouble? Nothing is too much for us to do for the pilgrims. We have a room all ready for you, come in." "Come in, blessed of the Lord: Wherefore standest thou without, for I have prepared the house and room for the camels.'"

Oh, you had better let my camels in; you need not say, This Jonah camel can stay out; if they don't want me to talk about Jonah, Job, and Genesis, all they need to do is to tell me about it, and I won't go back the next time. But I tell you how thankful we are to recognize a class that is favorable toward the truth, they have not conecepted it; yet; they are glad to entertain pilgrims, and we say, God bless them, possibly their hearts may be encouraged so that a after a while they might be part of the Rebekah class; we trust they will be in the right attitude anyhow.

"And the man came near to Jacob, and said, Sir, let me, I pray thee, know thy wages, that I may give thee thereof. And he said, What is thy wages per diem? And he said, The wages of a camel负载 per diem is twenty shekels of silver. And he said, Wherefore shall I give thee wages, seeing thou knowest my journey, and hast prepared for me so much?" So I will tell you, that kind of people make me think as if Rebekah would come and say, "See my bracelets on my hands; see my earrings on my ears; I tell you they are nice—I made them all myself; I made them out of silver too."

So those people who are not willing to tell where those glorious things come from—I am afraid the Lord will take away their earnings; I am afraid he will take away their bracelets.

"And Rebekah had a brother and his name was Laban, and Laban ran out unto the man, unto the well. And it came to pass, when he saw the bracelets upon his sister's hands, and when he heard the words of his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come, in thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels." Who'd do such a thing? Does someone represent? Oh, says somebody, Laban was a member of the household. Yes, that is right; Laban represents those who are members of the household of Faith. Laban was glad to receive the pilgrim. He represents those who are glad to entertain the holy Spirit, and have the disposition of the Lord around about them. But Laban entertained the camels? Yes, he represents those who are glad to have the Bible around them, glad to hear people talking about the Lord, and the Lord's ways. And this Rebekah, the dear friend I am, is a picture of those who are of the Rebekah class; but rather a picture of those who are in harmony with the truths that the Rebekah class declare, who are not seriously opposing them, but who are willing to do all they can in the way of helping the truth; and the Lord wants us not to remember our master of his mercy and his truth: I am the king of the class, and the dear friend I am, is the picture of those who are of the Rebekah class; but rather a picture of those who are in harmony with the truths that the Rebekah class declare, who are not seriously opposing them, but who are willing to do all they can in the way of helping the truth; and the Lord wants us.
And Rebekah arose, and her damsels, and they rode upon the camels, and they took the way. And Isaac sent through the servant his brother Laban, the son of Nahor, with these words: 'Take me a wife.' And the servant took Rebekah, and went his way. Here we have the damsels, the Great Company class, associated with the Church class, the Rebekah class; and these damsels are the virgins, her companions, which follow after; thus representing those who are consecrated to the Lord, but for the time are not ready to be presented to him; they do not make as rapid progress in the Christian way as the Rebekah class does. These lay down their wills in consecration to the Lord, but fail to carry it out with sufficient zeal, and thus through great tribulations, peril, death, and finally brought to an attitude where God can give them a glorious spiritual body. But their reward will not be upon the throne, their reward will be as servants before the throne. They will not be pillars of the Temple, but they will be in the Temple and will thus be permitted to serve for a time.

And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

It says Isaac "came." There is a picture of the second advent of Jesus. Here we find that Isaac is a picture of Jesus, and when Isaac came he was a picture of Jesus coming at his second advent in 1874. And he came from the way of the well Lahai-roi. I guess there must have been some water in that well. The water of truth, dear friends, was brought to our notice in 1874, when the Master came and girded himself that he might come in the righteousness of his words. But he was so set forth to our attention. "For he dwelt in the south country." The south country is where warm blessings come from. You remember how the heavens must retain Jesus until the time of the restitution of all things spoken of by the mouth of all the holy prophets since the world began, which is the second advent in 1874. "And Isaac went out to meditate in the field at eventide"—the harvest field. Here our Master is meditating in the harvest field, and here we are in the glorious harvest work! How thankful we are! But, says some one, I thought you were going to tell me about the antitypical camel. Well, it's there. We have got the Bible when we see his face, but not until we do see his face. We won't need the Bible when we actually live by sight instead of by faith. We will not need the lantern to our feet and the lamp to our pathway when the Sun of Righteousness shines forth in all his splendor upon the nation. Rebekah put her hands around the camel and said, "You dear, beloved camel, you brought me all along the way, and I am going to put a blue ribbon around your neck and show you off to everybody, and say, Here is the camel which brought me all the way." What are we going to do with the Bible when we need it no longer to carry us on our journey? I fancy we will put the blue ribbon of faithfulness on it, as it is given for us to use in this world. It will put in the Bible, this planet, and manifest it to all on the various planets of the Universe that it may be God's will to perfect. We will finally see the glorious countenance, and we will get off the two humps of the camel; but you need not think you will pull me off from these until I see his glorious face. "And Rebekah, her damsels, and they rode upon the camels, and they rode upon the camels, and they rode upon the camels." And they called Rebekah, and said unto her, Wilk thou go with this man? And she said, I will go."

She did not say, I think I ought to go. She did not say, Maybe, perhaps, possibly, I might. Oh, no. It means a positive decision once for all. She says, I will go."

"And they sent away Rebekah, their sister, and her nurse, and Abraham’s servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. So we see the Church class, who are the mother of millions, and be the mother of all that have gone down into the tomb. And it is estimated that approximately 20,000,000,000 have gone down. No wonder it says, "Be thou the mother of thousands of millions"—might just as well have said twenty thousands of millions and been done with it.
Tenth Souvenir Report

and thus we find how Jesus was produced by this great original covenant, the covenant made with Abraham and bound by the oath of God, saying, ‘In thy seed shall all the families of the earth be blessed.’ And the Church has a part in the covenant. ‘And he loved her.’ Dear friends, Jesus will love us, even as Isaac loved Rebekah. ‘And Isaac was comforted after his mother’s death. Then again Abraham took a wife and her name was Keturah. It was Abraham’s third wife, and she bore him six sons. And concerning this, the Church of Christ says, ‘Abraham gave all that he had unto Isaac,’ and then, just as Abraham gave all that he had unto Isaac, God gave all to Jesus; and just as Rebekah became joint-heir with Isaac, and heirs of Abraham, just so we become joint-heirs with Christ and heirs of God, if so be we suffer with him, that we might also be glorified together. Just as Isaac and Rebekah, having all that Abraham gave them, were in a position to bless all of Keturah’s children, together with Keturah, so we, the Church, having all that God will give us, will be in a position to bless that third wife, that third Covenant, the new Covenant arrangement, and all her children, all the families of the earth—and thus fulfill the promise made to Abraham, ‘In thy seed shall all the families of the earth be blessed.’

In conclusion, dear friends, let us prepare our hearts in harmony with the following words:

‘Present joys of the New Creation,
God has given us to share.
These are only ours to cheer us,
As Christ’s sufferings bear.
But future joys, so grand and glorious,
Will be ours if faithful here,
When Christ who is our hope has come,
As His Bride we’ll then appear.
And then the consummation and glorious culmination,
And may praise his name forever.
That with our Head we’ll bring,
To men salvation.’

Pastor Russell’s Receptions Concluded Saturday Night

Pastor Russell’s Address

The Sixth Section of the Convention Hosts, About Six Hundred,Visited the Mayville Inn Saturday Night.

In order not to crowd the chartered boat, no more than six hundred were permitted to attend Pastor Russell’s reception on any one evening. The restriction was effected by means of reserved tickets, six hundred of which were issued for any one of the six evenings. Last evening marked the conclusion of the receptions. The steamer was crowded, but ‘The Happy People’ maintained their usual excellent order, and their songs abound, giving evidence that they were singing and making melody in their hearts unto the Lord. They evidently enjoyed the scenery of the lake, but the eyes of their understanding seemed to take in still more beautiful Elysian fields. It was the same on the return journey.

The Mayville Inn was illuminated throughout, as were also its verandas and lawns, the Chinese lanterns giving a gala effect.

The crowd was welcomed by Pastor Russell, who greeted each one personally. He subsequently addressed them from the veranda, following which a light collation was partaken of.

The address in part was as follows:

“The General Assembly of the Church of the First-borns”

“My dear friends, our Convention nears its close. To me it has been a very enjoyable one. So far as I can discharge my part in the Convention, I am quite satisfied. The general delight expressed by everyone who attended the Convention, is a delight to me. All of the Lord’s people, by His Providence, have been permitted to turn aside from the busy cares of life to spend ten days in Bible study and in fellowship with each other in spiritual things. We have thus been remembering the inspired exhortation, ‘Forget not the assembling of yourselves together, . . . and so much the more as ye see The Day draw nigh.’ The nearer we come to the great Day of the Lord, in which the Church will be glorified with the Bridegroom, and in which the great work of blessing the world at large will begin, the more precious are our opportunities for Christian fellowship. And more than this: they daily become more important to us for our strengthening and upbuilding in the faith once delivered to the saints. . . . And we think of the closing of this Convention, let our minds go out toward the Great Convention promised in God’s Word. At it will be gathered all of God’s people— all ‘Israelites indeed, in whom is no guile.’ That Convention, like the one in that holy city, the thousand, the thousand years, will be attended by a great company of holy and interdenominational Presbyterians, Methodists, Congregationalists, Baptists—the holy, the saintly out of each and all of these will be at that Great Convention. St. Paul styles it the ‘General Assembly of the Church of the First-borns.’ How grand to think of such a reunion, without a crease between any of the participants and all of them surrounded and safeguarded by the

‘Love Divine, all Love exceeding,’

and the Wisdom and Power Divine! Do you desire to be present at that Convention? The question is an unnecessary one. It is the hope, the desire, the aim of every one of us to be there—to make our calling and our election sure; to so run that we may obtain that great prize of participating in the resurrection: we read, ‘Blessed and holy is he that hath part in the First (chief) Resurrection; on such the Second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years!’ (Rev. 20:6.) Let us have this in mind, dear friends, that our participation with our Lord in the glories of his Kingdom is dependent upon our faithfulness here in following him through evil report and through good report, through honor and through dishonor in the bearing of the cross along the narrow way of self-denial.

The First-borns Passed Over

“I remind you that when God brought typical Israel out of Egypt, the first-borns had a peculiar salvation or first-born status. The night before the deliverance all the first-borns were in danger of death, and were saved only when under the blood of the Passover Lamb. We see, dear friends, the significance of this beautiful type. St. Paul tells us that Christ is our Passover Lamb, slain for us. We each have appropriated his death, his human nature which he sacrificed on our behalf. We recognize his sacrifice, the blood of atonement. We see that this entire Gospel Age is the antitype of that night. We are hoping to belong to the first-borns begotten of the holy Spirit who, during this time of sin and death, will be passed over and on account of the blood without and the Lamb within, be accounted worthy of being passed over—accounted worthy of eternal life on the spirit plane as members of the Church of the First-borns—participants in the ‘First Resurrection’ to glory, honor and immortality with our Lord—like him.

Priests and Levites—Which?

“I remind you that all of these first-borns, passed over, typified all of the Lord’s people of all denominations and outside of all denominations who are now passing from death unto life. I remind you, however, that in the type, the first-borns of every tribe were exchanged for the one tribe of Levi—the one tribe which thereafter typified the ‘Church of the First-borns’—the ‘household of faith.’ But I remind you further that the Lord divided that tribe into two classes. A little handful were made priests and occupied a special position of favor and relationship and nearness to God, and the remainder of that tribe were honored in being used as the assistants or servants of the priests. This is an allegory or type. ‘The Church of the First-borns’ will consist of two classes, a ‘little flock’ of priests and a ‘great company’ of the ‘household of faith’ and typical Levites who will serve. I remind you that the ‘little flock’ of priests do their sacrificing now and, if faithful, will shortly be made a Royal Priesthood, a reigning priesthood, joint-heirs with the great King of Glory and
High Priest of our profession—Jesus. I remind you that the 'great company,' typed in the ordinary Levites, will not be in the Temple but serve before the Throne. They will not be living stones of the Temple, but serve God in the Temple. They will not wear crowns of glory, though they will be granted palms of victory.

'What places will you and I occupy in the resurrection, in the General Assembly of the Church of the First-borns? Will we be of the Royal Priesthood, or of the less honorable, but still blessed, servants? Will we be of the Bride class or of the less honored virgins, her companions that follow her? It is for us, dear friends, now to make our calling and our election sure by our zeal, our earnestness, our devotion to the great King and his Cause. He has called us to the highest place. It rests with us, under his wonderful and gracious arrangements, to determine whether we will be passed over or passed over, to determine whether we will accept the place to which we are all called or the inferior place which will be granted to those who do not keep their garments unsullied from the world and who, therefore, must come through greater tribulation to enter into the Kingdom at all.'

Encouraged to Leave Behind the Sweet Fragrance of the Spirit of the Lord

'I exhort you, dear friends, that we strive to be present at the Great Convention, the General Assembly of the Church of the First-borns, and that we strive to make our calling and election sure, that we may be of the Bride class, the Royal Priesthood class, the members of the Body of the great Prophet, Priest and King of Glory! It is to this end that we have come to this Convention—that we might encourage each other and be encouraged to maintain the good fight of faith and to keep the victory, so far as our hearts are concerned, over the world, the flesh and the Adversary. I trust that we shall all go away from this Convention strengthened by Divine might in the inner man. I trust that we shall leave behind us a sweet fragrance of the Spirit of the Lord in every cottage and hotel in which we have been lodged. I trust that we will go to our homes so filled with the Spirit of Truth, the spirit of meekness, gentleness, patience, long-suffering, brotherly kindness and love that we shall carry a blessing to those of our homes, that they may take knowledge that we have been with Jesus and have learned of him and that the blessing may thus overflow and abound to many hearts. I doubt not that such will be the blessed results and that this Celeron Convention of Bible Students will be a marked epoch in the Christian careers of many, marked with blessings from on high and mutual refreshment of spirit amongst all those who have participated.'

"Chosen in Christ are the dawn of creation;
Chosen for Christ to be filled with his grace;
Chosen to carry the streams of salvation
Into each thirsty and desolate place."

Sunday, August 7, 1910

The morning service was opened at 10 a.m. with prayer by Brother M. L. Herr. Brother J. F. Rutherford then delivered a lengthy discourse on Baptism.

He called attention to the importance of baptism and to the diversity of opinion among Christians regarding it, saying, however, that but one right view of it was possible. He based his discourse on three texts, as follows:

1 Peter 2:21—'For even hereunto were ye called because Christ also suffered for us leaving an example that ye should follow his steps.'

Mark 10:35-39, with emphasis on the 38th verse—'But Jesus said unto them, 'Ye know not what ye ask: Can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with?'

Luke 12:50—'But I have a baptism to be baptized with and how am I straitened till it be accomplished?'

At the conclusion of the discourse, which was about an hour and a half long, the congregation joined in singing, "I Have a Friend." The candidates for baptism were then requested to stand, and were asked the questions respecting, First, their faith in the Lord Jesus Christ as their ransom price. Second, as to whether they had condescended their wills, their all to the Lord, to be dead with him? Those questions being answered in the affirmative, Brother J. Hemery of London, Eng., led in prayer. The candidates then passed out, during the singing of the beautiful and appropriate hymn for such an occasion, "Jesus, I My Cross Have Taken." As they left the auditorium they were given the right-hand of fellowship, not into any party, creed or sect or denomination, but into the Body of Christ. Then followed the immersion in the lake, as a symbol of the immersion of their will into that of Christ. There were 212 who took advantage of this opportunity. This feature of the service was carried out near the toboggan slides, and several thousand people witnessed this wonderful sight—the shore for a long distance being lined with Bible students and others. On the lake side, a large fleet of row-boats and launches crowded as near as possible that their occupants might witness the service. (See photographic reproductions of the scene on another page.) Those in the boats really had the better view.

One paper commenting on the service said, "Although persons have been baptized in the waters of Chautauqua Lake in former years, it is probably equally true that never before the coming of the Bible Students' Convention were such large numbers immersed therein."

3:00 P.M.—Discourse by Pastor Russell. Subject: "PREACHING TO THE DEAD"

As a consequence, while others are falling from the faith—sown into infidelity—stirred higher criticism and evolution; others into fanciful wranglings of the Word of God—we are coming to appreciate the Bible as the most safe and sacred book in the world. Correspondingly our faith in God increases—faith in his wisdom, justice, love and power to accomplish all the good purposes which he purposed in himself before the creation of our race. Correspondingly, too, we are coming to appreciate more than ever the value of the great Redeemer and of the great sacrifice for sin which he accomplished at Calvary. We are coming to see the truth that we once considered poetic license when we sang,

'There's a widening in God’s mercy
Like the widening of the sea.'

"Let Dead Bury Their Dead"

"No Bible topic requires more careful discrimination in its study than does the subject of death. This is mainly because of the general confusion of mind which came upon
Christendom during the long centuries of the church's comparative darkness, when Bibles (the lamp of God upon the Christian's path) were scarce, and when few could read the idea of the sacred value that were chained to lecturns. In consequence of this, the intelligible Bible talk ignorantly and stupidly respecting death. They make confusion worse confounded by telling us of Adam's spiritual death and discussing 'natural' death and the death that the cross accomplished. To get the Bible view of death we need to brush away such foolish babblings and confine ourselves to Bible language and the rational thought connected therewith. For instance, according to the Bible, there is no 'natural death'—it is reserved for man to die. It is according to the Bible arrangement and man's nature that he should live eternally, as do the angels, if obedient to the divine commands. Death, therefore, is the unnatural thing! Do we think of angels as dying, and of heaven as filled with sickly doctors and undertakers there? Surely not! Yet it would be a mark of natural death amongst the angels as in respect to men.

The term 'spiritual death' so frequently used respecting Adam and his fall is wholly unscriptural. No such expression is found in the Bible; neither such a thought. Adam could not die a spiritual death, because he was not a spirit being. He was an earthly being—not an angel, but a man. As the Scriptures declare of Adam, 'Thou madest him a little lower than the angels; and crownest him with glory and honor. Thou makest him to rule over thy works of thine hands; over the beasts of the field, the fish of the sea and the fowl of the air.' (Hebrews 2:7; Psalm 8:5-6.)

It is, therefore, absurd for us to continue to speak of Adam dying a spiritual death, while admitting that he was not a spirit being. It was simply the man Adam that died. His death was the result of the gradual processes of decay, and affected not only his bones and muscles, but also his brains—his every mental and moral quality. The sentence, 'Dying, thou shalt die,' took hold of him as an entirety; hence we find, as the Scriptures declare, that there was a previous insanity, either mentally or physically or right. All have sinned. All come short of the glory of God in which Adam was created. From the moment of disobedience and divine condemnation Adam and his race have been judicially dead and gradually going down, down, down, in degradation and into the tomb.

Speaking of the dying race from the judicial standpoint our Savior called them all dead. He declared that none has ever been reconciled, except such as by faith accepted him as their Life-giver—Savior. His words are, 'He that believeth on me shall not see death; but the wrath of God abideth on him.' (John 3:36.) Speaking to one who believed on him the Savior said, 'Let the dead bury their dead; go thou and preach the Gospel.' (Matthew 8:22.) From the right standpoint this is saying that the dead on all sides and on every hand are to prepare the way of the Lord in the land of the living, to open up a way for the Gospel, for the Gospel is the life of the dead world, look out for its own affairs. You become one of my followers and carry my message of life and hope to as many as have ears to hear!

"Dead in Trespasses and Sin"

'Thus the whole world of mankind through heredity, through inherent weaknesses, through participation in the sentence that came upon the first man, Adam, unjustly, are all spiritually dead in trespasses and in sins—not one of the race is worthy of eternal life upon the only terms and conditions which God can offer—namely, perfection and obedience of the heart and will.

"Jesus preached the Gospel amongst those judicially dead through trespasses and sins. A few had the hearing ear and accepted the good message and gave their hearts to God and accepted the terms of discipleship—to walk in the Master's way, to cleave to faithfulness unto death—willingly offering, self-sacrifically, their little all in the service of God, his truth, his righteousness, his people. These few, as we have seen, the Savior recognizes as having living hearts—having passed from death into life! (John 5:24,) nevertheless, according to the flesh, they were still imperfect, fallen, dying. But by divine arrangement their new minds, their new wills, were accepted of God in Christ and their flesh ignors as dead, and they were begotten by God of the Holy Spirit as new creatures and became sons of God. As sons, they were free from all the previous condemnation that came upon them as members of Adam's race—freed through the imputation of the merit of the Redeemer's sacrifice applied on their behalf. Thus they attained the liberty of the sons of God—freedom from sin-condemnation.

"We are Saved by Hope"

'While speaking of believers begotten of the Holy Spirit and new creatures in Christ Jesus as having passed from death into life, the Bible with equal explicitness tells us that the resurrection of the body, the renewal of the new creature, is not the completion of his salvation. He has received a great blessing, a great salvation; but what he now enjoys is merely a fore-taste, an 'earnest,' or hand-ground of the greater blessing that will result eventually, if faithful to his covenant unto death. That is the height of the hopes of the new creation will be attained in the end of this age at the second coming of the Redeemer, when he comes to set up his kingdom in power and great glory for the blessing of all the nations of the world, when every knee shall bow and every tongue confesses,' (Psalm 6:93). The Scriptures point the new creation, the Body of Christ, the 'saints,' the church, to that illustrious day as the time when they shall experience their glorious change the earth to heavenly condition; and in a moment, in the twinkling of an eye the resurrection power will lift them wholly out of earthly conditions to the perfection of the divine nature.'

Describing this 'first resurrection' of the saints, the Apostle says, 'It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body' (1 Corinthians 15:43-44). Respecting this glorious consummation of the hopes of the church, the Apostle declares it to be the end for our faith, the salvation of our souls—the grace (salvation) that shall be brought nation of the world, when our Lord and Savior Jesus Christ' (1 Peter 1:13). For that glorious time the Lord's people are to wait patiently, realizing that, as new creatures, they are being tested by the necessities and frailties of their old bodies reconciled dead. They are to be living a good fight against the weaknesses of the flesh, against the allurements of the world and the snares of the Adversary.

This Light Upon Our Text

'Consider now, in the light of the foregoing, the meaning of St. Peter's words used in our text. We perceive how the Gospel message from first to last has been preached to a dead world—to a world under sentence of death—to a world dead in trespasses and in sin and unworthy of divine notice. The message has not gone forth to every creature yet. The time is not yet come, when every eye shall see and every ear shall be stopped, and then 'the knowledge of the Lord shall fill the whole earth' and 'every knee shall bow and every tongue confess.' But that will be during Messiah's kingdom of righteousness, which will last for a thousand years. And during that time, the dead time has not yet come; hence that glorious message which all must hear and those glorious sights which all must see and all confess are not yet revealed. As yet the message can be appreciated only by a comparatively small proportion of our race, 'even as many as the Lord our God shall call.'

'The Redeemer says that they must not only be thus called of me, but that they must be 'drawn' by him, in order to be blessed during this age. He says, 'No man can come unto me, except the Father which sent me draw him, and he that cometh unto me (thus drawn) I will in no wise reject' (John 6:44-47). For these few of the dead world the gospel in the present time is intended. No others have fear to hear the word, nor those who hear are few in comparison to the millions of the world. Nevertheless, they are many in comparison to the still fewer who accept the call under the conditions and limitations of the narrow way of self-sacrifice. Many are called, but few are chosen. This meaning of joint-leadership with the Redeemer in his kingdom.

'And by and by when all eyes and ears of understanding shall be opened and the blessing of the Lord through Messiah shall be world-wide, it will not be merely a calling to righteousness that shall be enforced by disciplines, stripes, corrections in righteousness, to the intent that the dead world in general may be blessed and be regenerated—lifted up, up, up, out of sin and death conditions to the human perfection bestowed upon Adam and his race in creation. Only the unwilling and disobedient will die the second death, from which there will be no redemption, no recovery.
Live in Flesh and in Spirit

Those who hear the Gospel and accept its terms of consecration unto death of the flesh and are begotten of the Holy Spirit as new creatures, 'partakers of the divine nature,' have, so to speak, a dual existence from the time of their begettal of the spirit. From God's standpoint they are new creatures begotten to the divine nature, which, if faithful, they will fully obtain in the 'first resurrection.' Yet according to all worldly concept of the matter they are still human beings, very much the same as they were prior to their consecration and spirit begettal. The world may, indeed, see certain changes more or less radical in their conduct and words, but, like as not, these will appear to the worldly merely as fads, fancies, eccentricities. Perhaps, indeed, as in the case of St. Paul, they may be considered as 'beside themselves'—mad. Hence, as the Apostle declares, 'No wonder ye know us not, even as it knew him not.' (1 John 3:1). The world did not know John, and was begotten of the Holy Spirit, the son of the highest, etc., nor does the world yet know that he is highly exalted at the Father's right hand. So also it is with the followers of Jesus. They similarly have received a spirit begetting and similarly, in due time, are to experience the glorious change of the 'first resurrection' and be perfected on the new plane of the divine nature.

Judged of Men—Judged of God

'Note again the Apostle's words respecting these spirit-begotten followers of Jesus, the 'little flock,' who walk in his footsteps in the day of his coming. They are to be judged according to men in the flesh, but according to God in the spirit. Men not knowing us as new creatures in Christ may think of us and approve or condemn as they would think of and approve or condemn others—according to the ways of the flesh. We shall not see that these new creatures there is a battle in progress—the new creature seeking to conquer the flesh and to bring it into subjection to the divine will, but not always able to do so.

All we can do is to do our best, whether our best shall be judged as good as or better than that of our fellow creatures who are not spirit-begotten, but who may be less depraved by nature—nobler by heredity. Our consolation as new creatures is that we are not to be judged by human judgment, but by him who called us and drew us to himself, drawn and justified Jesus and to his own holy spirit, to his own divine nature. He will judge us according to the spirit, according to our minds, according to our intentions, according to our efforts. To the faithful who at heart are overcomers the Lord eventually will say, 'Well done, thou good and faithful servant! Enter into the joy of thy Lord. Thou hast been faithful over a few things: I will make thee ruler over many things.' (Matthew 25:21)'

3:30 P. M.—Overflow Meeting at Celeron Theatre. Discourse by Brother John G. Kuehn. Subject: 'LAYING UP TREASURES IN HEAVEN'

T

HE text chosen for our study is found in Matt. 6:19, 20, 21: "'Lay not up for your-selves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also.' What a beautiful, what a lovely expression of the Master, telling us he wants our hearts—our heart's affections. He tells us that he is going away to the Father, and then he tells us that we should lay up our treasures in heavenly places awhile, that we might be with him, that our estate might be looked to. Not only did Jesus ask us to love him, but the Heavenly Father, the great God of all this Universe, is not ashamed, but comes right out and above-board and tells you and me that he wants our love. 'Give me, my son, thine heart.' Could it be said any plainer than that?

Indeed.

Then, again, the Psalmist gives us the invitation, 'Hearken (listen), O daughter, and consider and incline thine ear; forget also thine own people, and thy father's house; so shall the King (my Son) greatly desire thy beauty'—inviting us to come right into his family. What a gracious invitation!

Now then, to love anyone it is absolutely necessary that we be acquainted with him, or her, that we have time to meditate and fellowship with them; and so God has arranged it that you and I may have all the time necessary to think on the heavenly things, to become acquainted with Jesus, to know God, to learn what the affections on heavenly things. Is that true? Have you and I an abundance of time to learn to love God? Oh, yes, indeed. God has arranged that those who make a full consecration to him may have all the time necessary. He has released us from the burdensome things, the worries and the cares of this life. Are you and I freed from the burdensome things and the cares of this life? Are we indeed free! Don't we have to provide things decent and honest for all men? Yes, indeed we do, but we do not worry about those things. You know a man of the world has so many things to weigh him down, and to worry him; he is depending on his health, his bank account, his business, upon his job, and all of these things, and if these fall he may wind up a blue and complacent, but the child of God is not so bound. Cast your cares upon him, cast your cares upon Jesus. We are living for you. And as we go on day by day, and meet the requirements of each day, we have God's positive promise that it shall bring us no greater burdens than we are able to carry. As your days are, so shall your strength be.
he had great possessions, hence it was more difficult for him to come and follow the Master.

But before we pass on in our study, let us notice two points in this conversation between the Master and and his followers. If we do not sell all that thou hast? Does the Lord require of you and of me that if we would be his followers to sell all that we have? Does he say to you, Now you have houses and lands and stocks and bonds and investments—take them and put them in the Master’s name. Let him have the first place in all your priorities. And put the money in your pocket, walk down to the slums and say, I want to give this money to the poor, and turn your pockets wrong side out, and then say, Now, Lord, I am ready to follow you. While, no, our Lord at Jesus does not ask us to do such foolish things as that. He asks you and he asks me—all of us who have been justified freely from all things of faith—to come and make a full consecration of ourselves to him. ‘Give me, my son, thine heart.’ But does the Master make so different a reply to a young man than we would make? The reason is this: this young man was a Jew, he was under the Law, seeking to earn eternal life, and hence it was necessary for him to do. Do you and I, praise the Lord! are we under the Law? Is there any difference in the law of love, and hence the Lord has arranged for us that we may be justified by faith—as the Apostle puts it, through the foolishness of preaching. And so we are justified by faith.

And when we speak about earthly good things, earthly treasures, making and election sure, and that in the Master he was poor, very poor; so much so that he worked with his own hands at tent-making, and supported himself and those with him. A little later on his career he again had money, he again had influence, he again had power—so much so that he was able to get a private hired house and receive his friends as he pleased. And yet this same Paul writes to Timothy, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness which the righteous Judge will give me. A little later on his career he again had money, he again had influence, he again had power—so much so that he was able to get a private hired house and receive his friends as he pleased. And yet this same Paul writes to Timothy, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness which the righteous Judge will give me.

And today you know men and women, and I know men and women, who, by God’s grace, although rich, influential, and powerful, are indeed making their calling and election sure. We realize that it is more difficult for the one who has five pounds, or five talents, to make his calling and election sure, than the one with the one pound or the one talent to make his calling and election sure. It takes more to keep all on the altar of sacrifice. But, dear friends, it was not our thought to speak along this line of earthly good things which we now possess, or the heavenly things which we enjoy day by day. Oh, the precious heavenly blessings that are showered on us from day to day! We appreciate them highly and rejoice in them, but we must not let them blind us to the things that are now. Our text brings to us something in the way of treasures which we do not have now, but lay up for future use. What are they? What is there in all this wide world that you and I can get hold of now to put on deposit, as it were, in the Bank of the Kingdom, so that we can lay up for future use? At first we might say, I do not see anything that I could lay up for future use. But, as we canvass the field, as it were, and look over the ground, we find there are heavenly riches, heavenly treasures, which you and I can lay up for ourselves. For instance, the Bank of the future, the Bank of Jehovah, Jesus & Company.

We look about us on the earth, and we find many treasures there, and many beautiful things. One of the most beautiful things we find in this world is love, and so we find there is a way opened up for you and for me to love the Lord, and it is this love of the Lord for his disciples, for you and for me, which is one of these treasures. You say, ’Brother, doesn’t the Lord love all of his disciples, all of his consecrated people, every one of them?’ Yes, indeed, he does. He loves every one of the body members of Christ with a personal, individual, special love. But did he not also love his disciples with a personal, individual, special love? Indeed he did. Yet we find there were three of them, Peter, James, and John, who were specially close to the Master—spiritually near and dear to him. But that does not mean anything that would bring them specially close to the Master, were right on the spot; they were always there. So you and I have the privilege now to express our appreciation and trust in the Lord, using all the opportunities that come us of rendering service for the Master.

One would say, Don’t all do that? Do we not all love the Master? Yes, we all love the Master, but don’t you know the Bible says there is a distinction, a difference, in the amount? As expressed in the Scriptures, there is one group of the sun, and the glory of the everlasting star, and the glory of the everlasting star differeth from in glory, shall it be in the resurrection of the dead. There will be brilliant stars, and stars not quite so brilliant, and it is in heavenly conditions just exactly as it is amongst us here on earth, in this respect. To express our love to the Master with a heart as big as the biggest bank account, with the biggest roll of greenbacks, is the biggest bug in town. Is not that true? And so we see by the Scriptures that those who have the largest bank account over there will be brilliant stars, and those who have a less bank account will be stars not quite so brilliant, and this is just like the brightness of the moon, and as star differeth from star in glory, so shall it be in the resurrection of the dead. So it is this personal, individual, special love which is one of these heavenly treasures that you and I can lay up in our banks, and hoard for future use, that is what we want to know? We want to know how to get this special love, how to get so specially near and dear to the Master?

A little experience which I will relate illustrates this point very well: It is our cheerful obedience, our glad acquiescence to the Master’s will which brings us specially near and makes us specially dear to him. Here is Brother A. He has made a full consecration of himself; he has agreed to sacrifice everything, and use every opportunity of laying down his life now in sacrificial service for the Master. Well, the Lord gives him nothing. The trials, the difficulties, and perplexities, come, one after another, one after another, and the brother cries out, “O Lord, O Lord, indeed I realize thy hand is heavy on me; I realize it is my Father, help me, take this burden off my shoulders, it is more than I can bear; I do not see, Heavenly Father, why I should have so much more trouble and difficulty than the other people have, and the other brethren have. But, O heavenly Father, I am sure that thou art for grace and for strength, that I might become an overcomer.” The Lord gives him grace and strength and he comes off a conqueror and more than conqueror.

Here is Brother B, and he likewise has made a full consecration, and the Lord grants him an opportunity of demonstrating his love. Troubles and difficulties and perplexities come on him, and he in turn cries out, “O Lord, this is more than I can bear. Give me strength and grace. I realize indeed that these are opportunities for demonstrating my loyalty of heart, and I am not strong enough to bear
these things alone. But, dear Heavenly Father, I realize
indeed some of these may be stripes for wrong doing, and I
pray that you will let me err and not be too severe on me.
And after the brother has examined his heart and he finds
there is nothing in his life which he can consider these as
stripes for, then he goes to the Heavenly Father again in
prayer and says, "Dear Heavenly Father, I have examined
myself, and I could not find another thing in my life what
could count these as stripes for, but as I cannot to realize
how much are on account of my shortcomings, my secret
faults, keep me from presumptions sin." But the condition
continues, and the brother goes to the Lord again and
says, "Dear Heavenly Father, I have examined myself, and
indeed, I cannot see another thing in my life what could
come to thee, and I realize now that these difficulties,
these perplexities, and these trials, are so many opportu-
nities for demonstrating my loyalty to you. Dear Heavenly
Father, give me grace to the end, and make me indeed able
to come to the top; may I come as, in the bottom of our hearts
there is the peace of God which passeth all understanding.

You have seen on tables little globes with fishes in them.
As these little fishes swim around the surface of the water
the air is full of bubbles, commotion and ripples, is it not?
But as they sink into the bottom of the globe, they swim around and everything is quiet and peaceful.
So with you and with me: If we are trying to hang
with one hand to the world, getting a whiff now and then
of the pleasures of this world, it causes ripples and com-
motions, but if we sink ourselves down in the ocean of
God’s love, there is peace and quiet.

Some months ago it was my privilege to have a little
parlor meeting in Canada. As we were beginning the evening
service at eight o’clock, a little child of the home drew
her rocking chair up to the side of the piano, and sat down on
it, and I saw it was a little child who loved music. My Aunt
Mama said, Mabel, it is eight o’clock; it is your bed time.
Little Mabel seemed to know what that meant. She
commenced to cry, but the mother was firm. She took little
Mabel into the bed room. I said to myself, It will take
a little more than a little child to make her understand
what we had better have a song service. I turned over
for a hymn to sing, and while I was turning the camera out
and the child was crying and sobbing in the room. We
commenced our service, and had not sung more than a
few words of that hymn when the little child joined in with
the hymn. And I thought to myself, If I could only get
a good square look at that sister’s face I would surely find
something there worth while seeing. She loved that child
before she put it to bed, but doesn’t she love it a little
bit less to put it to bed? Or do we with the Heavenly
Father and with the dear Master. When he sends these
trials and perplexities to us, and permits them to come
into our lives, if we will only joyfully bear them, knowing his
way is best, are we not then laying up these treasures in
heaven, and manna for our future days? Let us do that,
and lay up treasures in heaven.

Our dear Master when he was on the earth was very
observing; he noticed the fields, and the trees, and the
flowers, and the people; he noticed all of these things and got
lessons from them. He looked at the business of the world
day and saw that they were wise, and he said that the people
of this world were wiser in their generation than the
children of light. What did he mean? He saw they
had a purpose in life, and they were going after that pur-
pose, and he knew that he would have a purpose, and succeed,
and he keeps after it. It costs him something of
time, of convenience, of effort, of health, but he keeps after
that until he gets it. And the moment he gets one
dollar, his hand is out for the next one. He has a purpose
in life. So the dear Master admonishes us to also have a
purpose in life and to seek after these heavenly riches. So
by his grace let us look about and see what opportunities
we may be for you and for me to lay up these treasures in
heaven.

We cast about us and see indeed there are many ways
of laying up treasures in heaven. We have, for instance, the
treasures of mind and character. Look at the men of the
world, the men of the world are looking after the
future of their children. The child is sent to the
kindergarten and carefully trained, then he goes through
the school, through the different grades, perhaps through
the high school, then through college, then through the uni-
versity, and then the course of time, the finished gentleman
or the finished gentlewoman, is turned out into the world, ready
and able to take their place. We are glad to see that the
men of the world and the women of the world are taking
such a wise course. But after all, dear friends, the educa-
tion of the learning the character building of the little
child is the most important. Sometimes a single week’s illness eats out all
these glorious attainments of mind and character. If
disease doesn’t do it, a few years will. We come along,
sixty, sixty-five and seventy years, and we do not think
readily, do not reason. In a few years we are
quite as well as we did; eighty, ninety—well, indeed, I used
to know that, but I cannot remember it. So the brillian-
cy of mind is gone. But you and I, dear friends, are in the
School of Christ, we are laying up treasures of mind and
deeds which will remain for us to endure throughout all
eternity. What a glorious School that is!
Let us realize our dear Master does not waste any time,
and if you were a teacher in the schools, or a professor in
an institution, you would not be considered true to your
calling if you would not say: I don’t care what lesson is given
so we would not think our dear Master was honest if he
would waste time with us while we are in the school. So,
let us realize, dear friends, that every day he is giving us
lessons, lessons, lessons, and it is for you and for me to
learn for these lessons, and for this length of time. Let us
count over the hour, count over the half hour, and
see what lesson God might have had for us during that
last half hour, during the past hour, or during the past
hour. Our dear Master is giving us these lessons in
the School of Christ; but the question comes to our mind, when
we go into the death condition how will this brilliancy of
mind be retained? How will this beautiful character which
is being developed in the Church be maintained and retained
by the individual? From our school days, and our study of
physiology, that thoughts are impressed upon
the brain. Now when these brains go to ruin and decay,
indeed the thought-impressions will likewise go to ruin
and decay, and we can to some extent see how commo-
dnsion of the brain will be retained. The following power
of thought impressions in the human brain when men have
been forth brought again from the dead condition. But how
about us who shall have a new body, a spirit body, as the
brains of those who constitute the Church will not be shall
they abide the death condition? How will that
thoughts be retained? How then is God going to preserve the thought-impressions
of those? He uses the prophet Malachi to give us
the answer, and there is a beautiful picture. ‘‘Then they that
feared the Lord spake often one to another: And the Lord
hearkened and heard it, and a book of remembrance was
written before him for them that feared the Lord, and that
thought upon his name.’’ There we have it. There is
the book-book, if you please, and it is for you and for me to
see that God has something to write down in that book.

Then that feared the Lord spake often one to another,
and the Lord hearkened and heard it, and the book of
remembrance was written for them who thought upon his
name. There we get the thought that the Almighty God
makes himself responsible for the safe keeping of our
new mind. What does it mean? It means every pure
thought, every noble thought, every thought of
virtue, every thought of praise, that has ever passed through
your brain since you have made a full consecration, is not
lost, but goes on to that bank account up there. But if we
do not think those thoughts, God has no record of them
up there, there is nothing to put on the book.

Sometimes we find a dear brother and a dear sister say,
Oh, I am so weary, tonight, I am so fatigued, I think I
should die. We do anything that can be done to
make that meeting; I would not remember the discourse anyhow;
I would forget it. Suppose you did—suppose you did not
remember anything. God does not bind you to what you
remember, or to what I remember. Our text tells us a
book of remembrance is written—not here, but God’s book
of remembrance is being written for us. Is not this a glorious promise?

Our dear Brother Van Amberg sometimes uses the illustration of a leaky barrel. He shows how you or I pick up a gallon of water, you and I, brother; but do you then tell the whole story; but if we pick up the Bible, or Scripture Studies, we forget. Now why? It is because we are natural men. As natural men we were made to hold natural things, just like an apple barrel was made to hold apples. If we are not exhorted, we cannot put together. It holds apples right; but if you pour the apples out and fill that same barrel with water, you have your troubles; it runs out almost as fast as you put it in the barrel; to get the barrel full, you must move it up close to your pump in order to fill it.

But what about the water that runs out? What about all the beautiful things we have heard through this convention and we go home and forget? Are they all lost? Nay, verily, they are not. They go down on that book of remembrance, and by and by when God gives us our new bodies, we will find them all there, every one of them. They are not lost.

Suppose I am here in business in Celeron, and during the day's business I took in a ten-dollar bill, and at night when I count up the cash I find this bill and look at it, and sure I do not know about this; it is all tattered and torn, almost half of it is missing. I take it to the banker and he says, That is all right, I can make out the serial number, I can make out the signature, and he reaches down in the till and hands me a brand new ten dollar bill for it. So, dear friends, you get a privilege, you get a service, you get the testimony service, and we are just chock full of saying something to the Lord's honor and glory, but it seems we are glued to our chairs and cannot get up and say it. The brother who leads the meeting notices our difficulty and says, Will you write a word for us, brother? You go in a week, and by the time you get your head up above the rest of them, you have forgotten what you were going to say, and you say, Praise the Lord, and sit down again. Now, dear brother and sister, that is one of those tattered and torn pieces of time, and by and by a new ten dollar bill will be up there for it.

So with our prayers. You know sometimes we kneel down in prayer and cannot get the words to come; it is just like drops of water falling on a hot stove, it goes everywhere. Never mind, if we cannot corral them, and get them together, our Father sees the heart, and if it was really and truly our heart's desire to offer up a beautiful prayer to God in our bed-chamber we will find it all on record up there. And so we could go on, if time permitted, and we could show in many ways God has given us of laying up these treasures of character. But I know we have made it responsible for the safe keeping, but let us bear in mind that just as your banker will not be able to enter a credit, a deposit, that you do not make, so our Heavenly Father cannot bring up this thought that book of remembrance a thought as your thought and my thought, unless that thought has first passed through these brains of ours. If it has not passed through our brains now, then it would not be our own thought. God could not create a new body and put a mind into that new body and call that you and I. It might be a glorious creation, but it would not be a stranger; therefore we see how God has so gloriously arranged it that we can use these old bodies now, to think these beautiful thoughts, and he will take care that you and I don't make a mistake. If we do not put them, they will not go on record. Hence the importance of the good things, the honest things, the just things, the pure things, the good things, and the things of good report, that go through our minds day in and day out; because every good thought that goes on record and will not be lost. What a glorious privilege it is!

And one more point along here is this: Sometimes in the course of business, you will take in a bad piece of money—a counterfeit—so at the close of the day a business man might make up his cash, and he would enter his gold, and he would actually give it to the banker over to the banker, and the banker commences to check off, and he stops all at once and picks up a bill, lays it aside, and perhaps another one, and still another one; when he gets all through he totals up and enters an account, and then he picks up the others, and says, 'Now, Mr. Kuhn, here are three bills I cannot take; they are bad money, and this bank does not take any bad money.' That bank up there does not take any bad money—all the bad, evil thoughts that crowd in, don't go on record. Praise the Lord for that!

But our dear Master urges us to go along this way and make money. He tells us the people of this world are wise and cunning, and we want to be wise. We are making money at this store, and this store, and let us go down the street and see if we cannot open up a third store; we have the money and the time. We find a beautiful store here, it is 150 feet deep, 50 feet wide, and not only a beautiful plate glass window front and a splendid entrance, and we can keep several clerks busy in that store and make money with each one of them. We get a sign for this store; we will hang up a great big sign, and take a Scripture text for this sign. He who receives the prophet shall receive a prophet's reward. Now if language means anything this does not mean that such a one receives the same kind of a reward the prophet receives, but it means such a one will receive a reward from the prophet. Let us read it again. 'He who receives the prophet shall receive a prophet's reward.' What does that mean? It means simply this: That in the next age when people come back into the earth, then these prophets of old will have the glorious privilege of bestowing special blessings upon those who have received them, and to them he will say, go on the principle that it is more blessed to give than to receive, what a blessing Jeremiah will have now! Hold on, now, we will hang up the other half of that sign. And he who receives the righteous man in the name of a righteous man, will receive a reward. Who are the righteoues? The saints, the justified, the consecrated children of the Most High—you and I, by God's grace.

We must see the opportunities we have all about us in our homes, in our lives, in a surrounding of coaxing kindness of those who are with us. In some homes, the father sees the truth, and the mother does not; or a child rejoices in the truth, and the parents cannot see it; or a child doubts it, and the parents are not. All of these are glorious opportunities to call kindness upon; in order that in the next age we might have the privilege of bestowing special blessings and kindnesses on all such.

Let us draw, as we did before, a picture of this: Here is John who is a poor poor man. The light of a prophet, shall receive a reward. Who are the righteous? The saints, the justified, the consecrated children of the Most High—you and I, by God's grace.
John sticks to his purpose. Finally they go to the kitchen, Mary washes the dishes and John dries them; but all of the time Mary is afraid he will talk some more of that kitchen business—but not one word about the truth. They get through with the dishes in the kitchen and walk out into the sitting room, and John pulls up two chairs, one on each side of the table and one on the other. Mary says, to herself, "Now here is where I get it; I thought he could not hold it much longer." But, lo, and behold, John walks over to the book-case and picks up the Ladies’ Home Journal and hands it to Mary, and he picks up the Watch Tower, both read that and looks at the paper; they don’t do much reading but a whole lot of thinking. It is good for us to think.

A night or two later: "Mary, this is just a lovely moonlight night, let us go out for a little drive."

Oh, thought he could not hold in much longer. I might just as well go and take that drive and have it all over with.

So she consents to the drive. John talks about the sun, and the moon, and the stars, and everything in the world he can think of, but does not touch the truth. It is a hard job for him to hide the truth but Mary really enjoys that ride. She looks at John occasionally. "What is the matter with John? I wonder if he is getting sick." But he is not getting sick—he is getting wiser. In short, John shows Mary all of those little kindnesses she is properly entitled to—in fact, almost all of what are over against her, has neglected his duties toward his wife, and he begins to court her all over again, and Mary awakens up, just like a flower that has been wilting away, and is being refreshed by the water; she has new life, and new energy.

Friday night you know that is meeting night. John says to Mary, "Now, Mary, this is Friday night, and we have a meeting over at Brown’s, and I cannot miss that meeting, but I will be home as quick as I can after the meeting."

"Yes, you people never know when to come home again when you go to a meeting."

"I will be right back as soon as I can."

John hurries home that night. Friday night comes again. This time Mary comes out in the hall with John; she has something to say, but cannot get it out; she cannot say it.

"Good bye, I will be home as soon as I can."

"I hope you will." Friday night comes the third time. Now this time Mary comes out in the hall with John. "John, I wonder if— if—I wonder if the friends could not come to our house for the meeting next Friday night?"

John holds in; it is hard for him. "Why, yes, Mary, I think perhaps it could be arranged, and I will be very glad to carry your message over there; I have been wanting the friends to come here for some time, but I did not know but perhaps you might like it better here."

"Yes, John, ask them to come over."

John holds in—he has to button his coat and hold it like this (indicating) to get out; but when he gets out of the door he does not stop to walk, he runs over to Brother Brown’s. He does not ring the bell, but he just falls in the door.

"The next meeting is at our house, Mary said so!"

Friday night comes, and the meeting is held at Mary’s house. The friends all enjoy the hospitality of John’s home. Mary does not pay much attention to the meeting. The next morning John comes down early. "Mary, I suppose you had better hang these rugs over the line. You know it rained yesterday and so many people came through the parlor."

"John, you need not say a word about this. Those are the nicest people I ever had in my parlor. I watched their feet; there is no mud on the carpet. There may be a little in the Bibles, in the piano, but I will run the sweater over that."

I am so glad that the friends came in.

You see John had succeeded in coaxing kindness out of Mary, and in the next age, if Mary should never see the truth now in time to be one of the glorious company who shall be like the Master, will John not have the glorious privilege of sharing in the giving, showering, showering blessings on his dear Mary? Oh, indeed he will.

We might mention a number of opportunities in our daily lives, on the street cars, in the stores, in the shop—everywhere—of gaining “money” of this kind, but our time will not permit us to do so.

We will hurry along and open up a little shop and call it a pawn shop. We will not hang up three golden balls in front of this shop, but we will hang up the pawn business so we will hang up a Scripture text instead. "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, thereby they may, by your good work, which they shall behold, glorify God in the presence of all men." What does that mean? That means this, dear friends: That you and I have the glorious privilege of making our present-day enemies an opportunity of gaining “money” for the bank of Jehovah’s Company. In the resurrection day, when men begin to count the names, names, names, again, and So and So back again—why, they are all coming back on the earth, but there is old man Smith? I used to know him—that man, John Smith, who used to run a good store.

"Why, don’t you know where he is?"

"No, I do not; they are all back on the earth, but he is missing."

"Well, John Smith is one of the Christ & Company, one who made his calling and election sure, and is now with the Master, one of the blessers of all of the families of the earth. You come along with me to the Ancient Worthies, they know all about it."

"Never mind, I knew him, but I did not like him at all. He was always so different from anybody else. If I wanted to see the baseball game, he would tuck his Bible under his arm, and go off to the baseball game. You were standing on my front porch reading a newspaper, he would be sitting on his front porch reading a paper called THE WATCH TOWER. If I wanted to go some place to have a good time, he would be talking there to some friends about the future, and things that are coming. Nevertheless, he was a good man, but I did not like him. He was always very proper; if he met me on the street he would speak so nicely, and I got so I hated that ‘Good morning,’ and if he came down the street, I dodged down some alley if I could so as not to meet him. But I must say that if he said, he meant yes, and if he said no, he meant no. But I begin to see now what that was that was working in his mind. Now I will tell you, we had a big storm just like a Dakota blizzard, and the wind and snow was having a grand time that night. That morning as I looked outside the window I found a pile of snow on Smith’s walk clear out to the street on both sides, and over on Jones’ side it was almost clean, and my side was almost clean. I said to myself, Now here is where I hear Mr. Smith do some sweeping; he will lose his temper and he will come and say that if he were not there he would have swept the walk and up down my front porch. By and by Mr. Smith comes out. I says, ‘Good morning, neighbor.’ He was just as cheerful as ever. He went back in the house. I thought, Now he has gone back to the basement to swear, but I will just come and pretty soon Smith came back. He carried a snow shovel, and began to work, and he kept on now and then, shoveling, shoveling a church hymn. That was too much for me. I walked down town. I did not want any more of that. When I got home at noon that man had cleaned off on both his walk, and they both sides of the street, and over on Jones’ walk, and on mine, and on mine. He did that to tantalize me, to make me feel bad, but no, I now see it was the spirit of God working in that man; it was the spirit of that God who made him able to do those things. Then, if God were to work in that man way back there among those hard times, those dark times, how much more will he be able to help me now in these restitution times when evil is being restrained?"

So we can see how we can make our present-day enemies glorify God because of our good works. Is it worth while, dear friends? Indeed, it is well worth while.

Now as we realize more and more, our glorious opportunities to lay up treasures in heaven, let us so realize that that means to do those things here and now if we would have the treasures there and then; it will be too late to create a new mind, to develop a new mind, after we get into the body, because we will not be able to recognize ourselves. We must develop the new mind here and now, and then God will give us a new body.

Sometimes I have wondered why it was that in Romans 10:18 we read, "Present your bodies a living sacrifice." I thought Jehovah wanted our hearts. But he gave us these old bodies to practice on, to think these glorious thoughts with, and then he himself takes care of the good thoughts, the just thoughts, the lovely thoughts, the pure thoughts. Sometimes we sing, ‘Home, home, longing for home,’ but
praise the Lord for every hour and every day he gives us on this side of the vail, because we can still add more and more to our bank account over there.

Now if you have an account in your own bank, Mr. Banker pays a certain interest on time deposits, whether that interest be four, or five, or six per cent does not matter; but your banker and your biller will not pay us interest on a deposit which we have not yet made. So our dear heavenly Father will not be able to pay interest on a deposit we have not made; but if we have a small deposit, we will receive small interest; if we have a large deposit, we will receive large interest. So, then, dear friends, every good thought, every noble act, every good deed, even if it is as small as a water滴 of cold water, is freely unrewarded. All the days of our consecrated lives, God is keeping watch over us; he has made himself the banker and we have the privilege of making our deposits.

Now just one word more: Those of our brethren who have only recently come to a knowledge of this glorious privilege of making a full consecration to God, and laying up these treasures in heaven, may feel they will not be able to lay up quite as large a bank account as others who have been consecrated to the Lord for five, six, or fifteen, or twenty years or longer. No, dear friends, we all have a fair opportunity. We are living in a time of rapidity and speed, and you who are now becoming acquainted with the gracious goodness of God's provision for the New Creatures in Christ Jesus, with the many helps and opportunities and new associations which our faith has made us a party to, have a chance of getting rich quick. Some of those who have only recently made a consecration to God have been able to lay up much treasure in a few months; whereas ten, or fifteen, or twenty years ago it took a longer time for any one point to be thoroughly understood, because we did not have the help. But now we can pick up our Bibles and turn to the helps in the back, and find out in ten minutes what it took our fathers perhaps ten weeks, and our grandfathers perhaps ten years to hunt up, and our good-grandfathers never knew anything about at all. So we have the opportunities equal. Let us be busy laying up treasures in heaven.

Farewell—Symposium—Love Feast

At 7 p.m. Brother Russell appeared on the platform for a few farewell remarks, and said:

Now, dear friends, I want to say good-bye to you. I have enjoyed meeting you very much—not only here, but also up at the Inn in Mayville, and have the pleasure of knowing you, and renewing the fellowship. I think we have had a splendid convention. I hope you have all enjoyed it as much as I have, and as far as I have been able to learn, you all have had a blessing. We should give the Lord, from whom comes every good and perfect gift, special thanks on this behalf. I am sure I express your sentiment as well as my own when I say to the dear friends who helped at the luncheon arrangement, that we appreciate very much their service. They served us well and faithfully. I am sure you also appreciate, as I do, the dear ones who came here and made our preparations for our coming, so that when we came here we did not have to walk all around the streets to find lodging. Those were all willing hearts, and gladly gave their time and services to help you and me and each other.

Now, then, as I bid you good-bye I think I will offer a prayer with you that the God of all grace may be with us. I will not have time to participate in the love-feast, as I take the train this evening, but following a series of beautiful experiences we had a love-feast here, as has already been arranged. While I will not be able to participate in that, I have already had a love-feast with you, you know, in the various meetings we have had at Mayville Inn. So we will content ourselves with that, and be very thankful that we had that opportunity. Let us look to the Lord for his blessing.

Brother Russell then led in prayer, thanking the Father for the numerous and great blessings received during the convention.

Next was a Praise Service conducted by Brother John T. Beatty, who sang as a solo the hymn, "Shall We Meet Beyond the River?"

Following the praise service was a

Symposium on Love

Five-minute Speeches on Twelve Phases of Love, by as Many Brethren

Brother C. A. Dann, of Toronto, Canada

"LOVE SUFERRETH LONG" When we recognize, dear friends, that the mark of the prize of our high calling of God in Christ Jesus is love, this detailed analysis of that attribute we have in the first epistle to the Corinthians, 13th chapter, given us by the Lord through the Apostle Paul, becomes to us of great value indeed. Additionally, when we realize that the general use of this word love comprehends the most debased sentiment of the human heart, as well as the most sublime manifestation of the divine character, we are glad that we have been thus provided with a sure means of determining by its various elements what kind of love the Father hath bestowed upon us, which also is the manner of love that we must develop to a fixity in its completeness in our hearts ere we shall be counted worthy of a place in the glorious kingdom of God, soon to be inaugurated. The Apostle Peter admonishes us along this line respecting the manner of love that will secure the divine approval when he says, Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. And now in these last evil days we are rejoicing in the loving provision the dear Heavenly Father has given us; no longer shall our safeguards be hidden under the Lord. Just how much profit we have gained by this precious convention season just now closing, during which we have been in a special sense seated with Christ in the heavens, will depend upon just how much it has served to enable us to reach and remain immovable at this mark of the prize. Coming then to the first element of love which the Apostle brings to our attention in this thirteenth chapter of first Corinthians, we find that Love suffereth long. Again, we find that the Apostle in writing to the Galatians says that the fruit of the spirit is love, joy, peace, long-suffering—long suffering, then, is a fruit of the holy Spirit and as such is a characteristic of Jehovah God who is the source of that holy Spirit. And so we read in 2 Pet. 3:8, "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not that any should perish, but that all should come to repentance." Expresssed in more comprehensive terms, we would suggest that long suffering is patience exercised toward those who distress; or try us, those who annoy or cause us to suffer.

Brother W. F. Hudgings, of Brooklyn, N. Y.

"LOVE IS KIND" We all want to have and know more of this perfect love, this heavenly love that is being discussed. We all want to put it on in all its elements, and to the highest degree, more and more day by day, I am sure.

The second element of Love is kindness. True love does not consist of various pretensions of kindness, to some selfish end. It does not consist of that mere surface smoothness and flattery which so often passes for kindness in the world about us. No, indeed, such is only a motive, a make-believe, a delusion; it has no port in the lives of any who have named the name of Christ and are seeking to walk in the footsteps of that perfect example. So Love is not merely a pretension to kindness, but Love is kindness. The Apostle says, "Let us consider the Apostle and High Priest of our profession." What do we find in his life that has any bearing upon this subject? Everything, dear friends. Never for a moment of his life did he ever manifest any
other spirit than that of kindness—never manifested anything that would be contrary to what we would suppose a perfect, righteous character ought to be. To be sure, at various times he was compelled to use very severe measures, severe criticisms respecting those hypocritical scribings and Pharisisms. We were to be chanced to be, but even in all of this he manifested kindness, even the cooing, “His loving-kindness, Oh how great!” And so when he was speaking in rather harsh terms, seemingly, to those Pharisees at times, yet he, in his perfection, knew just exactly what the right thing was. We are liable to make a mistake along this line, but there was no risk of his making a mistake. He knew just exactly what was good for them. And so those words he spoke, which we would suppose to be harsh, were exactly proper and right. And he was showing his kind, great kindness and they will realize it, too, when they come in the Millennium.

Let us not be afraid of manifesting too much kindness toward those with whom we have to do; we will lose nothing by it, but we will gain a great deal. Let us be always able to show forth the praises of him who hath called us out of darkness into his marvelous light, by showing kindness to our friends, and neighbors, and to the world in general, and to our enemies as well.

Brother F. F. Cook, of Detroit, Mich.

"LOVE ENVIETH NOT"

We are taking the Apostle Paul’s method of looking at love in a negative way—some of the things that love does not do, that we may know that Love envieth not. This is a thing that love does not do. Envy is one of the works of the flesh which is very subtle, like all of them are, and we have to look to find it sometimes, but we have to look for it because we are jealous.

We are right at home and find envy working. We know that jealousy is a fear that we may lose something we already have. A husband becomes jealous concerning his wife, or a wife concerning her husband; but envy is a desire to have something that belongs to another. Someone in the class has an ability to answer the questions helpfully and readily, and the friends recognize it, and speak to the brother or the sister at the close of the meeting, how the answer to the question helped them, and we notice it; and envy gives a little while the brother is asked to lead a meeting. Now love would say, I am so glad we have a brother in the class who is developing these abilities, and how it will help us. But envy commences to work, if love is not in the foreground, and begins to see some little flaws and faults in the new child. We would not go away from that place; and if envy is allowed to have her work, there is great danger of us seeing many faults and defects in that brother, and the work of the adversary, the work of the flesh, is being done. Some of our dear friends have the privilege of developing with us, and someone in the class has gained the same degree. We have not any doubt but they are qualified for the sacrificial work there. Love would rejoice that we have such a brother or sister within our knowledge who can go and do that work, giving up their lives, abandoning themselves to the work, but envy would take sides with love is not active, and we begin to surmise some wrong things; because we envy them their position. We would like to be there. That in itself is commendable, but we envy the other brother or sister out, and we want their place. And if there is a competition happening that would cause that brother or sister to return home in the end. The working of envy, there might be a rejoicing in the heart. Or perhaps we have a position as elder, or have been speaking to the class, and we are lurking within a desire to be out in the field with the pilgrim brethren, and if we were to receive any help, what we would like to know would be called to the pillarg service because of his qualifications, love would rejoice, but if envy is at work, we desire to be in that place, and that brother, if envy works, would commence to feel that the commission was for him. We would see some fault.

We can come back home again, dear friends, and have not worked very long it will go even outside of God’s family. If we have a brother in the flesh, or a relative, who has abandoned himself to the world, and has a beautiful home, if we have allowed envy to work in our hearts, we commence to envy this brother in the flesh, look at his beautiful home, and the influence he is enjoying in the flesh, and we wish we were there. Oh, friends, this is a dark story I am telling you. It has in its markings the trace of the Serpent, for it is the flesh that is working, and love alone envieth not, for it is the fulfilling of the law.

Dr. L. W. Jones, of Chicago, Ill.

"LOVE VAUNTETH NOT ITSELF, IS NOT PUFFED UP"

LOVE, being the sum of all the virtues and graces of the spirit, must of necessity have some beautiful characteristics and qualities; and so we find in love these well-defined lines of demarcation which show that love does or does not do this or that, and love is not this or is not that. The portion of love has been assigned to us tonight is, “Love vaunteth not itself, is not puffed up.” It is a double topic. We are looking at it from a negative standpoint, something that love does not do, something that love is not, the first portion being, Love vaunteth not itself.

Now both of these conditions are wrong conditions, and sooner or later will come to an end. The first, Love vaunteth not itself, is a condition or a result which comes from influences more within, whereas the other condition, Love is not puffed up, arises more from conditions without. Take the first condition, Love vaunteth not itself; the word “vaunt” means to lift up, or elevate. Nearly all of you have read how an athlete when he wants to make a high jump takes what is known as a vaulting pole and starts by making a long run, and then by means of this pole, one end of which is put on his shoulder, on which he has gained from his run, lifts himself high in the air. But notice he elevates himself high in the air; the pole does not do it. It is a self-exaltation, and it is a position that they needn’t. If anything happens to knock the pole from under him, or he loses his balance, he is in a temporary position at the best; it is a wrong condition. And so, a natural man, endeavoring to vaunt self, lift up self, does it by means of the vaunting pole of pride, malice, hatred, and all uncharitableness. These are the poles the natural man uses. Love does not do that. Love prefers to see someone else lifted up.

The second part of our topic, Love is not puffed up. It is never puffed up; you never could puff up love; but that condition comes from outside circumstances being brought upon one, such as the position of wealth, education, influence, fame, which may come to one. It is a false condition—just as we notice this airship or balloon outside; it is blown up, or puffed up, by an outside condition, the gas being brought in, and if anything comes along to puncture that bag, the whole thing falls; it is in this condition of love not being puffed up. If one is puffed up, love does not do it.

Love vaunteth not itself, and the reason is because love prefers one another—love seeketh not her own. Love is not puffed up, because we can be bought with a price, we are not our own; and all the wealth in the world, education, fame, and honor we could have would not in any sense puff us up.

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

"LOVE DOETH NOT BEHAVE ITSELF UNSEEMLY, AND SEEKETH NOT HER OWN"

We know that all the world is very much in love with jewels, with rare gems which are found in many places, and the diamond is the king of all the jewels. So we think that love is the best thing, with the glory of character, and the diamond which has many faces sworn on it when it becomes finished, so love has many faces, or facets. I am asked to speak on two of these: (1) Love doeth not behave itself unseemly. This first one we will consider just for a moment in the better sense, not giving attention to the grosser sense in which it would be applied among those who do not care for love at all. In this sense I think the phrase, “doeth not behave itself unseemly,” means something finer and more subtle, the true tact, the finer sensibility of the propriety of things, so that it does the right thing at the right time and in the right way. And this certainly is a characteristic we all ought to cultivate. This will give us approach to people so we can do them some real good, and in this way we can be helpful to them, as well as receive a blessing ourselves. And as these facets on the diamond must be polished, must submit to the lapidary, so that each one may be dressed in the proper way.
to reflect the beautiful light of the sun, so we trust our characters shall be polished so that we shall reflect this finer sensibility, and to the second: Love "seeketh not her own." What a beautiful characteristic this is, how entirely different from the spirit of the world! We know that the world is seeking her own in every respect. It is "myself!" all the while with embers that are palpitating in her soul, and she loves love it is entirely different. Love seeketh not her own—and what beautiful examples we have of this in the Scriptures. Just think of Abraham, for instance, when he had gone out into the country which God promised to give him, yet when there was trouble between himself and his nephew, Lot, Abraham generously said, Choose whichever way you like, and I will go the other way. Love seeketh not her own in temporal things, you see.

Then think of Ruth, for instance, who, when her mother-in-law begged her to return home, said, "I would not leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest will I lodge; and thy people shall be my people, and thy God my God." What selflessness was here! This was the spirit of disinterested love, seeking not her own.

Then we might speak of David and Jonathan. Here was Jonathan, heir to the kingdom; he willingly gave up his rights to his friend David, so that it was said of him, here was wonderful love, surpassing the love of women.

Now there may be very good examples of unselfishness which is brought out so clearly in the Scriptures. Our dear Brother Hemery spoke to us the other day about the unselfishness of Moses. What a beautiful picture that is, and how that will illustrate the unselfishness of our dear Master, who gave himself to God and allowed himself to go and to work for the welfare of humanity; but to give his life voluntarily as a sacrifice for all mankind. And so we read that he bare his sins in his own body on the tree, that he was bruised for our iniquities, that the chastisement of our peace was upon him, and by his stripes we are healed; this was wittingly and unselfishly.

So let us submit ourselves to the great Lapidary that the facet of seeking not her own, of disinterested unselfishness, should be thoroughly developed in us, so that we may reflect some of the glorious light from God.

Brother C. H. Swingle, Chicago, Ill.

"LOVE IS NOT PROVOKED, AND THINKETH NO EVIL"

YOU know we have the instruction to sometimes understand that the first shall be last, so tonight we desire to reverse the order of this topic and take up "thinketh no evil" first, and then the other part, "is not easily provoked."

Thus "thinking no evil" is, in other words, guilelessness. You remember the great example we have of our dear Master, in whose life there has been no guile. Also if we would follow in his footsteps, and be of that 144,000, we surely must conform to the fifteenth chapter of Revelation, "In their mouth was found no guile." This thinking no evil, as you see, is a very great thing; not only do we not hold on to any sin that we are not free from, but we do not charge evil against the wrong-doer; but sometimes it is necessary to withhold a little cordiality, a little of the feeling we might previously have had, for the benefit of the wrong-doer, and how necessary it is that we keep our hearts clean from charging evil against the wrong-doer. Hence we see that we devise means for this all-important thing of thinking no evil. Let me relate one little way in which the speaker was able to overcome the constant recurrence of certain evil thoughts.

Last week I delivered a sermon on that, and there came to my mind, after much prayer and consideration, Why not select some text of Scripture, to always bring to mind as soon as that evil thought comes? Then later on it occurred to me, Why not choose some article of the Tabernacle? And my attention was fixed to that beautiful white linen curtain. You know the thought, Set your affections on things above, not on things on the earth. What the priest would see if he looked down would be the dust that soid his feet, and that above would be the beautiful linen curtain. So we find the bypaths of study and prayer, all the beautiful features that have been so beautifully brought out in our Scripture Studies; and what a grand thing if we might select something that would assist us in overcoming these thoughts as they enter into the mind!

As to not being provoked, you notice our version says, "not easily provoked," that is, litigious, does not belong there, and we see why, because some of us might have an excuse and say, I was not easily provoked. Oh, no, brethren, we must not be provoked, any more than it says the servant of the Lord must not strive. Suppose the baby tips over the ink bottle? Is it little enough to be provoked about, but suppose it soils my new table-cloth? that is still a little thing to be provoked about; but if I allow myself to get angry, and worked up into a passion, my words will become evil words. How necessary to be careful on this point! Philip says, I will only do that which we venture to say that two-thirds of the audience has the greatest fight on that very thing. Let everyone be swift to hear, slow to speak, and slow to wrath. Proverbs 16:32: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than a city." I would suggest this, that much of the provoking would be overcome if every brother would remember that if his wife is a Christian she is his sister as well as his wife, and if every sister would remember that if her husband is a Christian, he is her brother also.

Two men were crossing down the road and saw in a field of grain that had been cut out the figure of one whom they thought was the farmer who owned the field. They wanted to inquire the way to the next city, so they shouted to him. No response. Then they shouted louder, then shouted together. No response. Finally, he says, I will throw one at the man. This he did. It whizzed by the man's ear. No response. Finally, he says, I will hit the man. He threw the stone and hit him in the back. No response. He says, That is the shock of wheat by his side. He did that, but still no response. Finally he says, I will throw one at the man. This he did. It whizzed by the man's ear. No response. Finally, he says, I will hit the man. He threw the stone and hit him in the back. No response. He says, That is the shock of wheat by his side. Then they left him. He saw the scare-crow. We do not want to be scare-crows, simply having no temper, but truly we must control it. Love not provoked means under control all the time.

Brother Ernest Kuehn, Toledo, Ohio

"LOVE REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH"

OUB portion is 1 Cor. 13:6, "Love rejoiceth not in unrighteousness, but rejoiceth in the truth." The marginal reading gives us the word "with," instead of the word "in." "Love rejoiceth not with iniquity, but rejoiceth with the truth." There are three points brought to our attention, the love, truth, and oath. And notice iniquity between love and truth—and that is just what happened down in the Garden of Eden. The dictionary defines love as something one is tenderly attached to. The Bible says of love, God is love: He was so tenderly attached, so devoted to the world, as to give his only Son. Iniquity is defined as injustice, unrighteous, sin, or crime—something not just, something not right. Truth is defined as a state or quality of being true, purity, free from falsehood. Our Lord defines it thus, "the word that liveth," the life-giving word. "Love rejoiceth not in iniquity, not in injustice, not in unrighteousness, not in sin, not in crime, nor unfairness, but rejoiceth in that which is free and pure from falsehood." God rejoices not in iniquity. And so the quality of love in Jesus is that people will ultimately put down all iniquity when his will is being done in earth as it is in heaven. So the Apostle would urge you and me, who have responded to the invitation of joint-heirship with his Son in the kingdom, that if we would be more than conquerors we must be tenderly attached to the world, but in the truth—not merely withdrawing from the systems of iniquity and standing for the truth, but we must develop a character that will more and more conform to him who so loved the world, who was so tenderly attached to the world, as to give his only Son. I give to you people who love us, but we must become so tenderly attached that we would love even those who despitely use us, if we would become Godlike. We would quote from volume VI, page 406, "Love rejoiceth not with iniquity, but rejoiceth with the truth, hence it would delight to uncover
and make known noble works and words, but would have no pleasure in but avoiding ignoble words or deeds.

We quote from John: "We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself and that wicked one toucheth him not."

Brother S. Kuesterholt, Port Clinton, Ohio

"LOVE BEARETH ALL THINGS"

LOVE beareth all things. This has certainly been expressed in these present things which we like, but to unpleasant things. The word "beareth" includes the meaning of a heavy load. So love beareth all things—bears the things which are hard to be borne, which is seemingly crushing and pressing down. Who can believe the Lord of the Spirit, and our hearts filled with the love of Christ, we may have fallen very short on this point, but this quality in us that bears, through the love in our hearts, all things cheerfully and joyfully, is to be developed. The story goes of a young boy who had his pet, and he bore that calf every day and kept it up for a year; at the end of the year he could bear the bullock—first the calf, then the full-grown bullock. So we see, dear brethren and sisters, while we at first can bear only the little things, less than the greatest, and steadily and by and by, gradually. But we are promised that the Lord will not put more upon our shoulders than we are able to bear, and that he will provide a way of escape. Love beareth all things. You remember the Scripture passage which says that all things, and to those who love God, the chosen ones according to his purpose. So all things work together for our good, no matter how hard they are. They may be the very hardest things for us to bear, seemingly, but the love of Christ in our hearts will help us to bear these things. It may be that all the helps, and all the friends, all those who have shown you their kindness, will be taken away from you, and you will have to stand alone. It will be hard to bear, but we know that all things coming on us come from our dear heavenly Father—that is, he permits them—therefore we can bear all these things. It may be that we are misunderstood by our best friends, and they may treat us unjustly—not intentionally, but unjustly all the same—but love beareth all things, and we should say to ourselves, the friend, or brother, or sister, did not understand me, and by and by the Lord will make it clear; I am in his hands; I am his child, and even if I should be treated wrongfully, it is one of the "all things" and all things work together for good. It might be that all the comforts of life will be taken away from you—your home, and everything which you have been depending; bear it, it is sent from the Lord, and you hold his hand. If you were in the truth, made a remark to her whenever she became impatient, "Dear, don't forget I am one of the all things." Let us not forget the Scriptural admonition, to bear one another in love.

Dr. S. D. Senor, St. Joseph, Mo.

"LOVE BELIEVETH ALL THINGS"

Our part is, Love "believeth all things." The thought in the word believe, dear friends, is to consider and receive from others as being true their statements to us. The thought is not that we believe lies or untruths, but that we believe all the things believing all things, it has reference, we might say, to our heavenly Father. We believe our heavenly Father, and we believe our dear Lord, in their statements to us. We believe in their statement that there is great joy in heaven over one sinner that repents, and we say unto us that they have forgiven us all our sins. We again believe them in the great and precious promises outlined in the Scriptures. Therefore it says, "Believeth all things."

Now we come to our brethren, and this is where it has reference that love believeth all things. It does not believe all things that are untrue of the brethren, but it believes the statements that the brethren make to us. Therefore if there is a difference between two of us, and we would go to that brother and say, Brother, it seems so and so to me; but the brother would say, I had no intention of giving you offense, we would have to believe that, dear friends, because it came from the heart. We brought it to the test. Sometimes we think some one of the brethren, or some other one, whoever it might be, has done something against us, or said something against us, that is detrimental. It is necessary then to bring it to a proof; we would go to that brother, or that one, and ask him about it. Sometimes we would find that it was merely the result of this, no thought on that line, and my motives were pure, and true. We would have to accept that as true, and it would demonstrate to our hearts that we were surmising evil. Therefore we find some of the greatest troubles that come between the brethren are some of the "misfires" are very troublesome ones. We call your attention to two of them: one is misunderstanding. We want to get away from misunderstanding; we want to understand one another; our motives are pure in each other's sight; and then when a brother or sister would say to us that their motives were pure before the Lord, and we would reply that we have another one, that we misinterpret—one another of those troublesome "misfires,"—misinterpret another's words or actions. We would desire very much to get away from those two "misfires" at least—misunderstanding and misinterpretation of one another.

Dear friends, we see that our heavenly Father looks upon the heart, you and I are to look upon the heart; and as we cannot read each other's hearts we must come to another, if there are differences between us, and ask concerning their intentions or motives toward us, and out of the abundance of the heart the mouth will speak, and the New Creature would say to us that it was so and so, and we would believe it. Love believeth all things; and therefore when we would get an expression of the heart of the brother or sister in this case, we would be very careful to take that and we did not misinterpret.

Now we would like to call attention to the thought that there is no unpardonable sin between brethren. There is with the heavenly Father, but there is not between us. Therefore, we could go to each other and when we get the expression of the heart you would believe the words that they speak to us, because Love "believeth all things."
they are the hopes that love prompts, and the hopes that come as the result of our love of God, our love of God's Word, and our love of God's people. We may be very sure that in all of these things we are believing that if we are faithful in holding on to the faithful Word, we shall have no danger of having any of our hopes in any sense fail of their realization. But just so long as there are hopes that love prompts, hopes that are prompted by the love of God, and love of God's word, just so long we may realize they will be hopes that will reach a full realization, not only here, but by and by in the kingdom.

Brother E. J. Coward, San Antonio, Tex.
"LOVE NEVER FAILETH"

LOVE never faileth." In this expression, dear friends, we have a jewel of rare value. Earthly pleasures are of brief duration, but here is something which never fails. The Apostle is speaking of that attribute of the heavenly Father's character which caused him to declare, "As Son to die for us. Love is here brought in contrast with justice. We find that our heavenly Father is perfect in all the attributes of nobility of character—perfect in his justice, so that the just sentence against father Adam, "Dying thou shalt die," cannot be infracted even by the great Supreme, when good and evil are thereby opposed in contrast with each other. Love, therefore, is a principle. Love also is a principle. Love is giving that which contributes happiness. This love, then, if we can attain it, will abide with us forever; it will never cease. In the early Church there were some who were speaking with tongues; others, as our text shows, had inspirational knowledge. The Apostle shows that these would pass away; that there would come a time when tongues would cease to be useful, having served their purpose. Inspirational knowledge would also give place to the holy Scriptures. Therefore the Apostle urges them to secure love—this love which enables them to be kind, one to another, as the dear brethren preceding me have shown. This love, then, will continue throughout eternity, for it is eternal, even as God is eternal. The Psalmist says, From everlasting to everlasting thou art God. Therefore, with all our getting let us get love; let us develop it by painstaking care, first with our thoughts. How necessary it is to scrutinize our thoughts carefully. And then we need also to watch our conduct, that it may be in accord with the spirit of love; that this love operating in our lives may be seen in our looks, and may be felt in our handshakes, and thus that will encourage one another to press along in the narrow way. "A word fitly spoken doeth as silver and gold to encrease the treasures of the wise, for as we come in contact with those who become weary, how refreshing it is to give them an encouraging word. We need, then, dear friends, to strive daily to keep our hearts in accord with the heavenly Father's will, so that his will is being done in our lives day by day, and we will develop this love which will abide throughout eternity.

How grand it will be when we shall meet in the Great Convention, and there, with hearts welling up with love, be able to bestow this throughout all the endless ages! How grand it will be for the human race when they, under the ministration of Christ and his Church, shall attain to perfection of human life, and then to see the earth full of the happy people, loving each other. Love, therefore, never fails, because it will continue throughout eternity; and thus each can contribute happiness, one to the other. At the conclusion of these talks, John Kuehn, of Cleveland, who acted as chairman throughout the convention, spoke briefly, referring in his remarks to the great blessings received by the delegates at the convention and urged all to shower these blessings on the relatives and friends at home.

The congregation then arose and sang Love Divine, the singing being followed by the concluding prayer by Brother Kuehn.

Love Feast

THE pilgrims with bread on trays took positions at the ends of the aisles and in the gallery and shook hands and broke bread with the people as they left the building. It was some time before all left the auditorium and its vicinity, as the people gathered in little groups for last words of farewell. Thus closed the grandest convention on record, and inasmuch as there were representatives present from nearly all parts of the world, its benefits will be far-reaching. Amen.
Pastor Russell Addressing Jewish Mass Meeting, Hippodrome Theatre, October 9, 1910.
The Mass

October 9, 1910

Brother Russell, of the Brooklyn Tabernacle, Addresses an Enthusiastic Audience at the Hippodrome, New York, N. Y.

Dear Sir: Your sympathetic interest in the Jewish people for years past has not escaped our notice. Your denunciations of the atrocities perpetrated against our race in the name of Christianity has added to our conviction that you are a sincere friend. Your declaration on "Jerusalem and Jewish Hopes" has struck a responsive chord in the hearts of many of our people. Still we doubted for a time if any Christian minister could really be interested in a Jew as a Jew and not merely from a hope of proselytizing him. It is because of this feeling that some of us request you to make a public statement respecting the nature of your interest in our people and we desire you to know that the statement you did make was very satisfactory. In it you assured us that you are not urging Jews to become Christians and join any of the sects or parties of Protestants or Catholics. That statement, Brother Russell, has been widely published in the Jewish journals. We feel, therefore, that we have nothing to fear from you as a race. On the contrary, in that statement you mentioned that the foundation of your interest in our people is built upon your faith in the testimonies of our Law and the messages of our Prophet. You may well understand how surprised we are to find a Christian minister acknowledging that there are prophecies of the Bible still unfulfilled, which belong to the Jew and not to the Christian, and that these prophecies, according to your studies, are nearing a fulfillment of momentous interest to our Jewish race and, through us as a people, to the nations of the world.

These things, Brother Russell, have led to the formation of a Jewish Mass Meeting Committee, which, by this letter, requests you to give a public discourse, especially to our people. If you will kindly accept this invitation, will you give us a topic for your address, which, we believe, will be very interesting to the public and especially to the Jews, namely, "Zionism in Prophecy."

As for the meeting: We suggest Sunday afternoon at 3 o'clock, October 9. We have secured an option on the Hippodrome, New York's largest and finest auditorium, for that date, and we hope that this date and the place will be agreeable to your convenience. We assure you also of a large audience of deeply interested Hebrews, besides whoever may come of the general public.

Trusting to hear from you soon, we subscribe ourselves, Yours respectfully,
Jewish Mass Meeting Committee.

Brooklyn, N. Y., September 21, 1910.
Jewish Mass Meeting Committee, New York City.

Gentlemen: Your kind invitation to address the Jewish Mass Meeting in the New York Hippodrome Sunday, October 9, at 3 p.m., came duly.

I thank you for the confidence which this invitation implies. The date you have selected is not only appropriate for such a meeting but it is suitable for my own arrangements, as I leave on October 15 for appointments in London and elsewhere in Great Britain.

Amongst the several prominent members of your race suggested for chairman of the Mass Meeting, I select Mr. John Barrondees, because I have had the pleasure personally of conference with him and because I know him to be very loyal to the interests of your people and because I believe him to be very highly esteemed as such in the councils of your race.

Faithfully and respectfully yours,

C. T. Russell.

During the week preceding the Mass Meeting many thousand copies of a special paper printed in Yiddish were sold at news stands and distributed with other Yiddish papers. This paper contained quotations from Brother Russell's writings and sermons, and a report of his findings in Palestine during his recent visit to the Holy Land. In this paper were two very significant cartoons.

One represented an aged Jew seated in a graveyard, surrounded by tombstones. Each of these stones represented one of their dead heroes. The picture shows that the Jews have reached their limit—all hopes practically dead, and they do not know which way to turn.

The other picture represents the Jew as waking up—he hears a voice, and, looking up in a surprised manner, he sees Brother Russell, who holds in his hand a scroll of their prophecies, and is pointing to them, and to the New Jerusalem in the background, which will soon rise out of the ruins of the present city within the walls. Thinking these cartoons will be of interest to others, we reproduce them on the following pages.

Pastor Russell Cheered by an Audience of Hebrews

Four Thousand in Hippodrome Applaud When Venerable Brooklyn Clergyman Advocates Establishment of a Jewish Nation. Hearers Who Came to Question Gentle's Views on Their Religion Find He Agrees in Their Most Important Beliefs. Awaiting his Teacher, After Halting Them at One of the Bravest Races on Earth, Says Kingdom May Return to Them by 1914.

The unusual spectacle of 4,000 Hebrews enthusiastically applauding a Gentile preacher, after having listened to a sermon he addressed to them concerning their own religion, was presented at the Hippodrome yesterday afternoon, where Pastor Russell, the famous head of the Brooklyn Tabernacle, conducted a most unusual service.

In his time the venerable pastor has done many unconventional things. His religion is bounded by no particular denomination, and encompasses, as he says, all mankind. His ways of teaching it are his own. But he never did a more unconventional thing than this—nor a more successful one.

He won over an audience that had come—some of it, at least—prepared to debate with him, to resist, perhaps, what might have appeared like a possible intrusion. " Pastor Russell is going to try to convert the Jews to Christianity," was the word that many had received before the meeting. "He wants to proselyte us."
As he brought his address to a conclusion the pastor raised his hand again to his choir. This time they raised the quaint, foreign-sounding strains of the Zion hymn, and one of the masterpieces of the ecclesiastical East Side poet Imber.

The unprecedented incident of Christian voices singing the Jewish anthem came as a tremendous surprise. For a moment the Hebrew auditors could scarcely believe their ears. It was not as if the Hebrews heard a cantor who happens to be indifferent, if not hostile, frames of mind, and he made a friend, they all declared, of everyone who had heard him.

The following is a stenographic report of the entire discourse:

**Zionism in Prophecy**

**PASTOR RUSSELL:** I will read in your hearing from the Holy Scriptures, Leeser's translation, the Hebrew version: 

*Psalms 102:16-17:* "Thou shalt arise, O LORD, and have mercy upon the sons of Jacob; for it is time to favor her, for the appointed time has come. For thy servants hold dear her stones, and her very dust they cherish. Then shall nations fear the name of the Lord, and all the heathen shall glory in her." 

*Mal. 3:1, 5, 6, 7:* "Behold, I will send my messenger, and he shall clear out the way before me; and suddenly will come to his temple the Lord, whom ye seek; and the messenger of the covenant, whom ye desire; for, behold, he is coming, saith the Lord of hosts; and I will give them unto thee for daughters, though not because thou wast faithful to the covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord; in order that thou mayest remember, and feel ashamed and never open thy mouth against thy sons, or the seed of thy mouth, or against thy covenant, for thou hast feared the Lord." 

**Ezekiel 16:60-63:** "Nevertheless will I indeed remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. And thou shalt then remember thy ways, and be confounded, when thou receivest thy sisters, both those that are older than thou and edict yet the Abomination; and I will give unto thee daughters, though not because thou wast faithful to the covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember, and feel ashamed and never open thy mouth against thy sons, or the seed of thy mouth, or against thy covenant, for thou hast feared the Lord." 

*Jeremiah 31:31-37:* "Behold, days are coming, saith the Lord, when I will make with the house of Israel and with the house of Judah a new covenant. Not like the covenant that I made with their fathers on the day that I took hold of them by the hand to bring them out of the land of Egypt; which my covenant they have broken, although I was become their husband, saith the Lord. 

"But this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their inward parts, and upon their hearts will I write it; and I will be unto them for a God, and they shall be unto me for a people. And they shall not teach any more every man his neighbor, and every man his brother, saying, How doth the law? for they shall all know me, from the least of them unto their greatest, saith the Lord; for I will forgive their iniquity, and their sin will I not remember any more. Thus hath said the Lord who bestoweth the sun for a light by day, the ordinance of the moon and of the stars for a light by night; by the sea that its waves roar,—The Lord of hosts is his name. If these ordinances ever depart from before me, saith the Lord, then also shall the seed of Israel cease from being a nation before me during all time. Thus hath said the Lord, If the heavens can be measured above, and the foundations of the earth be searched out beneath, then also will I reject all the seed of Israel, for all that they have done, saith the Lord."
Isaiah 40:1,2: "Comfort ye, comfort ye my people, saith your God. 2 Speak comfortably to the heart of Jerusalem, and call out to her, that her time of sorrow is accomplished, that her iniquity is atoned for; for she hath received from the hand of the Lord double for all her sins."

My Jewish Friends and Others: I have pleasure in being before you today. I am here because of your invitation. I am here to express the opportunity of speaking to my Jewish friends and neighbors in this city. All the more so because I believe that some, in the name of Christ, have dishonored his name in various persecutions against your race.

I cannot be surprised, my dear friends, that after centuries of persecution you should feel that it would be almost a miracle if you should hear a Christian speaking the words of our text to the Jews, in defense of the Jews. I am pleased, therefore, to have this opportunity of saying that I have no sympathy with those who, now that the demoniacal conduct of the so-called Christians of Roumania. We read, too, of the fact recently that in Roumania there was a terrible scene enacted when so-called Christians dug up the dead of the Jews, brought their carcasses and laid them on the doorstep. I am not properly attributable to the Christianity which I stand for. I am glad that I stand for no such misrepresentation of the One whom I recognize as my Creator, as my Master, and one who is of your race.

Nothing in his Word ever directed his followers to thus misrepresent the principles of righteousness, but should be told you the very reason why there is such conduct on the part of some who have named the name of Christ. It is this: That during the period we call the Dark Ages, when ignorance was prevalent throughout the civilized world, various false theories and doctrines, completely contrary to the teaching of Jesus and the Apostles, were brought in. So we find that today the name of Christ is attached to various theories which you and I and all Christian peoples recognize as sinful and wrong and dishonest. By that I mean the peculiar form of the Jew—the Jew as you shall meet him, who is the Jewish man whom you meet in this land of liberty; a very different view, you will notice, from that held by Christians of Russia and Roumania and some other parts.

The whole world is awed by the power of the mind. When a man’s mind is disarranged his conduct will be in harmony with the disarrangement. What wild and unreasonable things are often done by the insane because the mind has gone wrong. I am not charging the Christians in the Dark Ages with these things, but I am charging it, dear friends. Jews in the Dark Ages, "The Gospels of Devils," promulgated in the name of Christianity, and some of those doctrines of devils are very devilish indeed. One of these doctrines is what I hold responsible for all the various injustices that have been done to your race—the doctrine that our Lord Jesus Christ did not make a great place of eternal torment and purposed that the great proportion of these human creatures whom he made should be cast into this eternal torture. All of this we believe to be very dishonoring to God, and it is because of this wrong theory respecting God and his character and his purpose toward the children of men that the world has witnessed such terrible persecution of the Jews—and all done in the name of love.

It is not surprising at all that practically all Christian people believe that every Jew is going to eternal torment. So says when Christ says that the great Creator has damned every Jew to eternal torment, is it any wonder that those who believe such a thing should act like devils? It is no wonder! A man is bound to be conscientious and we must admit that these people are acting accordingly. But you must remember that he will act according to his light or according to his darkness, and this gross darkness which came upon the civilized world 1,000 years ago, from which we have scarcely emerged, is responsible for the mistakes that he is now making for the persecution of the Jews. Have we not been told that every man should seek to be in harmony with and should follow the example of his God? Whoever, therefore, has a devilish conception of God will have a devilish form of conduct. These Christian people believe this to be the doctrine of the Bible, and I thought the same. I also thought that I was getting it from the Bible, but I found out differently, my dear friends. I found that I was getting this doctrine from creeds and creeds of men, and I had been told that these creeds fairly represented the Word of God, and under the impulse of the refusal of my mind to follow such a leading I became a kind of an unbeliever, totally rejecting both the Old Testament and the New Testament, and I would like to sympathize with those who are called Higher Critics. I know how to sympathize with those who feel that there is no real intelligence in the Bible.

But, dear friends, after having had this experience, by grace I came to understand the teachings of the Bible in this examination along its own lines, and today I am a believer in not merely the New Testament, but in the Old Testament also. I have the opinion that both Jews and Christians have to a large extent neglected the intelligent study of the Word of God. I own it to the Jews—that the study of the Christians—men and women—to study the Bible, but I would also like to awaken all the Jewish people to a study of the Word of God, a study of your own Scriptures, which contain the most wonderful message. They explain all the affairs pertaining to your people.

After making a thorough study of the prophecies I found the whole picture of the world there, and I thank God so often for these prophecies! They are not yet fulfilled. Certain portions of them have been fulfilled; and there stand other things that God has for the Jews and for the Gentiles.

To my understanding, God has two salvations—a special salvation, which is only for a mere handful—merely a saintly few, and as soon as the saintly few have been selected as the body of the Great Messiah he will fulfill all his glorious things. I have been hoping for, which you and I have been hoping for, and which the whole world has been hoping for. Do we not see the need of a great Deliverer for the Jews; do we not see the need of a great Deliverer for the whole world; do we not see the continuation of the great promise and long waiting, waiting for your Messiah, my Messiah, for the Messiah God has promised, the Messiah of the whole world?

When we come to see what our God is doing, then there is a great sympathetic bond I believe between every intelligent Jew and every intelligent Christian. We have one God, the Father of all, and we have one hope in his glorious plan and the glorious hope of this plan is all centered in the Messiah that has been promised to the Jews for these 3,000 years since the day of Abraham. God, foreknowing what he would do for the blessing of the world, declared in advance to Abraham that through his seed all the families of the earth would be blessed.

He intimates that there would be two kinds of Abraham’s seed—he would have a heavenly and he would have an earthly seed. Remember how in the Scriptures he said, They shall be my people. But more than this, he says in the 4th chapter of the Book of Genesis, 2,43, if we read, that he placed these two seeds upon the seashore. These two seeds eventually shall bless the world. As soon as the heavenly seed shall be completed—and we believe that that time is near at hand now—then the blessing of God will begin to come to his earthly seed. And we want to see, my dear friends? Do you see the condition in which we are as a race? Do you see the sickness and weakness of the world of mankind today? Do you realize that sin is the very cause of all this, and do you know that God has declared, as I have read in your hearing, that the time is coming when he will blot out all those things which are not of God, and see the results of sin? And God is suffering from these things and they will all pass away. Does this not mean that in due time the wilderness shall blossom as the rose, the solitary place shall be glad for them, the knowledge of the Lord shall fill the whole earth as the waters cover the great deep and none will need say to his neighbor, Know the Lord? We have not had that time yet! It is still in the future. That is the glorious promise of God which Israel is looking forward to if they are looking in the right direction; Christians are also looking forward to this, and all will be fulfilled.

As I have read, not only is the blessing to come to Israel but also to the Gentiles. That is my understanding, dear friends, of what the Bible teaches. Let us look for the great antitypical Moses, this great antitypical David, this great antitypical Melchizedek; this great one that is foretold of by Daniel, the prophet, when he said: Then shall Michael (the archangel) stand up (assume control) and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy
people shall be delivered, every one that shall be found written in the book. God is making a record of those who are saved. If you are a Jew; he has a book; he has an account, and you and I read it there. You and I read the book. You and I believe that the Great One who created us has something more in store for us than the brute beast. What is that glorious thing that he has provided?

Our Scripture tells us that under this new regime which shall be inaugurated when Michael shall take control, Israel will be the new representative of the people of God who have given you which I read in your hearing. It shall come to pass as the Lord God has said. After those days I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant I made with them when I took them away from among the heathen. But I will make with them a new covenant, and cause them to know Me, the Lord; and they shall be My people, and I will be their God; and they shall be one nation, not divided into two nations, and they shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him. Who is this one that is coming? Who is this new covenant? Is it to take the place of the one that is to be the successor to Zedekiah? Did God make promise to David “the sure mercies of David,” that of the fruit of his loins he would raise up this one? This was not fulfilled at that time. It must belong to some future time when that one will bring all things to an end and to a conclusion to that time and they have not yet been fulfilled. That great Messiah is not a man, for no earthly being is able to accomplish for Israel, and through Israel for the world, the wonderful things which God has declared this Messiah shall accomplish. He is to bless all the families of the earth—not merely those living at that time, but also all those who have gone down into the sleep of death. That is the time of which Daniel speaks, that in this day many who sleep in the dust of the earth shall come forth; and some shall shine as stars in the firmament.

Now, my dear friends, a certain period of time from the time Zedekiah lost his crown is measured all the way down. What do we find for this measurement in the Word of God, in the Holy Scriptures? Through the Prophet, God has given the measure which reaches from Zedekiah, from the time his crown was taken away to the time that it would come again. You remember how it was at the time Israel was discarded from divine favor as a nation—not the people but as a nation; the crown was taken away from them as a nation; but to the kingdom until the Messiah, but still they would continue to be God’s people. That law would continue between God’s people and God’s nation. But at the time the crown was removed from the brow of the king of Judah, a lessee of power was given to the Gentiles.

I remind you that Nebuchadnezzar, king of Babylon, was the one who had the dream. I remind you that he had a wonderful dream and Daniel the Prophet was there and interpreted the dream. I remind you what the dream was; that he saw a great image—head of gold, breast of silver, belly and thighs of brass, and legs of iron, and the feet part iron and part of clay. And I remember hearing of an inspired interpretation of that dream. Daniel said that Babylon was the first, or head of gold; that after Babylon would arise another kingdom, a universal kingdom; and then a third, and then a fourth. You remember who these are, Babylon, Rome, the third, Ethiopia, and the fourth, Rome. Rome came in fourth and was represented by the legs of iron—the strongest empire the world has ever known. Since the Roman empire departed as an empire, what do we have? Papal Rome. This was shown in the image by the feet of iron and clay mixed, the feet being part of iron and part of clay; the iron representing the Roman or civil power and the clay the religious influences or addition to the Roman civil power. So these ten toes seem to indicate also the kings of Europe of the present time, for they have been the successors and their empires are made up of a mixture of several powers and empires. In modern instance, the kingdom of England is not merely a civil but also a religious monarchy, and so with the other monarchies in Europe. They have the religious feature represented in the clay and the civil power represented in the iron. This image of the feet of iron and clay, of which the legs of iron and clay who reputed to whom God gave a lessee of power more than 2,000 years ago.

We see how this has been fulfilled. What will follow this? Is this great image to stand forever? No! Was Daniel’s prophecy fulfilled? No! It was fulfilled by the nations that succeeded by Medo-Persia. Did it last forever? No, it was followed by Greece. Greece was followed by the Roman empire. Did it last forever? No, it merged into Papal Rome. What about this? What was the end of this prophecy of Daniel? The King beheld in his vision and stone was cut out from the mountain without hands and smote the image—Where? In Nebuchadnezzar’s days, the head? No. In the Medo-Persia days? No. Where? In the feet; smote the image in the feet at the end
of the Gentile times. If you and I see it that way then we might have to account for our behavior of the time of the feet and we should expect that the time for the smiting of the image in the feet by the stone would be near.

You remember the result; that the stone which smote the image in the feet accomplished the complete destruction of the Gentile empire. The great image went to pieces and the wind carried it away; there was no place found for it. And the stone which smote the image was ground into small powder like the chaff on the whole earth. And Daniel’s interpretation of that stone was that it represented the Kingdom of God. He is pointing out how the dominion was taken away from Zedekiah and given to Nebuchadnezzar, and he is the successor of his predecessor, and that dominion the king of the Gentiles would revert to Israel. Messiah, the head of Israel, will become the great stone that will eventually be the kingdom which will fill the whole earth, and bless the whole world. Is that a plain picture? I hold that it is. Is it a far-fetched interpretation? I hold that it is not. I hold that there is no other interpretation possible; we must either believe that or give up the whole matter. If we see that the first part has been fulfilled in the past, does it not confirm Daniel’s prophecy to you and to me, and to so many as have ears to hear, that the latter part is just as sure of fulfillment as the first part?

Another part of this prophecy shows us that there were seven times determined upon this great people. What is a time? A time is a year. Seven times, seven years, not literal years. More than literal years. There is a symbolical year used in prophecy which is reckoned on the basis of a lunar month; it takes **360 days**—each day representing a year. One symbolical year, therefore, would represent 360 years. How many would be represented in seven times? I answer seven times 360 years would be 2,520 years. And if we measure those 2,520 years from the day B.C. 606 when Nebuchadnezzar gave a lease of power to the Gentiles, what do we find? We find the 2,520 years will soon expire. And what would that mean? That would mean the time to restore Zion has come, and that, my dear friends, is part of my message.

You have suffered persecution for centuries; God has surely promised you a blessing, and the time of fulfillment is near, and the blessing that will come upon you is so much greater than you have ever dreamed of that we are astonished to see the grace of our God and the wonderful lengths and breadths of his mighty plan.

The reason that you and I have been inclined to go after infidelity and to reject the Bible is that we never saw the plan of God as there outlined; never appreciated its wonderful promises, never appreciated the fact that God will bless every member of our race. In thy seed shall all the families of the earth be blessed, and blessed shall they be in thee, and the knowledge of God, and the knowledge of his power, and the knowledge of his guidance, and the knowledge of the blessing that will come through the great Mediator of the New Covenant.

Well, how would we measure this period of time? You might say, you would count it a few years sooner, etc., but I will tell you how I measure it. I find that the year of Zedekiah is the year 606 which we call in our common reckoning B.C. I forget how it is spoken of by the Jews, or the word that they use. 606 years B.C. and 1914 years A.D. will make us 2,520 years. What do you see? former estate—now a sea face at work today that the world has never before seen; every intelligent man sees something wonderful that he does not understand. We hold that the only proper conception of the things that are happening in your day and mine are seen only from the divine standpoint. We hold that the commencement of our day signifies. Can any deny that we have communism in our day? That we have wonderful things in our day? That ours is a most wonderful day, for electricity, steam and all the wonderful inventions that come along these lines? How should we not see this?

Some tell us these are all a result of our having large heads; that we are brainier than any people who have ever lived on the earth. Is this true? As far as you are concerned, and I know as far as I am concerned, you recognize great characters of the past that were greater than any of our day. Is it not true that Moses has not today his equal in the world as a law-giver? Is it not true that David could touch more hearts than any other poet in the world? Surely! Shall we say, then, dear friends, that all this great blessing of our day is merely the result of ours being a ‘brain age’ and that we are so brainy today? Let us take the Scriptures for it, let us take the words of the prophet for it, that this is the ‘day of preparation,’ Preparation of whom? Messiah. That is what we have been praying for, for Messiah and for the great kingdom of God; for the blessing that God has decreed through the seed of Abraham, and the families of the Gentiles.

Do you not see that these are the beginning of the blessing? My understanding from the Bible is that the blessings which you and I are enjoying today, the most wonderful blessings the world has ever known, are only the beginnings of these, the great blessing is thus coming to all people and tongues. I thank God we have this hope of Messiah.

As an illustration, the one who has been instrumental in bringing forward many wonderful things from electricity, Mr. Edison, says himself that he has no great intelligence on the subject of electricity. Other subject; he himself stumbled into these things. The simple interpretation is that God’s time has come for the lifting of the veil of ignorance that has been in the world, and therefore the blessing of the Lord is coming out here and there.

Do you not as Jews hold to the promise of the great period of Messiah’s Kingdom when the great Sabbath of the Gentiles is about to be fulfilled? Do you not hold that you do. I certainly do. Now this great Sabbath year, this great Jubilee, is another picture of the great day to come. Messiah’s reign, his Kingdom, the restitution spoken of, with every man restored to that condition in which he was last lost. If you search your Scriptures, your holy Scriptures, read that God created man not in an imperfect condition but in his own image, in his own likeness, perfectly morally, perfectly in mentality? Do you agree with me that the Scriptures, your Scriptures, show that so perfect, so absolute perfection wasPlan that God had in mind.

The world is becoming insane so rapidly that these gentlemen figured out that we would all be insane in 268 years. What does this mean? A great fall of our race, in the strength of mind, in the strength of body, which perhaps will foment the greatest work that God could do later on, if not entirely.

What do you think of this? Have you or I seen this before our minds, and then the great Jubilee, we see that man will be restored to his former estate—to all that he lost. That would be restitution according to the Bible. Now I hold, that, we either stand for or stand against the Bible or the Bible stands for us, and the Bible stands for Israel, and therefore I stand for Israel; and the Bible tells of restitution; of Divine favor, and therefore I proclaim it. I am glad, therefore, of having this opportunity of defending so that Gentile men, who have stumbled into the idea of pointing them to their own Scriptures as teaching these things, telling of the good things God has in reservation for you.

What, in view of this, is the lesson of the hour? It is this, my dear friends: That we should seek justice, and not merely seek the land of Palestine. I may say here that it is not at all my conception of the Bible teaching...
that the eight millions of Jews in the world are going to Palestine, even though it has been estimated that, under modern conditions, there should be more than twice that many. It is my thought that some of our most earnest and saintly people will go to Palestine quickly, and that the rejuvenation there will be astonishing to the world. We have no thought whatever that it is God's plan really to return to Palestine, but this will happen, but the time has come when it is the duty of every Jew who is not going to Palestine personally, to give his sympathy, to do all in his power to help every Jew that does desire to go there, and should be specially destined of assisting their friends, whether it will extend to Russia, helping them back to Palestine, and establishing great enterprises. (Applause.)

In regard to your Zionist ideas. I believe the due time, the set time, as our text says, to remember Zion has come; therefore God raised up for you a certain great leader, to bring you to Abraham's house. The whole world has been attracted to Palestine, and to the Jews, and the original covenant. This I understand was a political move—not religious in any sense of the word—for the benefit of the Jews living in places where they suffered persecutions. It was also with a certain justifiable national pride that Israel might have a land like other people, and national distinction, and this would give them a share and a proper recognition by the world of the right of a government, and the right to share with other nations the blessings belonging to the human family; that was the original foundation, and it has done a great deal. It is not necessary for me to tell you that the Zionist movement has reached practically its limit, that you have gone nearly as far along that line as you can. What? Should you feel discouraged? I say that this is NOT the time for discouragement! (Applause.)

We have come to the very time, dear friends, when that realization is to come in, when the promises given in the Word of God to your race are about to take hold upon you as a people and fire your hearts as never before. There is another voice that is Ministered to you: those who are interested in the Zionist movement are only the poor. The rich of our people do not seem to be interested in it at all. I know nothing of that matter, dear friends, but I have this to say. If my understanding of the matter is right, the voice of Moses is going to the rich, the leaders of the Jewish people; the very foundation of your national character is laid in your religion. And whatever touches your religion, and your religious sentiments, and your faith in God, and your faith in the promises made to you, is going to stir you as a nation as nothing else has ever stirred you. I believe that is the coming time, the set time, in which God will restore Zion, and that this fulfillment of Isaiah 40:1, 2 is true: "Comfort ye, comfort ye, my people, saith your God, speak comfortably to Jerusalem, Cry unto her that her warfare is accomplished, her iniquity is paid for; she hath received of the Lord double for all her sins."—a second portion for all her sins, and a blessing must immediately follow. We are in that very time, dear friends, to my understanding. How largely this will move the hearts of all, I can not quite say.

If I rightly understand your prophecies—God's prophecies which you recognize—they indicate that Jacob's trouble is not over yet, that this trouble will still be with you, and that you will have more persecution and not merely in Russia, not merely in Roumania; I do not know, my dear friends, where this trouble will not be—but doubtless it will be done also in the name of Christ—and I am sorry for that fact. It is sad indeed to be obliged to admit that these tribulations will probably come to you from professed Christians. How ashamed I feel when I reflect on the universal profusion of the teachings of my Master, I cannot find words to express!

They are deluded. They have misunderstood the Teacher whom they profess to follow. Their thought is that God will torment eternally all who do not profess the name of Christ. Controlled by delusion, they are serving the great and necessary interest of Jesus. At the same time God has in these trying experiences of your people a purpose to develop your people, and to test your faith, and to keep you together as a people and make you a homogenous people. But as the trials and difficulties of the patriarch Joseph were God's providences to lead him on to influence and power and honor, so will all these experiences and persecutions work blessings for your race and tend to drive them out of their present satisfaction and make them long for better things. It is for Palestine to the Jews, and the voice of the prophets, which will henceforth more and more ring in your ears, will be the providences of God to accomplish for you more along the lines of Zionism than personal pride and national patriotism. There is no sign that shows us that the Jewish people, and this is all centered upon the religious sentiments, in the God of Abraham, the God of Isaac, the God of Jacob, faith in the promises of God that in the seed of Abraham all the families of the earth will be blessed; and the signs of persecution come and as the great time of trouble shall come upon all the nations—never again, I believe—since 1916 or not; any way that you can interpret that prophecy, no matter which way you do it, you cannot land very far from 1915 to 1916—God's promise will be fulfilled. In the whole history of the world today, my dear friends, we see signs of great trouble, the only blessings of but the wrapping and labor storms, and the people and the governments and the religious systems of the world will all be in conflict according to the Scriptures. I remind you of Daniel 12:1, then the blessing will begin, and at that time shall Michael (the antitype of Michael, one who is the archangel, and great, the great Prince (Messiah).’ Then what? ‘And there shall be a time of trouble such as never was since there was a nation, no, nor ever will be again. ‘At that time shall none perish, but the wise shall deliver, every one that shall be found written in the book.’

My dear friends, when that time of trouble comes over Christendom, over the civilized world, a great many of the wealthy Hebrews will want a place of safety and I think that place will be Palestine. The Bible clearly indicates to my mind that many wealthy Jews will go back to Palestine, and the Scriptures clearly show that the end of Jacob's trouble will take place right in Jerusalem; the persecution from the civilized world will drive them there and at that time the time of Jacob's trouble will come; then, as the Lord declares, in the midst of that trouble he will reveal himself, not as a man, but manifest his Divine power, as the Lord declares: "For in those days shall Jacob be ashamed, and the house of Israel shamed." Yea, as he said to you as he fought for you in the day of battle," pointing back to the time when God fought for the Jewish people. In that day he will fight for Israel as in the day of battle. Then there will be a manifestation of his kingly power, and the Gentiles, Gentiles, Gentiles, will be--as the Lord declares—"guilty of the whole world; every nation and every tongue and every people shall serve the Lord; and Israel shall serve the Lord his God in the holy city Jerusalem. Otherwise, we will find in the Scriptures which I have read, your saintly ones, Abraham, Isaac, Jacob, David—all the holy Prophets. These will not appear as imperfect men when they come because they have demonstrated their qualifications to deal with God, and will appear as perfect men, and of these it is written, you are sons of the prophets: "Instead of thy fathers they shall be thy children," and Messiah shall be made prince over all the earth; all the people of the world will be under this government; it will be a kingly government, my dear friends. You remember, the only basis of but the wrapping and labor storms, and the Prince of Light as supplanting Satan, the Prince of Darkness, and this great one will have the earthly government; your ancient Worships, your saintly ones, will be princes in the earth, perhaps, a thousand years, under the guidance of the heavenly Messiahs they shall be rulers amongst men, as the Scriptures declare: 'I will restore thy judges and councillors as at the first.' You remember he gave them a counselor, a law-giver in Moses and not a king. But if he represents a kind of a republic, if you please—not a real republic, but a theocracy. God will be the great one, Messiah will be his great representative to bring righteousness and peace and blessing to all the earth, and lift up mankind from the degradation and weakness and impotency of sin, and to lead them to the salvation of the saintly ones of the past, to bless not only Israel, but through Israel to bless all mankind, all the families of the earth.

I thank God, my dear friends, for such a glorious hope, and I suggest to you all that you should come to the point where you will be seeking the Lord, for he says: "I will pour upon them the spirit of prayer and of supplication. I would that all Jews were in the attitude of prayer and supplication toward God and looking for the fulfillment of all the prophecies which God has written for our adoration and encouragement. Your desires should be more and more for God and righteousness and you should be seeking
to do those things pleasing to him, and to cultivate those elements of character without which no one could secure a place in the great institution that is to bless the world. Dear friends, God will not receive a man merely because he is a Jew. There must be something in you, something specially in harmony with the divine character, or he will not use you. I think one thing God will be specially pleased with in respect to Israel is faith, faith in God, faith in his promises, and I do tell you that I love and appreciate the faith that has been manifested by Israel for these 3,500 years, and I believe Almighty God is very much pleased with that faith. We see, according to the Scriptures, that this was the very quality in Abraham which made him specially pleasing to God, and he was called a friend of God, and so the Jews who would be in harmony with God must be men of faith and not faith without action, but faith and action, and your action will be in accord with your faith in the glorious promises which God has made in the Bible.

It has been suggested, and I think it a very good plan, my dear friends, that we close this service by the singing of a hymn which I understand you are well acquainted with.

**Our Hope**

So long the ancient fires blaze
In ev’ry staunch Jewish soul,
And Eastward we longing gaze
Toward Zion, beloved goal.

Not lost is our hope of old,
Graven in our hearts so deep,
To return to that land foretold,
Where our loved sires sleep.

While yet our eyes with unceasing tears
Yearn for our one-time land,
And by graves of sleeping sages
Our hosts resolve to stand—

Not lost is our hope of old, etc.

Thrills yet every brave Jewish heart
With love of flag and land,
Hope from us shall ne’er depart
Of our return—a triumphant band—

Not lost is our hope of old, etc.

(As we are about to go to press with this Report, we notice the following article in the Chicago Record-Herald, under date of October 20, 1910. While we are informed that the dates mentioned in the article are not all correct, yet Zionists agree with the article in general. We give it place here, as it indicates the general and increasing interest in the Zionist movement in all parts of the world, and illustrates the fact that the secular press is giving considerable space to articles and notices along this line.

*(Record-Herald, Chicago, October 20, 1910)*

**ZIONISM**

*By Eli Daiches*

SLOWLY but surely the world-wide Zionist movement is approaching victory. The cry, “Back to Palestine,” which for more than eighteen centuries has stirred feelings of a new nationalism in the Hebrew race, is becoming realization. Nothing is stronger proof of this fact than the appearance of the modern, rejuvenated Jerusalem.

As the Zionist movement has crystallized and broadened, softening the iron-hard rule of the Ottoman government, the vitalizing spirit of twentieth century progress and achievement has transfigured the city which Hebrews hope to return to call their own. A large department store, modeled after the American system, will soon be established in the Holy City by a wealthy Jew. A company has been formed to introduce the telephone. An arts and crafts school has been established and is doing splendid work. The Jewish Colonial Trust recently declared a dividend of 12 per cent, the sixth dividend in five years, which means that every $5 share has increased 74 cents in five years. In the past few years a large portion of its capital of $2,500,000 has been invested in Palestine. The Anglo-Palestine Bank has been formed with a capital of a half-million, and is doing a great work along the line of colonization.

**National Fund Grows.**

The Jewish National Fund, which derives its resources from voluntary subscriptions and by selling stamps, has a capital of $500,000 and recently finished the construction of a workmen’s home. Five hundred thousand olive trees have been planted in the Herzel forest, extending from Jaffa to Jerusalem.

Striving for the establishment of the Jewish nation on its own soil in Palestine, the Zionist movement was born on the day when the Jews became an exiled nation, 70 A.D., but only in recent years has the propaganda assumed definite proportions. Throughout the past 1,840 years there have been at various times individuals who sought to re-establish a Hebrew nation in Palestine. In the fifteenth century Joseph Nasi asked assistance of the Republic of Venice in behalf of his race. But the conditions under which the Jews lived for so many centuries made many of them despair of ever reaching the goal.

Wainer Cresson, once American consul in Jerusalem, who afterward became converted to Judaism under the name of Moshe Herz, established a Jewish agricultural colony in Palestine in 1845 and asked the American government to enter into negotiations with the Turkish government with a view to restoring Palestine to the Jews.

**Preliminary Attempts Fail.**

Sir Moses Montefiore, the English philanthropist, made seven visits to Palestine, seeking concessions for the establishment of Jewish colonies. But all these preliminary privileges were denied. The Jewish National Council in Palestine in 1897 and 1906 decided to promote the formation of the first stage of modern Zionism were the rise of a strong nationalistic sentiment and the development of anti-Semitism.

Dr. Theodore Herzl, father of the modern Zionist movement, was inspired in his work by the feeling of ennui which has developed against the Jewish race. Dr. Herzl, who called the Jews “a nation without a state,” and a man of strong convictions and a man of action wrote his epoch-making book, “Judenstaat” (The Jewish State), in 1894, while the whole race was in excitement over the Dreyfus case. In this book he called upon his people to organize and return to Palestine. The book made a great impression, and the Jewish National Council in Palestine, under the presidency of Dr. Lower, Dr. Alexander Mamorek, Dr. Max Bordenheimer, David Wolfsohn, Dr. Moses Gaster and Professor M. Mendelstamm became the co-workers of Dr. Herzl.

**Becomes a Vital Force.**

The Sultan of Turkey, having heard of the Herzl publication and the intense feeling its exposition of wrongs inflicted on the Jewish people had caused in the whole civilized world, sent a messenger to Dr. Herzl, offering his people a charter to Palestine if they would stop the agitation which followed the Armenian massacre. The offer was rejected.

With Dr. Herzl as the standard bearer the Zionist movement was developed on a new basis and became a vital force. A programme embodying the aims and principles of the movement was outlined and accepted at the first Zionist congress, held in Basel in 1897. It was resolved that the Jewish people should be publicly and legally assured a home in Palestine. It was also decided to promote the study of the Hebrew language and literature and to establish a high school in Jerusalem.

Another decisive step was taken at the second congress, also in Basel, in the following year, when the “actions committee” was formed and the Jewish Colonial Trust Company was organized with a capital of $10,000,000, of which $5,500,000 has been paid up, and it is managed by a board of directors selected from the executive committee of the Zionist organization. This company stimulates and initiates commerce and industry in Palestine, and is the medium through which funds are directed to their various channels.
HERZL SCHEME DENOUNCED.

The Jewish National Fund, the purpose of which is the acquisition of capital for the purchase of land in Palestine, was organized at the fourth Congress, held in London in 1900. The fund is not to be used until $1,000,000 has been obtained, half of which amount is always to remain on hand. People wishing to contribute may purchase Zionist stamps at 1 cent each, or they may inscribe their names in the "Golden Book" and subscribe $50.

In the interval between the fourth and fifth congresses, Dr. Herzl called upon the Sultan of Turkey, who conferred upon the Hebrew leader the grand cordon of the Order of Mejidie. Addressing a meeting in London a little later, Dr. Herzl expressed great satisfaction with his mission. Dr. Herzl's assurance that the German Emperor was in full sympathy with the Zionist movement was a feature of the fifth Zionist congress held in Basel. At the following session the East African scheme was advanced by Dr. Herzl, who had been offered by Joseph Chamberlain, then colonial secretary of England, the use of the Uganda territory for colonization purposes.

The presentation of the scheme was the occasion of one of the most dramatic incidents in the history of Zionism. Dr. Herzl was in favor of accepting the offer, his intention being to use the territory as a place of refuge for Jews threatened with massacre in Russia and Roumania. But his plan was most emphatically denounced by those whom it was intended to benefit. Russian and Roumanian delegates hailed the scheme as a betrayal of the cause of Zionism. They wanted no palliative, they asserted. "Give us Palestine, or we stay where we are," was their cry. "It means the ruin of Zionism!" shouted many delegates, as they shook their fists in anger.

Pale and shaking, Dr. Herzl stood on the platform and attempted a defense. He lifted his right hand. "If I forget thee, O Jerusalem," he exclaimed, "let my right hand forget its cunning."

No final action was taken, but a commission was selected to examine the territory and report to the next congress. But in the midst of strife and agitation, Dr. Herzl, the leading spirit in the Zionist cause, passed away.

A report adverse to the East African scheme was given by the commission when the seventh congress opened in Basel in 1895. A resolution was adopted declaring that the Zionist organization "stands firmly by the fundamental principles to establish a home for the Jews in Palestine, and that it rejects, either as an end or as a means, any colonization activity outside of Jerusalem."

The Zionist organization in the United States is called the American Zionist Federation, and has 250 affiliated societies, with a central bureau in New York. The order of Knights of Zion is the Western Zionist federation, and has its headquarters in Chicago. It was organized in October, 1898, and has thirty-five branches. Attorney L. Zolotoff is the Zionist leader in this city.

Many Hebrews of the United States believe that the whole course of world events is now favorable to the Zionist movement, and that the day is near when their aims will be realized and the Jews, as a united people, will become one of the most powerful factors in the modern world.

Reaper or Gleaner

All the vales are covered over
With their wealth of golden corn,
All the hills and fields are smiling gun
With the fruitage they have borne;
Sing! O Reapers, shout for gladness,
"Tis the joyful Harvest morn!

Lo! the ripened sheaf is bending,
Purple hangs the clustering vine,
Rich the vintage thou shalt gather
Golden grain and gleaming wine,
If thou slacken not thy reaping
What a Harvest feast is thine!

Sad one, heard'st thou not the Master
When he sent the reapers forth?
Grieve thou not, tho' late, thy service
Still may have unmeasured worth;
Seest thou not some scattered wheathead
Almost trampled down to earth?

Fear thou not thy Lord's displeasure,
He will surely bid thee "come,"
For He marks thy smallest service
Thou can'st surely render some
He'll reward thee, tho' thou bearest
But a single wheat-head home.

For His wheat to Him is precious
As the "apple of His eye"
None too lowly for the Master
Gather all and pass none by;
Each shall have a place, tho' humble,
In His kingdom by and by.

Reaper, art thou? or a gleaner
Entering at th' eleventh hour
In the harvest field of labor?
Rich reward shall be thyower;
When the "Lord of Harvest" calls thee,
Thou shalt share His throne and power.

G.V.G.C.
A Great Blessing to Deaf Friends

HAVING noticed that the friends who are hard of hearing have great difficulty in understanding the speakers at our conventions, we wish to attract the attention of such to a wonderful little instrument which is proving a blessing to a great many. Even our dear Pilgrim Brother Sullivan, whom most of the friends know is quite deaf, is now, with the aid of this instrument able to listen to a discourse or conversation with much benefit.

The instrument referred to is known as the "ACOUSTICON," made by the General Acoustic Company, of Jamaica, Long Island, N. Y. The strength of the instrument is graded according to the degree of deafness. Individual Acousticons are carried by the person. Others are made for public halls, so that the receiving part is hung above and in front of the speaker's platform, and from it run wires to distant parts of an auditorium, such as the gallery, and way back there deaf people can hear the speaker. The first time Brother Sullivan ever heard Pastor Russell was at Seattle, and at that time he was in the gallery at the rear of the hall, while Pastor Russell occupied the platform. The accompanying cut illustrates an individual Acousticon.
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<tr>
<th>SCRUTINE INDEX</th>
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<tbody>
<tr>
<td>Generis</td>
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<td>Jeremiah</td>
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SPECIAL NOTICES

Additional 1910 Reports

Thinking that some of the friends have not been able to order the Report in advance, we have had
an additional quantity printed, as enough friends did order in advance to make it possible without too
much risk. Send in your orders, therefore, and they will be filled as promptly as possible.

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[Foreign countries, - - 3s. 3d."

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